

॥ तत्त्वबोधः ॥

TATTVA BODHA

Basic Vedanta Terms & Definitions

“THE SANDEEPANY EXPERIENCE”

TEXT

02

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	31	<i>Mukunda Mala (Bhakti Text)</i>
9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
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19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
23	<i>Mahabharata + Geeta Dhyanam</i>	46	<i>Chinmaya Pledge</i>

A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Editor, 1st June 2017, Sannyasa Day of H.H. Sri Swami Sivanandaji

Om Namah Shivaaya!

Text
02



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TATTVA BODHA

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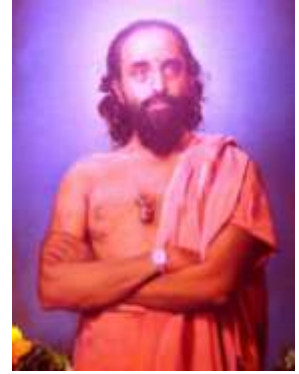
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by Swami Gurubhaktananda

on the **51** Lectures delivered by **Swami Advayananda**,
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Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Author: *Swami Gurubhaktananda, ex Krishna Chaitanya, born Bipin R. Kapitan of Durban, South Africa.*

Residence: *Rishikesh, Uttarakhand, India.*

Email: gurubhakta.dls@gmail.com

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

॥ तत्त्वबोधः ॥

TATTWA BODHA

“Basic Vedanta Terms & Definitions”

FOR SAMSKRIT TEXT WITH SANDHEES

Guide to Splitting Sandhees

Conventional Samskrit Format is used in the body of the book.

Split-Sandhee Samskrit Format is given at the end of the book, for the benefit of *beginners*. Word-combinations (Sandhees) are highlighted in bold underline (as shown in the table below) to help indicate the splitting of words. This is an original feature.

Purpose: To assist new students who are just finding their way in Samskrit to break up the words (Pada Chheda). It is not intended for those already proficient in Samskrit.

How it Works: 1. Enables normal chanting. The bold underlined letters are Sandhees, not words, and are needed only to join words for correct chanting.

2. Indicates splitting of words. To determine the words on either side of the Sandhee, the following table may be used. [The table has been applied in the transliteration within the body of the book, where individual words are used.]

Add to End of Prior Word	SANDHEE	Add to Front of Posterior Word
अ (a)	- <u>आ</u> - (aa)	अ (a)
इ (i)	- <u>ई</u> - (ee)	इ (i)
उ (u)	- <u>ऊ</u> - (oo)	उ (u)
elongated vowel	- "x" -	short vowel
short vowel	- x " -	elongated vowel
elongated vowel	- "x" -	elongated vowel
अ (a)	- <u>ए</u> - (e)	इ (i)
अ (a)	- <u>ऐ</u> - (ai)	ए (e)
अ (a)	- <u>ओ</u> - (o)	उ (u)
अ (a)	- <u>औ</u> - (au)	ऐ (ai)
अः (ah)	- <u>ओ</u> (o)	unaffected
इ (i)	- <u>य्</u> (y)	unaffected
उ (u)	- <u>व्</u> (v)	unaffected
ः (h)	-स्, -र्, -श्	unaffected

Tattwa Bodha
“Basic Vedanta Terms & Definitions”

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TATTVA BODHA

GENERAL INTRODUCTION

Some Basic Concepts in Vedanta

THERE ARE THREE BASIC texts that will be the foundation of our entire Vedanta Course. These are the first three texts of the Course:

i) **SADHANA PANCHAKAM**: This has already been covered as our first text. It was a bird's eye view of ***Spiritual Sadhana***. The entire spiritual life is covered, in all the different stages, step by step.

ii) **TATTVA BODHA**: This gives clarity on the ***Terms and Definitions*** that we will encounter in our study of Vedanta.

iii) **ATMA BODHA**: This gives the ***Concept Clarity*** for the principles of Vedanta.

All three of the above are by the Bhashyakaraji, Sri Adi Shankaracharya.

If we are confused about anything, our mind “closes down”, shuts down, it does not want anymore, because it does not want to add to the ‘confusion’. If we do not resolve these, it could be detrimental to our studies.

Technical Terms:

Technical terms are there in every subject. They have to be known in the context of the subject studies. For example, the word ‘Force’ in Physics is used in a different context from its usage in spirituality, and still differently in ordinary daily life. We need to understand words in their context.

Consider the term “Silly Point” used in cricket. What is silly about it? No, it does not mean that at all. It refers to a position on the cricket field. A fielder will know exactly where to go if his captain sends him to silly point. The same word in a debate would mean something entirely different.

Communication is based on all relevant parties agreeing on the meaning of the terms being used. The meaning and significance of the terms must be clear. This is especially so in the naming of certain key concepts in the subject. It must be very clearly defined what that concept is.

Tattva Bodha meets the need to clarify terms perfectly for the subject of Vedanta.

Bodha = knowledge. It comes from Budh = to know, Buddhi = that which helps us to know. ***Tattva*** = i) Tat = that, and ii) Tva = ‘ness’. Example, Sadhutva = noble-ness. So Tattva = ‘that-ness’, meaning that which makes ‘that’ THAT, without which it cannot be THAT.

For example, sweetness is what makes sugar be called SUGAR. Were it not for its sweetness sugar would be something else.

So *Tattva Bodha* gives us knowledge of the precise definitions of terms that would be used in the study of Vedanta.

Nothing is dismissed in Vedanta. Everything is meticulously analysed and found out whether it is true or false.

The Three Grades of Reality

Reality may be expressed from various standpoints, relative to other standpoints, or even from an absolute standpoint. The three grades of such experience are:

i) ***Pratibhashika Satya***: This is a reality that exists for a very short duration, literally “that which shines for some time”. An example is one’s dream experience, which lasts only whilst one is dreaming.

ii) ***Vyavaharic Satya***: This refers to the reality experienced through sense perceptions in the world around us. It is generally called “transactional” reality, because the objects seen in it are deemed to be real enough to conduct transactions with in this physical world. It covers not only the solid objects of the world, but even mental products such as thoughts and ideas which can also be transacted.

Relative to this category, the first category is unreal; dream objects do not have a reality in this grade.

iii) ***Paramarthik Satya***: This is the Absolute standpoint, from which even ii) above loses its reality. The Truth we are concerned with in *Tattva Bodha* comes into this category. This grade is not relative to any other grade of reality. It concerns the Absolute Truth or Brahman or Consciousness, which is subtler than both i) and ii) above, and in which those two grades of reality exist.

The Tattva we are studying is a Paramarthik Satya. The Tattva is “***Jiva Brahma Aikya***” which means “Jiva and Brahma are identical”. At this level, ***Tattva Bodha*** means knowledge of Reality.

Since this book is dealing only with one topic, namely, “Jiva Brahma Aikya”, this text is a Prakarana Granth. [Refer to *Sadhana Panchakam* notes for a full definition of this term.] Such a text deals only with a few topics, not all the 6 topics which comprise the subject of Vedanta. If it had covered all six, it would have been called a Shastra Grantha.

At Sandeepany, this text is considered to be very important as it clears up all confusions about the terms being used.



॥ मङ्गलाचरणम् ॥

INVOCATION

THE FIRST VERSE OF ANY text is called an **Invocation**, i.e. making a start of beginning to the project.

That which fills us with confidence, which removes all **Obstacles**, is called a **Mangalacharan**. Mangala means “auspiciousness”. Acharan means “the practice or form” used to bring about the auspiciousness. What more auspicious a way to start the study of a text than with a **Prayer**.

In *Tattwa Bodha*, all these four highlighted words combine in the very first verse. Auspiciousness is invoked at the very outset of this book-project, in the form of a Prayer to remove all obstacles.

Such a powerful beginning fulfills the purpose of filling all participants in the project with confidence and enthusiasm to proceed.

The **Mangalacharan** and the **Obstacles** to be removed are both are of three types:

A. THE THREE FORMS OF MAGALACHARAN:

i) ***Vastu Nirdesha Roopa Mangalacharan:***

This form indicates the Vastu or Reality which is being communicated in the text, which in this case is the Tattwa Bodha, the knowledge of Reality.

ii) ***Namaskar Roopa Mangalacharan:***

This takes the form of a salutation made with love, respect, devotion, obeisance and regard to the Lord and/or to one’s Guru, to whom the work is dedicated, or who is accredited with the work as its Source.

iii) ***Ashirvada Roopa Mangalacharan:***

This takes the form of a Prayer – also to the Lord and to one’s Guru – to ask for their blessings upon the students or readers, so that they may understand the teachings and live up to them. In our heart we invoke the Lord’s Grace, and His Presence, to bless us to work as His instrument.

B. THE THREE TYPES OF OBSTACLES OR VIGHNAS ARE:

i) ***Adhyatmika:*** Those from within oneself, due to illness, lack of capacity, weak will, procrastination, etc. These arise from the **Microcosm** or individual.

ii) ***Adhibhautika:*** Those arising from things and beings around one, eg. People who interfere needlessly, criticize or try to harm the work are in this category. The prayer is offered to keep away such people by whatever wise and appropriate means that exist.

iii) **Adhidaivika**: These arise from God's hands, and we have no control over them, eg. floods, natural calamities, earthquakes, epidemics, etc. These are Macrocosmic.

Durita Karmas are responsible for these obstacles. We know that obstacles make us strong when we face them. Yet, at the start of the project we always pray to God to remove them. The removal of obstacles really means strength and wisdom to overcome them well.

A traditional prayer in Samskrit recited on an occasion like this was quoted. It means:

"O Lord, please remove all obstacles completely, which are due to our Paapa Karma. Destroy them completely."

Salutation to the Guru

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

1	Vaasudevendra-yog-eendram	Vasudevendra, the king among Yogins,
2	natvaa jnaana pradam gurum;	Him do I salute, the bestower of knowledge;
3	mumukshoonaam hitaarthaya	For the benefit of all yearning souls,
4	"Tattva Bodhah" abhi-dheeyate.	is begun this exposition of "Tattwa Bodha".

Vasudevendra means "one who resides as a Deva – effulgent, bright and luminous – is the Lord who controls." He rules over all functions, under whose command everything functions. If not for Him, there would be no action, no knowledge. He makes the insentient sentient.

It is He that empowers the Prana and makes them active. It is He that brings about the union of Karya and Karana, the effect and the cause. He brings about the creation of the instruments of knowledge (the five organs of knowledge), the 5 basic elements, etc. The Lord being thus addressed is the Lord of all cause and effect in the Universe.

Yogindra is the Yogi who has united with the Lord. The Indra or king of Yogis is being addressed, referring to the Guru. He is the Brahma Nishtha Yogi. That Lord of the Yogis has become embodied in the Guru. Lord Krishna, who is addressed here, was also called Govinda, and Sri Govindapadacharya was the name of Sri Shankaracharya's Guru. The meaning can therefore be taken that the Lord and the Guru are being addressed at the same time. The following prayer shows that there is really no difference.

The Prayer is: "I can only offer myself in prostration when I see such compassion by which the Lord has come to me in the form of my Guru. It is as if the blessings are flowing to me for no reason. I offer salutations again and again to such a one."

The Prayer continues, "When that knowledge has come, and I feel so benefitted, a duty has come to me. I have to assist others to gain the same knowledge for their benefit. How can I keep quiet? The yearning aspiration which burns in the hearts of seekers for Thee, makes me want to *burn* myself in their service. Service, O Lord, I see is more important to me than my seeking!"

This is the spirit in which the present work is being undertaken by the writer of *Tattva Bodha*. He writes for the benefit of those who have rejected the world, and whom now the world rejects – towards them he has a bounden duty to pass on this knowledge.

The Price of Truth

A man had entered a shop called the "Truth Shop". He asked, "Can I purchase Truth?" The man at the counter said, "Yes, are you willing to pay the price?" "What is the price?" returned the man. The counter hand replied, "Give me your security – all that makes you feel secure, comfortable – give me that."

That is the price of Truth!

C. ANUBANDHA CHATUSHTAYA

The Invocation also serves a second purpose. It is like the Prospectus that today's universities bring out to help the student to find what meets his needs. This is called the Anubandha Chatushtaya, or the fourfold information to get connected with the book. *Anu* means "after knowing which"; *Bandha* means "getting connected"; and *Chatushtaya* means "fourfold". This term refers to the preliminary considerations by which one may become attached to or connected with any 'Project'. There are 4 such considerations. By acquainting himself with these, a student is in a position to decide whether he will be interested or not.

i) **Adhikari**: This is the eligibility of the student to become involved. He should have the proper qualifications. In the case of this book, the qualification requested is a burning desire to attain liberation (Mumukshunaam).

No scripture stops anyone from seeking joy or happiness. It only asks that we check if we are looking in the right place for it. Only two sources exist: the object and the subject. If the objects cannot give it, one has to find it in the subject, that is, in oneself. To accomplish this is Liberation.

This yearning is not something that can be planted in the seeker, say by brain-washing. Every soul has the seed of this yearning. When the soul wants it, nothing in the world can stop the seed from sprouting.

ii) **Vishaya**: This is the Course content being offered. In the case of Liberation, the subject that will give this is Brahma Jnana, knowledge of the Self. This is the subject one should be studying for the purpose of Liberation.

iii) **Prayojan**: This gives the benefit that is to be obtained from the Course. The fruit of the study of *Tattva Bodha* is to lead us towards our goal of liberation. It leads us to the complete cessation of sorrow, or the attainment of supreme bliss.

iv) **Sambandha**: This word means "connection", and here it refers to the connection between the book and the goal of liberation. Is there a connection between these? The Sambandha states that connection explicitly.

Tattva Bodha makes the explicit claim or promise that this text will reveal the Knowledge leading to liberation. Once this intrinsic connection to the goal is established, the student has all that he needs to decide on whether he will pursue the study of the book.

The Sambandha is described in two ways as:

i) Bodhya-Bodhaka Sambandha – the revealed and the revealer.

ii) Pratipadya-Pratipadaka Sambandha – the taught and the teacher, or that which is explained and the explainer.

D. CONCEPT OF THE GURU IN ADVAITA TRADITION

The Advaitic tradition lays great emphasis on the need to have a Guru when following the path of Jnana Yoga. The Guru is one who guides us to God-realisation, having himself done so. This section explains the Guru tradition as enshrined in Hindu scriptures.

AVATARAS

Firstly we outline the various ways in which God makes Himself available to mankind. When He comes down in human form the Lord is called an Avatara. There are several types of Avataras, and we list them first:

i) **Purna Avatara**: The Lord descends in His complete form, with all facets of His glory vividly expressed. Such Avataras were Sri Rama and Sri Krishna. Sri Krishna is recognized to have all 16 rays of Divine Glory.

ii) **Amsha Avatara**: this is a partial Avatara, displaying a facet of the full glory of the Lord. When the work to be accomplished is smaller, and His full manifestation is not required, He comes as an Amsha Avatara. Examples of these are Matsya, Kurma, Varaha and Vamana.

iii) **Avesha Avatara**: A sudden and overpowering manifestation of high impact, such as Narasimha Avatara. This is like an “unplanned” visit! It is an emergency call being answered.

iv) **Nitya Avatara**: As Sadhus and Mahatmas, the Lord is always available on earth. It is said, “God, could not be everywhere, so He made mothers.” Similarly, in saints and sages we find all His aspects. God comes for a purpose in all these great beings. They provide direction and guidance to man so that he may strive for liberation.

v) **Guru Avatara**: And finally He comes down in a special form to bless “me”. This is a special Avatara of the fourth type just for “me”. Out of compassion, He takes the form of a Guru – specially “customized” to my requirements. This concept shows us how much God takes responsibility for finding the right Guru for us.

For this reason, in the Invocation, the Guru is invoked for his blessings. There can be nothing more auspicious than to invoke his blessing at the outset.

“GURU IS GOD”:

In Indian spirituality, coming all the way from the Vedic tradition, a characteristic feature is the honoured centre-stage accorded to the Guru. The reverence and worship offered to him stands on par with that offered to the Deities themselves. The reason is the concept that the Hindus have of the Guru, especially in the Advaitic tradition.

1. The Guru is given the highest place of honour. The author of *Tattva Bodha* invokes his Grace in the very first line.

2. Everything that a disciple does is ascribed to the Grace of the Guru. All that he is – “*tan, man and dhan*” – is laid at the Guru’s feet.

3. The Guru is considered to be God incarnate. “Guru is God” is the firm article of faith in the Advaitic tradition. Why?

4. Having become a God-realised saint, known in the Vedas as the Brahma-Nishtha Guru, the Guru has accomplished the highest in spiritual attainment. In Advaita, this is equivalent to becoming God Himself, philosophically speaking.

5. The closest one can get to seeing God in flesh and blood is the Guru.
6. The Guru's words, stemming from his realization of God, are taken as gospel truth. It is the Guru that leads the disciple along the rugged path to spiritual perfection.
7. The sacred Guru Parampara (lineage) is maintained by upholding such a concept of a Guru.
8. The Guru performs the sacred duty of instructing seekers of Truth in every detail of their Sadhana. For this alone a disciple is indebted to his Guru in a lifelong bond of gratitude and devoted service.

E. THE UNIVERSALITY OF DESIRE FOR LIBERATION

The Advaitic definition of Moksha is itself most universal in comparison with the liberation spoken of in other world religions. "Heaven" and "Salvation" in Advaita are not reserved for a particular group or race of people, or for a group that has allegiance to a particular Prophet or Guru. There is no such narrow concept in the Advaitic tradition. Liberation is open to all who fulfil the universal qualifications needed to attain it.

In Advaita, Liberation means "freedom from the feeling of incompleteness that plagues all mankind". It is freedom from all sorrow, the root cause of which is alienation from the universal consciousness. Put another way, sorrow or bondage is caused by our self-created suffocation in individual consciousness, that is, our own Ego-sense.

The liberation of Advaita means attainment of that supreme state of happiness, independent of the world and all that it has to offer. This happiness arises purely from elevating ourselves beyond our own egocentric world, to live in a universal consciousness.

This desire is felt universally, crossing all barriers of nationality, race, creed, religion and culture. When the soul of man is set aflame with burning desire for God, nothing can stop it from having that union. Such a desire arises from the soul of man, not from any external source of indoctrination.

If the desire for God is universal, then universal has to be the means to obtain it. This is the view of Advaita, and naturally that is what Advaita offers as a means for liberation. The Advaitic or Vedantic Sadhana is a universal means that may be adopted by one from any part of the globe to fulfill his spiritual thirst. The result of such a practice would be the cessation of all sorrow, freedom from all limitations arising from space, time and causality.

The Text Overview:

साधनचतुष्टयसम्पन्नाधिकारिणां ।
मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ॥

0.1	<i>Saadhana chatushtaya</i>	<i>The fourfold qualifications –</i>
.2	<i>sampanna adhi-kaarinaam;</i>	<i>for those who are endowed with them,</i>
.3	<i>moksha saadhana bhootam</i>	<i>the means of liberation, namely,</i>
.4	<i>tattva viveka prakaaram</i>	<i>the mode of enquiry into the nature of Reality,</i>
.5	<i>vakshyaamah.</i>	<i>is now being expounded.</i>

1. The plural "We" is used here to indicate that this is not a personal work, but that of the tradition of Vedanta. The "Tradition" is conveying this message, not an individual.

2. This verse is a **“Pratijna Vakya”**, that is, a statement of promise, made to the reader as to what is to be taught. Equally, it is implied, the student is bound to promise from his side that he will abide by the disciplines needed to grasp the teaching, and would use the teaching for the benefit of others.

3. The methodology to be used in this text is hinted here. It is called the **Akangsha** method, that is, the method of creating expectancy in the mind of the student. This verse, as the first example of this method, mentions three items, and the student expectantly awaits what these three items are. The answers come forth from the next verse. Throughout this text, the same method is used.

4. In the special case of this verse alone, however, the three items raise three questions raised in the mind of the student. These questions are wide-ranging enough to cover the entire contents of the text. They comprise the major divisions or Parts into which the text is be divided. In this sense this verse can be considered as the **“Contents”** page for this text, known as the *Vigraha Vakya*.

Up to this point is **PART I**. From the next Chapter, we move into Part II. Parts II-V of the text are related to the question being answered. The topics covered by them are outlined in this verse; the respective Chapter numbers are also indicated.

The three questions are:

i) What is **SADHANA CHATUSHTAYA**?

Chapters 1

ii) What is **TATTVA VIVEKA**? The Self
The Non-Self

Chapters 2, 8

Chapters 3-7, 9

iii) What is **MOKSHA**?

Chapters 10-13

5. The form of the text is PROSE (Gadya), not poetry (Padya). For this reason, *Tattva Bodha* is also called a **“Gadya-Grantha”**.



LORD GANESHA

१. साधन चतुष्टयम्

Chapter 1
SADHANA CHATUSHTAYA
The Fourfold Qualifications

Verse 1.0: Overview of the Chapter

साधन चतुष्टयं किम्? नित्य-आ-नित्य वस्तु विवेकः । १.१
इहाम् उत्र-आ-र्थ, फल भोग विरागः । १.२ शम्-आ-अदि शट्क संपत्तिः । १.३
मुमुक्षुत्वं च-ए-ति । १.४ ॥१.०॥

0	<i>Saadhana chatushtayam kim?</i>	<i>What are the fourfold qualifications? They are:</i>
.1	<i>Nitya anitya vastu vivekah;</i>	<i>i) The capacity to <u>Discriminate</u> between the permanent and the impermanent;</i>
.2	<i>iha amutra, artha phala bhoga, viraagah;</i>	<i>ii) the fruits of actions here and hereafter, to have <u>Dispassion</u> for their enjoyment,</i>
.3	<i>shama-aadi shatka sampattih;</i>	<i>iii) the <u>Sixfold Virtues</u> beginning with Shama;</i>
.4	<i>mumukshutvam cha iti.</i>	<i>iv) burning yearning for <u>Liberation</u>.</i>

THESE ARE THE FOUR qualifications to prepare one for Vedantic Sadhana.

An important point to bear in mind is that should the student feel he does not possess these qualifications, there is no need to turn away from the spiritual pursuit. The Shastras do not say, "You do not have these qualifications. You are not wanted here." The Shastras are our Mother. They are very patient. If we do not possess these qualifications now, we can start a spiritual programme by which we can cultivate the qualifications. We have to start somewhere. There is always room for everyone on this spiritual path. The very thought of coming to hear about this subject, itself shows that there is a desire for God burning somewhere in the heart.

If we do nothing about cultivating the qualifications, then we ourselves are to blame and we will be disappointed in our spiritual quest.

Verse 1.1: 1. What is DISCRIMINATION?

नित्यानित्यवस्तुविवेकः कः ? नित्यवस्त्वेकं ब्रह्म
तद्व्यतिरिक्तं सर्वमनित्यम् । अयमेव नित्यानित्यवस्तुविवेकः । ॥१.१॥

1.1	<i>"Nitya anitya vastu vivekah" kah?</i>	<i>What is Discrimination (as described above)?</i>
.2	<i>Nitya vastu ekam brahma,</i>	<i>The Eternal alone is the Reality,</i>
.3	<i>tad vyatiriktam sarvam anityam;</i>	<i>apart from It all else is ephemeral;</i>
.4	<i>ayam eva "Nitya anitya vastu vivekah"</i>	<i>this alone is Discrimination.</i>

The student asks what is the difference between Nitya and Anitya, the permanent and the impermanent? The answer is clear: “The Reality alone is eternal; all else is ephemeral.”

Anitya is that which is not lasting, has a temporary existence between birth and death, is changing, is not trustworthy, and therefore cannot be relied upon as a value. Nitya on the other hand, is that which always exists, it is the foundation upon which all the Anitya Vastu rests. The firm thinking which can differentiate these two is called Viveka.

Applying the traditional fourfold Vedic analysis we get more clarity. The Fourfold Analysis will be used for every major definition in this text, and so it is summed up here first before we begin to use it.

The Fourfold Analysis Method:

Each step in Sadhana is analysed through four aspects:

- i) ***Swarup (Form)***: The description of the essential form or definition of the step.
- ii) ***Hetu (Cause)***: The fundamental cause or entry point of the step in question.
- iii) ***Karya (Effect)***: The effect produced in one who practises the step.
- iv) ***Avadhi (Culmination)***: The perfection or exit point of the step is expressed; this determines when the step ends and the next one can begin by the student.

We now apply this method to analyze the most important step, called ***Viveka***.

- i) ***Swarup (Form)***: The definition, e.g. “Brahman alone is Real; All else is ephemeral”.
- ii) ***Hetu (Cause)***: The fundamental cause of what produces Viveka is Chitta Shuddhi or purity of mind. Without sufficient purity Viveka cannot arise. This is the direct or Sakshat cause. Indirectly, the cause can be thought of as the fructification of meritorious deeds (Punya). Through good impressions from the past, our mind gets the impulse to acquire sufficient purity, which gives us the ability to discriminate.
- iii) ***Karya (Effect)***: The effect of such a conviction is that the mind gets trained by the intellect to examine everything it faces with the question: “Is it Nitya or Anitya?” The intellect intrudes, as it were, on the mind’s privacy. The mind should be grateful for this, and not mind the intrusion. Such co-operation from the mind greatly speeds up the blossoming of Viveka, that is, it brings about its culmination.
- iv) ***Avadhi (Culmination)***: The end result of Viveka is reached when the conviction that “Brahman alone is real” becomes irreversible. There is no possibility of being “de-convinced”, no matter how much others may try to sway you. Like the proverbial swan, Viveka drinks only the ‘milk’ and leaves the ‘water’ aside.

Difference Between Nitya-Anitya and Satya-Mithya:

It is commonly misunderstood that discrimination is between the Truth and the False (Satya-Mithya). There is such a thing, but it is not the definition of Viveka.

The definition is Nitya or Anitya. The culmination of Nitya-Anitya discrimination is Satya-Mithya. Nitya-Anitya leads us to Satya-Mithya at a later stage.

Briefly, however, Satya-Mithya brings us to something more fundamental than distinguishing between the eternal and the ephemeral (Nitya-Anitya).

Viveka: The Dawn of Spiritual Life

Thus, we see that Viveka of the Nitya-Anitya type marks the dawn of spiritual life. In order to differentiate between what is permanent and what is not, does not require Brahma Jnana. It only requires correct thinking and careful observation of this world as well as oneself. To know whether God exists or not, does not require us to actually realize God, but to just observe this world carefully and make a clear assessment of life.

This clarity of observation becomes the foundation upon which the rest of spiritual life is built. Without Viveka, we will not have sufficient intellectual stamina to proceed further on the spiritual path.

Regarding the gross, manifested world, which is available to our senses for perception, it is clear from deep enquiry that nothing exists permanently in this world. Everything continually changes. There is no permanency in material creation. The gross material is also inert by nature.

The general guideline for determining what is Anitya is to examine the object for the presence of the following:

- i) **Karana**: whether it has a cause;
- ii) **Avayava**: whether it is made up of parts;
- iii) **Drishya**: whether it is seen, that is, available to the senses for perception;
- iv) **Utpatti Nasha**: whether it has a beginning or an end.

If the answer is yes in such an analysis, the object can be taken to be Anitya or impermanent.

Viveka is the primary aspect of Sadhana Chatushtaya. On this are founded the other three. When Viveka comes, the other three follow automatically, one by one. Viveka is like the leading engine pulling the train of Sadhana Chatushtaya; Mumukshutva is the trailing engine which pushes the train from the rear! Between these two engines are the coaches of dispassion and all the six virtues.

Verse 1.2 **2. What is *DISPASSION*?**

विरागः कः ?

इहस्वर्गभोगेषु इच्छासहित्यम् ॥

॥१.२॥

2.1	<i>"Viraagah" kah?</i>	<i>What is Dispassion?</i>
.2	<i>Iha swarga bhogeshu, icchhaah aahityam</i>	<i>The enjoyments in this world and heaven, the absence of desire for them.</i>

The above gives the basic definition of Vairagya. Vairagya is of three types, or rather three stages: the lowest is Manda, then comes Madhyama, and finally Tivra.

i) **Manda Vairagya**: This is a temporary state of dispassion that arises in one due to some painful experience. Two classic examples are: (a) **Prasava Vairagya**: Prasava means "delivery". When a lady is experiencing labour pains during child birth, the intensity of the pain makes her feel, "Never again will I have another child." This soon disappears when all the congratulatory messages come. (b) **Smashana Vairagya**: This means "graveyard" dispassion. It comes when a dear one passes away; one feels great sorrow for a few days.

ii) **Madhyama Vairagya**: This is a type of dispassion which rejects worldly pleasures but only for the sake of enjoying the more subtle pleasures of heaven! The motivation is not Viveka, but actually a more intense craving.

iii) **Tivra Vairagya**: This arises from Viveka and is true, lasting dispassion, as defined above.

The Fourfold Analysis of VAIRAGYA

i) **Swarup (Form)**: The essential form of Dispassion is the absence of desire for the enjoyment of the fruits of one's actions, in this world as well as in heaven.

ii) **Hetu (Cause)**: The fundamental cause of or factor that produces dispassion is Dosha-Drishti, or seeing the defects in all pleasures arising from the senses.

iii) **Karya (Effect)**: The effect of dispassion may be described progressively as follows: Firstly, the person with dispassion stops *planning* to enjoy or enhance sensual pleasures. Much time and energy is saved simply by doing this. Sense pleasure stops becoming the main item on the agenda. Gradually, even ordinary acts like eating food are freed from their pleasure aspect. As dispassion grows, its effect on the person can be quite dramatically different from that of the ordinary man, as seen by the following quotation.

In Sant Jnaneshwar's words, "A man of true detachment runs after sensual pleasures with as much enthusiasm as one who rushes to embrace a dead woman's body; or go to drink the pus out of a leper's wound; or enter a cauldron of molten iron to have a refreshing bath!" This shows the intensity of dispassion aimed for by one who does not just 'talk' spirituality, but actually lives it.

iv) **Avadhi (Culmination)**: The end result is that the world is looked upon as some sort of *ditch*. One refuses to get stuck up with objects of the world. Temptations have no effect on him.

A few helpful hints on the practice of dispassion were then offered by Acharyaji.

1. Everything created, has a cause for behind it. When the cause is removed, the effect also will cease to exist. For example, every relationship is sustained by its cause, which is love. When that is withdrawn, the relationship ceases. This applies to everything in the material world, for all things in it have a cause. When once this knowledge dawns, dispassion comes naturally.

2. Rishi Narada, one of the greatest devotees of the Lord, said, "I do not want knowledge, because it requires much effort to maintain. Give me wisdom which requires no effort." He was emphasizing the value of having feelings instead of just dry thoughts. When the feeling of repulsion has been aroused it is very hard to remove it. That is needed for true dispassion.

3. In Vedanta, there is a standard rule: Yad Drishya, Tat Jadam, Tad Nashwaram – which means "Whatever we see is inert, and so it is destructible." We should hammer this saying into our *heart*, not head! The head can only guide; it is the heart that *leads*. Therefore, Viveka that arises in the intellect, must enter into the heart. Feeling makes one do things, in this case, lead us from Viveka to Vairagya. Without feeling it remains in the realm of thought only.

4. Everything in this world is Utpatti or born. Every item has its date of manufacture, and therefore an expiry date. "*Utpatti Vinasha Sahita*" tells us that whatever is born is

certain to die. For this reason Sri Krishna advises Arjuna to unceremoniously chop off the tree of Samsara with the “axe of dispassion”.

5. In dispassion one refuses to measure oneself with the things that one possesses. This is the spirit of dispassion. The key part of the definition of dispassion is absence of **Desire**, not just absence of the item of desire.

6. There are three main types of desire, and they may be graded as follows:

i) **Kamini**: the gross form of pleasure, which is lust or desire at the physical level.

ii) **Kanchana**: desire for wealth is more subtle and rules a wider area of our life.

iii) **Kirti**: The most subtle desire is Kirti or desire for name and fame, which gives the ego a huge boost. It is very hard to overcome this. One’s whole being gets entrapped by it.

7. It is the intensity of the pleasure that gives a thrill to the human mind. The scriptures tell us of the joys of heaven which are hundreds of times more intense than earthly pleasures. This sometimes entices people to strive for heavenly pleasures at the cost of enjoying them here on earth. However, this dispassion falls into the Madhyama category.

This is very relative. Some 20 years ago, the U.S.A. was like heaven for most Indians. The craze was to go and settle in the States because of the pleasures there.

Even the refined pleasures of wealthy countries or of heaven have to be given up, not craved for. They, too, are impermanent, and desire for them has to be rooted out.

8. The striking common factor in all those who have been successful in practising Vairagya is that their mind is not centred on the objects, but is elsewhere, higher up, in the region of the Divine. It cannot sink to low levels and therefore there is no chance for it to be tempted.

Taking this idea a little further, we realize that it is not the sense objects that have taken hold of us, but we who have caught hold of the objects and do not want to let go. No object in the world has the power to hold us, for they are inert. Only the mind which has freed from desire can move ahead on the spiritual path.

Story of Woman and Buddha:

There was an excellent example given of a woman who came to the Buddha and asked him to bring back her husband who had died. Lord Buddha said he would help her, but she had to bring some mustard seeds from a home where there was no death. The lady was pleased with this request. She went looking for the mustard seeds. But everywhere she went, she was told that there was a death in the family. She eventually learnt the lesson herself that death was inevitable. Lord Buddha not only knew her pain but he also felt for her a deep compassion, and so he led her to make the discovery herself.

Verse 1.3: What is SHAD SAMPATI?

शमादिसाधनसम्पत्तिः का ?

शमो दम उपरमस्तितिक्षा श्रद्धा समाधानं च इति ॥

॥१.३॥

3.1	<i>Shama-aadi saadhana sampatti kaa?</i>	<i>What is the inner Wealth of Virtue?</i>
.2	<i>Shamah, damah, uparati, titiksha, shraddha, samaadhaanam cha iti.</i>	<i>They are i) Shama, ii) Dama, iii) Uparati, iv) Titiksha, v) Shraddha, and vi) Samadhana. (each one is explained below...)</i>

This is one's inner wealth. It is the spiritual equivalent of money.

1. **The Power of Wealth:** With wealth we can buy things. According to our wealth, we can purchase any object in the world to satisfy our desires. We also spend some of our wealth to protect that wealth. In the same way, spiritual wealth is needed, acquired and spent.

2. **Beauty of Personality:** The wealth of Virtue also beautifies our life. With ordinary wealth we can beautify our homes, our appearance, our gardens, vehicles, etc. In the same way this inner wealth beautifies our personality.

3. **Strength of Mind:** The wealth of Virtue also adds inner finesse for the mind to grasp the knowledge of the Shastras as well as to maintain it. If disturbances come, Titiksha helps us to bear it stoutly. If doubts come, Shraddha helps us to remove them and build up our trust.

4. **Protection:** Without this inner wealth, the external wealth is easily lost, it does not stay for long. Hence, this is the real wealth; the outer wealth comes and goes.

5. **Six Facets of Virtue:** Each of the 6 items that make up this inner wealth assist each other. There is a give and take among them. Hence, they are all clubbed together as one Virtue. They are six facets of the same diamond of Virtue, seen from different angles.

Verse 1.3.1: Shama

शमः कः ? मनोनिग्रहः ।

॥१.३.१॥

3.3	Shamah kah?	What is Shama?
.4	Mano-nigrah.	Control or mastery over the mind.

1. **Etymological Roots:** The root of Shama is *Sham*, meaning “to be calm”, pacified, tranquil, collected, etc. The feminine form of the same word is *Shanti*, which is used in some texts. This latter word means “peace”. To be at peace, to make (the mind) peaceful, to tame it, to master it, to limit it, to check or restrain it – all these words indicate what Shama means.

2. **Taming Disturbances:** To restrain it from what? From disturbances arising in it. When the disturbances can be quietened, we have full control over the mind. The control can come from outside or from the inside.

3. **Purpose is Sadhana:** The taming is not out of a sadistic desire to stop it from enjoying itself, to see it suffer or being deprived. No, the purpose here is to tame it so that it can be available for us to do Sadhana. When untamed, it is like a spoilt child. If a child is allowed to do what it wants, it can never be restrained.

4. **An Obedient Mind:** When disturbances come to the mind, we tell it, “Keep quiet, you are not going to go anywhere.” When the mind obeys and does that, we say it is under control. If it rebels and insists on doing its own thing, it is said to be out of control.

5. **Need for Effort in Shama:** By putting in a timely effort to check the vagaries of the mind, we can prevent it from becoming fragmented or dissipated. This requires effort, self-will, mastery over the mind, and a great deal of patience. Every effort needs to be made to restrain the mind. This is the essence of the practice of Shama.

6. **Curbing Harmful Expressions:** Left to itself, the mind expresses itself freely along the old, undesirable grooves. If anger arises, we know that its expression can be quite harmful, to ourselves as well as to others. The harm done may not be easy to rectify. From all points of view, it is wiser to contain the anger than to give it expression. This is a case for Shama to get into action.

7. There are two main ways to control the mind:

i) **Sublimation:** The first method is to talk to it. The intellect speaks to the mind, “How many times are you going to go on doing this?” The intellect brings to bear upon the mind the wisdom of keeping it restrained from bad habits. This is called the method of sublimation and is the most effective in controlling the mind. All control, in order to be lasting, has to come from this method.

ii) **Suppression:** However, there are cases when we have to *order the mind to stop*. The intellect forces the mind by applying self-will not to do the intended action. This is called suppression. Although this may not be the long-term solution, for the immediate need it is a great help. In fact, it is the only way out in an emergency. Hence it is called a stop-gap method, a temporary solution, very effective for the immediate need, but it needs to be followed shortly by the method of sublimation.

The dual process of sublimation and suppression, applied intelligently by the intellect, is called Shama. When it is carried out wisely it brings about the desired control of the mind.

Verse 1.3.2: Dama

दमः कः ? चक्षुरादिबाह्येन्द्रियनिग्रहः । ॥१.३.२॥

3.5	Damah kah?	What is Dama?
.6	Chakshuh-aadi baahya indriya, nigras.	The eyes, etc – i.e. the 10 sense organs – their firm control is called Dama.

The “Three Monkeys” of Gandhiji is a perfect example of the practice of Dama. The monkeys tell us, “See no evil, speak no evil, hear no evil.”

1. **The Bahya Indriyas:** The external senses are called Bahya Indriyas. They are the five organs of perception that bring in knowledge of the external world, and the five organs of action to express action in the world. All ten are considered Bahya Indriyas, and are the subject of control in Dama.

2. **Dama as Back-Up to Shama:** At the outset, it needs to be said that if Shama is perfected, there would no need to call in the help of Dama. It is when Shama has failed to restrain the mind from giving an order to the senses to act, that Dama steps in as a secondary checkpoint to prevent the action from taking place. Dama says to the mind, “O mind, I will not permit this action to happen!”

3. **Dama is Temporary Suppression:** The mind still wants to do the action, but Dama is utilized as a means to prevent it. By definition, therefore, this control by Dama falls under the category of ‘Suppression’. However, it is part of the co-operation built into the sixfold network of virtues. It is a safety device to trap the outflow of desires from reaching their objects.

4. How Internal & External Senses Co-operate: Since the disturbing stimuli could be from within or from without, both sets of sense organs are required for Dama. When the stimuli comes from the mind due to a desire, then the organs of action have to be checked to prevent them going out to get the object desired. When the external stimuli threaten to attract the attention of the mind, the organs of perception have to be kept under control so that the disturbing signals are not received from the external world. One avoids looking at tempting sights, or hearing sensual music. Sometimes both sets of senses are needed together to prevent access to the objects of disturbance. Dama thus controls the “food” to the senses, as well as the tendency for the actions reaching out to the objects.

5. Shama & Dama Hard to Differentiate: Because there is such a close co-operation required between the mind and sense organs, sometimes it is hard to identify whether it is Shama or Dama that is functioning. This is not important to worry over. Whatever is best for the control of the mind is to be applied. The purpose of the whole exercise should not be lost sight of – the control of the mind.

Differentiating Between Shama & Dama

The essential difference is that Sama’s realm of control is the mind, whereas in Dama the realm of control is the physical senses themselves.

Apart from the above difference in their ‘jurisdiction’ the two have more in common than differences. Both are tasked to keep out unwanted conduct creeping into their realms. Shama checks the thoughts of desire as they arise. It has to use the intellect to decide this, but needs the full co-operation of the indecisive mind as well. Dama keeps a check on the physical senses from indulging in what is forbidden. The job description for both is the same – they are benign “security officers” employed by the higher Self to keep a check on the lower self. Their employer is the intellect.

The Task of Shama: Disturbances arise from sub-conscious Vasanas, requesting satisfaction of certain desires. In Shama, all such requests are scanned by the intellect and either permitted if they are in accord with Dharma, or rejected if they are anti-Dharma. This control is not sadistic in nature, but a gentle coaxing or sublimation of the request.

The Task of Dama: Due to the rebellious mind, sometimes the Shama officer is deluded and allows a bad request to go through to the senses. Here, the second officer Dama has a chance to stop it from being fulfilled by not allowing the sense organs to act on the order given by the mind.

So Shama & Dama have to work together with the intellect to check that the wrong impulses do not find a way to manifest themselves.

Verse 1.3.3: Uparama

उपरमः कः ? स्वधर्मानुष्ठानमेव ।

॥१.३.३॥

3.7	<i>Uparamah kah?</i>	<i>What is Uparama (or Uparati)?</i>
.8	<i>Swadharma anushthaanam eva.</i>	<i>One’s own Dharma or duty, the strict observance of that alone.</i>

The word Uparama comes from the root Ram, meaning ‘to delight’. Upa-Rama means ‘to cease to delight’ or ‘to refuse to enjoy’. Whilst Shama and Dama are the

foundation of the Sadhana to keep a check on the mind and senses, Uparama is their culmination or perfection. Sama and Dama require effort and would even have failures, whilst Uparama is effortless – the mind has been completely tamed and will now do as instructed by the intellect. There is no more rebellion from it; only a total co-operation and obedience.

Uparama is one of those words which lend themselves to several meanings. Indeed, different texts use different definitions for the word. If the essential point is understood, one can integrate all these definitions. There are three of them:

i) **“Conquest of the mind”**: *Viveka Choodamani*, by the same author, uses this definition, which is based on the fruit achieved by Uparama.

The obedience and co-operation gained from the mind in Uparama, gives rise to this first definition of the Uparama, “Conquest of the mind”. The freedom from mental disturbances renders the mind one-pointed. This makes it a perfect launching pad for further Sadhana.

ii) **“Strict observance of one’s own Dharma”**: This is the definition used in *Tattva Bodha*, and it is based on the key factor involved in the actual practice or process of Uparama.

The end result of control can best be achieved through the means of rendering the mind one-pointed. Uparama aims to put the mind strictly to one task alone – that of performing its own Dharma – to the exclusion of all other pursuits. No enticing paraphernalia is entertained; no unnecessary expansion of work is undertaken. The mind is restricted to just its own duty.

The mental energy thus conserved is diverted for use in Sadhana. By doing so, control of the mind is eventually gained, which makes even more energy and time available for the pursuit of the higher aspects of Sadhana.

iii) **Sannyasa**: The Upanishads use this definition for the word Uparama. A combination of the above two definitions gives this third definition for Uparama. It is the perfect word that describes what Sannyasa is.

The essence of Sannyasa is a perfectly controlled mind which has no attraction for worldly pleasures, and the renunciation of all unnecessary actions, so that Sadhana may be pursued. Hence, in some texts the word is translated as Sannyasa, and it fits perfectly.

Having the above definitions serves a significant purpose to would-be seekers: It tells them very clearly that one has to have the right reason for wanting to gain control over the mind. It is not for attaining Siddhis or spiritual powers, but for furthering one’s progress towards the Divine Goal. The third definition, Sannyasa, assists in ensuring that the motive is a pure one. The ideals of Sannyasa are very lofty. The commitment to spirituality is enshrined in the institution of Sannyasa.

The Fourfold Analysis of UPARAMA or Sannyasa:

The Swarupa of Uparama is covered by the definitions above, which has been done very elaborately, highlighting the importance of Sannyasa.

The Hetu for Uparama is Shama & Dama, supported by Viveka and Vairagya. These four preceding virtues lead up to Uparama, the mastery over one’s mind.

The Karana or effect of practicing Uparama is it makes the seeker conserve all his energy and time and utilize them towards furthering his Sadhana. The Avadhi or culmination is gaining one-pointedness of mind; the mind becomes a perfectly obedient instrument.

Verse 1.3.4: Titiksha

तितिक्षा का ?

शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

॥१.३.४॥

3.9	Titikshaa kaa?	What is Titiksha?
.10	Sheetah ushna, sukha duhkha aadi sahishnutvam.	Of heat and cold, of joy and sorrow (pleasure and pain) – it is their endurance.

Notwithstanding that Uparama is a significant achievement in itself, it forms only one leg of a tripod which supports something even higher than it...

The Tripod is made up of three legs – namely, Uparama, Titiksha and Shraddha – which are Virtues 3, 4 and 5 respectively. All three in harmony with each other support the sixth Virtue, Samadana, in which the controlled mind, with the help of Titiksha and Shraddha, is placed at the feet of the Lord in total surrender.

1. **Etymology:** The root of the word Titiksha is ‘Tij’ which means “to endure, to forbear”. The aspirant is required to bear these opposites at the physical, mental, emotional and intellectual levels. The forbearance of the pairs of opposites like heat and cold (physical), pleasure and pain (mental), praise and censure (intellectual), and insult and injury (emotional) is termed Titiksha.

2. **Titiksha and Tapas:** There is another form of endurance called Tapas, which is also a valuable Sadhana. It is similar to Titiksha, but differs in one very important way. Tapas is endurance of trying conditions that are brought upon oneself voluntarily. One does not wait for hardships to come, but imposes them upon himself voluntarily, such as fasting, sleeping on the bare ground, walking in the hot sun, etc. In Titiksha we only bear what comes naturally and unavoidably to us as our Prarabdha Karma. It is not invited. Tapas may be looked upon as a training ground for Titiksha.

Regarding Tapas and Titiksha, it is important for the aspirant not to overdo the practice of Tapas. It is only a training ground for Titiksha. If we get carried away by Tapas, there is a danger of getting caught up in small things, and losing sight of the bigger picture of Sadhana. In Titiksha no such care is needed as it is not in our control what comes.

3. **“Pin-Pricks of Life”:** This quality is of value in all pursuits in life, not only spiritual pursuits. In the words of Pujya Gurudev Swami Chinamayananda, it is “bearing the pin-pricks of life”, which come to all people at any time in life. Titiksha helps us to sail through life smoothly.

There is a beautiful inspiring anecdote given by Guruji (Swami Tejomayanandaji). A young man was recounting to a friend, “I cried that I did not have shoes, till I saw a child who did not have legs!”

4. **Titiksha in Daily Life:** Acharyaji also recounted his own personal example of overhearing a quarrel between two elderly ladies in an old age home. The quarrel ended

suddenly, so suddenly that it drew Acharyaji's curiosity to find out what happened. He went and met the one lady he knew, and she told him, "I suddenly realized that it was my Prarabdha, and so voluntarily withdrew from the quarrel. There is no need to waste time on such quarrels when we know that we are only treated by others according to our Karmas. So I gave in."

In this way, we see that Titiksha is like a shock absorber in a car that helps to smoothen our journey through life. We simply refuse to wince at every little bump in life. To bear things cheerfully is a great asset in life in general.

5. Titiksha in Spiritual Life: Of even more value is Titiksha to a spiritual aspirant. The spiritual path invites ups and downs of wider amplitude than usual. The additional insight needed in spiritual life is to realize that at the core, it is our ego alone that keeps complaining about the opposites. The ego wants only its own way, whereas Titiksha compels it to yield its own demands to opposing circumstances. Yes, it is a blow indeed to the ego to be criticized, and a boost to be praised. Only one who is training to free himself from ego can face both with equipoise.

God always finds a way to tell us, "You are nobody", and therefore he sends us confrontations. We as seekers are expected to meet these with Titiksha.

6. The Story of Bruno & the Frogs: There is good story that was recounted to us by Acharyaji. It is from the Christian tradition. It is the story of Father Bruno. He was trying to meditate, but the sounds of the bull-frogs were disturbing him. He said from his room, "All of you keep quiet!" They did.

Then there was absolute silence. A voice was heard from within, "What makes you think that God likes your silence more than the frogs' song?" Father Bruno now understood. He opened the window, and called out once more to the frogs, "Come on, start your song. Start!" The frogs sang again, and this time it sounded very sweet, and it did not disturb him anymore!

Fourfold Analysis of TITIKSHA:

The Hetu for Titiksha would be the desire to serve God and Guru at all costs. That desire would give it the resilience to undergo any hardship in the course of that service. In this sense, Titiksha can be said to be a measure of our will-power and determination to want God and God alone.

The Avadhi or fulfillment of Titiksha would be an invincible Shraddha in the Lord's mercy and Grace! Thus Titiksha helps to strengthen our faith and take it to higher levels. Our Faith is always tested by endurance.

Returning to the Tripod analogy, we have seen that apart from a well disciplined and obedient mind (the first leg), we also need an irresistible will in the form of Titiksha (the second leg) to make that sacred offering of our mind in the chamber of the Lord. There is yet a third leg that is also needed to reach the chamber.

This brings us to the fifth Virtue – Shraddha or Faith...

Verse 1.3.5: Shraddha

श्रद्धा कीदृशी ?

गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा ।

॥१.३.५॥

3.11	<i>Shraddhaa kee-drishee?</i>	<i>What is the nature of Shraddha?</i>
.12	<i>Guru, vedaanta, vaakya aadi-shu, vishvaasah shraddhah.</i>	<i>Of the Guru and of the scriptures, in their words (teachings, instructions), etc., to have faith in them – is Shraddha.</i>

The Guru and Shraddha:

The Guru is the most important or root abode of all trust. Trust here is absolutely essential. It is the Guru that opens the Upanishads for us. Therefore he is mentioned before the scriptures and God. In practice, we observe the following sequence: The Guru reveals the scriptures, and the scriptures reveal God.

One may argue, why can one not go directly to the scriptures? It is because the scriptures are voluminous and cater for every type of person. The Guru sifts out the essence from them, chooses that which is suitable and gives it to the disciple in a ready-to-use form. He has the experience to judge what type of Sadhana will suit the disciple. He also knows the character of the disciple, and so he can best advise him how to proceed further along the path.

Here is an analogy: Why do we not go directly to the ocean to drink water? Clouds get their water from the ocean and, after distilling it free of all the salts and impurities present in sea-water, give it to us in the form of rain. In the same way, the Guru takes from the scriptures what is our need and prescribes that for our 'spiritual disease'.

Another analogy: We can go to the pharmacy where there are literally thousands of medicines for every imaginable disease. Without knowledge we will not know what medicine to take. We have to first go to the knowledgeable Guru and get a prescription from him that will work for us.

The Guru is the Sun of knowledge. For the clouds of Maya he is the strong breeze that blows those clouds away. And to the 'elephants' who encounter us on this path to displace us, such as the logicians and dry intellectuals, the Guru is the lion seeing which the elephants go away! It is to that Guru that we offer salutations.

It is God who is behind the Guru-disciple relationship. It is God also who is the very breath of the Vedas. So God does not feel left out if we give prominence to the Guru and to the scriptures. They are part of His plan to reach us. The Guru is God coming to us in person.

Attitude On Approaching Guru, Scripture and God:

What should be our Bhava or attitude when we approach the Guru? It is best here to quote Acharyaji directly from a transcript of his talk:

To the Guru: "O Guru, I trust your nobility; I see your nobility; I see your utter selflessness, the compassion with which you share your knowledge. I am eternally indebted to you, and forever I shall serve you. I do not know whether I deserve this or not – I don't know...probably I don't, but still, somehow, in your heart has come compassion for me. I know not why. I am eternally grateful to you, my Guru. I know that you will take me to the Supreme Truth. Please do use me forever."

Towards the Scriptures: "O Mother Sruti! How many people you have liberated by your blessed words! By your pure wisdom, how many saints have crossed the ocean of Samsara! As my Guru remains yours, won't you help me? Aren't you my Mother? You

protect those who follow you. Help me follow you implicitly. There are many things what you say that I don't understand, but I know that a mother cooks food and gives it to her child, and the child takes that food without a doubt, feeling, "Yes, what my mother has given is good for me." In the same way, let me take your words, relish them in my heart, live my life according to your dictates, and let me be blessed like how the saints of yore have been blessed."

Towards Ishwara: "O Lord, the Master of the whole Universe! O Lord, the Governor of the whole Cosmos, whom I do not see, but, Lord, who in every instant of my life comes forward and guides me, helps me and takes me forward. Forever clear my path that I may walk in peace. Show me my way. Give me faith in my Guru, and give me faith in the Shastras, for it is you who gives faith. Make my heart pure, so that I may receive the knowledge that my Guru gives. Make me adorned with Sadhana Chatushtaya. Please ensure that my Guru forgives my trespasses."

These were Acharyaji's beautiful and reassuring words on the attitude with which we should approach Guru, Scriptures and God.

Verse 1.3.6: Samadhana

समाधानं किम् ?

चित्तैकाग्रता ।

॥१.३.६॥

3.13	<i>Samaadhaanam kim?</i>	<i>What is Samadhana?</i>
.14	<i>Chitta ekaagrataa</i>	<i>Single-pointedness of mind is Samadhana.</i>

The word Samadhana literally means "placing firmly at". What does this mean in the present context? It means placing the mind fully at the Feet of the Lord, with one-pointedness. Absolute focus is the fruit of the sixfold virtue. That is why this item comes last in the list of six.

The Tripod:

We have now completed a study of all the three legs of the Tripod that support Samadhana. The mind, which has been freed from its worldly moorings by Shama and Dama and been mastered in Uparama, safely steers through all the ups and downs in life through Titiksha and Shraddha, and arrives at the Feet of the Lord, to be His alone forever.

Titiksha and Shraddha are like a pair of twins that form two of the legs of the tripod. Shraddha has eyes for the Lord alone. It teaches us to behold the One alone. Titiksha, its twin, endures everything that the world of multiplicity places in its way. It teaches us to see the Lord in the Many.

Another way to look at the conglomerate of the six Virtues is this: The mind is like the precious cargo being handled by the six virtues. The first three virtues detached it from the world, and the next three attached it to the Lord's Feet.

Why Are the Six Virtues Clubbed Together Under One Item?

In this section we see examples of how these virtues help to develop each other and function as a team, giving mutual support to each other.

We have already seen how Sama and Dama support each other in the control of the restlessness of the mind. In Uparama, the full co-operation of the mind is achieved, and with it the potential to utilize one's energy at one's own will.

Titiksha ensures that the journey goes smoothly without any de-railing. Faith ensures that all the important conduits from the Guru, from the scriptures and from God are kept unclogged to allow the flow of their Grace, wisdom and inspiration. This whole team operates together as a unit. No player takes sole credit for the wealth that is gained.

The spiritual wealth that is so painfully earned, has to be carefully channeled to God. This is ensured by having the stopcock of Vairagya at one end and the chute of Mumukshutwa at the other end of the six virtues, so that nothing leaks out as wastage.

The Fourfold Analysis of SHAD SAMPATI:

We can now give the overall analysis of the Sixfold Virtues or Shad Sampati:

i) **Swarupa** (Form): Ethical perfection and purification of the mind are the form of the sixfold Virtue.

ii) **Hetu** (Cause): Yama and Niyama are the *sine qua non* for Shad Sampat, and thus form the Hetu. It is logical to expect that acquisition of spiritual wealth can only take place when the foundational set of rules that prevent any leakages of that wealth are in place. If this is not done it would be like filling a bucket with a hole in it.

Yama and Niyama are the do's and the don't's of ethical development. These are described in detail in Patanjali's Yoga Sutras.

iii) **Karya** (Effect): Extrovertedness ceases, activity is thinned out or reduced to the bare essentials, as perfected in Uparama and Samadhana.

iv) **Avadhi** (Culmination): The ultimate objective of Shad Sampat is to get Chitta Nirodha or firm control of the mind, bringing it to a state of no disturbances from thought waves. The mind is tamed. There is total forgetfulness of the body, of all objects. The mind would just not be interested in going towards these things. The Sadhaka is thoroughly prepared. He places himself directly under the care and guidance of the Guru.

Verse 1.4: 4. What is **MUMUKSHUTVA?**

मुमुक्षुत्वं किम् ? मोक्षो मे भूयाद् इति इच्छा । ॥१.४॥

4.1	<i>Mumukshutvam kim?</i>	<i>What is Mumukshutva?</i>
.2	<i>Mokshah me bhooyaad iti icchhaa.</i>	<i>"Let me attain Liberation", this intense desire is Mumukshutva.</i>

This is an interesting part of spiritual life – the aspiration for the Divine. We can never over-emphasize the value of this great quality, which ensures our safe journey to the Divine.

The rocket that has been fired with power and is strong enough to withstand the pressure of the blast-off, overcomes the gravity of earth and liberates itself into orbit beyond the Earth.

It is appropriate here to remind ourselves of the following wise words of a saint, "A happy slave is the worst enemy of freedom". In most freedom struggles in the world,

leaders have taken great pains to teach the people that they are “bound”, and that they are *unhappy* to be bound.

Examples of Mumukshutwa

There was an email that was doing its rounds, comparing an office to a prison. In the office you have a cubicle, in the prison you have a large camp. In the office you don't have privacy, in the prison you have total privacy. In the office you have to pay for your breakfast, lunch and dinner, whereas in the prison you get everything free. In the office you don't get a TV, you will be punished for that, in the prison you get a 24 hour service of TV. In this way the two were compared and finally the question was asked, “Which is better?”

Sometimes prisons are more enticing. It is the same with our bondage to this world. We do not want to be liberated from its clutches, because we are enjoying its hold on us!

To become aware that we are bound, is in itself an awakening!

There was the story of Bhakta Prahlad, who had pleased God to such an extent that the Lord gave him a boon. The selfless Prahlad asked the Lord for liberation for all his people. The Lord said O.K. When Prahlad went back to his people to give them the good news, he was struck dumbfounded to note that not a single citizen wished to join him to get liberation – no one was willing to be freed! They loved to remain in captivity.

Then, there was the other extreme of a Japanese monastery where a young lady, thirsting for liberation, came for admission. The authorities turned her down, saying, “No, you are too beautiful, you will distract the others living here.”

The lady went away disappointed, only to return a few days later. She was so desperate for liberation that she had disfigured herself so that she could now get admission!

When a Sadhaka is ready for liberation, it is the world that frees him from its clutches, not the other way around. That is the practical truth of liberation. No temptation on earth can prevent a yearning soul from reaching the portals of the Lord.

The Four Stages of Mumukshutwa:

The spark of yearning for the Divine, whether it is small or big, exists in every human being. It is this spark which starts one on the quest for lasting happiness. It may be just a seed, but when conditions and circumstances are made favourable, it can germinate into an irresistible yearning for God that is unstoppable by any force on earth.

In the process of growing from seed to tree, we identify 4 stages of growth in Mumukshutwa, starting with the tree or full-blown stage.

i) ***Tivra Stage***: In this stage one wants nothing but Moksha. The experience of the world becomes intolerable and only the balm of liberation would ease the anguish one feels. The world is felt as a hot pan being carried with bare hands. There is no waiting time left, he simply has to “let it go.” Such is the intense, burning aspiration for God at the highest level.

ii) ***Madhyam Stage***: In this stage, one moves about like a pendulum between deep desire for God and forgetfulness of Him. The Shastras say that such a person will need three more births to get freedom.

iii) ***Manda Stage***: This person knows about the need for Moksha, but postpones it for later. “This is not the age for it,” he says, when he is full of vigour and vitality. “I will see to when I am old.” Such a person, says the Shashtra, gets liberation at the end of the Yuga.

iv) **Ati-Manda Stage:** This man thinks that attaining liberation is like winning a lottery, that he will just stumble on it one day! The Shastras say that such a person NEVER gets liberated – there is not a chance to “win this lottery”.

Mumukshutwa, then, is the small spark that keeps one ticking on the spiritual path, until gradually it grows and grows into an irresistible conflagration when God simply *has* to reveal Himself.

The Fourfold Analysis of MUMUKSHUTWA:

i) **Swarup (Form):** The Swarup is a burning aspiration for liberation from all sorrows of life; conversely it is the burning quest for lasting happiness found within one’s being, independent of any object.

ii) **Hetu (Cause):** Satsang or the elevating company of spiritual fellowship, of saints and sages, of a God-realised saint, is said to be the cause that sows the seed of Mumukshutwa in the spiritual seeker. Nothing inspires one more on this path than to see its flowering in the life of another person.

iii) **Karya (Effect):** Such a state of passion for God finds fulfillment in finding one’s Guru, to whom thereafter one offers himself “*tan, man and dhan*” (body, mind and wealth) in total surrender. Service of one’s Guru, and obedience to him are the main effects of Mumukshutwa. These carry him swiftly to the desired goal.

iv) **Avadhi (Culmination):** Every other pursuit, be it in thought, word or deed, is renounced for the sake of this one yearning. One becomes solely dedicated to his goal.

Verse 1.5: Conclusion of SADHANA CHATUSHTAYA

एतत् साधनचतुष्टयम् ।

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

॥१.५॥

0.1	<i>Etat saadhana chatushtyam;</i>	<i>This is the Fourfold Qualification.</i>
.2	<i>tatah tattwa vivekasya, adhi-kaarinah bhavanti.</i>	<i>Thereafter, for the enquiry into Truth, they become fully qualified and fit.</i>

The next step – Enquiry into the Truth – is announced to the student.



२. तत्त्वविवेकः

Chapter 2
TATTVA VIVEKA
“Enquiry Into the TRUTH”

Verse 2.1: *Introduction to Self-Enquiry*

तत्त्वविवेकः कः ?

आत्मा सत्यं तदन्यत् सर्वं मिथ्येति ।

॥२.१॥

1	<i>Tattva vivekah kah?</i>	<i>What is Enquiry into the Truth?</i>
2	<i>Aatmaa <u>satyam</u>, tad anyat sarvam <u>mithyaa</u> iti.</i>	<i>(The firm conviction) that the Self is Real, and all other than That is unreal.</i>

The Two Levels of Discrimination:

Earlier when we were discussing Viveka, we were concerned with the discrimination between the permanent and the impermanent, or between the eternal and the ephemeral. That was the initial stage of the use of the intellect to come to an understanding of the defects of worldly life, so that the seeker may turn his attention away from it, take a U-turn, and start seeking permanent, lasting happiness, independent of objects.

This definition is from the standpoint of one who is engrossed in worldly life. It is designed to lead him away from worldliness and begin the first steps in spirituality. It teaches the seeker to DETACH from the world.

Now the seeker is being taught to take discrimination a big step further. Now the discrimination is between the Real and the unreal, between Sat and Mithya, or between the unchanging Reality and the ever-changing apparent reality of this world. The mind is here being taken to a depth of analysis far beyond the earlier level of Viveka.

This definition of discrimination is designed for the one who is already on the spiritual path and who needs to go further. It teaches the seeker to ATTACH himself to God.

The Basis of Vedanta Philosophy

This time the search is going to lead us to the ultimate Truth of this Existence. The very basis of Vedanta philosophy becomes the subject we focus on. It encompasses an in-depth intellectual analysis as well as requires us to do Sadhana that would raise our level of Purity significantly so that we may have the proper clarity to grasp with our intellect the subtle truths proclaimed by the Shastras.

Mithyaa: “false”, “unreal”, or “apparently real” (see next sub-title). The discovery we are heading towards is not simply to see the impermanence of the world and all that it offers, but to go deeper and see them to be *entirely false*, to see that they never had a reality at all, that they only appeared to be real.

This is a shift – it is a big shift – it is a paradigm shift. It can happen only when we take all the Vedantic principles and Sadhana to their point of perfection.

At this point we should be aware that Vedanta is the only philosophy that states that the world is false in the final analysis. No other philosophy states that. This places Vedanta at the one extreme in relation to the position taken by other religious philosophies.

For this same reason it opens the doors of criticism against Vedanta from exponents of other philosophies. Most of the criticism is due to not accepting the fact that we do need to move from dualistic reality to non-dual Reality. This is not easily understood by all parties. When Vedanta moves into non-duality, the other schools find it an *inconvenient* place to be.

The Terms SAT, ASAT, and MITHYA:

The definition of the term **SAT** is “that which remains the same always”. It is not changeable with time. It cannot be denied from any standpoint, no matter which way one looks at it. It is unalterable, indestructible and ever-present. It would always exist even if this whole universe undergoes dissolution.

ASAT is the direct opposite of *Sat*. It does not exist at all. It is something that simply never is, never was and never will be. The classical examples are the son of a barren woman, or the horns of a hare (or of a human being, for that matter). They exist only in imagination, and have no reality.

MITHYA is the third term and is used for that which has a “temporary existence” in the absence of knowledge. When knowledge dawns, then it is seen to be false. This category of existence is posited on the fact of our experience of this world: It is neither Sat (for it does not exist always) nor is it Asat, for it does have a conditional existence, the condition being while we remain in ignorance. Mithya may be translated into English as unreal or false, but neither of these two terms indicates the essence of Mithya. The essence is that it is “apparently real”. It is a superimposition upon Sat, in the same way as a snake is superimposed on a rope.

The world falls into the category of Mithya as, although it is available for perception, (that rules out Asat), as soon as knowledge of its real nature dawns, it is seen as false just as the snake (that rules out Sat).

The snake is seen to be false when the truth of the rope is perceived. How far away from the ‘snake’ is the rope? It is in the very same place. Similarly, the Truth that we discover when knowledge dawns, is there exactly where the ‘false world’ appeared to be. Only, the world is seen differently now. It is seen as the projection of one’s own Self. The Self is the Truth against which the world is seen as false or unreal.

What is a Definition?

In Sanskrit the term for a Definition is Lakshanam, which means “that which indicates or points out”.

A definition may itself be defined as “that which distinguishes or differentiates a thing from all other things.” It should tell us clearly, “This is it,” without any ambiguity.

Before we are ready for the next verse, we need to look at the 3 types of Definitions that exist in general in any analysis. They are:

i) **Swarupa Lakshanam**: Swarupa is the very nature of something. This type of definition tells us exactly what the essential mark or quality of a thing is which makes it

what it is. Without this quality, it is not *it*, but some other thing. Such a quality is called its intrinsic property.

For example, the essential quality of sugar is sweetness, or of water H₂O. Take sweetness away from sugar, and it is no longer sugar. Take H₂O out of water, and it is no longer water.

ii) **Tatastha Lakshanam**: This form of definition uses an object that is “staying nearby” (tatastha) to point out that which is being defined. The object is used as a reference to identify the defined thing, even if that relationship is temporary. For example, a crow sitting on a chimney may be used to indicate the house. It is a temporary marker, as the crow will soon fly away. In the same manner, a river bank indicates the location of a river. The river is not the bank, but the bank is used to indicate the river.

iii) **Athadvya Vritti Lakshanam**: This is a form of definition, which tells us of a thing by telling us what it is **not**, i.e., by negation. The object defined may be too subtle; so that which could be mistaken for it, is clearly indicated as *not* it. By the process of elimination, this form of definition helps us to grasp what it actually is.

In the verse that follows, we find the Self being defined using all three of these forms of definition.

Verse 2.2: *The Atman or Self*

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः ।
सन् अवस्थान्नयसाक्षी ।
यस्तिष्ठति स आत्मा ।

पञ्चकोशातीतः ।
सच्चिदानन्दस्वरूपः सन् ।

॥२.२॥

3	<i>Aatmaa kah?</i>	<i>What is the Self?</i>
4	<i>Sthoola sookshma kaarana shareeraad vyatiriktah;</i>	<i>The gross, subtle and the causal – other than these 3 bodies;</i>
5	<i>Pancha kosha ateetah;</i>	<i>Beyond the five sheaths;</i>
6	<i>Avasthaa traya saakshee;</i>	<i>The Witness of the three states of consciousness;</i>
7	<i>Satchidaananda swaroopah san;</i>	<i>Of the nature of Existence-Knowledge-Bliss.</i>
8	<i>Yah tishthati sah aatmaa.</i>	<i>That which remains is the Self.</i>

In this definition of the Self, we have four parts:

i) The Self is other than the gross, subtle and causal bodies. This is the third type of definition – ***Athadvya Vritti Lakshanam***. It tells us what the Self is not. The first impulse of anyone wanting to know what the Self is, is to think that it could be one or all of these bodies. Hence, at the outset, the definition excludes all these, and by doing so it is telling us that these bodies belong to the “all else” category, which is Mithya.

ii) The next in line to be eliminated by negation are the five sheaths which exist in every being. The Self is not in any of these sheaths. The sheaths will be explained later in this text. However, it may be said here that it is only another way of looking at the same three bodies mentioned in the first line. So this is also ***Athadvya Vritti Lakshanam***.

iii) Then it switches to the second type of definition, Tatastha Lakshanam, to indicate the Self as being the witness of (i.e., 'nearby') the three states of waking, dream and deep sleep. It is their witness, but not them. So here it is not total negation, but at least we are told that the Self is common as a witness of those states. It is 'nearby' somewhere, but not them.

iv) Finally, the direct attempt is made at giving the very essence by which the Self may be known without a doubt. This is the Swarupa Lakshanam definition. We are told that the Self is nothing but Satchidananda or Existence, Knowledge, Bliss absolute. This is as precise a definition as one could get in words of what the Self is directly, without any reference to anything else.

In the next four Chapters, we examine respectively each of the four Lakshanas given in this verse (5.2), by which the Self is defined, indirectly first and then directly.



Students ready for Sravana or hearing the Knowledge, with their Mundan (head-shaving ceremony) performed and Shikha (tuft) uncut, symbolizing their sole desire for knowledge of Truth.

३. शरीर-त्रय

Chapter 3
SHAREERA TRAYA
“The Three BODIES”

WE BEGIN WITH THE Three Bodies, which is an *Athavya Vritti Lakshanam*, i.e. the bodies are NOT the Self. Our interest in the 3 bodies is not out of a curiosity about their manifestation, but to know how and why they are different from the Self, so that we can grasp some understanding of what the Self is.

Verse 3.1: *The Gross Body*

स्थूलशरीरं किम् ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं ।

सुखदुःखादिभोगायतनं शरीरम् ।

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत्स्थूलशरीरम् ।

॥३.१॥

1.1	<i>Sthoola shareeram kim?</i>	<i>What is the Gross Body?</i>
.2	<i>Panchi-krita pancha-mahaa bhootaih kritam, satkarma janyam;</i>	<i>That which is made up of the 5 great elements that have undergone the process of Grossification; born as a result of good actions of the past;</i>
.3	<i>Sukha dukkha-aadi, bhoga ayatanam shareeram;</i>	<i>for experiences such as joy, sorrow, etc. – the counter to experience these;</i>
.4	<i>Asti, jaayate, vardhate, viparee-namate, apaksheeyate, vinashyati</i>	<i>To exist, be born, to grow, to mature, to decay and to die –</i>
.5	<i>iti shad vikaaravat; etat sthoola shareeram.</i>	<i>subject to these six modifications. This is the Gross Body.</i>

1. The **Sthula Sharira** or gross body is the first of the three bodies we have. We perceive the gross body through the senses. It is nourished by food and energized by Prana that is taken in during breathing.

2. The material cause (Upaadhaana Karana) of this body is the five gross elements. More will be said about the origin of these gross elements in Chapter 12. In brief, they are born from the Tanmatras or subtle elements, after they have undergone the grossification process called Panchi Karana, which is described in Chapter 12.

3. The efficient cause (Naimitta Karana) of this body is one's Prarabdha Karma, that is, that portion of our entire bundle of past Karma over many lives, which has been released for working out in this life-time. This Karma determines our body form, beauty, deformity, race, family circumstances, and so on.

4. The body is regarded as the physical equipment we come with to work out our Karma. Therefore, it is called the **counter** for the exchange of experiences encountered in this world. These experiences enable us to reap the fruits of our Karma, good or bad, Paapa or Punya, joys or sorrows.

5. The primary characteristic of this body is its changeability. It undergoes change at every moment of its existence. These changes may be identified into six stages. They are:

- i) **Asti** (Existence): This is confirmed by the 'presence' in the womb.
- ii) **Jayate** (Birth): The child emerges into the outer world.
- iii) **Vardhate** (Growth): With nourishment and Prana the body grows to maturity.
- iv) **Viparinamate** (Maturity): It becomes an adult body.
- v) **Apakshiyate** (Decay): The withdrawal phase begins (hair greys, sight weakens, etc)
- vi) **Vinashyati** (Death): The elements return to where they came from.

Our business with this body is to use it well, care for it, respect its functions, but not get attached to it, because it is NOT the Self. The Self is who we are.

Verse 3.2: The Subtle Body

सूक्ष्मशरीरं किम् ?

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं ।

सुखदुःखादिभोगसाधनं ।

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः ।

मनश्चैकं बुद्धिश्चैका ।

एवं सप्तदशाकलाभिः सह यत्तिष्ठति तत्सूक्ष्मशरीरम् ॥३.२॥

2.1	Sookshma shareeram kim?	What is the Subtle Body?
.2	Apanchi krita pancha-maha bhootaih kritam; satkarma janyam;	That which is composed of the 5 great elements which have <u>not</u> undergone grossification; born of the good actions of the past;
.3	sukha dukkha aadi bhoga saadhanam;	for experiences such as joy, sorrow, etc. – the instrument to experience these;
.4	pancha jnaana indriyaani; pancha karma indriyaani; pancha praana aadayah;	the five sense organs; the five organs of action; the five Pranas;
.5	manah cha ekam; buddhih cha ekaa;	the one mind; the one intellect –
.6	evam sapta-dasha kalaabhih, saha yat tishthati, tat sookshma shareeram.	in this way, constituted of these seventeen items together – these make up the Subtle Body.

This is the **Sukshma Sharira** or subtle body. It comprises of all the parts of our being that are not made of gross material elements. The subtle body controls this gross body. Without the subtle body, the gross body is lifeless. The separation of these two bodies means death. There are 17 such parts and these are listed in the above definition.

The material cause or Upadhana Karana for the subtle body is the subtle elements or Tanmatras which have not undergone grossification or Panchi Karana, described later.

The efficient or Nimitta Karana for this subtle body is the same as for the gross body, namely, our Prarabdha Karma. The Prarabdha orders the type of mental apparatus we possess that controls the gross body.

The purpose of the subtle body is to serve as the **instrument** through which the experiences of joys and sorrows are encountered in life. Because the subtle body indicates the presence of life in the body, it is also called "**Linga Sharira**". 'Linga' means to indicate.

More details of the 17 components are discussed later in the sections on sheaths and in the section on the evolution of these components.

It is the subtle body that comes with (or is endowed with through effort made during our life) the different talents, intelligence, brilliance, aura, magnetism, skills, aptitudes, temperaments, etc. that we see existing among people. They vary from person to person, according to their Prarabdha Karma.

The predominant Guna that we exhibit is the key factor that determines the above-mentioned differences. Each person has a unique composition of Sattwa, Rajas or Tamas in their mental and physical make-up..

Verse 3.3: *The Causal Body*

कारणशरीरं किम् ?	अनिर्वाच्यानाद्यविद्यारूपं	
शरीरद्वयस्य कारणमात्रं	सत्स्वरूप अज्ञानं	
निर्विकल्पकरूपं यदस्ति	तत्कारणशरीरम् ।	॥३.३॥

3.1	<i>Kaarana shareeram kim?</i>	<i>What is the Causal Body?</i>
.2	<i>Anirvaachya, anaadi, avidyaa roopam;</i>	<i>That which is inexplicable, beginningless, and in the form of ignorance;</i>
.3	<i>shareera dvayasya kaarana maatram;</i>	<i>the sole cause of the two bodies (subtle and gross);</i>
.4	<i>sat-swaroopa ajnaanam;</i>	<i>ignorant of one's own true nature;</i>
.5	<i>nirvikalpaka roopam;</i>	<i>having a form that is free from all thoughts –</i>
.6	<i>yad asti tat kaarana shareeram.</i>	<i>such is that Causal Body.</i>

This is the most subtle of the three bodies. It is also the most intriguing to understand, and it is the body which keeps us separated from knowledge of our true Self. Although described as dense Ignorance, if pierced by knowledge, it is this body through which we can get enlightenment. Let us see what the riddle behind it is...

This **Karana Sharira** is in every respect different from the other two bodies. As mentioned in the above definition, it is the cause of the other two bodies, namely, the subtle and the gross bodies. In other words, if it were not for the ignorance of the causal body, there would be no need to take birth; no need for the other two bodies to come into existence; for the Jiva would not have accumulated any Karma to effect a human birth.

This provides the best attitude to have towards the subtle and the physical bodies – that they are there only for the purpose of releasing us from the bondage to Karma as quickly as possible. That is the purpose of the human birth.

However, to do that we need to explore the Causal Body a bit more, and find out the deeper cause of our bondage. It is this knowledge that is termed the Knowledge of the Self, and is the most important purpose of this book, *Tattva Bodha*.

Exploring the Causal Body

From the definition in the above verse come three important facts about this Ignorance:

i) **Anirvachya**: this is saying that the Causal Body (or *Ignorance*) is inexplicable. The very definition of this body is indefinable! That puts it on par with Brahman, which is also inexplicable! This indicates that we are up against something very unusual, something very fundamental to the human predicament.

It is neither Sat, nor Asat (neither Truth nor untruth). It has a conditional existence. It does exist – Vedanta accepts that – but the condition is “only while ignorance is there”. As soon as ignorance is removed by knowledge, the causal body vanishes! That is why the only category of existence it can fall under is Mithya, the same as Maya. (In fact, we shall see later that Maya is the macrocosmic aspect of Avidya or ignorance which is microcosmic.)

ii) **Anadi**: this tells us that the Causal Body is beginningless, it has no cause, therefore it has not evolved out of anything. Logic tells us that if something has no cause, it has to be “beginningless”. It simply is the other face of Truth, which it does not allow us to “behold”.

iii) **Avidya**: its form is nothing but deep Ignorance. The Causal Body is a mass of homogenous Ignorance, having no “parts”. We cannot remove our basic ignorance part by part; it has to be rooted out in one piece.

From these three considerations, we can see that here we are dealing with something very major in the creation of this universe and in particular the human being. This entire discussion came about because we were told that the true Self is not these three bodies. Hence, getting beyond the Causal body is where our liberation lies.

It is said that the Causal Body is completely ignorant of the Self. Another way in which the same truth is described is that it is a veiling power which screens the Truth from us so that we cannot recognize our true Self. We are helplessly led by this power of ignorance to get identified with the other two bodies. We have already seen how this false identification leads us to the “Desire-lineage” which draws us further and further away from our essential Reality.

For this very vital reason, Vedanta considers Ignorance as an ‘object’ to be destroyed by bringing in the knowledge of the Self. When it is destroyed, all else arising from it is also destroyed *at the same moment*. That would give rise to an entirely new perspective of this world.

This then is the brief overview of the Causal Body. It opens our eyes to Self-discovery. Although it is described as a mass of Ignorance, it is where we can ultimately discover ourselves. It is the last portal that has to be opened to gain entry into recognition of our true Self.

४. ज्ञानेन्द्रियाणि

Chapter 4

JNAANENDRIYAANI

“The Organs of KNOWLEDGE”

Verse 4.1: *The Five Organs of Perception* ज्ञानेन्द्रियाणि

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् । इति पञ्च ज्ञानेन्द्रियाणि । ॥४.१॥

1.1	<i>Shrotram, tvak, chakshu, rasanaa, ghraanam,-</i>	<i>The ears, skin, eyes, tongue and nose –</i>
.2	<i>iti pancha jnaana indriyaani.</i>	<i>these are the 5 organs of perception.</i>

Verse 4.2: *The Five Deities of Perception* ज्ञानेन्द्रियदेवताः

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः ।
रसनाया वरुणः । घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः । ॥४.२॥

1.3	<i>Shrotrasya dig devataa;</i>	<i>Space of the ears;</i>
.4	<i>tvachah vayu;</i>	<i>Air of the skin;</i>
.5	<i>chakshushah sooryah;</i>	<i>Sun of the eyes;</i>
.6	<i>rasanaayaah varunah;</i>	<i>Water of the tongue;</i>
.7	<i>ghraanasya ashvinau;</i>	<i>and Ashwini-Kumaras of the nose –</i>
.8	<i>iti jnaana indriya devataah.</i>	<i>these are the Deities presiding over these organs.</i>

Verse 4.3: *The Five Functions of Perception* ज्ञानेन्द्रियविषयाः

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् ।
चक्षुषो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् ।
घ्राणस्य विषयः गन्धग्रहणम् । इति । ॥४.३॥

3.9	<i>Shrotrasya vishayah shabda grahanam;</i>	<i>Cognition of sound for the ears;</i>
.10	<i>tvachah vishayah sparsha grahanam;</i>	<i>cognition of touch for the skin;</i>
.11	<i>chakshushah vishayah roopa grahanam;</i>	<i>cognition of form for the eyes;</i>
.12	<i>rasanaayaa vishayah rasa grahanam;</i>	<i>cognition of taste for the tongue;</i>
.13	<i>ghraanasya vishayah gandha grahanam;</i>	<i>cognition of smell for the nose –</i>
.14	<i>iti.</i>	<i>thus are described the fields of experience for these organs.</i>

Hindus believe in one God, this is not to be forgotten in this discussion. However, Hindus also recognize that God has many functions to fulfill through our body, and each function is controlled by a Devata, who may be thought of as the ‘departmental head’ who draws his power from the Supreme Head called God, the Creator. These heads or supervisors act on behalf of God to execute their unique functions.

५. कर्मेन्द्रियाणि

Chapter 5
KARMENDRIYAANI
“The Five Organs of ACTION”

Verse 5.1: *The Five Organs of Action* ज्ञानेन्द्रियाणि

वाक्पाणिपादपायूपस्थानि । इति पञ्चकर्मेन्द्रियाणि । ॥५.१॥

1.1	<i>Vaak, paani, paada, paayoo, upasthaani -</i>	<i>Speech, the hands, the legs, the anus, and the genitals -</i>
.2	<i>iti pancha karma indriyaani.</i>	<i>these are the 5 organs of action.</i>

Verse 5.2: *The Five Deities of Action* ज्ञानेन्द्रियदेवताः

वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः ।
पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः । ॥५.२॥

1.3	<i>Vaachah devataa vanhih;</i>	<i>of speech Agni (fire);</i>
.4	<i>hastayoh Indrah;</i>	<i>of the hands Indra;</i>
.5	<i>paadayoh Vishnuh;</i>	<i>of the legs Vishnu;</i>
.6	<i>paayoh Mrityuh;</i>	<i>of the anus Yama;</i>
.7	<i>upasthasya prajaapatih;</i>	<i>and of the genitals Prajapati -</i>
.8	<i>iti karma indriya devataah.</i>	<i>these are the presiding Deities of these organs.</i>

Verse 5.3: *The Five Functions of Action* ज्ञानेन्द्रियविषयाः

वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् ।
पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः ।
उपस्थस्य विषयः आनन्द इति । ॥५.३॥

1.9	<i>Vaachah vishayah bhaashanam;</i>	<i>Of speech to speak;</i>
.10	<i>paanyoh vishayah vastu grahanam;</i>	<i>of hands to grasp things;</i>
.11	<i>paadayoh vishayah gamanam;</i>	<i>of legs, to move (locomotion);</i>
.12	<i>paayoh vishayah malatyaagah;</i>	<i>ot the anus elimination of waste;</i>
.13	<i>upasthasya vishayah aananda;</i>	<i>and of the genitals pleasure or procreation -</i>
.14	<i>iti.</i>	<i>these are the functions of these organs.</i>

With respect to the body, the organs of knowledge and action are the ones that perform the main functions of interacting with the world. Every function is controlled by a Deity. This concept indicates the harmony in which the entire body is run, without any quarrel among the Deities.

The Devata concept reflects the view that God pervades this entire universe and makes everything run smoothly. The Cosmic Government of the Hindu conception is a blueprint for our secular governments. It focuses on duties rather than rights, on working together rather than splitting into Parties, and on power sharing rather than dictatorship – in short, on love as a greater uniting force than divisive hatred.

THE ORGANS OF PERCEPTION AND ACTION:

The five organs of knowledge, the five organs of action, and their five respective sense objects are inter-related as we shall see later in Chapter 13 & 14 when we see the impact of Sattwa, Rajas and Tamas on these fifteen principles.

For now we just state in general that the organs of knowledge **perceive** their respective sense objects, while the organs of action **facilitate** that perception respectively.

Another important conceptual point regarding the organs of perception and action is that their functions are to be seen as functions in the subtle level, not the physical level. The seeing function is not physical seeing although that is where the data comes from. It really can better be described as the *faculty of seeing*, etc. Similarly with the five actions, they are performed at the subtle level. So, there also, it is the *faculty of locomotion* rather than the movement of the physical legs that is referred to as the sense of action. What we physically observe to be the action is the gross counterpart of the subtle senses.

This translates into some interesting facts. In a lame person who cannot move around with his legs, he may use his hands with the help of crutches. What is doing the moving? It is the legs' subtle *faculty of locomotion*, not the hands! This also explains why in people who are visually challenged, some other faculty is enhanced to compensate for this loss. Usually it is the faculty of hearing that comes to their aid by becoming more acute. This is due to the *faculty of seeing* now being transferred to the ear.

This would be an interesting field of research in modern physiology.

Acharyaji also brought out another very interesting point. The function of the genitals is to procreate. The verse literally says that its function is "pleasure", it does not say procreation. This function is so fundamental in the continuation of the species, and the responsibility borne by the parents is such a long-term 'project' (of having to look after the offspring for 2-3 decades) that unless pleasure was attached to it, no one would really take up the task. That is a viewpoint worth considering.

Finally, we note here that the definitions of the five Pranas and the Antahkarana, i.e. the mind, intellect, memory and ego, are left to later in the text under the appropriate section on evolution of those principles, which are detailed in Chapter 13 – 15.



६. अवस्थान्नयं

Chapter 6
AVASTHAA TRAYAM
“The Three STATES”

FROM SWAMI Tejomayanandaji's introduction to this chapter we quote these lines:

“The range of human experience is wide and varied. I experience the physical world as sound, touch, form, taste and smell; the emotional world as desire, anger, love, compassion, etc; and the intellectual world as ideals, concepts, imagination and so on.

“I also experience the absence of all of them. These experiences are divided into the three states of consciousness which we all go through each day of our lives....”

Verse 6.0: *Introduction to the Three States*

अवस्थान्नयं किम् ?

जाग्रत्स्वप्नसुषुप्त्यवस्थाः ।

॥६.०॥

0	<i>Avasthaa trayam kim?</i>	<i>What are the Three States?</i>
0.1	<i>Jaagrat-svapna-sushupti avasthaah.</i>	<i>Waking, dream and deep sleep – these are the (three) states.</i>

Verse 6.1: *The Waking State*

जाग्रदवस्था का ?

श्रोत्रादिज्ञानेन्द्रियैः ।

शब्दादिविषयैश्च

ज्ञायते इति यत् सा जाग्रदवस्था ।

स्थूल शरीराभिमाना आत्मा विश्व इत्युच्यते ।

॥६.१॥

1.1	<i>Jaagrat avasthaa kaa?</i>	<i>What is the Waking State?</i>
.2	<i>Shrotra aadi jnaana indriyaih,</i>	<i>By the organs of perception like the ears, etc,</i>
.3	<i>shabda aadi vishayaih cha,</i>	<i>the sense objects like sound, etc,</i>
.4	<i>jnaayate iti, yaa jaagrat avasthaa.</i>	<i>are perceived thus – that state is called the waking state.</i>

.5	<i>Sthoola shareera abhimaanee aatmaa “Vishwa” iti uchyate.</i>	<i>Identifying Itself with the gross body, the Self is called “VISHVA” in this state.</i>
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Verse 6.2: *The Dream State*

स्वप्नावस्था केति चेत् ?

जाग्रदवस्थायां यदृष्टं यद् श्रुतम् ।

तज्जनितवासनया ।

निद्रासमये यः प्रपञ्चः प्रतीयते ।

सा स्वप्नावस्था ।

सूक्ष्मशरीराभिमाना आत्मा तैजस इत्युच्यते

॥६.२.१॥

2.1	<i>"Svapna avasthaa kaa?" – iti chet,</i>	<i>"What is the Dream State?" – If it is asked, the explanation is:</i>
.2	<i>Jaagrat avasthaayaam, yad drishtam, yad shrutam,</i>	<i>In the waking state, whatever is seen or heard,</i>
.3	<i>tat janita vaasanayaa</i>	<i>from the impressions formed from that,</i>
.4	<i>nidraa samaye yah prapanchah prateeyate</i>	<i>that world which, at the time of sleep, is projected –</i>
.5	<i>saa svapna avasthaa</i>	<i>that is the dream state.</i>
.6	<i>Sookshma shareera abhimaani aatmaa "Taijasa" iti uchyate.</i>	<i>Identifying itself with the subtle body, the Self is called "TAIJASA" in this state.</i>

Waking & Dream States Compared & Contrasted:

We take the discussion of the waking and the dream states together, so that they can be compared and contrasted.

1. The waking state is in the Vyavaharik grade of reality, also called 'transactional reality'. The dream state is in the Pratibhashik reality, meaning that everything exists for a very short duration and cannot be transacted.

2. The dream world is destroyed by the waking world. Pratibhashika reality is always destroyed by Vyavaharika reality.

3. In the waking state, perception is with the organs of knowledge coming into direct contact with their respective sense objects in the physical world. In the dream state the senses do not operate, and for that matter even the intellect is not available. The mind itself projects the dream from impressions it has gathered during the waking state.

4. There is (the possibility of) meaningful order in the waking state due to the organizing influence of the intellect. In the dream state, the intellect is not available, and so we see a jumbled, scrambled recollection of pictures.

5. In the waking state, the experience is governed by nature's laws of motion, such as gravity, etc. In dream there are no such limitations. Imagination can run riot. One can fly in one's dream. Superhuman feats can be done in dream. Let alone a cup of coffee, one can drink a whole factoryful of coffee in dream!

6. In the waking state, all actions come under the Law of Karma, as well as under common law. In dream, this is not the case. It is a private experience. There is no action and so no Paapa and Punya, merit and demerit, are incurred due to the non-transactional nature of the experience.

7. In the waking state the senses are available, at least one of them. Dream has to wait until the senses have gone to sleep and become unavailable. Only the mind and memory is available, not even the intellect.

8. In the dream state. We see an "effervescence of Vasanas" for a while, and then everything shuts down. It is a pressure-release mechanism for light Vasanas to get exhausted. In the waking state, Vasanas come up one by one to the surface consciousness as determined by the favourability of conditions, both outer and inner.

Verse 6.3: *The Deep Sleep State*

अतः सुषुप्त्यवस्था का ? अहं किमपि न जानामि
सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था ।
कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते ।

॥६.३॥

3.1	<i>Atha sushupti avasthaa kaa?</i>	<i>Then what is the Deep Sleep State?</i>
.2	<i>"Aham kimapi na jaanaami",</i>	<i>"I do not know anything",</i>
.3	<i>"Sukhena mayaa nidraa anubhuyate"</i>	<i>"A good sleep was enjoyed by me";</i>
.4	<i>Iti sushupti avasthaa.</i>	<i>such a state is called Deep Sleep.</i>

.5	<i>Kaarana shareera abhimaani aatmaa "Praajna" iti uchyate.</i>	<i>Identifying Itself with the causal body, the Self is called "PRAJNA" in this state.</i>
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Supti is "sleep"; Susupti is "deep sleep". Here, the 'I'-consciousness recedes further into inner realms than it does in dream. In dream we shift from the gross to the subtle body; in deep sleep we shift further from the subtle body to the causal body.

The significant fact about the deep sleep state is that the entire mind is not available. This gives a uniqueness to the deep sleep experience which is very helpful in the analysis of the "no-mind" range of human experiences, such as a coma, becoming unconscious, being in meditation, being under hypnosis, and so on.

Since the mind is not available in the deep sleep state, the only memory of it is "nothingness" which goes by the description of "having had a good sleep", relaxation, happiness, peacefulness, etc. We cannot recall anything else about it.

There comes a time every day when we forego any pleasure, just to get a few hours of precious deep sleep, which is very refreshing to both body and mind. Incidentally, torture treatments make use of this fact negatively by making use of devices specially designed to keep one awake.

Unlike waking and dream, where each experience is unique, the deep sleep experience is the same everyday! No two dreams are alike, but every deep sleep is the same. Why? It is because the body is not there, the mind also is not there, and we are deep into the causal body with only Ignorance surrounding us, enjoying a really relaxing time!

Analysts give a name to the absence of thought in deep sleep. For the sake of a better word, they call it "*Abhava Vritti*" or the thought of 'no-thought'.

An important deduction from an analysis of the deep sleep state is that whenever the mind is rendered single-pointed, the "I" is forgotten. And when we are free from the "I" it is a big relief to our consciousness. We are then experiencing a very happy state.

Besides that, the very fact of getting into a single-pointed state of the mind, whenever it occurs, brings joy and satisfaction to us. We are freed from the slavery of desires in such a state, and so it brings us great joy and happiness. For this reason, another name for the causal body is the ***Anandamaya Kosha***, which we shall see in the next chapter.

Explanation of the Terms VISWA, TAIJASA, and PRAJNA:

These were the terms used for the Ego-self experiencing each of the states described above, namely the waking, dream and deep sleep respectively. Because the ego experiences

itself differently when it is in the different states, the ego-self is given different names depending on which state it is experiencing.

i) **Visva**: This is the normal state of the ego, in the waking state. All three bodies are available to it and hence it is called “Visva”, meaning all-encompassing.

All the associations related to our physical existence play a role in building up the “Visva” ego-sense. Our family relations, our friends, our enemies, our image in the eyes of the world, our earthly possessions, our ambitions, our bundle of desires, and all our actions in trying to fulfil them – all these are part of our Visva-ego.

The more identified we are with this world, the thicker is the ego entangling us to it.

ii) **Taijasa**: This is the ego of the dream state. The physical body and the senses and intellect are not available in this state. Only the mind (with the memory available to it) to create the dream “stuff”, and the Vasanas to give them some form, are available.

Because there are no physical restrictions in this state, the mind bursts into expression in all its restless, energetic fervor, giving the name “Taijasa” to this ego. The ego experiences the freedom of having no intellect to keep watch over it, so although what it does in this state may bring no Karma to itself, if we analyse our dream from the point of view of how the ego behaved in it, we would come to some astonishing facts about our own ego.

iii) **Prajna**: This is the ego-sense experiencing “nothingness”. It is free from mind and intellect, so it is unoppressed ego. It is quite happy being in this condition, therefore enjoying it as “refreshing, relaxing, being happy,” etc. It is what the wise enjoy consciously in Samadhi. And, indeed, we have to say that everyone, even the most evil-minded, is a saint when in the deep sleep state! Prajna means “the bliss of ignorance”.



७. पञ्चकोशाः

Chapter 7
PANCHA KOSHAH
“The Five SHEATHS”

THE TERM **KOSHA** means “that which covers”, i.e. a *sheath*. The main significance of the term is that it covers the true Self that we are. The arrangement of the five sheaths from gross to subtle is a thought concept to illustrate the make up of the numerous parts of the human being. It does not literally mean that each subsequent sheath is within the previous and that within the most subtle sheath lies the Self like a precious jewel. No, that is not the actual reality. But as a concept the idea of sheaths within each other does very well to illustrate the three main relationships between the sheaths.

- i) The grosser sheath is always dependent upon the subtler.
- ii) The latter (subtler) always pervades the former.
- iii) The latter also controls the former.

Verse 7.0: *Introduction to the Five Sheaths*

पञ्च कोशाः के ?

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयश्चेति । ॥७.०॥

0	<i>Pancha koshaah ke?</i>	<i>What are the Five Sheaths? They are:</i>
0.1	<i>annamayah,</i>	<i>i) the Food Sheath,</i>
	<i>praanamayah,</i>	<i>ii) the Pranic Sheath,</i>
	<i>manomayah,</i>	<i>iii) the Mind Sheath,</i>
	<i>vijnaanamayah,</i>	<i>iv) the Intellect Sheath,</i>
	<i>aanandamayah cha iti.</i>	<i>v) and the Bliss Sheath.</i>

We can now *imagine* the subtlest sheath “closest” to the Self, pictorially. We remember that the Self is all-pervading; everything is equally close to it, so this is only illustrating the simile of sheaths. The Anandamaya sheath would be closest to the Self in subtlety. Then comes the Vijnanamaya, Manomaya, and Pranamaya sheaths. These last three are what form the Subtle Body, studied earlier. So within the subtle body, there are three tiers of subtlety, the intellect being the most subtle, then the mind and then the Pranas. Finally we have the gross body on the ‘outside’ of the Pranamaya sheath.

Like a scabbard covering a sword, the grosser sheath covers the subtler. As a sheath takes the general form of what it covers, this simile appropriately expresses the actual situation where each sheath apparently takes the quality of that which it covers. This gives each sheath an independent identity, and identity always produces an ego-sense. Thus an “I am” is attached to each of the five sheaths. This identity deceptively hides our true identity which is the Self.

The gross body ego is attached to its form, its beauty, its strength, etc. It will go to any length to enhance the value of these physical features. It will spend money on clothing it with the most stylish garments just to improve its image. Similarly, the Pranamaya sheath has its ego-sense, although of all the sheaths it may be said that this is the least 'egoistic'. We shall see later why. The Manomaya is attached to the emotions it carries, and the Vijñanamaya becomes proud of its capacity to analyse thoughts and decide.

That sheath which we spend most of our time in being concerned with, in which we 'live' most of the time, would be the sheath we are most attached to, and which would have the strongest ego-sense, dominating the personality. This is another way in which the sheath simile fits very appropriately with the actual facts.

Our true Self is NOT any of these 5 sheaths.

Verse 7.1: *The Annamaya Kosha – the Gross Sheath*

अन्नमयः कः ?

अन्नरसेनैव भूत्वा ।

अन्नरसेनैव वृद्धिं प्राप्य ।

अन्नरूपपृथिव्यां यद्विलीयते ।

तदन्नमयः कोशः स्थूलशरीरम् ।

॥७.१॥

1.1	<i>Annamayah kah?</i>	<i>What is the Food Sheath?</i>
.2	<i>Anna rasena eva bhootvaa;</i> <i>anna rasena eva vridhim praapya;</i>	<i>That which is born of the essence of food;</i> <i>which grows by the essence of food; and</i>
.3	<i>anna roopa prithivyaam;</i> <i>yad vileeyate,</i>	<i>into earth which is of the nature of food,</i> <i>it merges –</i>
.4	<i>tat annamayah koshah,</i> <i>sthoola shareeram.</i>	<i>that is the Food Sheath,</i> <i>or the Gross Body.</i>

Our purpose here is not to make this into a biology lesson, but to give just a hint of the non-Self which these sheaths are. Our focus should always be the Self. The more we require details of these sheaths, especially the gross sheath, it shows how much we are still in that sheath. There is no end to the details that can be given of this sheath.

Just a few thoughts on the Food sheath may be interesting here:

1. In an 80 year life-span, how much food is consumed by a body to keep it alive?

2. This body is built brick by brick, cell by cell, with the food we eat.

3. This body can produce another body – it has so much power. You don't find that happening with two computers. Where there are two computers, we don't find that on the next day there is a baby computer next to them! (This was typical of the sense of humour of Acharyaji. He had the knack of sending the class into roars of laughter by his intense observation of day-to-day objects.)

4. Another crack from Acharyaji – some people, when they see a goat passing by, may see in it their food going past!

5. Today, Acharyaji was particularly full of fun...A man had donated several parts of his body at various intervals. His priest quipped, "It seems that he is planning his liberation in stages!"

6. And just one more to complete a most memorable session – A man got news of the death of his wife. Not really concerned, he just nodded. He was asked whether she should be buried or cremated. He replied, “Don’t take any chances. First cremate her and then bury her.” That was just to illustrate the value of this gross body!

7. “To take such a body that really belongs to the earth, as ‘mine’ or worse, as ‘ME’, is a crime, it is THEFT!” concluded Acharyaji.

Verse 7.2: *The Pranamaya Kosha – the Energy Sheath*

प्राणमयः कः ?

प्राणाद्याः पञ्चवायवः ।

वागादीन्द्रियपञ्चकं ।

प्राणमयः कोशः ।

॥७.२॥

2.1	<i>Praanamayah kah?</i>	<i>What is the Pranamaya Kosha?</i>
.2	<i>praana-aadyaah pancha vaayavah;</i>	<i>The 5 physiological functions or Pranas;</i>
.3	<i>vaag-aadi indriya panchakam;</i>	<i>the 5 organs of action like speech and so on.</i>
.4	<i>praanamayah koshah.</i>	<i>This is the Pranamaya Kosha.</i>

We mentioned that the Pranamaya Kosha was the least ‘egoistic’ earlier. Here is a fitting place to explain why. The Pranamaya Kosha is glorified in the scriptures as Jyeshtha (‘the eldest’) and Sreshtha (‘the most noble’). There is good reason for this.

When the foetus is developing in the womb, long before any other faculty is seen to take form, the Pranas get to work to start the build-up of the cells. The Pranamaya sheath is thus the first to take up duties, before any of the other sheaths exist. The mind and the senses come afterwards. Even the soul is said to come only around the seventh month. The foetus may not be breathing, but digestion and circulation have already begun. When the mind starts functioning at a very rudimentary level, the Pranas are already fully functional.

Hence, the Pranic body is considered as the eldest, and gets its due respect.

But there is another, nobler quality we see in it, which makes it worthy not just of our respect but of our worship,. The other sheaths may perform great feats, but no sooner they do so they develop attachment to them and develop a big ego. But the Pranas are totally selfless and service-oriented. They do not get attached. They have that very Sattwic quality in them.

The sheaths that get attached, get tired first. The Pranas never get tired. Even when its younger brothers (the other sheaths) are tired and enjoying a rest, it continues with the work, without complaining. For example, it may be time to go to sleep for the body, but the mind will inconsiderately stuff all kinds of rich foods down into the stomach before going to bed. The poor Pranas have to do all the digesting during its night shift, while the body and mind are having a good rest! There is no such rest for the Prans – for, the next morning it has to make the stomach ready for breakfast!

So we see the selflessness and nobility in the Pranamaya Kosha. It goes on serving the body without a break. Even during sleep, it has to go on breathing. The Pranas are the strength behind the physiological functions of the body. They are the powerhouse of the body. The power it has is considered to be a transformation of the subtle Air element. The Pranic body draws most of its energy from the air during breathing. The rest is drawn from the food.

For these reasons, it is not surprising that the Shastras have paid due honour to the Pranamaya Kosha by ascribing saintly qualities to it.

Verse 7.3: *The Manomaya Kosha – the Mind Sheath*

मनोमयः कोशः कः ? मनश्चज्ञानेन्द्रियपञ्चकं मिलित्वा ।

यो भवति समनोमयः कोशः ।

॥७.३॥

3.1	<i>Manomayah koshah kah?</i>	<i>What is the Mind Sheath?</i>
.2	<i>Mana cha; jnaana indriya panchakam militvaa.</i>	<i>The mind, togetherwith the five sense organs of perception.</i>
.3	<i>Yah bhavati sah manomayah koshah.</i>	<i>These constitute the Mind Sheath.</i>

The mind sheath controls the Prana. We observe a close correlation between the functioning of the mind and the Prana. When we are angry, the Pranic body is thrown out of gear. The body becomes hot, eyes become bloodshot, speech starts getting into disarray. On the other hand, if we do some slow breathing exercises before meditation we find that it helps us to concentrate better.

The emotional component of the mind has a special link with the Prana. Not only anger as seen above, but any emotion affects the Pranas first. When we weep, it is the Pranic body that is reacting to the emotion and releasing some of the emotional energy.

There was another anecdote which Acharyaji gave to illustrate emotions and tears. Mulla's wife was crying. He remained dispassionate and kept quiet. She asked complainingly, "You used to always ask me why I am crying. Now you don't do that." Mulla said, "That question has always cost me a lot of money, so I have learnt not to ask it."

Verse 7.4: *The Vijnanamaya Kosha – the Intellect Sheath*

विज्ञानमयः कः ? बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा ।

यो भवति सविज्ञानमयः कोशः

॥७.४॥

4.1	<i>Vijnanamayah kah?</i>	<i>What is the Intellect Sheath?</i>
.2	<i>Buddhi jnaana indriya panchakam militvaa.</i>	<i>The intellect, together with the five sense organs of perception.</i>
.3	<i>Yah bhavati sah vijnaanamayah koshah.</i>	<i>These constitute the Intellect Sheath.</i>

This sheath controls the mind. It has the power to analyse thoughts, group them, notice certain patterns in them, apply logic to them, etc. Thoughts can get classified by the intellect, not just remain a random mass. Therefore intellectual analysis can greatly relieve one of unwanted emotions and fears.

As the intellect plays such an important role in the unfolding of our spiritual life on the path of Vedanta, we will give it more detailed discussion at a later stage. Most of Vedantic Sadhana takes place in this sheath.

Verse 7.5: *The Anandamaya Kosha – the Bliss (Causal) Sheath*

आनन्दमयः कः ? एवमेव कारणशरीर ।
भूताविद्यास्थ । मलिनसत्त्वं । प्रियादिवृत्तिसहितं सत् ।
आनन्दमयः कोशः ।

॥७.५॥

5.1	<i>Aanandamayah kah? evam evah kaarana shareera,</i>	<i>What is the Bliss Sheath? That which is of the form of the Causal Body;</i>
.2	<i>bhoota avidya astha; malina-sattvam; priya aadi vritti sahitam sat;</i>	<i>established in Ignorance; of an impure nature; united with thoughts like Priya, etc.</i>
.3	<i>aanandamayah koshah.</i>	<i>This is the Bliss Sheath.</i>

We have already discussed the Causal Body earlier in some detail. Here we shall continue along those lines, with a slight shift in focus – we see it more with regard to the ‘bliss’ aspect that is highlighted in the name **Anandamaya Kosha**.

We have witnessed the causal body in the state of deep sleep. We did not have our mind available in that state, and so there was not much information about it. Now we take a glimpse of the causal body from the waking state.

In the waking state three shades of joy are experienced:

- i) **Priya** – the joy that comes on seeing or just thinking of the object of pleasure.
- ii) **Moda** – the more intense joy of actually possessing the object or being with it.
- iii) **Pramoda** – the most intense joy of being one with and actually enjoying it.

This feeling of satisfaction and pleasure comes from the Ignorance which forms the causal body. It does not enlighten us, but instead pushes us into deeper darkness. It gives us a false feeling of joy which we immediately associate as coming from the sense objects being enjoyed. A strong memory of this experience is left behind. This memory makes us want that object again and again. The craving for it increases. So, in effect, the joy of sense pleasure pushes us into greater darkness.

Where does this joy really come from? We are told that the Self is the only source of bliss, that bliss is its very nature. The bliss of the Self is reflected off Ignorance during moments when our mind is stilled – as during the moment we are enjoying sense pleasure, when the mind gets concentrated. Due to it coming to us from ignorance, we mistakenly believe it to be the result of the sense enjoyment. This is the fraud played on us by Avidya or ignorance at the individual level.

The Anandamaya Kosha, as ignorance, has to be the sheath which we need to analyse very clearly in order to get the clues as to how to know the Self. This is the approach that Vedanta takes in its method of Self-discovery. It is the direct means to Liberation.

The Anandamaya Kosha is like muddy water compared with the crystal clear fresh water of the Self. There is just a little Sattwa in it which lets us ‘know’ the experience of deep sleep, but even that is sullied or dirtied by Tamas, which is very dense in ignorance. It reflects the nature of the Self most when the mind is in a concentrated state. The rest of the time, the mud is so agitated that we encounter only sorrow and pain from this Kosha. It is the source of all the Darkness that we experience spiritually.

Verse 7.6: CONCLUSION: i) Beyond the Koshas

एतत्कोशपञ्चकम् ।

॥७.६.१॥

0.2	<i>Etat kosha panchakam.</i>	<i>These then are the Five Sheaths.</i>
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ii) What is 'Mine' – the Object

मदीयं शरीरं, मदीयाः प्रानाः,
मदीया बुद्धि-रू, मदीयं अज्ञानम् ।

मदीयं मन-श्च, च,
इति स्वेन्-ऐ-व ज्ञायते

॥७.६.२॥

0.3	<i>Madeeyam shareeram, madeeyaah praanaah, madeeyam manah cha,</i>	<i>As "my body, my Pranas, my mind,</i>
.4	<i>madeeyaa buddhih, madeeyam ajnaanam; iti svena eva jnaayate.</i>	<i>Also, my intellect, my ignorance" – thus are these known to oneself.</i>

iii) Cannot be 'Me' – the Subject!

तद्यथा मदीयत्वेन ज्ञातं, कटक कुण्डल गृह-आ-ऽदिकं, स्वस्माद् भिन्नं ।
तथा पञ्च कोश-आ-ऽदिकं, स्वस्माद् भिन्नं ।
मदीयत्वेन ज्ञातम् । आत्मा न भवति

॥७.६.३॥

0.5	<i>Tadyathaa, madeeyatvena jnaatam kataka, kundala, griha aadikam swasmaat bhinnam;</i>	<i>Just as, since they are known as "mine" – bangles, earrings, house, etc; are different from "myself";</i>
.6	<i>tathaa, pancha kosha aadikam swasmaat bhinnam,</i>	<i>So also, the five sheaths, etc; are also different from "myself"</i>
.7	<i>madeeyatvena jnaatam, aatmaa na bhavati.</i>	<i>since they are known as "mine, they are not "ME", the Self.</i>

As we sum up the five sheaths, we compare and contrast them. First, the similarities:

1. Each sheath has one major thing in common with the others: It is NOT the Self. This means that each sheath falls into the category of being "unreal" or Mithya. Their only reality is that their substratum is the Self.

2. Like the scabbard which takes the shape of what it covers (i.e. the sword) and therefore could be mistaken for the sword, so also these sheaths which 'cover' the Self possess something of it which makes it think it is the Self. Each sheath has a sense of "I" or ego-sense in it.

3. Each sheath has a function to fulfil. They are the instruments used to receive perceptions from the world, and to return to it a certain response. They have no other purpose. They are instruments for the soul's journey, either towards God or away from Him.

4. Now, the contrasts: The ego-sense in each sheath invariably operates in a non-cooperative or inconsiderate manner and the sheath having the strongest ego usually has its way. For example, the mind, swayed by its likes and dislikes, can ignore basic rules for the health of the body and forcefully, as it were, consume all sorts of delicacies without any regard for the body's ability to digest them.

5. The Prana, despite playing such a major role as supplying the energy for all the sheaths to function, takes no part in the decisions taken by the other sheaths. It goes on with its slave-like role of just supplying the power to them.

6. The intellect, however well-informed it may be, fails on most occasions to convince the mind of the dangers of pursuing its desires.

7. The physical body eventually takes its revenge out on the mind by just packing up when it can take no more of its indulgence. It goes on strike with disease or illness.

8. The Anandamaya Kosha, which seats Ignorance, the root cause of all delusion, is the real culprit. It keeps the play of Maya going on. It permits and encourages the pleasure-hunting tendency of the mind by reflecting to it a pseudo-happiness whenever it satisfies any of its desires.

Movements 4-8 above, within the sheaths, make for a very disintegrated personality.

The Relentless Logic of this Verse:

That which we call 'mine' cannot be 'me'. The bangles, the earrings, the house, etc., are all considered to be 'mine'. They are things that we possess, and so they cannot be 'me'. In the same way Vedanta's logic tells us that the five sheaths are also thought of as 'mine' in a relationship identical to the objects listed above. It is always "my body, my Pranas, my mind, my intellect, and my ignorance". Is that not glaring enough evidence that I must be something other than the sheaths?

To the poor, ignorant deluded being, this logic – convincing as it is – is too uncomfortable to put into practice. It is, one might say, one of those "pin-pricks" of Vedanta – too harsh to endure, and beyond the Ego's Titiksha.

Habitual Identification With the Sheaths:

The habitual identification with the sheaths, which is the direct contradiction of the above logic of Vedanta, is empowered by the mysterious person sitting in the causal body, whose name is **the "False Self"**. Who is this person who commands so much of our unquestioning allegiance? How does he manage to maintain his rule over us?

He does so by an act of fraud, the greatest fraud played on us by nature. He shows us a reflection of the bliss that he borrows from the true Self, and conveys it to us as if it is his own. So we believe him and madly follow him without question.

Each time we get into contact with our favourite sense objects, this False Self shows us this delusory counterfeit form of pleasure in the experience of Priya, Moda or Pramoda. These three states arise respectively when we think of the object of desire, when we have acquired the object, and when we are in actual enjoyment of it. They are due to the temporary one-pointedness of mind that results when our mind is momentarily absorbed in contemplation of the sensual object.

The satisfaction we get from the object is so thrilling that it pulls our mind again and again to those objects to repeat that thrill. Fleeting pleasure entraps the ego. The sad fact is that the ego does not see itself as being entrapped, but as being empowered!

८. आत्मन्

Chapter 8
ATMAN
“The Supreme SELF”

Verse 8.0: *The Nature of the Self*

आत्मा तर्हि कः ? सच्चिदानन्दस्वरूपः । ॥८.०॥

0	<i>Aatmaa tarhi kah?</i>	<i>Then what is the Self?</i>
0.1	<i>Sat-chid-ananda swaroopah.</i>	<i>It is of the nature of Existence-Consciousness-Bliss.</i>

Taken up in this and the next two questions are three hugely significant words in Vedanta. These words come very close to describing the actual natural state of the Self at all times. They answer the most vital question in Vedanta: “Who then is the Self or Atman?” The question is asked here with a sense of desperation.

We have just been stripped of our identity. That which we thought of as ‘me’, has been taken away from us as not the Self. We have nothing to hide behind now. Surely one can understand the desperation that we would feel as we express our state of mind, “Then who are we, if not the Ego?” Surely Vedanta would not have taken us on a wild goose chase with an anti-climax as the end!

We return now to the same word we started this book with, at the very beginning. It is SATCHIDANANDA. That is what we were told at the outset – that our very nature is Satchidananda Swarupa. Now with our curiosity aroused, akin to that of coming to the end of a mystery novel without having solved the mystery, the author has chosen his moment well to compel us to take a deep look at ourselves. We have nothing else to grasp, we have been cornered. Our Vedantic Master, with consummate skill, has brought us to this point in the best frame of mind to clutch the wisdom he has to offer directly. He is now ready to convey to us the *Swarupa Lakshana* itself, having been gradually prepared to receive it.

Verse 8.1: *Sat – Existence*

सत्किम् ? कालत्रयेऽपि तिष्ठतीति सत् । ॥८.१॥

1.1	<i>Sat kim?</i>	<i>What is Existence?</i>
.2	<i>Kaala-traye api tishthati,</i>	<i>That which remains in all three periods of Time,</i>
.3	<i>iti sat.</i>	<i>that is Existence.</i>

Sat is the single thought that “*I exist, therefore I am*”.

One may describe such a state as existing in the eternal present. To the timeless Self, there is no past and no future. Everything that happens is happening NOW. The whole attention is focused on Now. Awareness is pure and most powerful when it is stripped of all

associations of the past, and all anxieties of the future. It then comes to rest fully in the present moment.

When this state is experienced after a great deal of preparation for it, we come to experience the deep silence of the Present, the unshaken stillness of the present. And in that stillness, Vedanta leaves us to discover ourselves, the “I am” of our quest. No more words now, words have done their job. It is just for us to experience pure Existence: “**I am**”.

Verse 8.2: Chit – Consciousness

चित्किम् ?

ज्ञानस्वरूपः ।

॥८.२॥

2.1	Chit kim?	What is Consciousness?
.2	Jnaana swaroopah.	It is of the nature of Absolute Knowledge.

Chit is the second word of Vedanta’s direct definition of the Self.

Maintaining the same sense of receptivity that we captured for the first word, we are led to the second word with great expectation. After all, we have come so far and who would not be eager to hear the final definition of our own real Self being spelt out. Sri Shankaracharya has got us in a mood that is very close to awaiting the result of the final of the Cricket World Cup!

Chit is the thoughtless awareness that, I KNOW that I am”.

Combining it with the previous experience of Sat, we can say: “I am, and I know that I am.”

This is the certitude that we all feel of knowing that we do exist.

A classic example to illustrate this knowing was given by Acharyaji: Consider that Raju is busily engaged on some work in the workshop, when all of a sudden the electricity fails and he is in total darkness. His mother calls from the kitchen, “Raju, can you bring a candle? – we need some light here.” Raju replies, “Ma, I don’t know if the candle is here; let us wait till the lights come on then I can find it.” But if mother asks, “Raju, are you there?” he would have to say, “Yes.” He knows that he is present, even in the dark. The Self-luminous consciousness in us is aware always of its presence and knows it all the time.

This is Self-knowledge. It is our natural experience to know it, unlike knowledge of anything else in the world.

This is our true nature. As naturally as I need no prompting that “I exist”, so also no prompting is needed for me “to Know that I exist.”

Verse 8.3: Ananda – Bliss

आनन्दः कः ?

सुखस्वरूपः ।

॥८.३॥

3.1	Aananda kah?	What is Bliss?
.2	Sukha swaroopah.	It is of the nature of Absolute Happiness or Bliss.

Ananda – this is the third word of the definition of the Self, and it means Bliss.

Continuing its description of the state of consciousness wherein I know that “I am the Self”, Vedanta now adds to it another dimension.

It is the awareness that, “I am blissfully aware that I am”.

How do we understand such a state, when experience tells us the contrary. We feel the opposite of bliss on too many occasions to take this definition seriously. We are used to seeing happiness followed by deep sorrow.

Acharyaji gave us help with a beautiful example:

Water is placed in a pot and then placed over a stove to be heated. It rises to boiling point. It is then removed from the source of heat and left on the table. What happens to the water? It returns to room temperature. Why? – because it is its nature to be at room temperature.

In the same way it is our nature to be happy. Due to the excitement from the outside, we are taken on a swinging ride between pleasure and pain, joys and sorrows. When all disturbing forces are removed, it is our nature to settle down to the “room temperature” of happiness.

When we remove ourselves from the heating source of all thought disturbances, of whatever cause and whatever intensity, by the proper practice of Sadhana, we are sure to settle down to the state of calmness, equipoise and balance which enables us to enjoy the naturally exuding fragrance of happiness from our own Self. This is what Vedanta is pointing our attention towards.

So ultimately we are guided to experience ourselves in this manner: “I am and therefore I exist; I know that I am; and I am blissfully aware that I am.”

This is the triple definition of the Self – **Sat-Chit-Ananda**.

Verse 8.4: Satchidananda – This is the Self

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

॥८.४॥

0.2	Evam sachchidaananda swaroopam	Thus, of the nature of Sat-Chit-Ananda,
.3	swaatmaanam vijaaneeyaat.	should one know oneself to be.

In verse 5.1, we had the statement “*The Self is real*”. In verse 5.2, the inevitable question that followed was “*Atma Kah?*” *What is the Self?* Here in verse 9.5, we have completed the answer to this question.

Now, from Chapter 10 to Chapter 15, we are going to answer the second part of the question in verse 5.1, namely, “*All else is unreal.*”



९. तत्त्वोत्पत्ति

Chapter 9
TATTVA UTPATTI
“The Emanation of the UNIVERSE”

Verse 9.0: Introduction to the Non-Self

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

॥९.०॥

0.1	<i>Atha chatur-vimshati tattwa</i>	<i>Now then, the twenty-four principles</i>
.2	<i>utpatti prakaaram</i>	<i>and how they evolved from the beginning,</i>
.3	<i>vakshyaamah.</i>	<i>shall be explained by us.</i>

The explanation of “*All else is unreal*” begins here. We begin with the 24 factors that are going to be enumerated hereunder, and whose evolution is going to be explained.

The 24 Factors are (from grossest to subtlest):

- i) The five gross elements;
- ii) The five Pranas;
- iii) The five Karmendriyas;
- iv) The five Jnanendriyas;
- v) The fourfold Antahkarana, namely, mind, memory, intellect and the ego.

These add up to 24 Factors. There is a 25th Factor we speak of and it is called Maya. However, we do not count it here because it is not an evolute of creation. It is causeless and so has no beginning. Thus it is not part of the “evolution” of the universe, it is the primary Factor from which all the 24 Factors have arisen.

MAYA

MAYA IS A POSTULATE in Vedanta philosophy to explain the Creation of this world. The unchanging Truth or Brahman, if it were the Creator, would only be able to create something that was Itself, ‘another’ Brahman! Since this is not possible, since Brahman is defined as being all-pervading and can have no parts. In either case, the world we see is very different from the nature of the all-pervading, omnipotent and omniscient Brahman. Brahman remains, in Vedanta philosophy, the unattached non-doer, without any qualities and unaffected by this creation.

It then logically follows that that from which this illusory, unreal or apparently real universe has evolved must itself be of the same nature. Hence, Vedanta postulates for this very good reason of being compatible with its definition of the Supreme Brahman, another Tattva or principle called Maya. This principle is considered as being superimposed onto Brahman, in much the same way as the idea of a snake can get superimposed onto a rope due to ignorance.

Thus, by definition, Maya is indefinable!

Maya in Vedanta and in general in Hindu philosophy is seen as the great illusory power behind creation. It is a projection of illusion upon the substratum of Brahman, using the three primary qualities called the Gunas, namely, Sattwa, Rajas and Tamas, as the building blocks of this entire creation.

With this introduction, we begin in the next 6 Chapters a description of the evolution of Creation, starting of course with Maya...

Verse 11.1: *Maya, the Power of Brahman*

ब्रह्माश्रया सत्त्वजस्तमोगुणात्मिका माया अस्ति ।

॥९.१॥

1	<i>Brahma-aashrayaa; sattwa, rajas tamah gunaatmika, maayaa asti.</i>	<i>i) Depending on Brahman; ii) being of the nature of Sattwa, Rajas and Tamas, the 3 qualities of Nature, Maya exists.</i>
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The word Maya literally stands for “ya ma sa maya” – meaning that which is not but which appears to be. From the standpoint of Truth there is no world. As far as the rope is concerned, there never was a snake. Yet we experience the world, illusory or unreal though it be, and we cannot simply deny its existence. It is only under the condition of the arising of true Knowledge of the Self, that the world can be seen to be an illusion.

Maya has two major powers:

i) ***Avaharana Shakti***: this is the “Veiling Power” by which the Truth or nature of Brahman is kept hidden from our knowledge. Due to it, there arises the non-apprehension of the Truth.

ii) ***Vikshepa Shakti***: this is the “Projecting Power” by which the world is ‘projected’ rather than created. The Indian philosophers do not give this world the status of reality and hence the term ‘projection’ is more appropriate to it. Due to it, there arises the mis-apprehension of the Truth; the unreal is taken to be the Real.

The veiling power has to precede the projection. If that were not so, then the snake would not be seen for the rope in the first place. Everything that is created by Maya has these two powers. The veiling is built-in, as it were, and each living being has some power to extend creation within the limitations imposed upon it by its particular body.

Thus as far as Creation is concerned, Maya plays the *most* fundamental role. In Hindu mythology, this power is given the name of Shakti, and is symbolized as a feminine Deity, with Brahman being the masculine Parama-Purusha. Gender in these cases is simply symbolic and has no reference to the gender within the species of man.

Thus we have a world which is apparently real, and yet has the Supreme Truth pervading it. Brahman in partnership with Maya is called Ishwara, the creator of the world.

How has this Creation evolved from Maya? This we take up in the next chapter.

THE FIVE TANMATRAS (SUBTLE ELEMENTS)

Verse 9.2: *The Formation of the Tanmatras*

तत आकाशः संभूतः । आकाशाद् वायुः ।

वायो-स् तेजः । तेजस्-आ-अपः । अद्भ्यः प्रिथिवी

॥९.१॥

1.1 to 1.5	<i>Tata aakaashah sambhootah aakaashaat vaayuh; vaayoh tejah; tejasa aapah; adbhyah prithivee.</i>	<i>From that (Maya), SPACE was born; from space, AIR; from air, FIRE; from fire, WATER; from water, EARTH.</i>
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We have already seen that Maya began Her projection of this with three strands or Gunas named Sattwa, Rajas and Tamas. Those are Maya's building blocks. They are like the three primary colours out of which light is made. On any colour television screen, the picture is made up of fine dots. Seen closely, these dots are only of three colours. They are mixed in such a proportion as to produce an infinite number of colours.

With Sattwa, Rajas and Tamas, the situation is much the same. In varying degrees, these three qualities make up this entire universe of names and forms.

i) ***Sattwa*** governs Knowledge.

ii) ***Rajas*** governs Action.

iii) ***Tamas*** governs Inertia.

The Tanmatras are the five elements in a subtle state, not yet projected as the visible world perceived by our senses. The evolution of these Tanmatras is described in this verse. One can see that there is a hierarchy built into them. The order is from subtle to gross. Hence, Space comes first, followed by Air, Fire, Water and lastly Earth. [*Capital letters are used to indicate that these are Tanmatras and not the gross elements.*]

As the evolution of these Tanmatras proceeds, a new quality is added at every step. Going from the subtle to the less subtle, we gain a quality at each step.

For Space, the quality of **sound** alone is supported.

For Air, the quality of **touch** is added, so there is sound and touch.

For Fire, the quality of **form** is added, so there is in fire sound, touch and form.

For Water, the quality of **taste** is added; it supports sound, touch, form and taste.

For Earth, the quality of **smell** is added; earth supports all the above five qualities.

Each of these has all three Gunas in them, namely Sattwa, Rajas and Tamas. We shall see in the next chapter how each of the Gunas contributes to the evolution of specific Tattvas in creation.

THE SATTWA EVOLUTES

Verse 9.3: ***The Organs of Perception*** ज्ञानेन्द्रियसम्बूति ।

एतेषां पञ्च-तत्त्वानां मध्ये

आकाशस्य सात्विकांशात्, श्रोत्र-ए-न्द्रियं संभूतम् ।

वायोः सात्विकांशात्, त्वग् इन्द्रियं संभूतम् ।

अग्नेः सात्विकांशात्, चक्षु-र् इन्द्रियं संभूतम् ।

जलस्य सात्विकांशात्, रसन्-ए-न्द्रियं संभूतम् ।

प्रिथिव्याः सात्विकांशात्, घ्राण-ए-न्द्रियं संभूतम्

॥९.३॥

2.1	<i>Eteshaam pancha-tattvaanaam madhye,</i>	<i>Among these five Great Tanmatras or subtle elements,</i>
.2	<i>aakaashasya saatvikaamshaat shrotra indriyam sambhootam;</i>	<i>1. from the Sattwic aspect of Space, the organ of hearing (ear) evolved;</i>
.3	<i>vaayoh saatvikaamshaat tvak indriyam sambhootam;</i>	<i>2. from the Sattwic aspect of Air, the organ of touch (skin) evolved;</i>
.4	<i>agneh saatvikaamshaat chakshuh indriyam sambhootam;</i>	<i>3. from the Sattwic aspect of Fire, the organ of sight (eye) evolved;</i>
.5	<i>jalasya saatvikaamshaat rasana indriyam sambhootam;</i>	<i>4. from the Sattwic aspect of Water, the organ of taste (tongue) evolved;</i>
.6	<i>prithivyaah saatvikaamshaat ghraana indriyam sambhootam;</i>	<i>5. from the Sattwic aspect of Earth, the organ of smell (nose) evolved;</i>

Note carefully that in the following verse we are only speaking of the subtle senses, not the physical sense organs. Hence instead of “ear” we are translating it as the *faculty of hearing*. The organ is only placed in brackets as a reference to this faculty.

We take note that the organs of knowledge are built of the Sattwic aspect. There is no Rajas or Tamas in them. That is a characteristic of knowledge. Knowledge indicates the presence of Sattwa. To know anything requires Sattwa, the most refined of the three qualities. It is not the gross physical organs of knowledge that ‘know’ anything, but their subtle equivalents in the subtle body.

Verse 9.4: Formation of the Antahkarana अन्तःकरण सम्भूति

एतेषां पञ्चतत्त्वानां समष्टिसात्विकांशात्
मनोबुद्ध्यहङ्कार चित्तान्तःकरणानि सम्भूतानि ।

॥९.४॥

2.7	<i>Eteshaam pancha-tattvaanaam, samashti saatwikaamshaat,</i>	<i>Of these five Great Elements, from their total Sattwic aspect</i>
.8	<i>manah buddhi ahamkaara chitta, antah karanaani sambhootaani.</i>	<i>the mind, intellect, ego and memory – i.e. the inner instruments, are formed.</i>

Verse 9.5: Functions of the Antahkarana

सङ्कल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः ।
अहंकर्ता अहंकारः । चिन्तनकर्तृ चित्तम् ।

॥९.५॥

2.9	<i>Sankalpa-vikalpa aatmakam manah; nischaya aatmikaa buddhih;</i>	<i>The mind is of an indecisive nature; the intellect is very decisive in nature;</i>
.10	<i>aham-kartaa ahamkaara; chintana-kartru chittam.</i>	<i>the ego has the characteristic of ‘doership’; and the memory governs thinking & recollecting.</i>

Verse 9.6: Deities of the Antahkarana अन्तःकरणदेवताः

मनसो देवता चन्द्रमाः । बुद्धेर्ब्रह्मा ।
अहंकारस्य रुद्रः । चित्तस्य वासुदेवः ।

॥९.६॥

2.11	<i>Manasah devataa chandramaa; buddheh, brahmaa;</i>	<i>The Deity of the mind is the Moon; that of the buddhi is the Creator;</i>
.12	<i>ahamkaarasya, rudrah; chittasya, vaasudevah.</i>	<i>that of the ego is Rudra; and that of the memory is Vasudeva.</i>

The interesting point to be noted here is that in the case of the organ of perception, each sense can only 'know' that aspect of the sense objects which it is designed to pick up. For example the ear can only hear any sounds coming from an external object, nothing else about it.

The mind, however, being made of all the elements together, has the power to piece together the information brought to it from all five senses, form a comprehensive picture of the sense object with all aspects taken into account, and make a proper assessment of it. So the mind is the king of the senses. It co-ordinates the information they bring to it.

The Antahkarana's Four Divisions :

i) The **Manas** or mind: The nature of the mind is to vacillate between various thoughts it is receiving. It is not able to be firm about anything. It has no power to be decisive. Indecision is a characteristic of the mind.

ii) The **Buddhi** or intellect: This is the division which has the ability to construct the thoughts in a logical order, to classify thoughts into categories, to review thoughts analytically and produce a decision from those thoughts.

iii) The **Chitta** or memory: This is the division which holds memories of one's experiences in the sense world. The processes of storing away or filing these memories and then retrieving them when needed, is the function of the Chitta. It is the secretary of the mind.

iv) The **Ahamkara** or ego-sense: This is the single thought of "I am" which gets associated with every other thought that passes through the mind. The ego-thought gets identified with these thoughts and becomes a complex ego-consciousness with its own identity. It gets identified to the other thoughts and enlarges itself according to the degree of its attachment or identification with those thoughts. It is this Ahamkara thought which calls things with reference to itself, i.e. my house, my wife, my family, my country, and so on. This is how the ego takes over every function of the mind and keeps the Self out of the picture.

The Antahkarana & Sadhana:

Before we move on to the next section, it is helpful to note here that it is in the four divisions of the mental apparatus called the Antahkarana that the main work of spiritual Sadhana rests. The senses and body are mere instruments in the hands of the Antahkarana.

Among the four divisions, the function of **Chitta** is secretarial only. Yes, it does need to be a good secretary, an efficient secretary, but it is not in control of any of the major functions of the Antahkarana.

The **Manas** is the bundle of thoughts, but as we have noted earlier, no decisions can be taken by it, by its very nature. It can get quite restless and scattered if not well-trained. This is where much of the effort in spiritual Sadhana is directed. Sama, Dama and Vairagya are directed towards the control of the mind.

The **Buddhi** is like the central processing unit in a computer. It holds the key to intelligent functioning of the body and mind. If it is strong and is allowed to come to the forefront of operations in the Antahkarana, and if it gets the whole-hearted support of the central will, the “I will do this” of the soul, then it can be of the greatest value to help us in our spiritual evolution. It is where the light of the Self shines clearest. Uparama, Titiksha and Viveka develop mainly through the faculties of the Buddhi.

The **Ahamkara**, which in ignorance brings the individuality to the fore, has to be educated more and more to realize that it is merely limiting itself by expanding such an individuality. It has to learn that it is not in the best interests of the growth of spirituality to upkeep this narrow concept of “I”-ness and “mine”-ness. The sooner it lets go of this idea, the better for the evolution of the soul. Hence, this Ahamkara has to shift gradually into the control of the intellect. Shraddha and Samadhana work mainly on the Ahamkara.

THE RAJAS EVOLUTES

Verse 9.7: *The Organs of Action* कर्मन्द्रियसम्भूति

एतेषां पञ्चतत्त्वानां मध्ये
आकाशस्य राजसांशात् वागिन्द्रियं सम्भूतम् ।
वायोः राजसांशात् पाणीन्द्रियं सम्भूतम् ।
वन्हे राजसांशात् पादेन्द्रियं सम्भूतम् ।
जलस्य राजसांशात् उपस्थेन्द्रियं सम्भूतम् ।
पृथिव्या राजसांशात् गुदेन्द्रियं सम्भूतम् ।

॥९.७॥

3.1	<i>Eteshaam pancha-tattvaanaam madhye,</i>	<i>Among these five Great Tanmatras or subtle elements,</i>
.2	<i>aakaashasya raajasaamshaat vaak indriyam sambhootam;</i>	<i>from the Rajasic aspect of Space, the organ of speech (tongue) evolved;</i>
.3	<i>vaayoh raajasaamshaat paani indriyam sambhootam;</i>	<i>from the Rajasic aspect of Air, the organ of grasping (hands) evolved;</i>
.4	<i>vanheh raajasaamshaat paada indriyam sambhootam;</i>	<i>from the Rajasic aspect of Fire, the organ of locomotion (legs) evolved;</i>
.5	<i>jalasya raajasaamshaat upastha indriyam sambhootam;</i>	<i>from the Rajasic aspect of Water, the organ of procreation (genitals) evolved;</i>
.6	<i>prithivyaa raajasaamshaat guda indriyam sambhootam.</i>	<i>from the Rajasic aspect of Earth, the organ of excretion (anus) evolved;</i>

Verse 9.8: *The Pranas*

एतेषां समष्टिराजसांशात् पञ्चप्राणाः सम्भूताः ।

॥९.८॥

3.7	<i>Eteshaam samashti raajasaamshaat</i>	<i>From their total Rajasic aspect,</i>
.8	<i>pancha-praanaah sambhootaah.</i>	<i>the five Pranas or vital airs are formed.</i>

As Rajas is the Guna that has activity as its characteristic, wherever activity is called for it is the Rajasic manifestation of Maya.

We note that the organs of Action, the *Karmendriyas*, are born from the Rajasic aspect of each element respectively. And from the total aspect of Rajas is born the five Pranas. Thus there is a similarity in organization of the Rajasic evolution and the Sattwic evolution of the previous verse.

Just as each sense organ bring in information of one sense only and reports to the mind, which co-ordinates the information and looks at the whole picture, so also in the Rajasic evolution, the Pranas get the whole picture first of what is to be done and then mobilize the respective functions of the Karmendriyas according to the need.

The Pranas are the energy system or powerhouse of the body. All energy is governed by the Pranas. If the Pranic body is strong, then the Karmendriyas can function to their highest potential.

Just as each division of the Antahkarana has a Deity presiding over it, so also each of the five divisions of the Pranic system has a controlling Deity. These are not given in the text, but Acharyaji has given them to us as follows. The source is the *Prasna Upanishad*:

- i) for the Prana, **Surya** is the Devata;
- ii) for the Apana, **Prithivi** is the Devata;
- iii) for the Vyana, **Antariksha**, the deity of inter-space, is the Devata;
- iv) for the Samana, **Akasha** is the Devata;
- v) for the Udana, **Tejas** is the Devata.

Once again, as with the Sattwic aspect, here also we have to always remember that the Rajasic evolution is in the subtle realm. The organs of action referred to here are not the physical organs themselves but the subtle organs. The actions are the *faculty of action*, not the actions themselves as they manifest in the physical world.

Knowledge, action and inertia are the three departments of Maya's manifested universe. And they are respectively controlled by Sattwa, Rajas and Tamas. This is also the hierarchical order of the three Gunas.

THE TAMAS EVOLUTES

Verse 9.9: *The Five Gross Elements* पञ्चतत्त्वसम्भूति

एतेषां पञ्चतत्त्वानां तामसांशात्
पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।

॥९.९॥

4.1	<i>Eteshaam pancha-tattvaanaam taamasaamshaat,</i>	<i>Of these five Great Elements (Tanmatras), from their Tamasic aspect,</i>
.2	<i>panchi-krita pancha-tattvaani bhavanti.</i>	<i>the grossified 5 elements are born.</i>

The veiling power of Maya works hand in hand with the projecting power of Maya to create this illusory world. The purpose of creation remains a mystery. However, one of the objectives of Maya is to have a world available to the senses. How to do that?

Now the key process by which the subtle elements become the gross elements.

Having created the five basic subtle elements or Tanmatras, these have to be *grossified*, that is, the physical or gross elements have to be produced from them. The process of grossification of these Tanmatras for the purpose of creating this manifested universe is called **PANCHI-KARANA**.

Verse 9.10: The Panchi-Karana Process पञ्चीकरणं

पञ्चीकरणं कथम् इति चेत् ।

एतेषां पञ्चमहाभूतानां ,

एकमेकं भूतं द्विधा विभज्य ,

अपरमपरमर्धं चतुर्धा विभज्य ।

तदा पञ्चीकरणं भवति ।

तामसांशस्वरूपम् ।

एकमेकमर्धं पृथक् तूष्णीं व्यवस्थाप्य ।

स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनं कार्यम् ।

॥९.१०॥

4.3	Panchi-karanam, katham iti chet:	This process called “Panchi Karanam” – if it were asked , “How so?” (we answer):
.4	Eteshaam pancha-mahaa-bhootaanaam taamasaamsha svaroopam,	i) Of these five Great Elements,from their Tamasic aspect,
.5	ekam ekam bhootam, dvidhaa vibhajya; ekam ekam ardham prithak, tooshneem vyavasthaapya;	each Element, divides into two equal parts (halves); ii) One half of each remains intact;
.6	aparam aparam ardham chaturdhaa vibhajya; swa-ardham, anyeshu ardheshu swa-bhaaga chatushtya samyojanam kaaryam;	iii) The other half of each, divides into four equal parts; iv) To the intact half of its own, from the other half of each of the others, one of these quarters; gets joined together.
.7	tadaa panchi karanam bhavati.	v) then Panchi-Karana is complete.

The Panchi-Karana Process

The Panchi-Karana process is given in the ancient Vedic texts of India. It could have been the discovery of the first or primary chemical reaction process that ever took place. Its sheer simplicity may confound modern physicists and chemists, and raise their eyebrows with surprise.

The five subtle elements have Sattwa, Rajas and Tamas in them. From the Tamas aspect were created the gross elements through the following process of grossification:

The Tamas component of each of the five Tanmatras is divided into two halves. Keeping one half intact within each element, the other half is divided into four equal parts (each part makes up an eighth of the element). These four parts are exchanged with each of the other four elements for an equal part of that element. Thus the final composition of each element is one half of its own and one eighth of each of the other four elements. This completes the Panchi-Karana process. The gross elements are thus born.

Verse 9.11: The Gross Physical Body

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।

॥९.११॥

4.8	<i>Etabhyah panchi-krita pancha-mahaa-bhootebhyah, sthoola shareeram bhavati.</i>	<i>From these five “grossified” elements, made from the five Great Tanmatras, the Total Gross Body is formed.</i>
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From the gross elements the *gross body* is formed.

By sharing their properties with each other in this manner, the gross elements obtain greater strength and support to exist in this material world. Whilst the earth element is the most ‘earthy’ there is a little earthiness in all the other elements, too. Every element exhibits a little of every other element, although the predominant property remains its own.

Verse 9.12: *The Microcosm & Macrocosm*

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् ।

॥९.१२॥

4.9	<i>Evam pinda-brahmaanda-yoho,</i>	<i>Thus, between the Microcosm & Macrocosm,</i>
.10	<i>aikyam sambhootam.</i>	<i>there is seen to be complete identity.</i>

The Pindanda is a small part of the Brahmanda. Every Pindanda goes to make up the total Brahmanda in creation. There are certain universal laws about the relationship between these two:

i) As is the Pindanda, so is the Brahmanda. The Pindanda is a miniature of the Brahmanda. There is qualitative equality between the two.

ii) Each Pindanda can be divided into its three main parts: These are the causal body, the subtle body and the gross body. The same can be said of the Brahmanda, which possesses these bodies on a cosmic scale.

iii) As we have terms for the limited consciousness operating through the various bodies, so also we can give similar terms to the limited consciousness operating at the macrocosmic level. In the Pindanda the terms are Visva, Taijasa, and Prajna (defined earlier under the Three Bodies). In the Brahmanda, their equivalents are Virat, Hiranyagarbha and Ishwara.

TABLE OF TERMS

1	PINDANDA	BRAHMANDA
2	MICROCOSM	MACROCOSM
3	VYASHTI	SAMASHTI
4	THE INDIVIDUAL LEVEL	THE UNIVERSAL/COSMIC LEVEL
5	JIVA	ISHWARA

iv) At the microcosmic level (Pindanda) the power of illusion which veils the Truth from the being is called *Avidya*. At the macrocosmic level, this power is none other than *Maya* Herself.

v) At the Pindanda level, the Self is limited in consciousness by Avidya and is called *Jiva*. At the Brahmanda level, the Self is limited by Maya and is called *Ishwara*. Commonly,

the word God in the sense of Creator is equivalent to Ishwara, not Brahman. When the Supreme Lord is referred to, it usually means Brahman.

vi) Every Pindanda affects the whole Brahmanda. By taking away just one of the Pindandas, the Brahmanda is no longer the same.

vii) Every Pindanda affects every other Pindanda, due to the fact that it affects the Brahmanda. A very important principle in life is enshrined here. We are all dependent upon each other. The growth of one individual contributes to the growth of every other individual in some way. And the opposite is also true. When one individual gets deeper into ignorance, all others are also affected by his retrogression.

viii) By studying the Pindanda, one can know everything about the Brahmanda, in detail. This again is a vital principle. It implies that when one sits alone engaged in the practice of meditation, the discoveries one makes within himself of his own nature are applicable to the whole universe, or applicable universally. The Truth of each individual is the same Supreme Brahman.

ix) Finally, what applies to the Pindanda applies to the whole Brahmanda, in every detail.



१०. जीवेश्वरभेदबुद्धि

Chapter 10

JIVA-ISHWARA BHEDA-BUDDHI

“Differentiating JIVA & ISHWARA (This & That)”

Verse 10.1: *Who is the Individual Soul ?*

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति ।

स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।

॥१०.१॥

1	<i>Sthoola shareera abhimaani jeeva-naamakam, brahma pratibimbam bhavati;</i>	<i>Identifying himself with the gross body, and known as the Jiva, is the <u>reflection</u> of Brahman.</i>
2	<i>Sah eva jeevah prakrityaa swasmaat eeshwaram bhinna- tvena jaanaati.</i>	<i>This Jiva by its very nature, considers itself to be different from Ishwara the Creator.</i>

Verse 10.2: *Conditionings of Jiva & Brahman*

अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।

मायोपाधिः सन् ईश्वर इत्युच्यते ॥

॥१०.२॥

3	<i>Avidyaa upaadhih san, aatmaa jeevah iti uchyate.</i>	<i>Conditioned by Ignorance, the Self is called the Jiva;</i>
4	<i>Maayaa upaadhih san, eeshwarah iti uchyate.</i>	<i>Conditioned by Maya, the same Self (Brahman) is called Ishwara.</i>

Verse 10.3: *Basis of the False View of World*

एवं उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत्पर्यन्तं तिष्ठति ।

तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ॥

॥१०.३॥

5	<i>Evam upaadhi bhedaat Jeeva-eeshwara-bheda-drishtih, yaavat paryantam tishthati;</i>	<i>In this way, due to different conditioning, seeing Jiva and Ishwara as being different, as long as that continues...</i>
6	<i>taavat paryantam, janma-marana- aadi-roopa samsaarah, na nivartate.</i>	<i>so long, this worldly existence of the form of repeated birth and death, can <u>never</u> be removed.</i>

Verse 10.4: *Correcting the False View*

तस्मात्कारणान्न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

॥१०.४॥

7	<i>Tasmaat kaaranaat, jeeva-eeshwarayoh bheda-buddhih, na sveekaaryaa.</i>	<i>For that reason, the mentality of seeing difference between Jiva and Ishwara, should <u>never</u> be accepted.</i>
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In this Chapter, Sri Shankaracharya brings in two of the most commonly used similes in Vedanta. They are the *Pratibimba Vada* ([Line 1](#)) and the *Avaccheda Vada* ([Line 5](#)).

The purpose of these models is to explain the “I”-ness that exists at the microcosmic level as well as at the macrocosmic level. In doing so, the models show that the apparent difference between the microcosmic Jiva and the macrocosmic Ishwara is due solely to the superimposition of the Upadhis upon them. The deduction here is that without these Upadhis, the Jiva is identical with Ishwara. This is exactly what is stated in all the Mahavakyas of the Vedas. Let us now describe each of the two models:

A. THE PRATIBIMBA VADA MODEL:

Bimba means “light rays” as directly emitted from their source. *Pratibimba* means the “reflection of these rays”, off any surface. In the model, *Bimba* represents the Pure Consciousness, and *Pratibimba* the reflected consciousness from the Upadhis.

i) ***The Upadhis in the Model:*** Sunlight reflects from a bucket of water and from the ocean. The bucket stands for the Pindanda (individual body) and the ocean for the Brahmanda (Cosmic Body). The reflections appear different due to the vast difference in the Upadhis through which they are reflected.

At the microcosmic or Pindanda level, the Upadhi is primarily the subtle body of an individual and thereafter the gross body. The reflected consciousness here is called the *Jiva*. At the macrocosmic or Brahmanda level, the Upadhi is primarily the Sukshma (subtle) Prapancha and thereafter the entire gross manifested universe. The reflected consciousness here is called *Ishwara*. From the point of view of the Upadhis they are diametrically opposite each other.

Other terms for the reflected consciousness are *Chid-Abhasa* (reflection of the Chit), or *Chid-Chhaya* (the shadow of Chit), or *Chid-Pratibimba*. All three terms are used in various Vedantic texts. These terms may be applied to both Jiva and Ishwara.

ii) ***Removing the Upadhis:*** The pure sunlight is *Bimba* or *Chid* or pure consciousness. The reflected sunlight is *Pratibimba* or *Chid-Abhasa*. If the differences due to the Upadhis are ignored, it means the reflections are ignored. What is left is just the Pure Consciousness in both cases. This is the main point of this model. It makes it very clear that the pure consciousness is unaffected by the size or shape of the Upadhis. In this manner the Jiva (the “sunlight from the bucket”) is seen to be identical to Ishwara (the “sunlight from the ocean”) from the point of view of Consciousness.

A secondary deduction from the model is this: The reflection from a bucket of dirty water would be different in quality to that from a bucket of clean water. The Jiva has a large amount of impurity in it. The Sattwa in the Jiva is sullied by impurity, which is why it is deluded by Avidya. It does not know its true nature. It is the slave of Maya, i.e. *Maya-Dasa*.

As far as Ishwara is concerned, the comparison here is the ocean, which is always Sattwic and pure. This ties up with the fact that Ishwara is predominantly Sattwic, and hence not deluded by Maya, but is the master of Maya, i.e. *Maya-Pati*.

B. THE AVACCHEDA MODEL:

Avaccheda means “conditioning” or “limitation” due to the presence of the body (gross, subtle and causal).

This model compares the Pure Consciousness to unlimited space, the Jiva to the limited space within a pot or ‘ghatta’, and Ishwara to the limited space of the building or ‘mutta’ in which the pot is kept.

i) ***The Upadhi or Conditioner:*** The ghatta and mutta are Upadhis or “that which conditions or limits”. They represent all the three bodies in the case of the Jiva, and all the three Prapanchas in the case of Ishwara.

The ghatta is the *Vyeshti Upadhi* (individual body) and the mutta is the *Samashti Upadhi* (the Prapancha of the Cosmic Body). The ghatta and the mutta are also known as ***Avacchedaka***, which is the active noun meaning “conditioner”, derived from Avaccheda, the “conditioning”, from which the model gets its name. [Upadhi or Avacchedaka = the instrument, conditioner, or de-limiter, through which Avaccheda takes place.]

ii) ***The Upahita or Conditioned:*** The term Upahita means “that which is conditioned by the Upadhi” and in the model it refers to the *spaces* as follows: The space within the pot is Ghatta-Akasha or ‘ghatta space’, and within the building it is Mutta-Akasha or ‘mutta space’. When the ghatta is broken, the ghatta space merges with the mutta space, and when the mutta is also demolished, the mutta space merges with Maha-Akasha or the ‘universal space’.

These spaces are conditioned by their respective Upadhis. The Ghatta-Akasha is conditioned by the Vyashti Upadhi; the Mutta-Akasha is conditioned by the Samashti Upadhi. The Maha-Akasha has no Upadhi that limits it. The Ghatta-Akasha and Mutta-Akasha are also called ***Avachinna*** (“that which is conditioned”). [Upahita = Avachinna].

The simile in this model is quite clear. As the space within the pot was never different from the mutta space, which in turn was never different from the universal space, so also, the Jiva in essence is not different from Ishwara, and both are not different in essence from Brahman. When the Upadhis or conditionings are removed, the distinctions between Jiva and Ishwara are destroyed and their identity is seen, in accordance with the Mahavakya statement “Tat Twam Asi”. However, whilst the Upadhis are present, they give an apparent unique identity to both the Jiva and Ishwara.

Avidya Visishtha Chaitanyam Jivah –

“Limited by Avidya, Atman is called Jiva at the microcosmic level.”

Maya Visishtha Chaitanyam Ishwara –

“Limited by Maya, Brahman is called Ishwara at the macrocosmic level.”

Once again, the main points: i) Space is always one, even when the limitations exist. The limitations give the ‘appearance’ that they are different, but that is illusory. When the limitations are removed, the oneness is made clear.

ii) Space is not affected by the *shape* of the ghatta or the mutta. It ever remains pure, like the Pure Consciousness, which ever remains unaffected and pure.

११. जीवेश्वरैक्य

Chapter 11

JIVA-ISHWARA AIKYA

“Identity Between JIVA & ISHWARA”

Verse 11.1: *Jiva & Ishwara – Their Vast Differences*

ननु स्-आ-हंकारस्य, किंचिज्-ज्ञस्य जीवस्य ।
निर्-अहंकारस्य सर्वज्ञस्य ईश्वरस्य

॥११.१॥

1	<i>Nanu saahamkaarasya, kinchid-jnasya jeevasya;</i>	<i>But i) endowed with ego, and ii) having limited knowledge, is the Jiva;</i>
2	<i>Nir-ahamkaarasya, sarva-jnasya eeshwarasya.</i>	<i>while i) without any ego, and ii) having Omniscience, is Ishwara.</i>

Verse 11.2: *What is the Enquiry?*

तत्त्वमसीति महावाक्यात् कथमभेदबुद्धिः स्याद्
उभयोः विरुद्धधर्माक्रान्तत्वात् । इति चेन्न ॥

॥११.२॥

3	<i>“Tat Twam Asi” iti mahaavaakyaat katham abheda-buddhih syaat ,</i>	<i>In the Mahavakya, “That Thou Art” – how can there be this equality</i>
4	<i>ubhayoh viruddha dharmaa-kraantatvaat? iti chet, na;</i>	<i>between these two contradictory things having opposite characteristics? If there is such a doubt, “No, it is not so!” –</i>

This question has been more or less explained in verse 10.2 and the comments to that verse had also been extended to include the answer to this question.

Nevertheless, the following verse explains in precise logic the above question.

Verse 11.3: *The Literal & Implied Meanings of “Thou”*

स्थूलसूक्ष्मशरीराभिमानि त्वंपदवाच्यार्थः ।

उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः ॥

॥११.३॥

5	<i>Sthoola sookshma, shareera abhimaani, “Twam” pada vaachyaarthah;</i>	<i>The gross and the subtle, one identified with these bodies – this is the literal meaning of “Thou”.</i>
6	<i>Upaadhi vinir-muktam, samaadhi- dashaa sampannam, shuddham chaitanyam, “Twam” pada lakshyaarthah;</i>	<i>Free from all conditionings, and being in the state of Samadhi, the Pure Consciousness – this is the implied meaning of “Thou”.</i>

Verse 11.4: The Literal & Implied Meanings of “That”

एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः ।
उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ॥

॥११.४॥

7	<i>Evam sarvajnatva vishishtah aadi, eeshwarah, “Tat” pada vaachyaarthah;</i>	<i>So, too, who is endowed with Omniscience, and so on, and known as Ishwara – this is the literal meaning of “Tat”.</i>
8	<i>Upaadhi shoonyam, shuddha chaitanyam, “Tat” pada lakshyaarthah;</i>	<i>Free from all conditionings, the Pure Consciousness – this is the implied meaning of “Tat”.</i>

Verse 11.5: In Consciousness Lies the Identity

एवं च जीवेश्वरयोः चैतन्यरूपेणाभेदे बाधकाभावः ॥

॥११.५॥

9	<i>Evam cha jeeva-eeshwarayoh, chaitanya roopena, abhede baadhaka abhaavah.</i>	<i>And so, between the Jiva and Ishwara, from the standpoint of Consciousness, there is no contradiction in their identity.</i>
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In the previous section it was shown, using two models, that Jiva and Ishwara are one when they are dissociated from their respective Upadhis or limiting factors. Here the same truth is explained to the student of Vedanta when he is faced with the statement in the Upanishads, “*Tat Twam Asi*”.

The student may be bewildered at first due to the opposite nature of the qualities exhibited by these two, Jiva and Ishwara. The teacher thus carefully explains from another perspective – that of Logic – the same truth that we arrived at by looking at the two models.

Literal and Implied Meanings:

Due to faith in the teacher, his statement has to be taken seriously. And since the literal meanings do not make sense, the implied meanings have to be investigated. That is when the truth becomes clear to the intellect of the enquiring student.

Acharyaji gave a beautiful analogy on this point: Two friends, A and B, are walking together. They see a third person C walking towards them. A knows C, but B does not. A says, “The jackal is coming. Be quiet.” There is clearly no sign of any jackal around. B realizes that he cannot take the words of his friend literally. Since he is a trusted friend, he cannot just right off the words either. So he turns to their implied meaning. He deduces that the “jackal” must be the person C. Why a jackal? – because he has qualities like that of a jackal, very shrewd and cunning, perhaps. C passes by without any exchange of words. B winks at A, as if saying, “Your jackal has passed by and we have saved ourselves any unwanted confrontations.”

This is what is being done in this verse. The literal meaning is dropped on the strength of the Guru’s words, and their implied meanings taken up. Then the whole concept comes to light.

If Jiva and Ishwara are looked at from their *literal meanings*, they are virtually opposite each other in nature, as described in this verse. In the case of the Jiva the conditioning is negative, the Jiva is predominantly Tamasic and a slave of Maya. Ishwara, on

the other hand, has a positive conditioning, He is predominantly Sattwic, and is associated with omnipotence, omniscience and omnipresence. How can the two be identical?

The Upadhis in both cases arise from the creation of Maya, hence they are both unreal in nature, they fall into the Vyavaharika Satya category. As such it would be valid to rule them out of the equation when comparing Jiva and Ishwara. So we turn to their implied meanings. When we do so, it is seen that, from the point of view of Pure Consciousness, that is, seeing both of them from the Paramarthika Satya level, they are both the same. The logic is undeniable. It becomes crystal clear that the two are identical when viewed independent of their Upadhis.

The two equations are:

$$\begin{array}{lclclcl} \text{THOU (JIVA)} & = & \text{PURE CONSCIOUSNESS} & + & \text{AVIDYA UPADHI} \\ \text{THAT (ISHWARA)} & = & \text{PURE CONSCIOUSNESS} & + & \text{MAYA UPADHI} \end{array}$$

If the Avidya and Maya Upadhis are deleted from the equation, because they are both unreal in essence, then the equality between Jiva and Ishwara is seen at once.

Some Key Points to Consider:

1. Where does this process of analytical deduction take place? It is in the Antahkarana, where the intellect resides. Thus we see how effective the purified intellect can be as a means towards realization. The intellect cannot be under-estimated in value as an instrument to grasp the Knowledge of the Self.

2. The verse also places Samadhi at the centre of the realization of the Self. The internal Sadhana of Sravana, Manana and Nididhyasana come to fruition in Samadhi. That is where the direct experience of the nature of the Self occurs.

3. We also note here that the identity we are seeking between Jiva and Ishwara is not equality or quantitative identity. It is a **qualitative** reality. In essence both have the Pure Consciousness as their foundation, but it is nature's plan that the reflected consciousness is different as they have different functions to fulfill in the plan of creation. So we are not putting Jiva and Ishwara on a scale and weighing them against each other.

The example Acharyaji gives is of a king and a beggar. Taking wealth as the basis of comparison, they are clearly not equal. But when both are stripped of their wealth status, they are both seen as human beings. This is what is done in this verse in comparing Jiva and Ishwara. They have been stripped of their Upadhis, and found to be identical.

4. When the teacher has thus explained the significance of "*Tat Twam Asi*" (That thou Art), the student understands it well and his reply to his teacher is, "Yes, indeed, O Master, '*Aham Brahma Asmi*' (I am indeed Brahman)."



१२. जीवन्मुक्तिः

Chapter 12
JIVANMUKTIH
“LIBERATION While Living”

Verse 12.1: The Vision of Truth

एवं च वेदान्तवाक्यैः सद्गुरुपदेशेन च
सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना
ते जीवन्मुक्ताः इत्यर्थः ॥

॥१२.१॥

1	<i>Evam cha vedaanta-vaakyaih; sadguru-upadeshena cha;</i>	<i>Thus by the words of Vedanta, and the teachings of the Sadguru,</i>
2	<i>sarveshu api bhooteshu yeshaam brahma-buddhih utpannaa;</i>	<i>those in whom, in all beings, the vision of the Truth has been awakened,</i>
3	<i>te jeevan-muktaah, iti arthah.</i>	<i>they are the liberated ones. This is the meaning.</i>

This verse states clearly the single identifying mark by which a Jivanmukta may be recognized – “those in whom the vision of the Truth in all beings has awakened.”

There are many ways in which the general public tries to assess saints and sages. Their criteria are invariably tied up with their own desires. If a saint gives them what they want, he is a Mahatma! Indeed a saint may do much to help people by alleviating them from suffering, blessing them, caring for them, advising them, etc. But those are not the key factors that mark him as a realized being. This verse strikes at the very root of sainthood. Without the quality mentioned, a saint is not realized.

Of course, this verse is not meant for us to use in judging who is a saint and who is not. It is giving us a yardstick by which we can tell whether we are realized or not. It is impossible for anyone to judge another’s spiritual elevation. Outward means are deceptive, and only the influence he has on one can be a fair guide. Vedanta’s definition of a sage is not by how he appears to others, but by how broad his attitude has become in seeing God in all beings.

This verse makes it clear that one does not become a saint by accident. Acharyaji put it as: “We don’t just bang into a tree and get liberated. Or we don’t just wake up from a dream and get liberated.”

The verse also states that to each person, God is as he is. If a person is very body-conscious, he will see God that way, also, and put Him in a body. If a person is unlimited by his body or mind, then that is what God will be to him.

The culmination of realisation is that one sees the Self in all beings. It is not that I am the Self and all else are Rakshasas! The waves are nothing but water in essence. Satchidananda alone is appearing in all these names and forms.

Story of Difficulties in an Ashram:

Acharyaji told us a touching story of an Ashram which was riddled with difficulties of all sorts. It was becoming unmanageable, although many attempts were made to resolve the problems. People kept abusing each other; no one showed any respect to others. Each person was always engaged in finding the faults of others. Anger used to break out now and then and people used to scream at each other.

The Head of the Ashram went to the Mahant of an adjacent Ashram to get his help. The Mahant was a realized saint of great repute. He suggested one remedy. He said to the Head. "The Lord has come to your Ashram in disguise. Find him."

The Head ran back to his Ashram, and rang the bell at once to call all the Ashramites together. He told them the news that God had come to their Ashram in disguise. Each one tried to find out who it could be who was God in disguise. They became alert to check out any person who fitted the description. They started treating each other better, in case the other person was the God in disguise. Since He was in disguise, they gave more respect and love to the one who appeared most unmannerly to them, because they thought that would be the most likely disguise for God!

After a month or so, everything changed in the Ashram. The Ashram became very peaceful. There was an aura around the place which attracted visitors. No one spoke harshly to anyone. They were all afraid of hurting the "God in disguise."

The Head was very pleased with this, and went to the Mahant once more to tell him what was happening. He asked the Mahant, "Mahatmaji, things have taken a very good turn, but we still have not found the person in the disguise of God. Please, won't you at least tell *me* who He is? I promise I will keep it a secret."

The Mahant then spoke to the Head, "You see, everybody is God in disguise. The disguise is our name and form." The Head smiled as he understood the wisdom of the Mahant, and fell prostrate at his feet.

This is the final word of Vedanta. This is India's greatest contribution to the world – a vision that transcends all barriers, which is beyond all castes, creed and gender. Unity is struck at the deepest level.

Verse 12.2: *The Wrong Notions*

ननु जीवन्मुक्तः कः ?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति ।

दृढनिश्चयः ॥

॥१२.२॥

4	<i>Nanu jeevanmuktah kah?</i>	<i>Then who is a Jivanmukta?</i>
5	<i>Yathaa dehah aham (asmi), purushah aham (asmi), brahmana aham (asmi), shoodrah aham asmi,</i>	<i>Just as, "I am the body, I am a man, I am a Brahmana; or I am a Shudra" –</i>
6	<i>iti dridha-nishchaya;</i>	<i>one has a firm belief that he is such;</i>

Verse 12.3: The Right Notions

तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः ।
किन्तु असंगः सच्चिदानन्दस्वरूपः प्रकाशरूपः ।
सर्वान्तर्यामी चिदाकाशरूपोऽस्मीति ।
दृढनिश्चय ॥

॥१२.३॥

7	<i>tathaa, na aham braahmanah (asmi), na shoodrah (asmi), na purushah (asmi),</i>	<i>so also, "I am not a Brahmana, I am not a Shudra, I am not a man",</i>
8	<i>kintu asanghah (asmi), satchidananda svaroopah (asmi), prakaasha-roopah (asmi),</i>	<i>and in its place, "I am unattached, I am Existence-Knowledge-Bliss absolute, I am of the form of Effulgence,</i>
9	<i>sarvaantaryaami (asmi), chid-aakaasha roopah asmi,</i>	<i>I am the Indweller of all, I am the formless Awareness" –</i>
10	<i>iti dridha-nishchaya;</i>	<i>one has a firm belief that he is such;</i>

Verse 12.4: Jivanmukta – the Man of Realisation

रूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः ॥

॥१२.४॥

11	<i>apaaroksha-jnaanavaan, jeewan-muktah.</i>	<i>such a one having this direct experience, is called a JIVANMUKTA.</i>
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The primary illusion is what is highlighted in this verse. It is what keeps us away from the God-realised state. If it can be resolved – and the means to do so are given in this verse – then the road to God-realisation is cleared.

It is said that “Language maps Reality”. The words we use are an indication of our reality. The words quoted in the verse are typical of what is reality to most of us. “I am body, I am man or woman, I am of this caste, etc.” This tells us what we hold dear in our life. As dearly as we hold on to these convictions in our state of ignorance, just so dearly are we asked to hold on to their opposites, “I am NOT these things”, to attain enlightenment.

When these opposite thoughts become firm and effortless, we would have reached the state of the Jivanmukta or liberated soul. The crux of the matter is to become **unattached**. By consistently asserting our identity as being unlimited to these narrow barriers, we grow beyond them and enter the realm where we can honestly behold God in all beings. There are no barriers any more. Being free from human limitations, we reach great heights in the spiritual realm.

“**Dridha Nishchaya**” tells us how firmly we must resolve to overcome all these false limitations which we impose upon ourself. If we do not feel this urgency we will never rise beyond our limitations. We should feel these false notions as burning charcoal on our body! Then we will make the effort to get rid of them once and for all.

This knowledge has to come from our own experience. We cannot claim it vicariously. We cannot claim it as our right because our Guru is great. It has to be earned by each student himself.

Verse 12.5: The Fruit of Jivanmukti

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन
निखिलकर्मबन्धविनिर्मुक्तः स्यात् ॥

॥१२.५॥

12	<i>"Brahma eva aham asmi", iti</i>	<i>"I am Brahman alone" – thus</i>
13	<i>aparoksha jnaanena,</i>	<i>by this immediate, direct knowledge,</i>
14	<i>nikhila-karma-bandha</i>	<i>and from the bondage of all karmas,</i>
15	<i>vinir-muktah syaat.</i>	<i>one (the Jivanmukta) becomes liberated.</i>

The Jivanmukta is freed once and for all from all the bondage of Karmas, which the ordinary man is weighed down by. This is entirely due to the fact that he has completely dissolved his individuality. Now, there is no "I" to stand responsible for the heaps of past Karmas. The entire past slate gets wiped clean.



१३. कर्माणि

Chapter 13
KARMAANI
“The Doctrine of KARMA”

THREE TYPES OF KARMA

Verse 13.1: *The Karmas*

कर्माणि कतिविधानि सन्तीति चेत् ।

आगामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति ॥

॥१३.१॥

0	<i>“Karmaani kati vidhaani santi?” iti chet,</i>	<i>“How many kinds of Karmas are there?” – if thus asked, (the answer given is):</i>
.1	<i>Agaami, sanchita, praarabdha; bhedena trividhaani santi.</i>	<i>Agami, Sanchita and Prarabdha Karmas – these are the three different kinds.</i>

Verse 13.2: *AGAMI (Future) Karma*

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं ,

पुण्यपापरूपं कर्म ।

यदस्ति तदागामीत्यभिधीयते ॥

॥१३.२॥

1.1	<i>Jnaana utpatti anantaram; jnaani deha kritam; punya-paapa roopam karma;</i>	<i>After the dawn of knowledge and performed by the body of a realized soul, such Karmas, whether good or bad,</i>
.2	<i>yad asti tad aagaami iti abhi-dheeyate.</i>	<i>of whatever kind they may be, are known as Agami Karmas.</i>

Verse 13.3: *SANCHITA (Total Past) Karma*

सञ्चितं कर्म किम् ?

अनन्तकोटिजन्मनां बीजभूतं सत् ।

यत्कर्मजातं पूर्वार्जितं तिष्ठति ,

तत् सञ्चितं ज्ञेयम् ॥

॥१३.३॥

1.3	<i>Sanchitam karma kim?</i>	<i>What are Sanchita Karmas?</i>
.4	<i>Ananta-koti-janmanaam, beeja-bhootam sat,</i>	<i>Having arisen in endless crores of births, and remaining in seed form,</i>
.5	<i>yat karma-jaatam, poorva-arjitam tishthati</i>	<i>those results of actions gained from the past, which still remains –</i>
.6	<i>tat sanchitam jneyam.</i>	<i>that should be known as Sanchita Karma.</i>

Verse 13.4: PRARABDHA (Immediate Present) Karma

प्रारब्धं कर्म किमिति चेत् ।

इदं शरीरमुत्पाद्य इह लोके एवं सुखदुःखादिप्रदं

यत्कर्म तत्प्रारब्धं ।

भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति ॥

॥१९.४॥

1.7	<i>“Prarabdham karma kim?” Iti chet.</i>	<i>“What is Prarabdha Karma?” If asked this, here is the reply:</i>
.8	<i>Idam shareera utpaadya, iha loke eva, sukha-duhkha-aadi pradam,</i>	<i>Having given birth to this body, then, in this very world, resulting in happiness or sorrow, and so on,</i>
.9	<i>yat karma tat praarabdham;</i>	<i>those results of actions are called Prarabdha.</i>
.10	<i>bhogenā nashtam bhavati praarabdha karmanaam ; bhogaat eva kshayah iti.</i>	<i>Destroyable only by being enjoyed, are such Prarabdha Karmas. Enjoyment alone exhausts them.</i>

In the above section, three types of Karmas are detailed. They are Sanchita, Agami and Prarabdha. Only their general definitions have been given.

In the following section what happens to these Karmas in the case of a **Jivanmukta** is discussed. We see things from the standpoint of the Jivanmukta, not from that of the ordinary man. The Law of Karma applies very differently in the case of the Jivanmukta.

FREEDOM FROM KARMA

Verse 13.5: Destruction of Sanchita (Total) Karma

सञ्चितं कर्म ब्रह्मैवाहमिति

निश्चयात्मकज्ञानेन नश्यति ॥

॥१३.५॥

2.1	<i>Sanchitam karma “Brahma eva aham,” iti</i>	<i>The Sanchita Karma, by holding the thought “I am Brahman alone”</i>
.2	<i>Nishchayaatmaka jnaanena nashyati</i>	<i>with firm, one-pointed knowledge, gets destroyed.</i>

Verse 13.6: Destruction of Agami (Future) Karma

आगामि कर्म अपि ज्ञानेन नश्यति ।

किञ्च आगामि कर्मणां , नलिनीदलगतजलवत् ।

ज्ञानिनां सम्बन्धो नास्ति ॥

॥१३.६॥

2.3	<i>Aagaami karma api jnaanena nashyati.</i>	<i>The Agami Karma is also destroyed by knowledge.</i>
.4	<i>Kincha aagaami karmanaam nalinee-dalagata-jalavat,</i>	<i>Of Agama Karma it is said, they are as “a lotus leaf unaffected by water on it.”</i>
.5	<i>jnaaninaam sambandhah na asti.</i>	<i>The wise man has no relation with it.</i>

Verse 13.7: Distribution of the Agami Karma

i) How His Good Karma is Distributed:

किंच ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति
तान्प्रति ज्ञानिकृतं आगामि पुण्यं गच्छति ॥

॥१३.७.१॥

2.6	<i>Kincha, ye jnaaninam stuvanti, bhajanti, archayanti,</i>	<i>Further, those who praise, serve and worship the wise man –</i>
.7	<i>taan prati jnaani-kritam aagaami</i>	<i>to them, out of all the actions being done by the wise man,</i>
.8	<i>punyam gacchhati.</i>	<i>the good fruits accrue.</i>

ii) How His Bad Karma is Distributed:

ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति
तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं
यदवाच्यं कर्म , पापात्मकं तद्वच्छति ॥

॥१३.७.२॥

2.9	<i>Ye jnaaninam nindanti, dvishanti, duhkha-pradaanam kurvanti,</i>	<i>On the other hand, those who criticize, hate or cause pain to the wise man –</i>
.10	<i>taan prati jnaani-kritam sarvam- aagaami kriyamaanam;</i>	<i>to them, out of all the actions being done by the wise man,</i>
.11	<i>yat avaachyam karma, paapaatmakam tad gacchhati.</i>	<i>those which are not praiseworthy, i.e. the sinful fruits, accrue.</i>

iii) A Summary:

सुहृदः पुण्यकृतं । दुर्हृदः पापकृत्यं गृह्णन्ति ॥

॥१३.७.३॥

2.11	<i>suhridah punya-kriyam,</i>	<i>In short, friends take the meritorious results,</i>
.12	<i>duhridah papa-kriyam, grihnanti.</i>	<i>whilst enemies take the demeritorious ones.</i>

Verse 13.5 teaches us how the Sanchita Karma is destroyed in a saint. The single thought “I am Brahman”, also called as the Brahmakara Vritti, burns away all the stock of past Karmas.

Verse 13.6 teaches us how the Agami Karma is handled by the saint. He is indifferent to them, since he has raised his consciousness above all worldly concerns. These Karmas do not have any effect on him.

Then what happens to them? Verse 13.7 gives the answer. The actions which the saint does for the welfare of humanity has to generate some Karmas. They are distributed in the manner explained in the verse – the good and the bad Karmas are distributed to those connected with his life in accordance with their *assistance* or *hindrance* to his work.

Verse 13.8: Beyond Karma is Liberation

i) Crossing Over All Sorrow

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ॥

॥१३.८.१॥

3.1	<i>Tathaa cha, aatma-vit, samsaaram teertvaa, brahmaanandam iha eva praapnoti.</i>	<i>And so, the knower of the Self, having crossed Samsara (worldly life), attains supreme Bliss here itself.</i>
.2	<i>"Tarati shokam aatmavit," iti shruteh.</i>	<i>The Shruti says, "The knower of the Self crosses over all sorrow."</i>

ii) Death Has No Significance

तनुं त्यजतु वा कार्यां श्वपचस्य गृहेऽथ वा ॥

॥१३.८.२॥

3.3	<i>Tanum tyajatu vaa kaashyaam, shvapachasya grihe athavaa,</i>	<i>Let the wise cast off the body in Kashi, or in the house of a dog-eater, (it matters notence).</i>
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iii) Knowledge Destroys All Karmas

ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ विगताशयः ।
इति स्मृतेश्च ॥

॥१३.८.३॥

3.4	<i>jnaana-samp्राapti-samaye, muktah asau vigataashayah;</i>	<i>At the time of attaining knowledge, he gets liberated from all his Karmas.</i>
.5	<i>iti smriteh cha.</i>	<i>Thus assert the Smritis, too.</i>

In this final verse of the text, Videhamukti is being described. Videhamukti is the dropping of the physical vesture in the case of a liberated sage. We note that the sage has crossed over all causes (Karmas) of sorrow. He is also indifferent to where he dies. There is no auspicious or inauspicious location or time for his departure from the earth plane.

Verse 13.9: Conclusion of the Text

इति तत्त्वबोधप्रकरणं समाप्तम् ।

॥१३.९॥

00	<i>Iti "Tattwa Bodha" prakaranam samaaptam.</i>	<i>Thus the "Tattwa Bodha" Prakarana text comes to an end.</i>
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Om Tat Sat!



TATTVA BODHA
“Basic Terms & Definitions”
by Sri Adi Shankaracharya

Split-Sandhee Samskrit Format
(to Assist Beginners in Identifying the Words)

॥ तत्त्वबोधः ॥

॥ मङ्गलाचरणम् ॥

वासुदेव्-ए-न्द्र योग्-ई-न्द्रं, नत्वा ज्ञान प्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय, तत्त्व बोध्-ओ ऽभिधीयते ॥

साधन चतुष्टय संपन्न-आ-धि-कारिणां ।
मोक्ष साधन भूतं, तत्त्व विवेक प्रकारं, वक्ष्यामः ॥

१. साधन चतुष्टयम्

साधन चतुष्टयं किम्?	नित्य-आ-नित्य वस्तु विवेकः ।	
इहाम् उत्र-आ-र्थ, फल भोग विरागः ।	शम्-आ-अदि शट्क संपत्तिः ।	
मुमुक्षुत्वं च-ए-ति		॥१.०॥
नित्य-आ-नित्य वस्तु विवेकः कः?	नित्य वस्तु-व् एकं ब्रह्म,	
तद् व्यतिरिक्तं सर्वम् अनित्यम् ।	अयम् एव नित्य-आ-नित्य वस्तु विवेकः	॥१.१॥
विरागः कः?	इह-स्वर्ग भोगेषु इच्छा-राहित्यम्	॥१.२॥
शम्-आ-अदि साधन संपत्तिः का?		
शम्-ओ दम उपरति-स् तितिक्षा श्रद्धा समाधानं च इति		॥१.३॥
शमः कः?	मनो-निग्रः	॥१.३.१॥
दमः कः?	चक्षु-र् आदि बाह्य-ए-न्द्रिय निग्रः	॥१.३.२॥
उपरमः कः?	स्वधर्म-आ-नुष्ठानम् एव	॥१.३.३॥
तितिक्षा का?	शीत्-ओ-ष्ण सुख-दुःख-आ-ऽदि सहिष्णुत्वम्	॥१.३.४॥
श्रद्धा की-दृशी?	गुरु वेदान्त वाक्य-आ-ऽदिषु विश्वासः श्रद्धा	॥१.३.५॥
समाधानं किम्?	चित्-ऐ-काग्रता	॥१.३.६॥

मुमुक्षुत्वं किम्? मोक्ष-ओ मे भूयाद् इति इच्छा ॥१.४॥

एतत् साधनं चतुष्टयम् ।

तत-स् तत्त्व विवेकस्य-आ-धिकारिण-ओ भवन्ति ॥१.५॥

२. तत्त्वविवेकः

तत्त्व विवेकः कः? आत्मा सत्यं, तद्-अन्यत् सर्वं मिथ्य-ए-ति ॥२.१॥

आत्मा कः?

स्थूल सूक्ष्म कारन शरीराद् व्यतिरिक्तः । पञ्च कोश-आ-तीतः सन् ।

अवस्था त्रय साक्षी ।

सत्त्विदानन्द स्वरूपः सन् ।

य-स् तिष्ठति सः आत्मा

॥२.२॥

३. शरीर-त्रय

स्थूल शरीरं किम्? पञ्चि-क्रित, पञ्च महा भूतैः क्रितं, सत्कर्म जन्यं ।

सुख-दुःख-आ-इदि भोग-आ-इयतनं शरीरम् ।

अस्ति, जायते, वर्धते, विपरीणमते, अपक्षीयते, विनश्यति

इति शब्द विकारवद् ।

एतत् स्थूल शरीरम्

॥३.१॥

सूक्ष्म शरीरं किम्?

अपञ्चि क्रित, पञ्च महा भूतैः क्रितं ।

सत्कर्म जन्यं ।

सुख दुःख-आ-इदि भोग साधनं ।

पञ्च ज्ञान-ए-न्द्रियाणि,

पञ्च कर्म-ए-न्द्रियाणि,

पञ्च प्राण-आ-इदयः,

मन-श् च-ऐ-कं, बुद्धि-श् च-ऐ-का,

एवं सप्त-दश कलाभिः ।

सह यत् तिष्ठति तत् सूक्ष्म शरीरम्

॥३.२॥

कारन शरीरं किम्?

अनिर्वाच्य-आ-नाद्-य अविद्या रूपं ।

शरीर द्वयस्य कारण मात्रं ।

सत्-स्वरूप-आ-ज्ञानं ।

निर्विकल्पक रूपं ।

यद् अस्ति तत् कारण शरीरम्

॥३.३॥

४. ज्ञानेन्द्रियाणि

श्रोत्रं त्वक् चक्षुः रसना घ्राणं ।

इति पञ्च ज्ञान इन्द्रियाणि

॥४.१॥

श्रोत्रस्य दिग् देवता ।

त्वक्-ओ वयुः ।

चक्षुषः सूर्यः ।

रसनाया वरुणः ।

घ्राणस्य अश्विनौ ।

इति ज्ञान इन्द्रिय देवताः

॥४.२॥

श्रोत्रस्य विशयः शब्द ग्रहणम् ।

त्वक्-ओ विशयः स्पर्श ग्रहणम् ।

चक्षुः विशयः रूप ग्रहणम् ।

रसनाया विशयः रस ग्रहणम् ।

घ्राणस्य विशयः गन्ध ग्रहणम्,

इति

॥४.३॥

५. कर्मेन्द्रियाणि

वाक् पानि पाद पायू उपस्थानि । इति पञ्च कर्म-ए-न्द्रियानि	॥५.१॥
वाच्-ओ देवता वहिः । हस्तयो-र् इन्द्रः । पादयो-र् विष्णुः । पायो-र् मृत्युः । उपस्थस्य प्रजापतिः । इति कर्म-ए-न्द्रिय देवताः	॥५.२॥
वाच्-ओ विशयः भाशनम् । पाणयो-र् विशयः वस्तु ग्रहणम् । पादयो-र् विशयः गमनम् । पायो-र् विशयः मलत्यागः । उपस्थस्य विशयः आनन्द इति	॥५.३॥

६. अवस्थात्रयं

अवस्था त्रयं किम्? जाग्रत्-स्वप्न-सुशुप्ति अवस्थाः	॥६.०॥
जाग्रत् अवस्था का? श्रोत्र-आ-ऽदि ज्ञान-ए-न्द्रियैः । शब्द-आ-ऽदि विषयै-श् च । ज्ञायते इति, या सा जाग्रद् अवस्था स्थूल शरीर्-आ-भिमानि आत्मा, विश्व इत्-यु उच्यते	॥६.१॥
स्वप्न-आ-वस्था क-ए-ति चेत् । जाग्रद् अवस्थायां यद् द्विष्टं यद् श्रुतं । तत् जनित वासनया । निद्रा समये, यः प्रपञ्चः प्रतीयते । सा स्वप्न अवस्था सूक्ष्म शरीर अभिमानि आत्मा, तैजस इत्-यु उच्यते	॥६.२॥
अथ सुषुप्त्-यु अवस्था का? अहं किमपि न जानामि । सुखेन मया निद्रा अनुभूयते । इति सुषुप्त्-यु अवस्था कारण शरीर्-आ-भिमानि आत्मा, प्राज्ञ इत्-यु उच्यते	॥६.३॥

७. पञ्चकोशाः

पञ्च कोशाः के?	
अन्नमयः, प्रानमयः, मनोमयः, विज्ञानमयः, आनन्दमय-श् च-ए-ति	॥७.०॥
अन्नमयः कः? अन्नरसेन्-ऐ-व भूत्वा । अन्नरसेन्-ऐ-व त्रिर्द्धिं प्राप्य । अन्न-रूप प्रिथिव्यां यद् विलीयते । तद् अन्नमयः कोशः स्थूल शरीरम्	॥७.१॥
प्राणमयः कः? प्राण-आ-ऽद्याः पञ्च वायवः । वाग्-आदि इन्द्रिय पञ्चकं । प्राणमयः कोशः	॥७.२॥
मनोमयः कोशः कः? मन-श् च । ज्ञान-ए-न्द्रिय पञ्चकं मिलित्वा । य-ओ भवति सः मनोमयः कोशः	॥७.३॥

विज्ञानमयः कः?	बुद्धि (च) ।	
ज्ञान-ए-न्द्रिय पञ्चकं मिलित्वा ।	य-ओ भवति सः विज्ञानमयः कोशः	॥७.४॥
आनन्दमयः कः?	एवम् एव कारण शरीर ।	
भूत्-आ-विद्या स्थ ।	मलिन-सत्त्वं ।	
प्रिय-आ-ऽदि वृत्ति सहितं सत् ।	आनन्दमयः कोशः	॥७.५॥
एतत् कोश-पञ्चकम्		॥७.६.१॥
मदीयं शरीरं, मदीयाः प्रानाः,	मदीयं मन-श् च, मदीया बुद्धि-र,	
मदीयं अज्ञानम् ।	इति स्वेन्-ऐ-व ज्ञायते	॥७.६.२॥
तद्यथा मदीयत्वेन ज्ञातं,	कटक कुण्डल गृह-आ-ऽदिकं,	स्वस्माद् भिन्नं ।
तथा पञ्च कोश-आ-ऽदिकं,		स्वस्माद् भिन्नं ।
मदीयत्वेन ज्ञातम् ।	आत्मा न भवति	॥७.६.३॥

८. आत्मन्

आत्मा तर्हि कः?	सच्-चिद्-आनन्द स्वरूपः	॥८.०॥
सत् किम्?	काल-त्रये ऽपि तिष्ठत्-ई-ति सत्	॥८.१॥
चित् किम्?	ज्ञान स्वरूपः	॥८.२॥
आनन्द कः?	सुख स्वरूपः	॥८.३॥
एवं सच्चिदानन्द स्वरूपं स्वात्मानं विजानीयात्		॥८.४॥

९. तत्त्वोत्पत्ति

अथ चतुर्-विंशति तत्त्व-ओ-त्पत्ति प्रकारं वक्ष्यामः	॥९.०॥
ब्रह्म-आ-ऽश्रया । सत्त्व रजस् तम्-ओ गुणात्मिक । माया अस्ति	॥९.१॥
तत आकाशः संभूतः । आकाशाद् वायुः ।	
वायो-स् तेजः । तेजस्-आ-अपः । अद्भ्यः प्रिथिवी	॥९.२॥
एतेषां पञ्च-तत्त्वानां मध्ये	
आकाशस्य सात्विकांशात्, श्रोत्र-ए-न्द्रियं संभूतम् ।	
वायोः सात्विकांशात्, त्वग् इन्द्रियं संभूतम् ।	
अग्नेः सात्विकांशात्, चक्षु-र इन्द्रियं संभूतम् ।	
जलस्य सात्विकांशात्, रसन्-ए-न्द्रियं संभूतम् ।	
प्रिथिव्याः सात्विकांशात्, घ्राण-ए-न्द्रियं संभूतम्	॥९.३॥

एतेषां पञ्च-तत्त्वानां, मन्-ओ बुद्ध-य अहंकार चित्-	समष्टि सात्विकांशात्, - आ-न्तः करणानि संभूतानि	॥९.४॥
संकल्प-विकल्प-आ-अत्मकं मनः । अहं-कर्ता अहंकारः ।	निश्चय-आ-अत्मिका बुद्धिः । चिन्तन-कर्तृ चित्तम्	॥९.५॥
मनस्-ओ देवता चन्द्रमाः । अहंकारस्य रुद्रः ।	बुद्धेः ब्रह्मा । चित्तस्य वासुदेवः	॥९.६॥
एतेषां पञ्च-तत्त्वानां मध्ये आकाशस्य राजसांशात्, वाग्-इन्द्रियं संभूतम् । वायोः राजसांशात्, पान्-ई-न्द्रियं संभूतम् । वह्नेः राजसांशात्, पाद्-ए-न्द्रियं संभूतम् । जलस्य राजसांशात्, उपस्थ-ए-न्द्रियं संभूतम् । पृथिव्या राजसांशात्, गुद्-ए-न्द्रियं संभूतम्		॥९.७॥
एतेषां समष्टि राजसांशात्,	पञ्च-प्राणाः संभूताः	॥९.८॥
एतेषां पञ्च-तत्त्वानां मध्ये	तामसांशात् पञ्ची-कृत पञ्च-तत्त्वानि भवन्ति	॥९.९॥
पञ्ची-करणं कथम् इति चेत् । एतेषां पञ्च-महा-भूतानां, तामसांश स्वरूपम् । एकम् एकं भूतं द्विधा विभज्य । एकम् एकम् अर्धं प्रिथक् तूष्णीं व्यवस्थाप्य । अपरम् अपरम् अर्धं चतुर्धा विभज्य । स्व-अर्धम् अन्येषु अर्धेषु स्व-भाग चतुष्टय संयोजनम् कार्यम् । तदा पञ्ची-करणं भवति		॥९.१०॥
एतेभ्यः पञ्ची-कृत, पञ्च-महा-भूतेभ्यः, स्थूल शरीरं भवति		॥९.११॥
एवं पिण्ड-ब्रह्माण्ड-योः ऐक्यं संभूतम्		॥९.१२॥

१०. जीवेश्वर भेदबुद्धि

स्थूल शरीर्-आ-भिमानि जीव-नामकं ब्रह्म प्रतिबिम्बं भवति स(ः) एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति		॥१०.१॥
अविद्य-ओ-पाधिः सन्, आत्मा जीव इत्-य उच्यते । माय-ओ-पाधिः सन्, ईश्वरः इत्-य उच्यते		॥१०.२॥
एवम् उपाधि भेदात् जीव-ए-श्वर भेद-दृष्टिः , यावत् पर्यन्तं तिष्ठति । तावत् पर्यन्तं जन्म-मरण-आ-दि-रूप संसार-ओ न निवर्तते		॥१०.३॥
तस्मात् कारणात् जीव-ए-श्वरयो-र् भेद-बुद्धिः न स्वीकार्या		॥१०.४॥

११. जीव-ईश्वर ऐक्य

ननु स्-आ-हंकारस्य, किञ्चिज्-ज्ञस्य जीवस्य । निर्-अहंकारस्य सर्वज्ञस्य ईश्वरस्य	॥११.१॥
तत् त्वम् अस्-ई-ति महावाक्यात् कथम् अभेद-बुद्धिः स्यात् । उभयोः विरुद्ध-धर्मा-क्रान्तत्वात्? इति चेन्-न ॥	॥११.२॥
स्थूल सूक्ष्म शरीर्-आ-भिमानि, त्वं-पद वाच्यार्थः । उपाधि विनिर्-मुक्तम् समाधि-दशा संपन्नं शुद्धं चैतन्यं, त्वं-पद लक्ष्यार्थः	॥११.३॥
एवं सर्वज्ञत्वं-आ-ऽदि विशिष्ट ईश्वरः, तत्-पद वाच्यार्थः । उपाधि शून्यं शुद्ध चैतन्यं, तत्-पद लक्ष्यार्थः	॥११.४॥
एवं च जीव-ए-श्वरयोः चैतन्य रूपेण-आ-भेदे बाधक्-आ-भावः	॥११.५॥

१२. जीवन्मुक्तिः

एवं च वेदान्त-वाक्यैः सद्गुरु-ऊ-पदेशेन च । सर्वेश्-व् अपि भूतेषु येषां ब्रह्म-बुद्धिर्ह उत्पन्ना । ते जीवन्-मुक्ताः इत्-य् अर्थः	॥१२.१॥
ननु जीवन्मुक्तः कः? । यथा देह-ओ ऽहं, पुरुष-ओ ऽहं, ब्राह्मण-ओ ऽहं, शूद्र-ओ ऽहं अस्मि-। ई-ति दृढ-निश्चय	॥१२.२॥
तथा न्-आ-हं ब्राह्मणः, न शूद्रः, न पुरुषः । किन्तु असंगः, सत्चिदनन्द स्वरूपः, प्रकाश-रूपः । सर्वान्तर्यामि, चिद्-आकाश रूप-ओ ऽस्मि- । ई-ति दृढ-निश्चय	॥१२.३॥
रूप-ओ ऽपरोक्ष-ज्ञानवान्, जीवन्-मुक्तः	॥१२.४॥
ब्रह्म-ऐ-व्-आ-हम् अस्मि-ई-त्-य् अपरोक्ष ज्ञानेन निखिल-कर्म-बन्ध विनिर्-मुक्तः स्यात्	॥१२.५॥

१३. कर्माणि

कर्माणि कति विधानि सन्त-ई-ति चेत् । आगामि, सञ्चित, प्रारब्ध भेदेन त्रिविधानि सन्ति	॥१३.१॥
ज्ञान-ओ-त्यत्-य् अनन्तरम्, ज्ञानि देह क्तिं, पुण्य-पाप रूपं कर्म ।	

यद् अस्ति तद् आगाम्-ई-त्-य् अभिधीयते ॥	॥१३.२॥
सञ्चितं कर्म किम्? अनन्त-कोटि-जन्मनां, बीज-भूतं सत्, यत् कर्म-जातं पूर्व-आ-र्जितं तिष्ठति । तत् सञ्चितं ज्ञेयम्	॥१३.३॥
प्रारब्धं कर्म किम्? - इति चेत् । इदं शरीरम् उत्पाद्य, इह लोके एव सुख-दुःख-आ-दि प्रदं यत् कर्म । तत् प्रारब्धं । भोगेन नष्टं भवति प्रारब्ध कर्मणां । भोगाद् एव क्षय इति	॥१३.४॥
सञ्चितम् कर्म ब्रह्म-ऐ-व्-आ-हम् इति निश्चयात्मक ज्ञानेन नश्यति	॥१३.५॥
आगामि कर्म अपि ज्ञानेन नश्यति । किञ्च आगामि कर्मणां नलिनी-दलगत-जलवत्, ज्ञानिनां सम्बन्ध-ओ न्-आ-स्ति	॥१३.६॥
किञ्च ये ज्ञानिनं स्तुवन्ति, भजन्ति, अर्चयन्ति, तान्प्रति ज्ञानि-क्रितं आगामि पुन्यं गच्छति	॥१३.७.१॥
ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःख-प्रदानं कुर्वन्ति । तान्प्रति ज्ञानि-कृतं सर्वम्-आगामि क्रियमानं यद् अवाच्यं कर्म पापात्मकं तद् गच्छति	॥१३.७.२॥
सुहृदः-पुण्य-कृत्यं, दुर्हृदः-पाप-कृत्यं गृह्णन्ति	॥१३.७.३॥
तथा च-आ-त्मवित् संसारं तीर्त्वा , ब्रह्म-आ-नन्दम् इह-ऐ-व प्राप्नोति । तरति शोकम् आत्मवित् इति श्रुतेः	॥१३.८.१॥
तनुं त्यजतु वा काश्यां श्वपचस्य गृहे ऽथ वा	॥१३.८.२॥
ज्ञान संप्राप्ति समये मुक्त-ओ ऽसौ विगताशयः । इति स्मृते-शू च	॥१३.८.३॥
इति तत्त्व-बोध प्रकरणम् समाप्तम्	॥१३.९॥



TATTVA BODHA
“Basic Terms & Definitions”
by Sri Adi Shankaracharya

Split-Sandhee English Transliterations

|| tattvabōdhaḥ ||

|| maṅgalācaraṇam ||

vāsudēv-ēndra yōg-īndraṁ, natvā jñāna pradaṁ gurum |
mumukṣūṇāṁ hitārthāya, tattva bōdh-ō : 'bhidhīyatē ||

sādhana catuṣṭaya saṁpann-ā-dhi-kāriṇāṁ |
mōkṣa sādhanā bhūtaṁ, tattva vivēka prakāraṁ, vakṣyāmaḥ ||

1. sādhanā catuṣṭayam

sādhana catuṣṭayaṁ kim? nity-ā-nitya vastu vivēkaḥ |
ihām utr-ā-rtha, phala bhōga virāgaḥ | śam-ā-adi śatka saṁpattiḥ |
mumukṣutvaṁ c-ē-ti ||1.0||

nity-ā-nitya vastu vivēkaḥ kaḥ? nitya vast-v ēkaṁ brahma,
tad vyatiriktaṁ sarvam anityam | ayam ēva nity-ā-nitya vastu vivēkaḥ ||1.1||

virāgaḥ kaḥ? iha-svarga bhōgēṣu icchā-rāhityam ||1.2||

śam-ā-adi sādhanā saṁpattiḥ kā?
śam-ō dama uparati-s titikṣā śraddhā samādhānaṁ ca iti ||1.3||

śamaḥ kaḥ? manō-nigraḥ ||1.3.1||

damaḥ kaḥ? cakṣu-r ādi bāhy-ē-ndriya nigraḥ ||1.3.2||

uparamaḥ kaḥ? svadharm-ā-nuṣṭhānam ēva ||1.3.3||

titikṣā kā? śīt-ō-ṣṇa sukha-duḥkh-ā-: 'di sahiṣṇutvam ||1.3.4||

śraddhā kī-dṛṣī? guru vēdānta vāky-ā-: 'diṣu viśvāsaḥ śraddhā ||1.3.5||

samādhānaṁ kim? citt-ē-kāgratā ||1.3.6||

mumukṣutvaṁ kim? mōkṣ-ō mē bhūyād iti icchā ||1.4||

ētat sādhanā catuṣṭyam | tata-s tattva vivēkasya-ā-dhikāriṇ-ō bhavanti ||1.5||

2. tattvavivēkaḥ

tattva vivēkaḥ kaḥ? ātmā satyaṁ, tad-anyat sarvaṁ mithyā-ē-ti ||2.1||

ātmā kaḥ?

sthūla sūkṣma kāraṇa śārīrād vyatiriktaḥ | pañca kōś-ā-tītaḥ san |
avasthā traya sākṣī | satcidānanda svarūpaḥ san |
ya-s tiṣṭhati saḥ ātmā ||2.2||

3. śārīra-traya

sthūla śārīraṁ kim? pañci-kṛta, pañca mahā bhūtaiḥ kṛtaṁ, satkarma janyaṁ |
sukha-duḥkh-ā-di bhōg-ā-yatanam śārīram |
asti, jāyatē, vardhatē, viparīṇamatē, apakṣīyatē, vinaśyati
iti śad vikāravat | ētat sthūla śārīram ||3.1||

sūkṣma śārīraṁ kim? apañci kṛta, pañca mahā bhūtaiḥ kṛtaṁ |
satkarma janyaṁ | sukha duḥkh-ā-di bhōga sādhanam |
pañca jñān-ē-ndriyāṇi, pañca karm-ē-ndriyāṇi,
pañca prāṇ-ā-dayaḥ, mana-śa c-ē-kaṁ, buddhi-ś c-ē-kā, ||3.2.1||
ēvaṁ sapta-daśa kalābhiḥ | saha yat tiṣṭhati tat sūkṣma śārīram ||3.2.2||

kāraṇa śārīraṁ kim? anirvācy-ā-nād-ya avidyā rūpaṁ |
śārīra dvayasya kāraṇa mātram | sat-svarūp-ā-jñānam |
nirvikalpaka rūpaṁ | yad asti tat kāraṇa śārīram ||3.3||

4. jñānēndriyāṇi

śrōtraṁ tvak cakṣuḥ rasanā ghrāṇam | iti pañca jñāna indriyāṇi ||4.1||

śrōtrasya dig dēvatā | tvac-ō vāyuh | cakṣuṣaḥ sūryaḥ |
rasanāyā varuṇaḥ | ghrāṇasya aśvinau | iti jñāna indriya dēvatāḥ ||4.2||

śrōtrasya viśayaḥ śabda grahanam | tvac-ō viśayaḥ sparśa grahanam |
cakṣuṣaḥ viśayaḥ rūpa grahanam | rasanāyā viśayaḥ rasa grahanam |
ghrāṇasya viśayaḥ gandha grahanam, iti ||4.3||

5. karmēndriyāṇi

vāk pāni pāda pāyū upasthāni	iti pañca karm- <u>ē</u> -ndriyāni	5.1
vāc- <u>ō</u> dēvatā vahniḥ hastayō- <u>r</u> indraḥ	pādayō- <u>ra</u> viṣṇuḥ	
pāyō- <u>r</u> mṛtyuḥ upasthasya prajāpatiḥ	iti karm- <u>ē</u> -ndriya dēvatāḥ	5.2
vāc- <u>ō</u> viśayaḥ bhāśanam	pāṇyō- <u>r</u> viśayaḥ vastu grahaṇam	
pādayō- <u>r</u> viśayaḥ gamanam	pāyō- <u>r</u> viśayaḥ malatyāgaḥ	
upasthasya viśayaḥ ānanda iti		5.3

6. avasthātrayaṁ

avasthā trayaṁ kim?	jāgrat-svapna-suṣupti avasthāḥ	6.0
jāgrat avasthā kā?	śrōtr- <u>ā</u> -'di jñān- <u>ē</u> -ndriyaiḥ	
śabd- <u>ā</u> -'di viśayai- <u>ś</u> ca	jñāyatē iti, yā sā jāgrad avasthā	6.1.1
sthūla śarīr- <u>ā</u> -bhimāni ātmā, viśva it- <u>y</u> ucyatē		6.1.2
svapn- <u>ā</u> -vasthā k:' <u>ē</u> -ti cēt	jāgrad avasthāyāṁ yad dṛṣṭaṁ yad śrutaṁ	
tat janita vāsanayā	nidrā samayē, yaḥ prapañcaḥ pratīyatē	
sā svapna avasthā		6.2.1
sūkṣma śarīra abhimāni ātmā, taijasa it- <u>y</u> ucyatē		6.2.2
atha suṣupt- <u>y</u> avasthā kā?	ahaṁ kimapi na jānāmi	
sukhēna mayā nidrā anubhuyatē	iti suṣupt- <u>ya</u> avasthā	
kāraṇ śarīr- <u>ā</u> -bhimāni ātmā, prājña it- <u>y</u> ucyatē		6.3

7. pañcakōśāḥ

pañca kōśāḥ kē?	annamayāḥ, prānamayāḥ, manōmayāḥ, vijñānamayāḥ, ānandamaya- <u>ś</u> , c- <u>ē</u> -ti	7.0
annamayāḥ kaḥ?	annarasēn- <u>ē</u> -va bhūtvā	
annarasēn- <u>ē</u> -va vṛddhiṁ prāpya	anna-rūpa prithivyāṁ yad vilīyatē	
tad annamayāḥ kōśaḥ sthūla śarīram		7.1
prāṇamayāḥ kaḥ?	prāṇ- <u>ā</u> -'dyāḥ pañca vāyavaḥ	
vāg-ādi indriya pañcakaṁ	prānamayāḥ kōśaḥ	7.2
manōmayāḥ kōśaḥ kaḥ?	mana- <u>ś</u> ca	
jñān- <u>ē</u> -ndriya pañcakaṁ militvā	y- <u>ō</u> bhavati saḥ manōmayāḥ kōśaḥ	7.3

vijñānamayaḥ kaḥ?	buddhi (ca)	
jñān- <u>ē</u> -ndriya pañcakam militvā	y- <u>ō</u> bhavati saḥ vijñānamayaḥ kōśaḥ	7.4
ānandamayaḥ kaḥ?	ēvam ēva kāraṇa śārīra	
bhūt- <u>ā</u> -vidyā stha	malina-sattvaṁ	
priy- <u>ā</u> -:'di vṛtti sahitaṁ sat	ānandamayaḥ kōśaḥ	7.5
prāṇamayaḥ kaḥ?	prāṇ- <u>ā</u> -:'dyāḥ pañca vāyavaḥ	
vāg-ādi indriya pañcakam	prāṇamayaḥ kōśaḥ	7.2
manōmayaḥ kōśaḥ kaḥ?	mana- <u>ś</u> ca	
jñān- <u>ē</u> -ndriya pañcakam militvā	y- <u>ō</u> bhavati saḥ manōmayaḥ kōśaḥ	7.3
vijñānamayaḥ kaḥ?	buddhi (ca)	
jñān- <u>ē</u> -ndriya pañcakam militvā	y- <u>ō</u> bhavati saḥ vijñānamayaḥ kōśaḥ	7.4
ānandamayaḥ kaḥ?	ēvam ēva kāraṇa śārīra	
bhūt- <u>ā</u> -vidyā stha	malina-sattvaṁ	
priy- <u>ā</u> -:'di vṛtti sahitaṁ sat	ānandamayaḥ kōśaḥ	7.5
ētat kōśa-pañcakam		7.6.1
madīyaṁ śārīraṁ, madīyāḥ prāṇāḥ,	madīyaṁ mana- <u>ś</u> ca, madīyā buddhi- <u>ra</u> ,	
madīyaṁ ajñānam	iti svēn- <u>ē</u> -va jñāyatē	7.6.2
tadyathā madīyatvēna jñātaṁ,	kaṭaka kuṇḍala gṛh- <u>ā</u> -:'dikaṁ, svasmād bhinnāṁ	
tathā pañca kōś- <u>ā</u> -:'dikaṁ,	svasmād bhinnāṁ	
madīyatvēna jñātam	ātmā na bhavati	7.6.3

8. ātman

ātmā tarhi kaḥ?	sac-cid-ānanda svarūpaḥ	8.0
sat kim?	kāla-trayē : 'pi tiṣṭhat- <u>ī</u> -ti sat	8.1
cit kim?	jñāna svarūpaḥ	8.2
ānanda kaḥ?	sukha svarūpaḥ	8.3
ēvaṁ saccidānanda svarūpaṁ svātmānaṁ vijānīyāt		8.4

9. tattvōtpatti

atha catur-vimśati tattv- <u>ō</u> -tpatti prakāraṁ vakṣyāmaḥ	9.0
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brahm-ā-'śrayā | sattva rajas tam-o guṇātmika | māyā asti ||9.1||

tata ākāśaḥ sambhūtaḥ | ākāśād vāyuḥ |
vāyō-s tējaḥ | tējas-ā-apaḥ | adbhyaḥ prithivī ||9.2||

ētēṣāṁ pañca-tattvānāṁ madhyē
ākāśasya sātvikāṁśāt, śrōtr-ē-ndriyaṁ sambhūtam |
vāyōḥ sātvikāṁśāt, tvag indriyaṁ sambhūtam |
agnēḥ sātvikāṁśāt, cakṣu-r indriyaṁ sambhūtam |
jalasya sātvikāṁśāt, rasan-ē-ndriyaṁ sambhūtam |
prithivyāḥ sātvikāṁśāt, ghrān-ē-ndriyaṁ sambhūtam ||9.3||

ētēṣāṁ pañca-tattvānāṁ, samaṣṭi sātvikāṁśāt,
man-o buddh-ya ahaṁkāra citt- - ā-ntaḥ karaṇāni sambhūtāni ||9.4||

saṁkalpa-vikalp-ā-atmakāṁ manaḥ | niscay-ā-atmikā buddhiḥ |
ahaṁ-kartā ahaṁkāraḥ | cintana-kartṛ cittam ||9.5||

manas-o dēvatā candramāḥ | buddhēḥ brahmā |
ahaṁkārasya rudraḥ | cittasya vāsudēvaḥ ||9.6||

ētēṣāṁ pañca-tattvānāṁ madhyē
ākāśasya rājasāṁśāt, vāg-indriyaṁ sambhūtam |
vāyōḥ rājasāṁśāt, pān-i-ndriyaṁ sambhūtam |
vahnēḥ rājasāṁśāt, pād-ē-ndriyaṁ sambhūtam |
jalasya rājasāṁśāt, upasth-ē-ndriyaṁ sambhūtam |
pṛthivyā rājasāṁśāt, gud-ē-ndriyaṁ sambhūtam ||9.7||

ētēṣāṁ samaṣṭi rājasāṁśāt, pañca-prāṇāḥ sambhūtāḥ ||9.8||

ētēṣāṁ pañca-tattvānāṁ madhyē
tāmasāṁśāt pañcī-kṛta pañca-tattvāni bhavanti ||9.9||

pañcī-karaṇaṁ katham iti cēt |
ētēṣāṁ pañca-mahā-bhūtānāṁ, tāmasāṁśa svarūpam |
ēkam ēkaṁ bhūtaṁ dvidhā vibhajya |
ēkam ēkam ardhaṁ prithak tūṣṇīm vyavasthāpya |
aparam aparam ardhaṁ caturdhā vibhajya |
sva-ardham anyēṣu ardhēṣu sva-bhāga catuṣṭya saṁyōjanam kāryam |
tadā pañcī-karaṇaṁ bhavati ||9.10||

ētēbhyaḥ pañcī-kṛta, pañca-mahā-bhūtēbhyaḥ, sthūla śarīraṁ bhavati ||9.11||

ēvaṁ pinḍa-brahmaṇḍa-yōḥ aikyaṁ sambhūtam ||9.12||

10. jīvēśvara bhēdabuddhi

sthūla śarīr-ā-bhimāni jīva-nāmakam brahma pratibimban bhavati
sa(h) ēva jīvaḥ prakṛityā svasmāt īśvaram bhinnatvēna jānāti ||10.1||

avidyā-'ō-pādhiḥ san, ātmā jīva it-y ucyatē |
māyā-'ō-pādhiḥ san, īśvaraḥ it-y ucyatē ||10.2||

ēvaṁ upādhi bhēdāt jīv-ē-śvara bhēda-dṛṣṭiḥ , yāvat paryantaṁ tiṣṭhati |
tāvat paryantaṁ janma-maraṇ-ā-'di-rūpa saṁsār-ō na nivartatē ||10.3||

tasmāt kāraṇāt jīva-ē-śvarayō-ra bhēda-buddhiḥ na svikāryā ||10.4||

11. jīva-īśvara aikya

nanu s-ā-haṁkārasya, kiṁcij-jñasya jīvasya |
nir-ahaṁkārasya sarvajñasya īśvarasya ||11.1||

tat tvam as-ī-ti mahāvākyāt katham abhēda-buddhiḥ syāt |
ubhayōḥ viruddha-dharmā-krāntatvāt? iti cēn-na || ||11.2||

sthūla sūkṣma śarīr-ā-bhimāni, tvaṁ-pada vācyārthaḥ |
upādhi vinir-muktam samādhi-daśā saṁpannam śuddham caitanyam,
tvaṁ-pada lakṣyārthaḥ ||11.3||

ēvaṁ sarvajñatv-ā-'di viśiṣṭa īśvaraḥ, tat-pada vācyārthaḥ |
upādhi sūnyam śuddha caitanyam, tat-pada lakṣyārthaḥ ||11.4||

ēvaṁ ca jīv-ē-śvarayōḥ caitanya rūpēṇ-ā-bhēdē bādhak-ā-bhāvaḥ ||11.5||

12. jīvanmuktiḥ

ēvaṁ ca vēdānta-vākyaiḥ sadgur-ū-padēśēna ca |
sarvēś-va api bhūtēṣu yēṣāṁ brahma-buddhiḥ utpannā |
tē jīvan-muktāḥ it-ya arthaḥ ||12.1||

nanu jīvanmuktaḥ kaḥ? | yathā dēh-ō : 'haṁ, puruṣ-ō : 'haṁ,
brāhmaṇ-ō : 'haṁ, sūdr-ō : 'haṁ asm-| ī-ti dṛḍha-niścaya ||12.2||

tathā n-ā-haṁ brāhmaṇaḥ, na sūdraḥ, na puruṣaḥ |
kintu asaṁgaḥ, satcidananda svarūpaḥ, prakāśa-rūpaḥ |
sarvāntaryāmi, cid-ākāśa rūp-ō : 'sm- | ī-ti dṛḍha-niścaya ||12.3||

rūp-ō : 'parōkṣa-jñānavān, jīvan-muktaḥ ||12.4||

brahm-ē-v-ā-ham asm-ī-t-ya aparōkṣa jñānēna
nikhila-karma-bandha vinir-muktaḥ syāt

||12.5||

13. karmāṇi

karmāṇi kati vidhāni sant-ī-ti cēt |

āgāmi, sañcita, prārabdha bhēdēna trividhāni santi

||13.1||

jñān-ō-tpatt-ya anantaram, jñāni dēha kritam,

puṇya-pāpa rūpaṁ karma |

yad asti tad āgām-ī-t-y abhidhīyatē ||

||13.2||

sañcitam karma kim? ananta-kōṭi-janmanām, bīja-bhūtam sat,

yat karma-jātam pūrv-ā-rjitam tiṣṭhati | tat sañcitam jñēyam

||13.3||

prārabdham karma kim? - iti cēt |

idaṁ śārīram utpādya, iha lōkē ēva sukha-duḥkh-ā-:'di pradam

yat karma | tat prārabdham |

bhōgēna naṣṭam bhavati prārabdha karmaṇām | bhōgād ēva kṣaya iti

||13.4||

sañcitam karma brahm-ē-v-ā-ham iti

niścayātmaka jñānēna naśyati

||13.5||

āgāmi karma api jñānēna naśyati |

kiñca āgāmi karmaṇām nalinī-dalagata-jalavat,

jñāninām sambandh-ō n-ā-sti

||13.6||

kiñca yē jñāninaṁ stuvanti, bhajanti, arcayanti,

tānprati jñāni-kritam āgāmi punyaṁ gacchati

||13.7.1||

yē jñāninaṁ nindanti dviṣanti duḥkha-pradānam kurvanti |

tānprati jñāni-kṛtam sarvam-āgāmi kriyamānam

yad avācyaṁ karma pāpātmakaṁ tad gacchati

||13.7.2||

suhṛdaḥ-puṇya-kṛtyam, durhṛdaḥ-pāpa-kṛtyam grhṇanti

||13.7.3||

tathā c-ā-:'tmavit saṁsāram tīrtvā , brahm-ā-:'handam ih-ē-va prāpnōti |

tarati śōkam ātmavit iti śrutēḥ

||13.8.1||

tanuṁ tyajatu vā kāśyām śvapacasya grhē : 'tha vā

||13.8.2||

jñāna samprāpti samayē mukt-ō : 'sau vigatāśayaḥ | iti smṛtē-ś ca

||13.8.3||

iti tattva-bōdha prakaraṇam samāptam

||13.9||
