

DIRECTORATE OF DISTANCE EDUCATION

UNIVERSITY OF NORTH BENGAL

MASTER OF ARTS- PHILOSOPHY

SEMESTER -IV

VEDANTA PHILOSOPHY

ELECTIVE 406

BLOCK-1

UNIVERSITY OF NORTH BENGAL

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FOREWORD

The Self-Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

VEDANTA PHILOSOPHY

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BLOCK 1: VEDANTA PHILOSOPHY

Introduction to the Block

Unit 1 deals with Sankara: Niguna Brahman. Nirguna Brahman signifies the supreme reality without form or qualities and also without bad qualities (guna).

Unit 2 deals with Adhyasa. Adhyasa literally means 'superimposition' in the sense of mistaken ascription or imputation to something of an essential nature or attribute not belonging to it.

Unit 3 deals with Theory of causation. That matter exists from eternity independently of God, which He fashions, but does not create.

Unit 4 deals with Nature of the jiva-jivanmukti. Because a mukta, or liberated person, should not even be physically present in the material universe, unlike the un-liberated.

Unit 5 deals with Criticism of other schools of philosophy: Sankhya, Vaisesika, Buddhism and Jainism; the higher and the lower teaching of the prasthanatrayi; the relative importance of reason and sruti; jnana as the means to liberation.

Unit 6 deals with Post- sankara Advaita. Though Śaṅkara wrote profusely, clearly enunciating the main doctrines of his school, there are certain places in his writings wherein the important aspects of certain doctrines are either vague or are capable of more than one interpretation.

Unit 7 deals with The identification of avidya with maya.

Avidyā (Sanskrit; Pāli: avijjā; Tibetan phonetic: ma rigpa) in Buddhist literature is commonly translated as "ignorance". The concept refers to ignorance or misconceptions about the nature of metaphysical reality, in particular about the impermanence and non-self doctrines about reality.

UNIT 1: SANKARA: NIGUNA BRAHMAN

STRUCTURE

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Shankara
- 1.3 Niguna (Nirguna) Brahman
- 1.4 Saguna Brahman
- 1.5 Let us sum up
- 1.6 Key Words
- 1.7 Questions for Review
- 1.8 Suggested readings and references
- 1.9 Answers to Check Your Progress

1.0 OBJECTIVES

After this unit, we can able to know:

- To know about Shankara
- To discuss about the Niguna (Nirguna) Brahman
- To discuss about the Saguna Brahman

1.1 INTRODUCTION

Nirguna Brahman signifies the supreme reality without form or qualities and also without bad qualities (guna). And also nirguna means and shows brahman without bad qualities (attributes) according to Hindu philosophy (Vishishtadvaita Vedanta). The Advaita school is considered without material form. In Advaita Vedanta, the Nirguna Brahman coincides with the concept of the supreme personality known as God, or the qualities humans attribute to the deity. Nirguna Brahman is Para Brahman who is the Svayam Bhagavan. According to bagavath ramanujacharya nirguna brahman means and to show that brahman without bad qualities (attributes).

Sankara's philosophy is properly termed as "Axiological Monism" "Monism of the Good" and "Creative Monism" etc. By characterizing Sankara's Advaitavada as axiological monism it is to equate Brahman

with the highest value. The ultimate reality, which is Brahman, is not an “existent” or a “subsistent”, it is the “summum bonum”. The concepts of “reality” and “existence” are not identical, he contends. Existence is to be equated with position in space and time. When Brahman is described as "sat no existential predication is made; sat means, represents a non-existent form of objectivity, it is also an absolute consciousness (cit), and infinite bliss (ananda). When Sankara says that Brahman is nirguna (without attributes), he does not mean that it is characterless; all that he means is that in Brahman essence cannot be distinguished from existence. The expression “Monism of the Good” means the same as “Axiological Monism”. In identifying Brahman, Atman, Nihshreyasa, Moksa and Ananda. Sankara reduces the problem of realization of the summum bonum of the highest Good, of oneness with Brahman, which, in short, is the problem of religion, to the problem of knowing the true nature of the Atman, which is the essence of the individual and the universe. The Atman, which is the central topic of Sankara’s philosophy, is the Absolute Good, the realization of which results in the enjoyment of infinitely blissful and eternally real existence. Before we commence our study of Sankara proper, we prefer to focus on a few points of agreement between Sankara and Gaudapada, and also some occasions where the language of Sankara is remarkably similar to be found in the Gaudapadakarika. Both these points suggest that Sankara was following Gaudapada more closely than might be supposed to and we did no more than count the number of references to Gaudapada in the Brahmasutrabhasya. Firstly, Sankara frequently uses the analogy of space, comparing the space within a pot and that outside it with the apparent difference and the ultimate non-difference between the individual soul and Brahman. Gaudapada elaborated this analogy to bring out various aspects of the nature of the individual soul and its relation to the absolute self. Sankara also occasionally uses the analogy of the rope and the snake which we again see in the karika-s of Gaudapada, and he seems to have the Gaudapadakarika in mind when he employs this illustration in the context of citing karika (1.16) in the Brahmasutrabhasya. Secondly, Sankara explicitly says that the states of waking, dream and deep sleep are mithya (false / undetermined), and in

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these statements he exhibits a unanimous view with Gaudapada. In Brahmasutrabhasya 2.1.9, before he refers to karika (1.16), he says: ‘The single invariable witness of the three states is not touched by the three states which are variable in relation to one another. Evam avasthatrayasaksi-eko-avyabhicari, avasthatrayena vyabhicarina na samsprsyate. And he goes on to say: For this is a case of mdya that the supreme self appears as the self of the three states. It is comparable to a rope appearing as a snake etc. Mayamatram hi etatparamatmanah avasthatrayatmana-avabhasanam rajjva, iva sarpadibhavena iti.

In the Upadesasahasri, Sankara says: — ‘One should abandon this trend of waking, dream and their seed called deep sleep which consists of darkness, as non-existent [in the self] for the reason that they mutually exclude each other.’ “Jagratsvapnau tayoh vijarh susptakhyarh tamobhyam Anyonyasmin asattvatcca nastati etad tray am tyajet.” — Upadesasahasri (16/18)

Transmigratory existence consists of waking and dream. Their root is deep sleep consisting of Ignorance. No one of these states has a real existence, because each goes out of existence when another remains in it. One should, therefore, give up all these three states. There are a number of other such instances concerning the unreality (mithydtva) of the three states where he shows an identity of perspective to that of Gaudapada. The reason which Sankara gives for their unreality, that “they mutually exclude each other” (literally, they mutually do not exist in each other”) relies upon the same fundamental principle that Gaudapada relied upon to demonstrate “non-origination” namely that what is truly real must be completely unchanging, it must be invariable, and hence its being must not stand negated, which is what would happen if it underwent any intrinsic alteration.

Tatha avikriyarupatvat na avasthantaramatmanah Avasthantaravattve hi nasah asya syanna samsayah

— Upadesasahasri, 16/38.

Similarly, the self has no change of states as it is of a changeless nature. It would, no doubt, be destructible if It underwent any change.

(Upadesasahasri, 16/38). The states of waking, dreaming and deep sleep are variable (vyabhicari), they “mutually exclude each other”, because when one state is present it negates the presence of the others. Changeability is the reason for the unreality of the three states and this is the same reason Gaudapada put forward in karika, 2.6. Adavante ca yatrasti vartamane api tattatha Vitathaih sadrsah santah avitathd iva laksitah “What does not exist at the beginning and at the end, likewise [does not exist] even in the present.” With regard to another matter, Sankara’s writings corroborate the view where Gaudapada by ‘Asparsayoga’ does not refer to a type of yogic practice, but it denotes the immediate knowledge that the self is nothing other than pure Awareness, and that such Awareness is intrinsically “untouched” by anything that exists as its apparent object. Asparsayogo vai nama durdarsah sarvayogibhih Yogino vibhyati hi asmat bhaye bhayadarsinah — Gaudapadakarika, III. 39. — ‘This Yoga, which is not in touch with anything, is hard to be attained by all Yogis (in general). The Yogis are afraid of it, for they see fear in it where there is really fearlessness.’ (Gaudapadakarika, IE. 39) Asparsayogo vai nama sarvasattvasukho hitah Avivadah aviruddhasca desitah tam namamyaharh — Gaudapadakarika, IV. 2. — ‘I salute this Yoga known as the Asparsa (i.e. free from all touch which implies duality), taught through the scripture — the Yoga which promotes the happiness of all beings and conduces to the well-being of all and which is free from strife and contradictions’. — Gaudapadakarika, IV.2. Sankara makes this clear when he says in the Upadesasahasrv.

Buddhyarudam sada sarvai sahamkarta ca saksmah Tasmad sarvavabhasojnah kincidapi asprsan sada. — UpadesasahasrT 18/94. — ‘Everything in the intellect, together with the ego-sense is always [a qualifying attribute] of the witness. Therefore Awareness illumines everything, while always touching nothing’ (Kincidapi-asparsam sada) There are numerous instances where Sankara uses the word “asparsa” to refer to the very nature of the Atman. All these instances indicate to strength the conclusion that they term “Asparsa” ought not to be understood as referring to some transic state, like the Yogic nirvikalpa samadhi, but that it refers to the very nature of Bhutadosaih Sada.

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asprstam sarvabhutasthamisvaram nilarh vyomam yatha valo dustam mam vikatejarah. — UpadesasahasrT, 9/5. People look upon Me, the Lord residing in all beings and always untouched by their defects, as tainted (with those defects) like a boy who (erroneously) looks upon the sky as blue. — UpadesasahasrT, 9/5/. Asparsvatvat na me sprstirnajihvatvat rasajnata. Nityavijnanarupasya, jhanajnane na me sada —UpadesasahasrT, 13/5.

— Devoid of the organ of touch I have no act of touching; and devoid of the tongue, I have no sensation of taste. I never have knowledge or ignorance as I am of the nature of eternal consciousness. — Upadesasahasn, 13/5. “Asparsatvat adehatvdt naharh dahyo yatah sada Tasmtd mithyabhimdnottam mrte putre mrtiryatha — Upadesasahan 17/164. — As I am not touched by anything and do not possess a body I am never susceptible of being burnt. Pain arises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one’s son. — Upadesasahasn, 18/164. Asparsah api yatha sparsamacalah calanadi ca Avivekat tathd dukkharh manasam catmariiksate. — Upadesasahasn 18/164. Just as due to indiscrimination touch and movement are felt to be in the self which is devoid of them, so, mental pain is also felt to be in It (owing to the same reason). — Upadesasahasn 18/167.

There are also occasions where the language of Sankara is remarkably similar to that found in Gaudapadarika. Such resemblances can be seen especially in the Upadesashan. Janimajjhanavijheyam svapnajdnavadisyate Nityam Nirvisayamjanarh tasmtd dvaitam no vidyate — UpadesasahasrT, 9/7. Objects that come into being and are capable of being made the objects of knowledge are as unreal as those known in dream. As duality has no (real) existence knowledge is eternal and objectless. In the UpadesasahasrT (9.7) Sankara says, “Awareness is constant and without an object” (nityam nirvisayam jnanam). This phrase resembles Gaudapada’s statement in 4.72. “Consciousness is without an object constant” (cittain nirvisyam nityam) Cittaspanditamevedam grahyagrahakavad dvayam Cittarh nirvisayam nityamasangam tena kirtitam. — Gaudapadarika, 4/72. This perceived world of duality,

characterised by the subjectobject relationship is verily an act of the mind. The mind again (from the standpoint of Reality) is without touch with any object (as it is of the nature of Atman). Hence it is declared to be eternal and unattached — Gaudapadarika uses the expression “ever shining” (.sakrdvibhata) in (UpadesasahasrT, 10.1.). Drsivvarupam gagano pamamparah sakrdvibhatam tvajamekarh aksaram Alepakam sarvagatarh yadavyarh tadeva caharh satatam vimuktaom. — UpadesasahasrT, 10.1. ‘I am the supreme Brahman which is pure consciousness, always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual. I am, therefore, ever-free.’ — UpadesasahasrT, 10/1. Gaudapada too has used the expression twice in 3.36 and 4.81. Ajamanidramasvapnamakamarupakam Sakrdvibhatam sarvajham nopacarah kathamcana —Gaudapadarika, 3.36. —‘This Brahman is birthless, free from sleep and dream, without name and form, ever-fulgent and omniscient. Nothing has to be done in any way with respect to Brahman.’ — Gaudapadarika, 3.36. Ajamanidramasvapnadmprabhatarh bhavati svayam Sakrdbhato hi evaisa dharmo dhatusvabhavatah — Gaudapadarika, 4.8. — (Reality which is) free from birth, and (which is) free from sleep and dream, reveals itself by itself. For, this Dharma (i.e. Atman) is from its very nature ever-luminous. — Gaudapadarika, 4.8. The term (Sakrdvibhata) itself occurs in the Chandogya Upanisad (8.4.2.). Tasmadva evarh seturh tlrta andhah san andho bhavati viddhah san aviddho bhavati upatapl San annupatapi bhavati tasmadva etam setum Tlrta api naktamaharevabhiniispadyate Sakrdvibhato hi evaisa brahmalokah // — Chandogya Upanisad, 8.4.2. Therefore, having reached this dam, he who is blind ceases to be blind, he who is miserable ceases to be miserable, he who is afflicted [with disease] ceases to be afflicted. Therefore, having reached this dam, the night becomes day; for the world of Brahman is lighted once for all (VIII, IV.2) Chandogya Upanisad. “This world that is Brahman is surely ever shining”, (iSakrdvibhato hi-eva-esa brahmalokah). Sankara says in 10.4 {UpadesasahasrT} “I am the Fourth, the continuous seeing, non-dual {tunya eva-asmi sadadrg advayah} which resembles Gaudapada’s expression in 1.12 “The Fourth is always

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all seeing” {Turyarh tatsarvadrk sada). Susuptajagratsvapnasca darsanam na me asti kincitsva mieveha mohanam. Svatasca tesarh paratah api asattvatah turiya evasam sadadrgadvayah — UpadesasahasrT 10.4. No perception whatever in waking, dream or deep sleep belongs to Me but it is due to delusion. For these states have no independent existence nor an existence depending on the self. I am, therefore, the Fourth which is the seer of all the three states and without a second. — UpadesasahasrT, 19.4.

Natmanam na parancaiva na satyam napi cantarh Prdjnah kihcana samvetti, turyarii tatsarvadrk sada — Gaudapadarika, 1.12. ‘Prajna does not know anything of the self, or the non-self, nor truth nor untruth. But Turiya is ever existent and ever allseeing.’ — Gaudapadarika., 1.12. r Sankara too uses the expression “all seeing (san?adrk) on three occasions, in 17.1,55 and 59. Atmajheyah paro hi atmayasmat anyatnavidyate Sarvajnah sarvadrk suddhah tasmajneyatmane namah — Upadesasahasri, 17.1. ‘The self is to be known. It is beyond everything knowledge as there exists nothing else except It. I bow down to that pure, all-knowing and omniscient One which is to be known’. — Upadesasahasri, 17.1. Apayodbhutihmabhirnityam dipyanaviryatha' Sarvajnah sarvadrk suddhah sarvamjanatisarvadd — Upadesasahasri, 17.55.

‘Just as the sun illumines the world with its rays which are free from growth and decay, so, the self always knows all things in general and all particular things and is pure’. — UpadesasahasrT, 17.55. Ajah aham camarah amrtyuh ajarah abhaya eva ca Sarvajnah sarvadrk suddhah iti buddho najayate. — UpadesasahasrT, 17.59. — One is not bom again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and knowing all particular things and things in general. —UpadesasahasrT, 17.59. In 15.40 Sankara uses the expression, “having as its nature the light of Awareness” (jnanalokasvabhavatah) Which is reminiscent of Gaudapada’s expression in 3.35, “having the light of Awareness all around (jndnalokarh samantatah) Svaturavyavadhanabhyamjhdnalokasvabhav'atah Anyajhanapeksatvdjtjhatarh caiva sadd maya — UpadesasahasrT 15.40.

— Independent of every other knowledge, of the nature of the light of Pure Consciousness and not distanced by anything. Brahman, my own nature, is always known by me. — Upadesasahasri, 15.40. *LTYate hi susupte tannigrhitam na liyate Tadeva nirbhayarh Brahmajhanalokam samantatah* — Gaudapadakarika, 3.35. As the mind is withdrawn at the time of deep sleep and so in the case of the (veddntic) discipline, (therefore there is a difference between the condition of the mind of a sleeper and that of jnarit). That (mind of a /«

Unknown knower and never otherwise — Upadesasahasri, 17.71. *Vitaragabhayakrodhaih munibhih vedaparagaih Nirvikalpo hi ayarh drstah prapancopasamah advayah* By the wise, who are free from attachment, fear and anger and who are well versed in the meaning of the Vedas, this {Atman) has been verily realized as totally devoid of all imagination (such as those of Prana etc.) free from the illusion of the manifold and non-dual.(Eng. Tr. Gaudapadadrika, 2.35.) Apart from these similarities of expression indicating as they have an agreement of thought, there are other major agreements, some of which were referred to preciously. Both the thinkers regard sruti as an important causal instrument of knowledging pramana) about Brahman. Modern scholarship tends to see Gaudapada as belonging to the early part of the sixth century C.E. and places Sankara in the earlier part of the eighth century (C. 700-750) which is a revision of the well-known dates, 788-820 CE, proposed by earlier generation of scholars. If this is correct, the philosophical conditions when the two men lived were different and so their concerns as teachers of Advaita were naturally not the same. At the time of Gaudapada early in the sixth century C.E, Buddhism had reached the limits of its influence in India and this influence is reflected in many of his karika-s where he displayed close acquaintance with the prevalent Buddhist thought of his time. By the time of Sankara, in the early part of the 8 century, Buddhism has declined in importance. Sankara perhaps did not have the same intimate knowledge of Buddhism as did Gaudapada have, but Buddhism was not Sankara's major concern. He saw the MImamsakas as his principal opponents, and one of his main tasks was to establish against the followers of MTmamsa that the Upanisads constitute an independent means of knowledge, and they give the

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liberating knowledge of the non-dual self; and that the knowledge they generate is entirely independent of the performance of rites. In seeking to understand Sankara's life and thought, we should not isolate him from his age. The historical figure Sankara is definitely inseparable from the society in which he lived and his works can only be understood in terms of the Indian religio-cultural movements of the 7th and 8th centuries C.E. It is during this period that Buddhism was fast declining and that the Smarta-pauranika religious trend was emerging.

Bhakti and Tantra, abstract logic and polemical metaphysics, new ways of devotion and social codes, were developing side by side. It is against this background that Sankara presented, in a quite unique manner, the perennial Advaita philosophy of which he was the heir. The bulk of his writings became the standard and authoritative non-dual interpretation of Vedanta. Sankara never encouraged social obligation and eligibility for pursuing the Vedantic studies. Sankara sought to clarify the teachings of Vedanta such as, 'pravrtti-dharma' and 'nivrtti dharma'. 'Saguna Brahma and Nirguna Brahman', 'vyavaharika and paramarthika' etc. He also was successful at bringing together jhana, karma, and bhakti, which were burning issues in his time. His writings are the co-existence of faith with reason and spiritual experience. Indeed, the doctrine of the identity between the self and Brahman ("Tattvamasi", "Aham Brahmasmi" etc.) necessitates faith in Sruti, reasoning in accordance with Sruti, as well as personal experience. Sankara makes use of a variety of hermeneutical processes to interpret Sruti as well as to withdrawing with the aspirant instinctive and philosophical prejudices, so as to render personal experience of identity between 'Jiva and Brahman' (Jiva-Brahmaikya) possible. The analysis of the phenomenon of self-awareness is perhaps the most important of all processes used throughout his writings. That is why Sankara's non-dualistic theory is better termed as Atmavada. In this regard he appeals to two basic principles, a) that the subject can never become the object and b) that the real can never be negated or contradicted (vadhita). It is on these axiomatic principles that he speaks of empirical consciousness and existence as false, the unsublatable and pure consciousness present in all beings, being the only reality that ever was, is and will be. The Upanisadic texts also are as

follows:- “Tīlesu tailarh dadhimva sarpi rdpah srotahsvaramsu cagnih . Evamatmani grhyate asau satyenainam tapasa yah anupasyati, 1.15. Sarvavyapinamatmanarh ksire sarpirivarpitam Atmavidyatapomulam tadbrahmopanisatparam. Tadbrahmopanisatparamiti, 1.16. — Svetasvatara Upanisad. As oil is (found) in sesamum, clarified butter (ghee) in curd, water in rivers (underground) and fire in the wood, similarly this self is realised in oneself by him who sees this One through truth and concentration (1.15.) He sees the self — which, like clarified butter inherent in milk is all-pervasive and which is the source of self-knowledge and concentration — as that Brahman on which is established the highest good. r (1.16. Svetasvetara Upanisad). To do proper justice to Sankara’s philosophy it will be more appropriate to entitle his system as ‘Atmavada’, rather than ‘Advaitavada ’ (unqualified monism). There are so many examples from Sratis in support of his Atmavada. Let us cite a few of them. Yastu sarvani bhutani atmani evanupasyati Sarvabhutesu catmdnarh tato na vijugupsate. The wise man beholds all beings in the self, and the self in all beings; for that reason he does not hate anyone. — Isopanisad, mantra, 6. Yasmin sarvani bhutani atmaivabhudvijanatah Tatra ko mohah kah soka ekatvamanupasyatah — To the seer, all things have verily become the self: what delusion, what sorrow, can there be for whom who beholds that oneness? — Isopanisad, mantra, 7.

1.2 SHANKARA

Shankara (a.k.a. "Adi Sankara" or "Sankaracharya") (c. 788-820 C.E. or 700-750 C.E.) was an influential Indian philosopher and religious teacher who established the Advaita Vedanta school of Hindu philosophy, and founded mathas (monasteries) around India that continue to teach his philosophy today. Shankara's philosophical theories were intended to combat the influence of Buddhism in India, which was prominent in India during the eight century C.E. Shankara viewed these theories as heretical (astika) to Hindu beliefs. The system of philosophy that he established, known as Advaita (non-dualism), claims that we are all part of an unchanging, monistic reality known as Brahman- the ground of being and source of life. Shankara has often been called India’s greatest

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philosopher and his influence on Indian thought, religion, and culture has been highly significant.

Biography

Reconstructing the life of Shankara has proven to be problematic for scholars. While there are many works that profess to be biographies of Shankara, many of these writings are essentially hagiographies, and include material that conflicts with other sources. Additionally, much of the information in these writings appears to be based on myth or legend. Therefore, Shankara's dates are disputed: Currently, 700 – 750 C.E. is the most acceptable dating of Sankara's life, although 788 – 820 C.E. is also used by some scholars.

According to one tradition, Shankara was born to Brahmin parents, Shivaguru and Aryamba, in the village of Kaladi, Kerala. His parents had been childless for many years, and prayed to Shiva for a son. Shiva rewarded their prayers by incarnating himself on earth as Shankara. When he was very young, Shankara's father passed away, and Shankara was raised under the care of his mother. At age eight, having demonstrated a great deal of intelligence, Shankara requested his mother's permission to renounce the world and become a sannyasin (ascetic). His mother refused his request. According to one popular story, Shankara was later bathing in a river when a crocodile bit his leg and began to drag him into the water. Realizing he was on the verge of death, he asked his mother's permission to renounce the world so he would die an ascetic. His mother agreed. Miraculously, the crocodile let him go, and Sankara emerged from the river unscathed, and with his mother's blessing, began his life as an ascetic.

Scholars generally agree that Shankara became the disciple of Govinda, who himself was a disciple of a famous Vedanta scholar, Gaudapada. Important Vedanta works such as Madukya-Karika are attributed to Gaudapada.

After receiving his training, Shankara first traveled to Varanasi, then all around India, teaching people about Vedanta philosophy. He generally taught villagers rather than city-dwellers, because city-dwellers were less receptive to his message of Advaita (non-dualism) due to their

preoccupation with worldly pleasures, and because of the strong influence of Buddhism and Jainism in the cities of this time. Shankara worked to restore Vedic Hinduism in a period when Hinduism's influence had waned due to the ascendancy of Buddhism.

He wrote many commentaries on scripture during his travels, including his most famous work, a commentary on the Brahma-sutra known as the Brahma-sutra-bhasya. According to common belief, he completed this work during his sixteenth year, when he was prophesied to die. However, the gods were so pleased with his work that they granted him another sixteen years. Shankara often debated his ideas with philosophers of other Hindu schools, as well as with Buddhist monks. One famous incident involves Shankara's debate with Mandana Misra, a Mimamsa philosopher (a school which emphasizes the importance of ritual action). After a debate that lasted several days, Mandana Misra conceded defeat, and eventually became Shankara's disciple. During his travels, Shankara established four mathas, or monasteries in different areas in India. These monasteries are located at Badari in Uttaranchal (north), Dvarka in Gujarat (west), Puri in Orissa (east), and Sringeri in Karnataka (south). The monasteries were led by Shankara's four main disciples: Trotaka, Hastamalaka, Padmapada, and Suresvara, respectively. These monasteries are still in existence today. Shankara also established ten orders of Hindu ascetics, associated with each of the four mathas. These orders of ascetics are known as Dasanami sampradaya. The ten orders are Saraswati and Bharati, associated with the Sringeri matha, Tirtha and Ashrama, associated with the Dvarka matha, Giri, Parvata and Sagara, associated with the Badari matha, and Vana, Puri, and Aranya, associated with the Puri matha. Ascetics who belong to these orders are known as Dasanami sannyasins.

Teachings and Philosophy

Shankara's teachings became known as the Hindu philosophical school of Advaita Vedanta. This school teaches that there is only one absolute reality, known as Brahman, which is non-dual. They claim that Brahman is the only true reality, and everything else, which appears to exist is illusory, including the world. The continuing cycle of birth, death, and

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rebirth (samsara) occurs because of human illusionary perception of difference from Brahman. However maya (illusion) can be overcome by removing ignorance of the fact that Atman is ultimately the same as Brahman; or that everything is essentially non-dual and has no individual existence.

According to Shankara, Brahman can be understood at two levels: Nirguna Brahman, which is formless and beyond comprehension, and Saguna Brahman, which is Brahman with characteristics attributed to it, known as Isvara. At the highest level, Brahman is beyond comprehension, and therefore can only be described in terms of what it is not (neti-neti), rather than what it is. Nevertheless, Brahman is sometimes described as satchitananda (Supreme Truth, Consciousness, and Bliss). Under the influence of maya, Brahman becomes the subject of worship. In Hinduism, deities such as Shiva and Vishnu are examples of Isvara, or Saguna Brahman. Qualities are projected onto gods, such as wisdom and omnipotence. Conceptualizing Brahman as Saguna Brahman is a lower realm of understanding, whereas conceptualizing Brahman as Nirguna Brahman is a higher realm of understanding. Devotion to deities (bhakti-yoga) may improve one's karma and provide a better rebirth, but will not result in enlightenment (moksha). True enlightenment does not arise from worship, but through knowledge of Brahman (jnana-yoga) by overcoming ignorance. Thus, according to Advaita Vedanta, enlightenment arises from inner reflection, not external actions. Shankara's Advaita Vedanta philosophy remains highly influential among neo-Vedanta Indian philosophers today.

Writings

Many writings have been attributed to Shankara. However, the majority of them cannot be considered authentic, and were likely written by later authors. It is difficult to determine with certainty which writings were written by him. However, scholars almost universally agree that the Brahma-sutra-bhasya, a commentary on the Brahma-sutra, was written by Shankara. Additionally, there is wide scholarly agreement that commentaries on the principal Upanishads are authentic, including Brhadaranyaka, Taittiriya, Chandogya, Aitareya, Isa, Katha, Kena,

Mundaka and Prasna Upanishads. Commentaries on the Bhagavad Gita and the Mandukya Upanishad are also accepted by some scholars as authentic. The Upadesahasri is also well accepted. Other works, including a large body of poetry and slokas (hymns) are not considered to have been written by Shankara.

Influence on Indian Thought

Although Shankara lived a short life, the impact of his philosophy on Hinduism and Indian culture cannot be overemphasized. He denounced the importance of rituals and led a return to a purer Vedic thought. His philosophies paved the way for future neo-Vedanta, and he compelled other Indian philosophers, such as such as Ramanuja, to formulate arguments to refute his claims, providing an indirect impetus for the later rise of theistic movements that defines Hinduism today. Most importantly, his teachings led to a resurgence of practicing Hinduism in a time when Buddhism and Jainism had gained greater influence in India.

1.3 NIGUNA (NIRGUNA) BRAHMAN

The concept of Absolute Reality, or Brahman, is a central concept in Hinduism. The idea of Brahman is that once an individual understands Brahman, they will be considered a Self-realized being, or “liberated while alive” (Rodrigues 96). Most Hindu’s spend their lives trying to attain this liberation. There are two qualities or gunas of Brahman which are typically discussed by Hindu philosophers: Nirguna, meaning without qualities, and Saguna, meaning with qualities. Nirguna and Saguna “are used to describe the brahman or the ultimate reality, referring to its transcendent as well as immanent character, and as such, involve neither negation nor exclusion of each other” (“Nirguna and Saguna” Brill Online); however, there are different interpretations on whether Brahman is intrinsically Nirguna or Saguna. Two key individuals who strive to explain these notions are the Hindu philosophers Sankara, and Ramanuja. In Hinduism, the concept of Brahman and Atman (Self) go hand in hand. Brahman “seems to be to stand for some ultimate wholeness, which can integrate all existence” (“Brahman” Brill Online); however, there are two different ways to view Brahman. One way to describe Brahman would be

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that it is the source of all things, and that all things will eventually go back to this source. Another way to describe Brahman is as “a principle of experience, as that which is the essence of the seeker’s being, that onto which the self of the seeker can be mapped” (“Brahman” Brill Online). The Upanisads are texts which somewhat ambiguously describe Brahman; Brahman is sometimes the cause, sometimes the creator and there are both personal and impersonal explanations of Brahman. As a result, it is important to understand all concepts of Brahman to fully grasp its true nature.

Another important concept of Brahman is Atman (the individual self) and the relationship between the two. Some individuals consider Brahman and Atman to be one and the same, whereas others “regard it as distinct from the self” (“Brahman and God” BBC Religions). The Upanisad texts further describe Brahman as a kind of creator as well as supporter of all things in the universe (“Brahman” Brill Online). Once an individual understands the connection between Brahman and the Self (Atman), the individual then experiences moksa. Moksa is the “liberation from the cycle of birth, death, and rebirth” (Rodrigues 555). Haridas Chaudhuri describes the realization of the true nature of Brahman as “infinite being-consciousness-joy” (Chaudhuri 48). There are no words to accurately describe Brahman, but the sacred utterance Aum is said to be both a symbol of Brahman, and a manifestation of Brahman in sound (Rodrigues 181). Although there are hundreds of gods that individuals worship in Hinduism, Brahman encompasses everything.

One figure that is pivotal in exploring the notion of Brahman, and its qualities or lack thereof, is Sankara. Born in Kerala around the 8th century, Sankara was a leader of one of four mathas groups, the Sankaracaryas. Sankara is considered one of the most important Hindu philosophers, known especially for his interpretations of the Upanisads, the Bhagavad Gita, and the Brahma Sutra. He created the Advaita Vedanta (radical non-dualism) philosophy, which claims, like other aspects of Hinduism, that the only thing in existence is Brahman. The difference however, is that the concept of Brahman in Advaita Vedanta is that Brahman is not made up of parts, therefore Atman is Brahman, and Brahman is Atman: not two different attributes like other schools of

thought maintain. Atman couldn't be a quality/attribute of Brahman, because Brahman is not made up of separate parts. This notion suggests that Brahman is Nirguna, "beyond, or without attributes" (Rodrigues 507). A part of Sankara's philosophy describes Nirguna Brahman as being an "unqualified reality, [and] is the origin of the world of experience" (Carr 425), and can also be described as silence; this is a state of Brahman in which the individual is at peace, and still. There is not anything that needs to be changed. The difficulty with assigning Brahman as Nirguna is that even trying to describe Brahman is saying that Brahman has qualities that can be described, and therefore one is describing a Saguna Brahman. The qualities, or gunas, that appear to make up Brahman are attributed to maya, the creative side of Brahman. Maya is "the creative power through which Brahman, like a great magician, conjures up the world of seeming multiplicity and separate selves" (Rodrigues 374). An illustration that Sankara uses to explain this philosophy is the analogy of a rope and a snake. Walking along, one might think that they see a snake in their path. By seeing this snake, many emotions can overcome the individual, but "once the illusion is penetrated, the illusory snake vanishes, revealing the substrate upon which it was superimposed" (Rodrigues 374); therefore, maya is superimposed on Brahman. Since Brahman is everything, maya deludes everything one sees until moksa, or liberation, is attained. At this point, the individual becomes one with Brahman, and the individual is not fooled by maya any longer. Until this occurs, "the world...even including Isvara (the Lord), is not ultimately true or real, but that ultimate reality belongs only to the infinite, eternal, unchanging, pure bliss consciousness that is Brahman...all that we see with our senses, even our private thoughts, Advaita claims, are not ultimately real" (Betty 216).

The second aspect of Brahman is the concept of Saguna Brahman. Although it is an equal part of understanding Brahman, it is drastically different from Nirguna Brahman. Saguna Brahman is "Ultimate Reality assigned with attributes" (Rodrigues 508). Chaudhuri describes Saguna Brahman as "the Supreme Spirit conceived as the universal principle endowed with such cosmic functions as creation, maintenance, and

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dissolution” (47). As stated above, Chaudhuri describes Brahman as being a concept of creative joy, and in that case, Saguna Brahman would be the “supreme artist of the world” (50). Sankara takes his views on how maya is superimposed onto Brahman, and says that since maya is superimposed onto everything, the things one sees through maya have qualities, and therefore those qualities mean that Brahman is Saguna. Sankara also explains that the understanding of the world that one sees through maya is called Isvara (The Lord). The three qualities of Saguna Brahman that are most prevalent are sat, cit, and ananda. Sat is the being or existence of Brahman, cit is the consciousness Brahman, and ananda is bliss. These qualities of Brahman are viewed through maya’s illusions and once these qualities are stripped away, Sankara’s theory is that one is left with the pure essence of Brahman, which is Nirguna, or without attributes. Anantanand Rambachan explains this complex relationship by simply stating that “Isvara is related to the world and defined through that relationship, whereas nirguna brahman is brahman-in-itself and beyond all definitions” (Rambachan 14).

Another important Hindu philosopher is Ramanuja. Ramanuja was born in the 11th or 12th century in Chennai. Before he created his own philosophy, he studied Sankara’s Advaita Vedanta philosophy. Ramanuja would go on to join the Sri-Vaisnava tradition, which focused on the influences of the Alvars, who were very influenced by bhakti which is defined as “devotional worship through action” (Rodrigues 543). His own philosophy, however, is called Visistadvaita (qualified non-dualism). Ramanuja’s philosophy is similar to Sankara’s philosophy of Advaita Vedanta in that they both believe that Brahman is the Ultimate Reality, and that Brahman encompasses everything. Unlike Sankara, Ramanuja also believes that it has gunas, or qualities, and therefore is Saguna. He believes this upon the understanding that one can’t talk about, or try to understand a Nirguna Brahman – even attempting to discuss Nirguna Brahman is giving it qualities, and is therefore Saguna. The Visistadvaita tradition “rejects all talk of maya, or illusion” (Betty 217). Followers of the tradition believe that everything in the universe, and everything one sees within is Brahman itself. Brahman is part of everything in the universe, but is also a distinct being apart from the

universe. Ramanuja assigns the name Isvara (The Lord) to his idea of Saguna Brahman. In the Sri-Vaisnava tradition, Atman is not equal, or the same as Brahman, it is a “[mode] or [aspect] of Brahman, wholly dependent upon the Lord” (Rodrigues 377). When a being is liberated through moksa, the individual is able to connect with Isvara. In this stage, the individual is no longer hindered or distracted by maya, which stated above, is the power of illusion. Unlike Sankara’s philosophy, Ramanuja believes that it is the power of the Lord, not the individual that liberates an individual; however, the Lord cannot liberate a being, the liberating is done through the “descent of his grace, the goddess Sri” (Rodrigues 377).

The concept of Brahman is so important in Hinduism that it is not difficult to imagine the different forms of opinions surrounding the two notions of Nirguna and Saguna Brahman. Two important Hindu philosophers, Sankara and Ramanuja, both had different opinions and philosophies on these two notions. Sankara believed that Brahman is Nirguna, or having no qualities or attributes, and that everything one sees is not Brahman, but maya, or the power of illusion. Ramanuja believes that Brahman is Saguna, or with qualities, due to the fact that even trying to describe the notion of a Nirguna Brahman is assigning attributes, making Brahman Saguna. There are many other philosophers who attempt to explain the two different notions of Brahman, but Sankara and Ramanuja’s philosophies are the primary philosophies.

1.4 SAGUNA BRAHMAN

There is no point in talking about saguNa and nirguNa brahman as if they are two different entities. It is the essentially quality-less brahman that is conceived as being endowed with all qualities in order to explain creation and for the sake of meditation. This is the view of the advaita tradition since time immemorial.

Even before Sankara, Gaudapada explicitly uses the word Bhagavan, which is usually used to refer to Isvara alone. Sankara's explanation of tattvamasi is also instructive. It is starting from brahman endowed with guNas that one comes to the brahman beyond all guNas, by rejecting all characterization in the tradition of neti, neti.

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When later advaitins like Vidyaranya say that worship of saguNa brahman is not necessary, they should not be taken to mean that worship of saguNa brahman is prohibited. What they intend to convey is that worship of saguNa brahman is useful, but it is not a direct cause of moksha. An analysis of the three states of waking, dream and sleep that is so central to the advaita teaching does not need to invoke saguNa brahman at all. The point is to see the Atman within, not as something external to the seeker.

In what sense is saguNa brahman a creation of mAyA? The role of mAyA is only in the guNa part, not in the brahman part of the term "saguNa brahman." brahman is ever-existent, with or without mAyA. But without mAyA being brought in, creation cannot be explained, without attributing intrinsic change in brahman. One of the cardinal tenets in all Vedanta is that brahman is without change. This holds true even for Ramanuja and Madhva. Ramanuja describes the changelessness of brahman by means of the body-soul analogy. Madhva makes Hari to be svatantra (independent), so that change in the creation does not affect the creator.

The core teaching of advaita that is found in Gaudapada's ajAti-vAda does not seek to explain creation. Rather it denies that the created is ultimately real. It is only when a mind tends to attribute some sort of enduring reality to creation that the concept of mAyA is taught. This teaching is at least as old as the SvetASvatara upanishad.

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. What do you know about Shankara?

.....
.....
.....

2. Discuss about the Niguna (Nirguna) Brahman.

.....

 3. Discuss about the Saguna Brahman.

1.5 LET US SUM UP

Nirguna Brahman, (Devanagari निर्गुण ब्रह्म, nirguṇa brahman, the supreme reality without form, quality, attribute) signifies in Hindu philosophy the Brahman that pervades the Universe, considered without form (guna), as in the Advaita school or else as without material form, as in Dvaita schools of philosophy.

According to Adi Shankara, the famous reviver of Advaita Vedanta, the nirguna brahman is non-different from the supreme personality, God, whatever qualities we attribute to the divine. By the power of Maya (illusion) the supreme lord (Ishwara) playfully creates multiple worlds and deludes all beings, who are in essence non-different from Him. This world is only relatively real and the real self is not affected by it. The lord appears time and again in this world to show the path of liberation: He seems to take birth but that is an illusion because He is birthless. His body is transcendental, unlike our bodies which are created and destroyed. One can worship Him as one's own self or as (fully or partially) distinct from oneself. If one worships any deity one will reach the world of that deity (Hiranyagarbha) but, perhaps after millions of years, deity and devotee will reach para vasudeva or "beyond the divinity". The desireless soul can reach this state here and now: this is called Jivanmukta or "free while alive". This school essentially advocates God as being immortal and formless.

1.6 KEY WORDS

Brahman: In Hinduism, Brahman connotes the highest Universal Principle, the Ultimate Reality in the universe. In major schools of Hindu

philosophy, it is the material, efficient, formal and final cause of all that exists

Nirguna: Nirguna means “without attributes

1.7 QUESTIONS FOR REVIEW

1. Compare the analysis of Nirguna and Saguna.
2. Discuss about Sankara.

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1.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 1.2
2. See Section 1.3
3. See Section 1.4

UNIT 2: ADHYASA

STRUCTURE

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Adhyasa
- 2.3 Rejection of the (unconscious) sankhyanprakrti as the source of the universe
- 2.4 Cetana brahma as the non-different material
- 2.5 Efficient cause (abhinn-nimittopadanakarana) of the universe
- 2.6 Let us sum up
- 2.7 Key Words
- 2.8 Questions for Review
- 2.9 Suggested readings and references
- 2.10 Answers to Check Your Progress

2.0 OBJECTIVES

After this unit, we can able to understand:

- To discuss about Adhyasa
- To know the Rejection of the (unconscious) sankhyanprakrti as the source of the universe
- To know about Cetana brahma as the non-different material
- To discuss about the efficient cause (abhinn-nimittopadanakarana) of the universe

2.1 INTRODUCTION

From the amount of criticisms levelled against Sankara and his school, it becomes clear that Sankara and his school, it becomes clear that Sankara was a person of great charisma and authority besides the fact that he taught at a turning point of Indian religio-philosophical history. It is evident from his own writings he embraced the Vedic tradition while being a constructive religious reformer. Transparency of philosophical commitment as well as ardent devotion is manifest in his writings. During his short life span (tradition holds that he lived for a mere 32 years), Sankara is said to have travelled the length and breadth of the

country to give a new momentum to Vedantic Orthodoxy, (sanatana dharma) threatened, on the one hand, by the tradition of Buddhism, and by the Mimamsakas on the other. In fact, Gaudapada questioned the existence of a distinct Buddhist ideology lying beyond the pale of the Upanisads, and attempted a reconciliation between the Upanisads and Buddhism. After Gaudapada it was Acarya Sankara who tried to reconstruct Advaita with the help of logic and scriptures. He argued that Buddhism was opposed to both scriptures and reason and that thus, it was unreliable as soteriological scheme. In his commentary on the first verse of the fourth chapter of the Mandukyakarika, Sankara interprets 'dvipadam varanC as Visnu although it would have been more appropriate to gloss it as Buddha "Jnanena akasakalpena dharman yah gaganopaman. Jneyabhinnena sambuddhastam vande dvipadam varam" On this Sankarabhāṣya goes as: ". . . jneyaiḥ dharmaiḥ atmabhiḥ abhinnaṃ agnyumavat Savitrprakasavacca yatjñanarḥ, tena Jneyabhinnenajñanena akasakalpena jheydtmasvarupavyatiriktena gaganopaman dharman yah sambuddhah sambuddhavan nityameva Isvari yo nardyanakhyah, tam vande abhivadaye, dvipadam vararḥ dvipadopalakṣiṭānam purusanam vararḥ pradhanarḥ purusottamam ityabhipradyah} r Sankara's tradition is Upanisadic as he himself reminds us many times in his Bhāṣya: "Asmakam tu a upanisdam r darsanam". In his Mandukyakarika Bhāṣya Sankara glosses the word advaita as "advaitam caturtham manyante sa atmd sa vijñeyah" In his siddhantabindu Madhusudana Sarasvati defines Advaita as "nasti dvaitam yatra" He feels that to counter the Madhyamikas who also talk of a non-dualistic entity called "sunya", it is necessary to use "yatra" to make clear that the locus (yatra) that is Brahman, is free from duality. However, there is no need for a substratum in Madhyamika system. In Advaita Vedanta the definition of advaita is sensibly different since the word "yatra" indicates a locus that is Brahman. The mere use of words like "eka" or "aikya" cannot suffice to indicate Vedantic non-dualism since a number of Vaisnava schools speak of the supreme reality as eka i.e. visnu being the only reality.

2.2 ADHYASA

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MAN'S transmigration is due to the evil of superimposition and the bondage of superimposition is created by himself and none else. It is this that causes the misery of birth and death for the man of non-discrimination who is tainted by Rajas and Tamas. Superimposition is the favourite theme of the Vedanta philosophy to explain how the ever-free Self came to be bound at all. The Jiva is under self-hypnotism. He must dehypnotise himself by meditation on the significance of Tat Tvam Asi Mahavakya. Then alone he will be free and the Jiva who was bleating like a lamb will roar like a lion.

Adhyasa literally means 'superimposition' in the sense of mistaken ascription or imputation to something of an essential nature or attribute not belonging to it. It is an apparent presentation of the attributes of one thing in another thing. It is the illusory attribution or superimposition of the universe in the Atman which has no universe in it, like the misconception of silver in mother-of-pearl, snake in the rope, man in the post, bluishness in the sky, water in the mirage. This wrong notion is caused through Avidya or ignorance. According to Sankara, Adhyasa is the apparent presentation in the form of remembrance to consciousness something previously observed in some other thing. This is illusory knowledge. Adhyasa, Bhranti, Adhyaropa, Kalpana are synonymous terms.

Sankaracharya writes in his Bhashya: Some indeed define the term 'superimposition as the superimposition of the attributes of one thing on another thing. The so-called Anyatha-khyativadins maintain that in the act of Adhyasa the attributes of one thing, silver for instance, are superimposed on a different thing existing in a different place, for instance, on mother-of-pearl (if we take for our example of Adhyasa the case of some man mistaking a piece of mother-of pearl before him for a piece of silver). The Atma-khyativadins maintain that in Adhyasa the modification in the form of silver of the internal organ is superimposed on the external thing, mother-of-pearl, and thus itself appears external. Both views fall under the above definition. In illusion an unspeakable silver is produced which is a reality for the time being. Silver is superimposed on the mother-of-pearl. The deluded soul actually bends down his body to the ground to possess the silver. The silver is not in the

mind. It is not present somewhere else, because it could not have experienced as here and now. You cannot say that it is mere non-entity. It is also not inherent in the mother-of-pearl, because it could not have been removed later on. Therefore, we are compelled to admit that the silver has no real existence anywhere, but it has only a seeming reality for the time being which is indeed indescribable.

Others again define superimposition as the error founded on the non-apprehension of the difference of that which is superimposed from that on which it is superimposed. This is the definition of the Akhyativadins. Others, some Anyatha-khyativadins and the Madhyamikas, according to Ananda Giri, again define it as the fictitious assumption of attributes contrary to nature of that thing on which something else is superimposed. But all these definitions agree in so far as they represent superimpositions as the apparent presentation of the attributes of one thing in another thing. And therewith agrees also the popular view which is exemplified by expressions such as the following: Mother-of-pearl appears like silver The moon although one only appears as if she were double. But how is it possible in the interior self which itself is not an object, there should be superimposed objects and their attributes? For, everyone superimposes, and object only on such other objects as are placed before him (i.e., in contact with his sense organs), and you have said before that the interior self which is entirely disconnected from the idea of the Thou (the non-ego) is never an object. It is not, we reply, non-object in the absolute sense. For, it is the object of the notion of the ego. [The Pratyagatman is in reality non-object, for it is Svayam-Prakasha, self-luminous, i.e., the subjective factor in all cognition. But it becomes the object of the idea of the ego in so far as it is limited or conditioned by its adjuncts which are the product of nescience, viz., the internal organ, the sense and the subtle and gross bodies, i.e., in so far as it is Jiva, individual or personal soul]. The interior Self is well known to exist on account of its immediate (intuitive) presentation. Nor is it an exceptionless rule that objects can be superimposed only on such other objects as are before us, i.e., in contact with our sense organs; for, non-discerning men superimpose on the ether, which is not the object of sensuous perception, the dark-blue colour. Hence it follows that, that

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assumption of the non-self being superimposed on the interior Self, is not unreasonable.

The subject and the object which have for the spheres the notion of 'I' and 'thou' respectively, and which are opposed to each other, as darkness and light, cannot be identified. Their attributes also cannot be identified. Superimposition is an established fact. It is not an imaginary hypothesis. It is a serious mistake to superimpose on the subject, i.e., Atman whose nature is Intelligence, the object whose nature is insentientcy and vice-versa to superimpose the subject and the attributes of the subject on the object. The subject is Atman or the Supreme Self whose nature is absolute consciousness. The object includes whatever of a non-intelligent nature, viz., body sense, mind, Prana and the objects of the senses, i.e., the manifested phenomenal universe.

If the Atman or Brahman is really unconnected or unattached (Asanga), how can He be so related to the Koshas or the sheaths or the bodies as to be ordinarily regarded one with them? There are two kinds of relation in Indian logic. Samavaya Sambandha (inseparable relation as between an object and its parts, the quality and the thing that possesses the quality, the action and the actor, the type and the individual, etc.) and Samyoga Sambandha (relation by contact between two things as between a drum and a stick). Atman's relation to the Koshas can be of neither sort. It can be only Adhyasa like that of a snake in the rope. This Adhyasa is of two kinds, viz., one-sided, e.g., the snake is superimposed on the rope but not the rope on the snake and mutual (Anyonya Adhyasa) i.e., Atman and its attributes are superimposed on the Koshas and the Koshas and their attributes are superimposed on the Atman. So we say, My body exists, shines and is blissful and I am a man, I am a Brahmin, I am a doctor, I am a celibate, I am a house-holder, I am hungry, I am thirsty, I am angry, etc.

Attributes of the body are superimposed on the Self, if a man thinks of himself (his self) as stout, lean, fair, as standing, walking or jumping; attributes of the sense organs if he thinks of himself as mute, deaf, one-eyed or blind; attributes of the internal organ when he considers himself subject to desire, intention, doubt, determination and so on. Thus the producer of the notion of the ego i.e., the internal organ is superimposed

in the interior self, which, in reality, is the witness of all the modifications of the internal organ and vice versa, the interior self which is the witness of everything is superimposed on the internal organ, the senses, and so on. In this way there goes on this natural beginningless and endless superimposition, which appears in the form of wrong conception is the cause of individual souls appearing as agents and enjoyers (of the results of their actions) and is observed by everyone.

If nothing exists but one absolute simple being, if truth is one, whence arises this many which we experience through the Indriyas or organs, whence this appearance of this world by which we see ourselves surrounded and in which we exist as individual beings? Truth cannot certainly contradict experience. Brahman or Truth is associated with certain illusory power called Maya or Avidya to which this appearance of the phenomenal universe is due. This is the statement of Sankaracharya. This world is not real. This plurality is an illusion. It is mere appearance like snake in the rope. It vanishes when one gets the knowledge of the Self. Avidya is beginningless but it terminates in the aspirant when Brahma Jnana dawns. So Avidya is Anadi-santam. This illusory power cannot be called 'Being' (Sat) for 'Being' is only Brahman; nor can it be called 'Non-being' (Asat) in the strict sense, for it somehow produces the appearance of this world. Just as a magician produces many things, such a mango tree from a seed, money and sweetmeats from sand, so also Brahman projects the appearance of the sense-universe by means of the illusory power, Maya. The individual soul blindly identifies himself with the adjuncts or vehicles (Upadhis), viz., the body, senses, Prana, mind, Buddhi, etc., the fictitious offering of Avidya. Instead of recognising himself to be pure Brahman, he calls himself a man or Jiva. The Avidya acts as a veil and hides his true nature. He is unable to look through and beyond the veil (Avidya). The body, senses, mind, etc., are superimposed on the pure self on account of the force of ignorance. Through the identification with the body, mind and senses, he imagines that he is the doer and enjoyer. The soul which in reality is pure all-pervading intelligence, non-active and infinite, thus becomes limited in extent as it were, limited in knowledge and power. Through his actions with selfish-motives, he burdens himself with merit and demerit. He has to reap the

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fruits of actions in future births. Thus he is bound down to this world. He is caught up in the round of births and deaths. He has to enjoy happiness and misery.

Sankara does not mean that the world is absolutely nothing like the horn of a hare, or a barren woman's son, or a lotus in the sky. He means that the world has a relative existence, i.e., it is not so real as Brahman who exists in the past, present and future, that it is not real at all times. When compared with Brahman, world is unreal. This is what he exactly means. Maya cannot be adequately described. It is a mystery beyond our understanding. It is inscrutable or indefinable (Anirvachaniya). Brahman is not affected a bit by the illusion, just as a juggler is not affected by the illusion he produces. Just as a writer of a drama projects his own thoughts when he writes down the scenes in various acts, so also Brahman has projected this universe by mere willing. This theory or doctrine of Sankara is known as Vivarta Vada or Maya Vada or Anirvachaniya Khyati Vada. A tree or dog or rose is a Vivarta or Brahman, just as earring or bracelet is a Vivarta or apparent modification of gold.

The generic character of a cow which was previously observed in a black cow, again presents itself to consciousness in a white cow, or when Jackson whom you first saw in Madras, again appears before you at Calcutta. These are cases of recognition where the objects previously observed again present themselves to your senses, whereas in mere remembrance the object previously perceived is not in renewed contact with the senses. Mere remembrance operates in the case of Adhyasa, as when you mistake mother-of-pearl for silver which is at the time not present in it but as a mere superimposition only.

The aim of Vedantic Sadhana is to destroy entirely the erroneous idea, 'I am the body' and to substitute the idea, 'I am Brahman.' When you get knowledge of the Self, this erroneous idea, 'I am the body' is annihilated and you get liberation or Mukti. This mistaken idea is removed automatically, just as the illusory snake which is superimposed on the rope is destroyed by bringing a light; so also the idea of reality of this world is removed, when you get knowledge of Brahman. The Srutis emphatically declare: 'Rite Jnananna Mukti - there is no liberation

without knowledge of the Self.' 'The heart's knot is broken; all doubts are cleared, all Karmas are burnt when one realises the Self.' by knowing the Self, one passes beyond death; there is no other way.'

Man does not differ from animals in the matter of cognition. Empirical knowledge is no knowledge at all from the stand-point of knowledge of Brahman. A cow runs away when she sees a man coming near her with a raised stick in his hand. She thinks that he wants to beat her and therefore she runs away, while she approaches a man who advances towards her with some fresh green grass in his hand. In a similar manner, persons who are endowed with a higher intelligence run away when they behold fierce-looking men drawing near them with shouts and drawn swords, while they approach with confidence and joy men of opposite nature. With regard to perception, man also behaves in the same manner as animals, though he possesses superior intelligence.

The superimposition is destroyed by knowledge of the Self. This knowledge of the Self is not mere theoretical or intellectual knowledge. It is actual realisation through constant meditation. It is direct intuitional knowledge gained by coming in direct contact with Brahman. Avidya is nescience or ignorance. Superimposition is Avidya. Avidya or false knowledge is destroyed when true knowledge of the Self dawns. Avidya does not mean want of knowledge. The ascertainment of the true nature of the Self by means of discrimination of that which is superimposition on the Self is known as Vidya.

This relation of superimposition is not recognised in the higher teachings of the Vedanta, because superimposition connotes the existence of two distinct subjects at the same time. But the rope is not perceived when the snake is cognised and the snake is not perceived when the rope is cognised. There is no existence of two objects at the same time to enable one object to be superimposed upon the other. The rope alone exists before, during and after its apparent appearance. Similarly the Koshas do not really exist. They are illusory. Brahman alone exists. Brahman alone is the solid reality. The Koshas are apparently related to Atman.

Atman is without any kind of limiting adjuncts. It is bodiless. The mutual superimposition is due to ignorance or lack of discrimination. This will vanish, if you comprehend the right significance of the Mahavakya and

practise regular meditation. Just as the house is different from you, so also this body is different from you. An objector may argue: The chair is outside us while the Koshas are within us. This does not make any difference at all. A very sharp intellect is necessary to understand that Atman is distinct from the Koshas. In Kathopanishad, you will find: This Atman is hidden in all beings. It does not shine; but it is cognised by the seers who possess subtle sharp intellect.

In conclusion I have to say once more that superimposition is a statement of fact. Knowledge of the Self is the only way to liberation. An enquiry into Brahman through the study of Brahma-Sutras is absolutely necessary. Then only, you can free yourself from the wrong notion, 'I am the body' which is the cause of all evil and attain thereby the knowledge of the absolute unity of the Self.

2.3 REJECTION OF THE (UNCONSCIOUS) SANKHYANPRAKRTI AS THE SOURCE OF THE UNIVERSE

A view of life during the BC era would be different than modern life. There were fewer people, and they lived lifestyles closely aligned with nature. People naturally adjusted to the seasons, consumed food seasonally grown, observed the phases of the moon and the behavioral patterns of animals and other creatures. There were few material items as we know them. Before the time of written language, people scribbled on leaves and rocks. Some of these observations included perspectives about how life evolved. The terms rishi and sage were used for those who meditated and reflected on the processes of life, its meaning, and creation. One such person was Kapila who lived a few hundred years prior to Gautama the Buddha. Kapila wrote the philosophy of Samkhya. One meaning for Samkhya is numbers. In this connection, Kapila refers to 24 principles that are responsible for the entire creation. Ancient scriptures refer to lively debates that took place over philosophical issues about origin and meaning of life. The most authoritative commentary on Samkhya philosophy was written by Ishwarakrishna in 3rd century AD. That is 600 years after Samkhya was first written. Samkhya Karika is the title of Ishwarakrishna's commentary. It is still studied as the most

authentic source of Samkhya thought. Many Indian philosophers and scholars used Samkhya as a base to develop other systems of thought. One such system is Vedanta, written by Sankara. All Indian epics, creative, and scholarly writings are based on Samkhya philosophy -- including the Mahabharat, Bhagavad Gita, Ramayana, Patanjali's Yoga Sutras, Indian classical dance, and Ayurveda the ancient health science of India (Larson, 1987).

24 Principles of Creation

Samkhya asserts that the universe consists of two coexisting principles: consciousness purush and materiality prakriti. These 2 principals exist in an absolute dimension. They are separate, but always in proximity of each other. Consciousness is non-changing, and Materiality, in its state of processing, continually changes. Consciousness, the illumination principle, continually pervades, and as such it is like a mirror. It shows to materiality 'what it is.' In other words, consciousness enlivens the inert aspects of materiality. In this connection, the two eternal principles have a continual relationship. Consciousness does not create. Rather it is the eternal principle of illumination, changeless, and pervading. In whose presence of consciousness, materiality is enlivened. Inertia awakens and comes alive -- the stars, planets, trees, animals, and humankind are created and continue to experience change. Within the philosophy of Samkhya, human beings and all forms are composed of a combination of materiality and consciousness, consisting of the three energies of light, action, and inertia, which will be more fully explained in this paper. These three energies or gunas, continually change. Every cell and every thought experiences some type of dimensional change moment to moment. These energies also have the ability to reside in a balanced state, at which time we experience a state of presence and peacefulness. The 3 gunas operate both on the cosmic level and on the individual level. On the cosmic level, the ever-changing, unbalanced gunas manifest all of creation. From the core, potential, cosmic, universal mind, the cosmic planets and stars are created, the seasons, and all of the cycles of nature. On the more individual, personalized level, all living creatures and forms, organic and inorganic, gross and subtle, come into manifestation

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(Larson, 1987). Humankind has the most extensive of potentialities of all creatures. Human persons have the ability to alter thoughts, change intentions, and through a free will, make changes and transform mental and emotional states (Aranya, 1983; Gramann, 2014). The quiescent state of Materiality consists of the 3 gunas in perfect balance. Typically, in Samkhya, this dimension refers to the state of cosmic equilibrium, or the time prior to creation pralaya. In this non-manifested state, the carpet of the world has been rolled up. In a human person, the three gunas come into a state of balance in deep meditation when the body and mind, the psychophysiological, are in pure stillness (Larson, 1969/2014). Through our human experience and observation, we learn about the manifestation of the world. In the un-manifested state, there is no world, no human life or any form to experience. In deep dreamless sleep, we do not know the world. Deep dreamless sleep is an unknown, unconscious awareness of the state of mental equilibrium (Rao, 2008). Samkhya philosophy affirms over and over again, that the world comes into existence, exists for some eras of time, and possesses the qualities of self-preservation. Yet, eventually it again breaks down and is destroyed. For an unknown amount of time, there is no creation pralaya. Then again, the 3 energies of Materiality fall out of balance, and the process of creation begins once more. The phenomenon of repeated creation and destruction gives rise to many issues and questions for the human person. Some of these will be addressed in this paper. Of the 24 principles of creation, 23 are evolutes. Materiality is an eternal principle in its balanced state. Therefore, it is not an evolute. In other words, the Materiality principle is not evolved from something else. It exists permanently in the same way that the Consciousness principle eternally exists. Materiality, unlike Consciousness, has the quality of change due to its composition of the three changing energetics gunas. Matter changes, but it is never destroyed. Physics too asserts the same view that matter changes, and is never destroyed. Within the Universal Cosmic Mind, matter is in the pre-cognized condition. It first manifests into a subtle condition, followed later by dense, physical formation. A hypothesis: Could atoms and molecules be contained in the universal cosmic mind in a pre-cognized, vibrational state? Within time and space of creation, could the molecules

take on a mathematical formation known as the mathematics of the universe? If the above is true, what caused the changes in the atoms and molecules? According to Samkhya, it is the ever-changing 3 instruments of creation: light, action, and inertia that cause all transformations to occur. The 3 instruments gunas are roots or seeds enlivened by pervading Consciousness. The gunas change moment to moment. Their first evolute is Universal Cosmic Mind that continues the process of producing evolutes -- ending with the 5 basic elements of ether, air, fire, water, and earth (Larson, 1987). The mental dimension, the mind, and the brain are also a product of the 24 evolutes. Even though we cannot see the mind, it is considered a product of light, action, and density. What composes thought and expression? According to Samkhya, the ego of a person expresses knowledge acquired from the cosmic mind of creation. Cosmic mind Mahat is the first creation. It exists as the source of subtle and gross manifestations. Cosmic Mind, Mahat, gives rise to individualized and unique evolutes according to the type of ego. The ego of a person accepts or rejects that which arises within the intellect, perceptions, sensations, and memory. This process becomes the composition of a person's thoughts and expressions. Samkhya adheres to the concept of multiple purushas. Accordingly, each purusha is the same as the total ocean of consciousness, or the 'total pervading consciousness.' An analogy is as follows: each glass of lake water contains the same composition as the total lake, yet there will be a different appearance due to the different colors of glasses that hold the water. Likewise, there are differences in thoughts and expressions among persons who view this water through different colors of glasses. Several people talking about various types of houses will categorize them with some differences. The differences are due to the uniqueness of the persons, based on their background and experiences. The different colors of glasses represent the results of different combinations of light, action, and inertia, or mass. Every person has his/her own core of consciousness, sometimes referred to as "soul"--one's own purusha that gives life to that form which holds the purusha. One's own core of consciousness, or "soul" is also referred to as the Self in the literature of India. Each soul is colored by the person's past and present actions, skills, work, tendencies, and memories, yet there is also a

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pure soul within, untouched by the world of materiality. The soul of a person gives life to the 3 gunas as they interact among themselves in varying proportions. If the person's life is characterized by a predominant combination of sattva and rajas, it makes a different print on the soul than a tamasic predominant energy. Mental patterns develop based on time and intensity. The type of guna that predominates a person's life becomes the basis of cause and effect in the person's life (Rao, 2002). According to this view, the strength of sattva/purity, light, and rajas/action working together leads to a liberation from anxiety and pain. A life characterized by tamas/dullness, deluded energy will lead to the cause and effect of increased mental suffering, a binding to ignorance, and unpleasant retribution due to patterns set in motion (Larson, 1987). The concept of rebirth is based on past energies that characterize one's soul. Effort and will are key contributors to willfully changing one's life toward the direction of light.

First Principle: Universal Cosmic Mind (1st Evolute) The first evolute of Materiality is the cosmic, universal mind, known as Mahat, Hirangarbha (golden egg), Buddhi, or Chitta. Within universal mind, all potentialities exist. It is the groundwork that gives rise to the sun, planets, and stars, all forms, all physical functions, and all subtle and gross mental, emotional, and psychological dimensions. Universal mind contains everything in subtle essence prior to form. It is deep peacefulness. It is the golden egg of creation prior to the birth or manifestation of the world. Mahat is the first evolution of creation. It is formless, yet contains all the subtle essences from which come all other evolutes and all manifested creation. Mahat holds within it the 3 energetics of light, motion, and inertia. Could Mahat or Universal Mind contain the essences from which evolve the scientific formations of strings, particles, and other scientific understandings? Second Principle: I-Sense (2nd Evolute) Universal mind as the 1st evolute, gives rise to the 2nd evolute referred to as "I-Sense," which is defined by a deep, internal state of existence, is formless, and unrelated to anything that has physical form. I-Sense is pure and full of the sentience and light that is characteristic of Sattva energy. It is known in yogic scriptures as Asmita. It has no physical form, nor does it identify with anything. I-Sense is inherent to universal mind Mahat (Aranya,

1983). Astronauts who have related their experiences in space refer to a dimension of mind that is indescribable and life changing. Could this experience have been the pure “Sense of I?” Perhaps astronauts in space do experience the universal cosmic mind. Third Principle: Ego Ahamkar (3rd Evolute) From the manifestation of ‘I-Sense,’ arises the 3rd evolute referred to as Ego Ahamkar. ‘Ego’ has the scope of identifying with objects. The sense of Ego or ‘I am’ that every person experiences is connected to something, an actual item, or something subtle in the mind. This could be a psychological emotion, a feeling, a tangible object like a car, or a role in life such as a parent or type of work. Ego operates according to three different frames of reference or viewpoints. Sattva is light, and pure intentioned ego. Rajas is the actionoriented ego. Tamas is the inert, darkness filled ego. All three of these exist within every dimension and form of creation. We are accustomed to thinking of ego in connection to personality, yet the same principles exist in all cosmic dimensions, animate and inanimate, intellectual and emotional expressions. The braided strands of three cosmic energies gunas operate in a continually changing way. One of the three energies is always dominate, and supported by the other two. This occurs in the microcosm and the macrocosm (Rao, 2002).

Principles of the Mind: 5 Mental and 5 Activity Evolutes Four of the 24 principles of creation have been described. Starting with materiality prakriti, it gives rise to the first evolute Universal Mind that contains the pre-subtle threads of potentiality for all manifestations. It is appropriately referred to as the golden egg of creation. The second evolute is I-Sense alone, deep peace sufficient unto itself. The third evolute is Ego, and it has three dimensions. The natural tendency of ego is to attach itself to objects, thoughts, and emotions. Ego is always in relationship to something. It is a concept characterized by duality and possession, such as “I own this” or “I am my profession.” In this regard, one can see how cause and effect works in one’s life. Every thought is a combination of light, motion, and dullness -- the 3 gunas. Every thought, association, and item has a particular effect that increases or decreases one’s knowledge and tendencies. It is stated in Samkhya texts that the three cosmic energies of light, action, and inertia work together through the internal

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organ of mind antahkarana. This internal organ consists of the senses, intellect, and ego. It drives the thoughts, feelings, and actions of a person (Virupakshananda, 2006). In the physical creation of a person, the sattvic and rajasic dimensions of ego work together to give rise to the 5 powers of mental perception jnanendriyas, and the 5 powers of action karmendriyas. The five sattvic powers of perception or sentience consist of the abilities to hear, feel, see, taste, and smell. These connect with the five rajasic powers of action through the recording, subjective faculty of mind antahkarana (ego, intellect, senses). The powers of action consist of expressing, grasping, moving, procreation, and elimination. One braid of the tripartite energy is always dominant. In the situation of the powers of perception, sattva is dominant. In the case of the organs that perform action, rajas is dominant. These two energies are supportive of each other. Tamasic energy pulls in a heavier, gravitational, physical direction (Virupakshananda, 2006). Hearing pleasant music is sattvic, the activity of listening is rajasic, and the physical structure of the objective ear is tamasic. Three gunas are required for experience, and one of them is always dominant. There is continual change from one moment to another in the proportional operation of the gunas. The hands grasp and the nose smells because there is an internal ability to perceive and act. This is not due to the physical hand or nose. It is due to 'that which enlivens' present within the internal organ. The intellect, ego, and senses are not physically discernable. The attunement of the internal ear could be dominated by any one of the three gunas. If a person cannot hear, it may be due to an inability to perceive, a sattvic inability. If the action of listening is not occurring, it could be due to a rajasic distraction. If the physical eardrum is defective, the cause would be tamasic. Birds chirp all the time, but when do we hear them? A perception of the vibrational dimension of the birds must be present in the internal organ, in the intellect, ego, and sense awareness at the time that the birds are chirping. Otherwise the process of hearing the birds will not be activated. Of course the physical ears must be in good condition. Another example of internal organ operation is one who perceives a philosophical concept versus one who does not. The sattvic oriented mind has the one-pointedness and sentience to perceive deeper concepts. Principles of the Elements; 5 Suble and 5

Gross Evolutes, (5 subtle sensations and 5 physical substances) Ten more evolutes remain to complete the 24 principles of creation. These are the tamasic or objective principles. ‘Objective’ is used here to mean inorganic. There is a lesser amount of consciousness in tamasic dominated matter. Still there would be a small amount of consciousness in inertia or darkness because the three gunas work in unison. Proportions of each guna vary in everything (Virupakshananda, 2006). The subjective, organic qualities of perception and action are inherently dominated with sattva followed by rajas. The objective, inorganic powers of nature or 5 elements that form the mass and structure of matter, are inherently dominated with tamasic energy. There are 5 subtle non-physical elements tanmatras. These give rise to the 5 knowable, tangible, elements bhutas: ether, air, fire, water, earth. These five elements of substance can be physically discerned. These five elements are the groundwork of every physical structure including the human form. These sustain the earth and every form in a connected way. Without any one of these five, life on earth perishes (Aranya, 1983).

2.4 CETANA BRAHMA AS THE NON-DIFFERENT MATERIAL

Cetana means living being, two living quality. So the singular number is maintaining the plural numbers.

Lecture on BG 4.13 -- Johannesburg, October 19, 1975: What is the difference between the chief and ourselves? Now, the difference is *eko yo bahūnām vidadhāti kāmān*. There are two chiefs, two eternal... One is... Two eternal and two... Cetana means living being, two living quality. So the singular number is maintaining the plural numbers. *Eko yo bahūnām*. We, we living entities, we are plural number, many. *Jīva-bhāgaḥ sa vijñeyaḥ sa anantyaḥ kalpate* (CC Madhya 19.140). *Jīva...*

Just like the sun and the sunshine. What is the difference? The difference is... You see the sun globe. That is also number one. And what is the sunshine? The sunshine is a combination of very, very small, atomic, bright particles, the sunshine. Molecules. In the science they are called molecules.

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Cetana means living.

Lecture on BG 7.28-8.6 -- New York, October 23, 1966: So as we have several times explained that we are all Brahman, but we are part and parcel of the Brahman. Now here it is said that paramam brahma, the Supreme Brahman. The Supreme Brahman means one who does not come into this material contamination. He is called Supreme Brahman. The impersonalist school, they do not distinguish between these two Brahmans. They say, "Brahman is one. This individual Brahman, this conception of individual Brahman, is māyā, illusion." That is their doctrine. But according to Vaiṣṇava doctrine, they do not accept this. Their question is, "If Brahman is Supreme, then how He comes in contact with the māyā?" A Supreme cannot be under the subordinate, subordination of anything else. If something is under subordination, he cannot be Supreme. He cannot be Supreme. That is their argument.

Therefore the Brahman who comes under the clutches of this material māyā, er, energy, that Brahman is not the Supreme Brahman, and that is accepted in the Vedic literature, nityo nityānām cetanaś cetanānām: (Kaṭha Upaniṣad 2.2.13) "There are eternal, but out of the eternal, there is one supreme eternal." Nityaḥ. Nityaḥ means singular number, and nityānām means plural number. So plural number, we are plural number. Nityo nityānām, cetana. Cetana means living. I am also living. God is also living. He is also a living being like us, but He, His distinction is like this: eko bahūnām vidadhāti kāmān: "That eka, that singular number Brahman, He maintains all these plural number Brahmans." Therefore, this plural number Brahman, this jīvātmā, these living entities, they are supported by the Supreme Brahman, Bhagavān.

Cetana means with consciousness.

Lecture on BG 9.5 -- Melbourne, April 24, 1976: So how God is situated. He is explaining. Na ca mat-sthāni bhūtāni paśya me yogam aiśvaram. Aiśvaram. Aiśvaram means supremacy. How supreme He is. Everything is resting on Him; still, everything is without Him. That is very easy to understand, that we cannot exist without God's mercy. Without the potency on which... This potency is life. Try to understand what is this life. We have got this material body. Material body means... This gross

body is made of earth, water, air, fire, ether. This is the gross body, and the subtle body, mind, intelligence, and ego. We are situated in this body. Therefore what is this, these energies? It is Kṛṣṇa's energy. Therefore we are situated in the energy, material energy of the Supreme Lord. We are ourselves also energy of the Supreme Lord, marginal energy. So although we are situated in God's energy, we are forgetful. Therefore Kṛṣṇa said, *mat-sthāni sarva-bhūtāni*: (BG 9.4) "Everyone is existing on My energy; still, I am not there." "I am not there" means the living entity has forgotten or cannot understand God, that he is within the God's energy, God's material power or energy. Still, he cannot understand.

And another person, *na ca mat-sthāni bhūtāni paśya me yogam, bhūta-bhṛn na ca bhūta-sthaḥ*. *Bhūta-bhṛt*, He is maintaining everyone. But that does not mean that He is one of them. He is also being maintained. That is mistake. This is explained in the Vedic literature, that *nityo nityānām cetanaś cetanānām eko yo bahūnām vidadhāti kāmān* (Kaṭha Upaniṣad 2.2.13). Two kinds of living entities, *nityo nityānām*. He, the Supreme Lord, is also eternal; we are also eternal. We are plural number, and He is singular number. *Nityo nityānām cetanaś cetanānām*. *Cetana* means with consciousness. We are also conscious, and Kṛṣṇa is also conscious, so He is the supreme conscious.

Cetana means living entity.

Lecture on SB 1.16.21 -- Hawaii, January 17, 1974: So our principle is that Kṛṣṇa should be accepted as the leader because Kṛṣṇa says in the *Bhagavad-gītā*, *mattaḥ parataram nānyat kiñcid asti dhanañjaya* (BG 7.7). Kṛṣṇa is the supreme leader. *Eko bahū...*, *nityo nityānām cetanaś cetanānām eko yo bahūnām vidadhāti* (Kaṭha Upaniṣad 2.2.13). Leader means he must... Just like father. Father is the leader of the family. And why father is the leader? Because he earns, he maintains the children, wife, servant, and establishment; therefore naturally, he's accepted the leader of the family. Similarly, you accept the President Nixon as the leader of your country because in dangerous time he gives direction, in peace time he gives direction. He's always busy how to make you happy, how to make without any cares, anxiety. This is duty of the President.

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Otherwise, why you select one President? Any man can live without any President, but no, it is required.

So similarly, the Veda says, nityo nityānām cetanaś cetanānām. There are two sets of living entities. One... Both of them are nitya. Nitya means eternal. And cetana means living entity. So nityo nityānām cetanaś cetanānām. This is the description of God, that God is also a living entity like you and me. He's also living entity.

Cetana means consciousness.

Nitāi: "Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut."

Prabhupāda:

jñānam niḥśreyasārthāya
puruṣasyātma-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam
(SB 3.26.2)

What is jñāna, knowledge? We have got... Jñāna means consciousness or living symptoms. That is jñāna. Cetana. Cetana, ce..., nityo nityānām cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). Nitya and cetana. Cetana means consciousness. Two things we find, generally, conscious and unconscious. Just like this table is unconscious, but a small ant, it is conscious. That ant is coming this side, you try to stop it, it will struggle, it will resist. Because it is conscious. But the table, you take it and throw it away, it will not protest, because it is unconscious. So, this consciousness is the symptom of life, and that develops one after another.

Cetana means conscious, and nitya means eternal.

Lecture on SB 6.1.13-14 -- Los Angeles, June 26, 1975: And in the Vedas it is said, nityo nityānām cetanaś cetanānām, eko yo bahūnām vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God means He is also nitya, eternal, amongst the eternal. There are many... We living entities, we are

many, plural number. Nityānām. Nityānām means plural number. And nitya, singular number. So God is singular number person, and we are plural number. We are many. God is one, but living entities are many. Not that God also is many. No. God may have many expansion—that is another thing—but God is singular number. God is not plural number. Nityo nityānām. So what kind of singular number? That He is chief singular number. Just like leader. There are many followers. Take any example: in the class room or here, a teacher is one, but the audience they are many. Similarly, God is one, but the living entities are many. Nityo nityānām cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). And what kind of living entity? Now, living entity means living entity, he is also living force. He is not dead. Just like just now we were taking that "God is dead." No. Nitya, cetana. Cetana means conscious, and nitya, eternal. We are also conscious and eternal.

Cetana means living.

Lecture on SB 7.9.9 -- Montreal, July 6, 1968: They are putting the population theory, but I don't believe in it. The population theory, that "Population is increasing; therefore it should be stopped by contraceptive method," Malthus's theory, in economics, they are following that. But actually there is no such problem, because if we understand from Vedic literature, from Upaniṣad, it is said, nityo nityānām cetanaś cetanānām eko bahūnām vidadhāti kāmān: (Kaṭha Upaniṣad 2.2.13) "That Supreme Personality of Godhead is one, and the living creatures are many, many, without any number." Asaṅkhyā: you cannot count how many living entities are there. So both of them are eternal, God and the living entity, nityo nityānām. Cetanaś cetanānām. Cetana means living. So He is also a living entity, God, and we are also living entities. But what is the difference? That eka, eka, that one singular number living entity, or Kṛṣṇa, or God, eko bahūnām vidadhāti kāmān, He is supplying all the necessities of other living entities. So how there can be any population problem if God is supplying everything?

Conversations and Morning Walks

1974 Conversations and Morning Walks

Cetanā means life, knowledge

Notes

Morning Walk -- April 3, 1974, Bombay:

Dr. Patel: Devānām asmi vāsavaḥ, indriyāṇām manaś cāsmi bhūtānām asmi cetanā. "I am the..." Cetanā means...?

Prabhupāda: Life. Knowledge, knowledge.

Cetana means activity.

Yaśodānandana: They say to see that our vision of difference, that our vision of difference, that is ignorance. When we understand the jīvātmā to be different from God, from Bhagavān, that is ignorance.

Prabhupāda: No. No.

Yaśodānandana: That your vision of seeing God...

Prabhupāda: Yes. So we admit that, that when we see that "I am separate from..." Then the same example: If the finger thinks that it is separate from the body, that is ignorance, because the finger is required by the body to serve the body. So if he thinks, "No, I'll not serve you because I am different," that is ignorance. That is ignorance. That is going on. These Māyāvādīs, they refuse to serve God. That is ignorance. If they are part and parcel of God or one with God, how you can refuse to serve? That is ignorant. Here the finger is my part and parcel of the body. It cannot refuse to serve. I say; immediately it comes. So if the finger thinks that "I am one. Why shall I serve the whole body?" that is ignorance. Cetana. Cetana means activity. So if I am one with God, then my activities should be simultaneously with God. That is oneness. I don't disagree. God says, "You do it." I disagree. God says, "You surrender unto Me," but I refuse. That is ignorance. If I am actually one with God, just I am asking, "You do this"—you do immediately. But if you do not do it, that is ignorance. Gurur avajñā. Then he becomes aparādhī. Similarly, oneness means no disagreement. That is oneness, cetana. Cetana means I can disagree or agree. Two things are there. That is cetana. So cetana, cetanaś cetanānam. So when God says that "You do it," you must do it. That is agreement. That is oneness. If you refuse, that is ignorance. How can you refuse? Suppose you.... Take the whole family, and the head of the families asks somebody to do something. If he refuses, then that is rebellious condition. In the state the citizen must

agree with the government. Cetana. Cetana means he has got both the things. If he likes, he can agree; if he likes, he does not agree.

On studying the Vedas and Vedanta, the acaryas have come to two different conclusions On the basis of the conclusions of Dattatreya, Astavakra, Durvasa and other rsis, Sankaracarya preached the philosophy of absolute monism That is one type of conclusion. On the other hand, following in the footsteps of Narada, Prahlada, Dhruva, Manu and others, the Vaisnavas have preached the philosophy of pure bhakti. That is the second type of conclusion reached from studying the scriptures.

There are four types of bhakti philosophy. Ramanujacarya preached visistadvaita; Madhvacarya preached suddha dvaita; Nimbarkacarya preached dvaitadvaita; and Visnu Svami preached suddha advaita. They are all preachers of pure bhakti.

According to Ramanujacarya, there is only one reality, the Lord (advaita), who is qualified (visista) by cit and acit. According to Madhvacarya, the jiva is a reality or entity distinct from the Lord (dvaita), but has a nature of devotion to the Lord. According to Nimbarka, the jiva is simultaneously different and non-different from the Lord (dvaita advaita), but he accepts the concept of eternal difference of jiva and the Lord. According to Visnu Svami, though there is only one substance (advaita), there are still eternal states of difference in the form of brahman and jiva . Though there are differences amongst the philosophies, all the vaisnava acaryas have accepted the eternal nature of bhakti, bhagavan, the jiva 's eternal servitorship and the goal of prema They are true Vaisnavas But though they are all Vaisnavas, their realizations, being slightly different for each other, were partial or imperfect When Mahaprabhu appeared, he removed incompleteness from those realizations and taught the world the pure science, the highest truth of pure bhakti.

vyasera sutrete kahe parinama vada
vyasa bhranta bali' ta'ra uthaila vivada
parinama vade isvara hayena vikari
eta kahi'vivarta vada sthapana ye kari
vastutah parinama vada sei se pramana
dehe atmabuddhi haya vivartera sthana

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avicintya sakti yukta sri bhagavan
icchaya jagad rupe paya parinama
tathapi acintya saktye haya adhikari
prakrta cintamani tahe drstanta dhari
nana ratna rasi haya cintamani haite
tathapiha mani rahe svarupe avikrte
brhad vastu brahma kahi sri bhagavan
sad vidha aisvarya purna para tattva dhama
tanre nirvisesa kahi, cic chakti na mani
ardha svarupa na manile, purnata haya hani
apadana, karana, adhikarana -karaka tina
bhagavanera savisese ei tina cihna
sad aisvarya purnananda vighraha yanhara
hena bhagavane tumi kaha nirakara

In his Vedanta sutra, Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya, however, has misled the world by commenting that Vyasadeva was mistaken.. Thus he has raised great opposition to theism throughout the entire world. According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge. When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept

half of the truth , you cannot understand the whole.
(C.C. Madhya 7.121-126, 138, 140)

The personal features of the Supreme Personality of Godhead are categorized in three cases-namely, ablative, instrumental and locative.
(C.C. Madhya 6.144)

Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences? (C.C.Madhya 6 152)

Veda Vyasa in the Vedanta Sutras has taught parinama vad (transformation), not vivarta vada (illusion). But Sankaracarya, claiming that in parinama vada the Lord becomes subject to change, changed the meaning of the sutras and established vivartavada. The meaning of the words 'parinama' and 'vivarta' are given in the Vedantasara written by Sadananda Yogindra, 59 verse:

satattvato'nyatha buddhir vikara ity udiratah
atattvato'nyatha buddhir vivarta ity udahrtah

The perception of a different object when a real object takes another form is called parinama. Perception of a different object when there is actually no different object is called vivarta.

Parinama is transformation of an object. The example is the formation of yogurt from milk. An example of vivarta is mistaking a rope for a snake . Taking these definitions, the followers of Sankaracarya say that the jiva and the material world can never be a transformation of the Lord. If one accepts such a transformation of the Lord, it must be considered a perverted state of the Lord. As yogurt is a perverted state of milk, one must say that the world is a perverted state of the Lord. Therefore, they say, parinama is not acceptable. If out of ignorance a person accepts a rope as a snake, from that mistake many difficulties arise. They claim the perception of the material world is similar to this. The world does not exist. Out of ignorance that which is perceived as world is actually an illusion, vivarta. By accepting this proposition, the Lord is not subject to change or transformation. By such reasoning, the theory of vivarta is established.

Mahaprabhu's teaching is as follows. There is no substance to the theory of vivarta vada. Thinking the material body to be the self is comparable

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to the mistaking a rope for a snake. That is vivarta. However the material body is not false. And to claim that the Lord, through illusion or vivarta, becomes the material body and the material world, that the Lord falls under the illusion of thinking he is a jiva, is a detestable belief.

Parinama is accepted in the Vedanta Sutras of Vyasa. By rejecting parinama, one admits that all-knowledgeable Vyasa is mistaken. Just as milk transforms into yogurt, the Lord's inconceivable energy, by his wish, is transformed into the jiva and the material world. There is no transformation of the Lord or Brahman. What is transformed through the influence of the Lord's variegated, inconceivable energies can never make the Lord the object of transformation.

Though a material example cannot fully represent spiritual matters, by accepting an example one can clarify a spiritual topic. Thus it is stated that touchstone, though producing piles of jewels, remains unchanged. On the spiritual level, one can think of the Lord's creations in the same way. Though creating unlimited jivas and unlimited universes by his inconceivable energy just by his will, the Supreme Lord remains without change.

One should not think the words "without change" make the Lord impersonal, absolutely without quality. The absolute truth is endowed with the six opulences in full as Bhagavan. By claiming the Lord is absolutely without qualities, one is claiming he is without spiritual energies. However, by his inconceivable energies, the Lord is eternally endowed with qualities as well as being devoid of qualities. To claim absolute absence of qualities is acceptance of only half of the Lord's form. By this, one is destroying his completeness.

The three ways in which the Lord is the cause (ablative, instrumental, locative- from whom, by whom and in whom everything exists) is explained in the sruti:

yato va imani bhutani jayanteyena jatani jiva nti yat
prayanty abhisamvisanti tad vijijnasasva tad brahma

Inquire about the brahman from who everything is born, by whom everything is sustained, and into whom everything enters.
(Taittiriya Upanisad 3.1)

"From whom all beings are born" describes the Lord in the ablative function. "By whom all beings continue to live" describes the Lord in his instrumental function. "Into whom they enter" describes his locative function. The supreme being is qualified by these characteristics; these are his qualities. Thus the Lord is always endowed with qualities, and can never be without form or qualities. The form of eternity, knowledge, and bliss, full of the six opulences, is the Lord's eternal spiritual form.

Sri Jiva Gosvami in his Bhagavat Sandarbha has explained the Supreme Personality of Godhead as follows:

ekam eva paramam tattvam svabhavikacintya saktya sarvadaiva svarupa-
tad-rupa-vaibhava-jiva-pradhana-rupena caturdhavatisthate suryantara-
mandala-sthita-teja iva mandala-tad bahirgata-tad-rasmi-tat-praticchavi
rupena

There is one Supreme Being. He is naturally endowed with inconceivable energies. Through these energies he exists eternally in four states: His own form, His spiritual expansions, the jiva and pradhana (matter). These four states may be compared to the sun's power, the sun globe, the sun's rays and the sun's effulgence. (Bhagavat Sandarbha 16)

In the above quotation, His own form (svarupa) means the form of eternal bliss and knowledge. His spiritual abode, names, associates and all objects assisting in pastimes are the expansions (vaibhava). The eternally liberated and eternally conditioned souls are the jivas. Maya and all the gross and subtle elements of the universe are indicated by the word "pradhana". These four manifestations are manifested from the eternal supreme being.

How can eternally contradictory objects exist within the Supreme Being? For the intelligence of the jiva, this is impossible, because the intelligence of jiva is limited. However, by the inconceivable energy of the Lord, it is not impossible. Sri Jiva Gosvami has called this conception acintya bhedabheda in his work Sarva Samvadini. The philosophy of difference and non-difference called dvaitadvaita of Nimbarkacharya is not perfect (not explaining the contradiction). The Vaisnava world has received the perfection of this philosophy through the teachings of Caitanya Mahaprabhu. Since the root of acintya bhedabheda lies in

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Madhvacarya's acceptance of the eternal form of the Lord, full of eternal bliss and knowledge, Caitanya Mahaprabhu accepted the Madhva sampradaya. Because the previous Vaisnava acaryas' philosophies all had a slight philosophical deficiency, they appeared as different sampradayas with mutually differing philosophies. By the power of his own omniscience, Caitanya Mahaprabhu has completed what is lacking in all these philosophies.

Taking Madhva's acceptance of the eternal form of the Lord; Ramanuja's conception of the energies (qualities) of the Lord; Visnu Svami's concept of the Lord' oneness by complete dedication to Him; and Nimbarka's conception of the Lord's simultaneous difference and non-difference, Caitanya Mahaprabhu made them perfect, mercifully offering to the world the pure scientific philosophy of acintya bhedabheda. Very soon there will be only one sampradaya of bhakti philosophy, called Sri Brahma sampradaya. All other sampradayas will reach their perfection in this brahma sampradaya.

There is the following karika to summarize this:

sarvatra sruti-vakyesu tattvam eka viniscitam
navidyakalpitam visvam na jiva-nirmitam kila
atattvato' nyatha buddhir vivarta ity udahrtah
satattve visva etasmin vivarto na pravartate
acintya-sakti-yuktasya paresasyeksanat kila
maya-namny apara saktih suyate sacaracaram
bhedabhedatmakam visvam satyam kintu vinasvaram
na tatra jiva-jatanam nitya-sambandha eva ca
na brahma-parinamo vai sakteh parinatih kila
sthula-lingatmakam visvam bhogayatanam atmanah

If one examines all the statements of all the scriptures, one can understand that there is one eternal truth. The world is true, not a false object imagined through ignorance. It has arisen through the free will of the Supreme Lord, not through the jiva . Perception of a false object is called vivarta. Though the world is temporary, it is real, having arisen through the glance or will of the Lord endowed with inconceivable energies. There is no factor of illusion or vivarta here. The Supreme

Lord's inferior energy is maya. By her will, this material world of moving and non-moving entities appears. The whole universe is at once identical with and different from the Lord by his inconceivable energy. Though the world is real, it is not the ultimate reality. The Kathopanisad and Svetasvatara Upanisad prove this: nityo nityanam cetanas cetananam (I am the chief eternal and the chief of all conscious entities.) Exclusive duality, exclusive monism, pure monism or qualified monism—these philosophies all agree with some of the statements of the scriptures, but contradict other scriptural statements. But the philosophy of acintya bhedabheda is a philosophy which agrees with all the statements of scripture. It is the natural object of the faith of the jiva and approved by all the devotees.

The jiva does not have an eternal relation with this material world, which is a transformation of the Supreme Brahman's energy, not a transformation of the Lord, Himself. This world of subtle and gross matter is simply a stage for jiva's forlorn attempt to enjoy.

2.5 EFFICIENT CAUSE (ABHINN-NIMITTOPADANAKARANA) OF THE UNIVERSE

What is known about Sankara's life has been passed down orally and through a number of traditional biographies that are studied by students of Advaita Vedanta and other Vedanta sects. Although there is some controversy, most scholars date Sankara between 788 and 820 C.E. (Dasgupta V.1 429). The legends told in the biographies and oral stories are clouded by unlikely stories about him and often contradict each other. But they all agree that he was born in Kaladi in Kerala, India, and that his father died at a young age, leaving his mother to raise him by herself. According to most of the stories, Sankara excelled at his studies and desired to be a renunciate, a person who chooses not to be part of a social order, to refrain from owning anything, to travel from place to place to beg for their basic needs, and to seek final release from the cycle of death and rebirth. One of the famous stories told about Sankara was the moment when he became a renunciate. Sankara is said to have wanted to be a renunciate from a young age, but his mother was unwilling to let

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him because it would mean that he would have to leave her alone. One day while he was bathing or swimming in a river a crocodile took hold of his leg. Sankara shouted to his mother, who came running to the river side. At this point his mother realized that the only way to save him was to allow him to become a renunciate so that the gods would assist him. After this he is said to have left his home and gone in search of a guru (Flood 240).

Sankara searched for a worthy guru and soon found Govinda. Govinda was the student of Gaudapada, who wrote commentaries on the Brahmasutras written by Badarayana (Dasgupta 422). Sankara's expositions on the commentaries of Gaudapada form the basis for the popularity of Vedantism and spurred several commentaries (Dasgupta 418). Gaudapada was the first to attempt to formulate the Upanishads into a systematic philosophy that held an absolutist or non-dual (advaita) creed. Although Gaudapada felt that the absolutist thesis was alluded to in Badarayana's writing, it is probably more accurate to call Badarayana a theist. Sankara states that Gaudapada was the one to draw out the absolutist theme from the Upanishads at the conclusion of his commentary on Gaudapada's karika. Sankara says, "He adores by falling at the feet of that great guru (teacher) the adored of his adored, who on finding all the people sinking in the ocean made dreadful by the crocodiles of rebirth, out of kindness for all people, by churning the great ocean of the Veda by his great churning rod of wisdom recovered what lay deep in the heart of the Veda, and is hardly attainable even by the immortal gods" (Dasgupta 422). After a period of time with Govinda, Sankara left and traveled to Varanasi, where he engaged in great debates hoping to show the truth of the advaita creed and where he also gathered disciples. At some point he is said to have gone on a pilgrimage to the source of the Ganges, where he composed his major works. After his return to Varanasi, Sankara spent most of his time debating with the great thinkers of his time from different darsanas defending his interpretation that the Upanishads taught a universal truth. During his lifetime he not only composed his major commentaries and explanations of the Upanishads, but he also established a monastic order that still exists today. Sankara died at the age of thirty-two in the Himalayas.

It is important to stress that there are several different writings attributed to Sankara that are not generally accepted by most scholars. For example, dozens of devotional hymns and philosophical texts are attributed to him. Many of these texts and hymns portray Sankara in radically different ways. The Sankara that most scholars refer to is the author of the commentaries on the Brahma Sutra, the Brhadaranyaka, and the Taittiriya Upanishads and the author of the independent work the “Thousand Teachings” (Upandesasahari) (Flood 240). He is also accepted as the major advocate of Vedanta philosophy (Dasgupta 429). Sankara is probably the most well-known Indian philosopher, and he has greatly influenced Indian philosophy as a whole. Indian philosophy goes back to the earliest rituals and theories of how to achieve liberation from the cycle of birth and rebirth (samsara). The methods most often employed were yoga and meditation, and they not only provided an understanding of the rituals and means to achieve liberation, but were also used as ways to understand Hindu metaphysical claims about the universe (Flood 224). The Sanskrit term that is generally translated as philosophy is darsana, although the term is also translated as “theology.”⁹ This demonstrates that the Hindu philosophy schools are not separate from the religious tradition. The term darsana comes from the Sanskrit root *drs*, “to see,” and implies a vision of the world. The term darsana includes the six orthodox darsanas, the heterodox (nastika) views of Buddhism, Jainism, and materialism (Lokayata).

The fundamental text for most Hindus is the Veda, which is considered eternal and sacred and to contain all knowledge. The Veda is thought to have been heard (sruti) by the ancient sages. The Vedas are also considered uncreated and the source of the universe. From the perspective of a Hindu, the Veda is timeless revelation that gives all people the knowledge of the universe if they can interpret it correctly. From a scholarly perspective, the Veda was compiled over a long period of time and gives insight into different philosophical, religious, and social developments in India (Flood 35).¹⁰ The six orthodox darsanas are Samkhya, Yoga, Mimamsa, Vedanta, Nyaya, and Vaisesika.¹¹ The darsanas express their traditions through commentaries on fundamental Vedic texts and by analyzing Vedic knowledge, primarily through the

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use of logic (nyaya). Although all of the orthodox darsanas hold distinctly different philosophical positions, there are a few key points on which most of the darsanas agree. For the most part they all assume the uncreated nature of the Veda and the truth of the revelation that it teaches. They accept that the Veda is an authoritative source of knowledge. The darsanas all see humanity's ultimate goal as liberation from the cycle of death and rebirth. They also assume some sort of transcendental reality beyond the understanding of the human consciousness, and they offer explanations and interpretation of this reality. The darsanas also offer detailed explanations and arguments to support their philosophical systems. The darsanas have a long tradition of teachers (guri) traveling all over India, during which they would engage teachers of opposing darsanas in debates. The great masters of each of the darsanas sought each other out and had great debates for the purpose of defeating the masters of the opposing schools and securing students of their own (Dasgupta 406). This was done by criticizing the opposing schools, showing that their ideas were inconsistent and that their philosophical systems led to selfcontradictions. The teachers did this by employing a method of "close dialectical reasoning, anticipating the answers of the opponent, asking him to define his statements, and ultimately proving that his theory was inconsistent, led to contradictions, and was opposed to the testimony of experience" (Dasgupta 407).¹² Sankara is famous for traveling and engaging in these sorts of debates, where he was so convincing that many people began to follow him. He is most often associated with Advaita Vedanta, a subgroup of the Vedanta darsana. Advaita Vedanta is metatheistic in nature in that it points to the basic underlying reality of all, which it asserts as unchangeable Brahman. This is the most well-known aspect of Advaita Vedanta philosophy but it is certainly not all of the philosophical system. Sankara provided arguments to support this meta-theistic thesis, which are analytic in nature and are often debated as to their meanings.

Sankara is thought of not as the founder of the Vedanta darsana, but as the most predominant thinker of that philosophical system. Vedanta philosophy claims to have knowledge of the true teachings of the Upanishads, the end of the Vedas, the fundamental text for Hindus.

Vedic philosophy also claims that their philosophy is encapsulated in the Upanishads. The Vedic philosophy is further summarized and explained in the Brahma- sutras of Badarayana. Vedanta is often translated as the end of the Vedas, which can be interpreted two ways. The end might be pointing to the fact that the Upanishads occur sequentially as the last section of the Vedas; the end also suggests that the Upanishads are the purpose of the Vedas.¹³ The second interpretation makes the Upanishads an important text and helps to explain why Sankara is responding to this text. In fact, Sankara believed that the philosophic system he defended came from the Upanishads and that he was simply explaining and defending the system against other interpretations of the text that were incorrect.

Sankara wrote several commentaries on the Upanishads and the Brahma-sutra. Sankara viewed the Upanishads as an original source of knowledge and the Brahma-sutra as a condensed summary of them. Sankara never claims to be inventing a new system or coming up with an original thought; he always refers back to the Upanishads as a systematic philosophy that was further enunciated in the Brahma-sutra of Badarayana. Sankara's goal was to show that the advaita doctrine, that everything is an aspect of Brahman, is the true teachings of the Upanishads and constitutes a philosophic system that could not be refuted.¹⁴ The advaita doctrine is demonstrated in the Upanishads in the passage that states, "All this is indeed nothing but Brahma" (sarvam khalvidam brahma). This belief was first alluded to by Badarayana and laid out further by Guadapada. If Sankara could show that the advaita thesis led to a whole philosophical system that was consistent and was taught in the Upanishads, then the advaita philosophy would be founded on the highest authority accepted by all Hindus, namely the sruti of the Veda.

Sankara's challenge was to show that the Mimamsa School, the leading darsana of the time, was inconsistent and self-contradictory. According to Sankara, the Mimamsists characterized the Vedas as only giving commands for correct ritual action and correct social action and not offering a philosophic system of any sort. They accepted the Veda as timeless revelation, but argued that it only offered people normative

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information, as opposed to exposing the truth of the universe. According to Sankara, the Mimamsists held that when the Upanishads speak of Brahman they are only telling Hindus how to worship him, not urging people to accept a comprehensive philosophy that leads to liberation. Sankara sought to prove that this interpretation was incorrect. He agreed that the Vedas gave prescriptive insights, but he thought that the Upanishads offered more than this. He argued that the Samhitas (the three sections of the Veda excluding the Upanishads) are distinct from the Upanishads and that each was written for a different class of people. According to Sankara, the Vedas gave commands for the ordinary people, telling them what correct ritual action was and how to live their lives so as to eventually achieve liberation. This idea is demonstrated in Sankara's Thousand Teachings where he states, "As [the Vedas] are devoted to one object [only], i.e., the knowledge [of Brahman], [the wise] know that they [consist of] one sentence" (Sankara 161). Sankara also thought that on another level the Upanishads taught universal truths that were intended for the wise and exposed a direct path to liberation. "The study of Vedantic texts, Sankara declares, aims to help attain knowledge of the absolute unity of the Self and so to free the individual self from the erroneous idea that causes all evil" (Scharfstein 373). This is the motivation of Sankara's philosophy: to demonstrate that the Upanishads taught a universal truth about the absolute, unchangeable Brahman as the only truth of the universe.

The method Sankara used was textual comparison of the different Upanishads, reference to the contexts of the passages of the Upanishads, the writings of Badarayana, and the commentaries of Gaudapada. He also sought to demonstrate that his interpretations of the Upanishads amounted to a consistent philosophy. He therefore had to defend his system against any objections and show that any other interpretation of the Upanishads was inconsistent and incorrect (Dasgupta 431).¹⁵ Sankara is most often associated with Advaita Vedanta, one of the sub-groups of Vedanta. Advaita Vedanta is meta-theistic in nature in that it points to the basic underlying reality of all, which it claims is unchangeable Brahman. Sankara attempts to show that one can achieve moksa (liberation from the cycle of death and rebirth) by having correct

knowledge. This correct knowledge is provided by the Upanishads and expounded by Sankara. It is the knowledge that atman (the true self) is identical to Brahman (the ultimate reality). In realizing this true identity we also come to know that the phenomenal world we experience is simply maya (illusion), and further that the idea that an individual is distinct is caused by this illusion. The view that the world is as it appears to us is simply spiritual ignorance (avidya) or illusion (maya) and is caused by people seeing what is not themselves as themselves, for there are no individuals, only Brahman. Sankara says, “I am neither an individual element nor all the elements; I am neither an individual sense organ nor all the sense organs, since they are [respectively] objects of knowledge and instruments of knowledge, as are the jar, etc. The Knower is different from these” (Sankara 144). Therefore, being able to distinguish what is not the self from the self brings a person to the correct knowledge that the self is ontologically identical to the absolute (Brahman), as the Upanishads teach. Once a person has achieved this correct knowledge he will be liberated from the never-ending cycle of death and rebirth (moksa).

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. Discuss about Adhyasa.

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2. What do you know the Rejection of the (unconscious) sankhyanprakrti as the source of the universe?

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3. What do you know about Cetana brahma as the non-different material?

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4. Discuss about the efficient cause (abhinn-nimittopadanakarana) of the universe.

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2.6 LET US SUM UP

Creation viewed from the Samkhya perspective of two coexisting eternal principles -- indicates that life evolved atheistically. It purports that within Cosmic Mind, every strain of thought and imagination exists. Mahat is the beginning of time and space. It is entirely possible that life exists due to two co-existing eternal, separate principles. The knowledge presented in this paper about Consciousness and Materiality as described by Samkhya presents valuable knowledge toward the understanding of life. The knowledge may not be new, but it is for the most part, unknown in this modern day. Even though, Samkhya was written in an age seemingly unrelated to modern times, it presents concepts and principles which continue to drive human life in this era. Samkhya presents a reasonable framework to intellectually explain creation, as well as the meaning and significance of life. Potentialities that exist in Mahat include every aspect of life. It includes beneficial, kindly influences and divine images. The beneficial influences have their origin in sattva dominance followed by rajas. Potentialities within Mahat also include the influences of tamasic dominance, demonic images, and harmful influences of ignorance. This is 'psychological darkness.' Tamasic guna is responsible for form and mass, both positive and negative, produced by the elements. Many types of form exist on earth. In space, there are mass planetary and other formations. The phenomenon of 'dark holes' belongs to tamasic origin.

2.7 KEY WORDS

Unconscious: Unconsciousness is when a person suddenly becomes unable to respond to stimuli and appears to be asleep. A person may be unconscious for a few seconds — as in fainting — or for longer periods of time. People who become unconscious don't respond to loud sounds or shaking

2.8 QUESTIONS FOR REVIEW

1. Why Does the Universe Exist? Discuss an Advaita Vedantic Perspective.

2.9 SUGGESTED READINGS AND REFERENCES

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2.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 2.2
2. See Section 2.3
3. See Section 2.4

UNIT 3: THEORY OF CAUSATION

STRUCTURE

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Theory of causation
- 3.3 Creation in the Upanisad
- 3.4 Pratibimbavada
- 3.5 Brahma Parinamavada
- 3.6 Dvaitavada view of causation.
- 3.7 Sudhadvaita view of causation
- 3.8 Let us sum up
- 3.9 Key Words
- 3.10 Questions for Review
- 3.11 Suggested readings and references
- 3.12 Answers to Check Your Progress

3.0 OBJECTIVES

After this unit, we can able to know:

- To know the Theory of causation
- To discuss the Creation in the Upanisad
- To know the Pratibimbavada
- To discuss the Brahma Parinamavada
- To know about the Dvaitavada view of causation.
- To know about Sudhadvaita view of causation

3.1 INTRODUCTION

Vedanta is originally the name given to Upanisads because they are the last division (anta) of the Veda because they impart the ultimate form (anta) of the vedic knowledge. Vedanto nama upanisat pramanam. The Upanisad, the Brahma-Sutra, and the Bhagavad Gita are called 'Prasthanatraya, or the three basic works of Vedanta. The views of the upanisads also constitute the final aim of the veda,' or the essence of the Vedas. The Vedanta Sutra is called Brahma Sutra, because it is an

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exposition of the doctrine of Brahman, and also Sariraka Sutra, because it deals with the embodiment of the unconditioned self.

The Upanisadic teachings are the original Vedanta teachings. Radha Krishnan refers to Samkara's philosophy. But later on, Samkara was more prominent by his teaching and the word 'Vedanta' came to denote only the teachings of Samkara's Vedanta. Samkara's teachings form only the central portion of the vast literature which is known by the term Vedanta. There are several schools of the Vedanta. Samkara's Vedanta is called Advaita-vada. The other schools are visistadvaita-vada of Ramanuja, Dvaita-vada of Madhvacharya Dvaitadvaita-vada of Nimbarka and Suddhadvaita-vada of Vallabha. In the Mundaka upanisad (ii. 2.10) it is found that Ananda is the beginning and the end of the world, the cause as well as the effect, the root as well as the shoot of the universe. The efficient and the final causes are one. God is known as Prajnana, or the eternally active self-conscious reason. He is responsible for the whole realm of change. Brahman is the sole and the whole explanation of the world, its material and efficient cause. The entities of the world are knots in the rope of development, which begins with matter and ends in Ananda. Some interpreters of the Upanisads also contend that the Upanisads support the doctrine of Mayam the sense of the illusoriness of the world. According to Deussen, there are four different theories of creation occurring in the Upanisad.

1. That matter exists from eternity independently of God, which He fashions, but does not create.
2. That God creates the universe out of nothing, and the latter is independent of God, although it is His creation.
3. That God creates the universe by transforming Himself into it.
4. That God alone is real, and there is no creation at all.

trans-formation - vivarta- vada, the theory of the Samkara school. But Deussen's view is based on some misconceptions which are shown and refuted by Radhakrishnan. Upanisads nowhere mention the illusion theory. The only one reality is Brahman. But the world is the real transformation of Brahman. All the Vedic systems hold that the sutra

(1,1,2) 'Janmadyasya Yatah' (from whom proceeds the origin etc, (of this universe) defines Brahman, According to the commentators, Hiranyagarbha is the efficient cause of the universe. Ananda Tirtha and Vijrmha Bhiksu take this sutra to mean that Braliman is merely the efficient cause of the universe, while the other commentators hold that Brahman is both the material (upadana) and the efficient (nimitta) cause. Bhaskara and vallabha accept the view that, though Brahman is without parts, the cosmos is the transformation of Brahman, Hence, according to them, Brahman itself is the material cause of transformation, while Vijnana Bhiksu holds that Prakrti alone is transformed, though Brahman too, being the locus of Prakrti, may be said to be the material cause. Srikantha, Srikara and Ramanuja are of the opinion that, even though Prakrti alone is immediately transformed, Prakrti and Brahman are inseparable, both being related as the body and its indweller (Prakrti being the body of Brahman) Hence they accept the view that Brahman is the material cause, since Brahman too is transformed together with Prakrti.

3.2 THEORY OF CAUSATION

The Vedanta philosophy looked at the constantly changing phenomena of the world-appearance and sought to discover the root whence proceeded the endless series of events and effects. The theory that effects were altogether new productions caused by the invariable unconditional and immediately preceding antecedents, as well as the theory that it was the cause which evolved and by its transformations produced the effect, are considered insufficient to explain the problem which the Vedanta had before it. Certain collocations invariably and unconditionally preceded certain effects, but this cannot explain how the previous set of phenomena could be regarded as producing the succeeding set. In fact the concept of causation and production had in it something quite undefinable and inexplicable. Our enquiry after the cause is an enquiry after a more fundamental and primary form of the truth of a thing than what appears at the present moment when we wished to know what was the cause of the jug, what we sought was a simpler form of which the effect was only a more complex form of manifestation, what is the

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ground, the root, out of which the effect has come forth? If apart from such an enquiry we take the pictorial representation of the causal phenomena in which some collocations being invariably present at an antecedent point of time, the effect springs forth into being, we find that we are just where we were before, and are unable to penetrate into the logic of the affair. The Nyaya definition of cause and effect may be of use to us in a general way in associating certain groups of things of a particular kind with certain other phenomena happening at a succeeding moment as being relevant pairs of which one being present the other also has a probability of being present, but can do nothing more than this. It does not answer our question as to the nature of cause. Antecedence in time is regarded in this view as an indispensable condition for the cause. But time, according to Nyaya, is one continuous entity; succession of time can only be conceived as antecedence and consequence of phenomena, and these again involve succession; thus the notions of succession of time and of the antecedence and consequence of time being mutually dependent upon each other (*anyonyas'raya*) neither of these can be conceived independently. Another important condition is invariability. But what does that mean? If it means invariable antecedence, then even an ass which is invariably present as an antecedent to the smoke rising from the washerman's house, must be regarded as the cause of the smoke [Footnote ref 587]. If it means such an antecedence as contributes to the happening of the effect, it becomes again difficult to understand anything about its contributing to the effect, for the only intelligible thing is the antecedence and nothing more. If invariability means the existence of that at the presence of which the effect comes into being, then also it fails, for there may be the seed but no shoot, for the mere presence of the seed will not suffice to produce the effect, the shoot. If it is said that a cause can produce an effect only when it is associated with its accessory factors, then also the question remains the same, for we have not understood what is meant by cause. Again when the same effect is often seen to be produced by a plurality of causes, the cause cannot be defined as that which happening the effect happens and failing the effect fails. It cannot also be said that in spite of the plurality of causes, each particular cause is so associated with its own particular kind of effect that from a

special kind of cause we can without fail get a special kind of effect (cf. Vatsyayana and *Nyayamanjari*), for out of the same clay different effects come forth namely the jug, the plate, etc. Again if cause is defined as the collocation of factors, then the question arises as to what is meant by this collocation; does it mean the factors themselves or something else above them? On the former supposition the scattered factors being always present in the universe there should always be the effect; if it means something else above the specific factors, then that something always existing, there should always be the effect. Nor can collocation (*samagri*) be defined as the last movement of the causes immediately succeeding which the effect comes into being, for the relation of movement with the collocating cause is incomprehensible. Moreover if movement is defined as that which produces the effect, the very conception of causation which was required to be proved is taken for granted. The idea of necessity involved in the causal conception that a cause is that which must produce its effect is also equally undefinable, inexplicable, and logically inconceivable. Thus in whatsoever way we may seek to find out the real nature of the causal principle from the interminable series of cause-effect phenomena we fail. All the characteristics of the effects are indescribable and undefinable *ajnana* of *maya*, and in whatever way we may try to conceive these phenomena in themselves or in relation to one another we fail, for they are all carved out of the indefinite and are illogical and illusory, and some day will vanish for ever. The true cause is thus the pure being, the reality which is unshakable in itself, the ground upon which all appearances being imposed they appear as real. The true cause is thus the unchangeable being which persists through all experience, and the effect-phenomena are but impositions upon it of *ajnana* or *avidya*. It is thus the clay, the permanent, that is regarded as the cause of all clay-phenomena as jug, plates, etc. All the various modes in which the clay appears are mere appearances, unreal, undefinable and so illusory. The one truth is the clay. So in all world-phenomena the one truth is being, the Brahman, and all the phenomena that are being imposed on it are but illusory forms and names. This is what is called the *satkaryavada* or more properly the *satkara@navada* of the Vedanta, that the cause alone is true and ever

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existing, and phenomena in themselves are false. There is only this much truth in them, that all are imposed on the reality or being which alone is true. This appearance of the one cause the being, as the unreal many of the phenomena is what is called the *_vivarttavada_* as distinguished from the *_samkhyayogapari namavada_*, in which the effect is regarded as the real development of the cause in its potential state. When the effect has a different kind of being from the cause it is called *_vivartta_* but when the effect has the same kind of being as the cause it is called *_parinama_* (*karanasvalaksananyathabhavah parinamah tadvilaksano vivarttah_* or *_vastunastatsamattako'nyathabhavah parinamah tadvi samasattakah vivarttah_*). Vedanta has as much to object against the Nyaya as against the parinama theory of causation of the Samkhya; for movement, development, form, potentiality, and actuality--all these are indefinable and inconceivable in the light of reason; they cannot explain causation but only restate things and phenomena as they appear in the world. In reality however though phenomena are not identical with the cause, they can never be defined except in terms of the cause (*Tadabhedam vinaiva tadvyatirekena durvacam karyyam vivarttah*).

This being the relation of cause and effect or Brahman and the world, the different followers of S'ankara Vedanta in explaining the cause of the world-appearance sometimes lay stress on the maya, ajnana or avidya, sometimes on the Brahman, and sometimes on them both. Thus Sarvaj natmamuni, the writer of *_Sanksepa-s'ariraka_* and his followers think that the pure Brahman should be regarded as the causal substance (*_upadana_*) of the world-appearance, whereas Prakas'atman Akhandananda, and Madhava hold that Brahman in association with maya, i.e. the maya-reflected form of Brahman as Is'vara should be regarded as the cause of the world-appearance. The world-appearance is an evolution or parinama of the maya as located in Is'vara, whereas Is'vara (God) is the vivartta causal matter. Others however make a distinction between maya as the cosmical factor of illusion and avidya as the manifestation of the same entity in the individual or jiva. They hold that though the world-appearance may be said to be produced by the maya yet the mind etc. associated with the individual are produced by the avidya with the jiva or the individual as the causal matter (*_upadana_*).

Others hold that since it is the individual to whom both Is'vara and the world-appearance are manifested, it is better rather to think that these are all manifestations of the jiva in association with his avidya or ajnana. Others however hold that since in the world-appearance we find in one aspect pure being and in another materiality etc., both Brahman and maya are to be regarded as the cause, Brahman as the permanent causal matter, upadana and maya as the entity evolving in parinama. Vacaspati Mis'ra thinks that Brahman is the permanent cause of the world-appearance through maya as associated with jiva. Maya is thus only a sahakari or instrument as it were, by which the one Brahman appears in the eye of the jiva as the manifold world of appearance. Prakas'ananda holds however in his *_Siddhanta Muktavali_* that Brahman itself is pure and absolutely unaffected even as illusory appearance, and is not even the causal matter of the world-appearance. Everything that we see in the phenomenal world, the whole field of world-appearance, is the product of maya, which is both the instrumental and the upadana (causal matter) of the world-illusion. But whatever these divergences of view may be, it is clear that they do not in any way affect the principal Vedanta text that the only unchangeable cause is the Brahman, whereas all else, the effect-phenomena, have only a temporary existence as indefinable illusion. The word maya was used in the Rg-Veda in the sense of supernatural power and wonderful skill, and the idea of an inherent mystery underlying it was gradually emphasized in the Atharva Veda, and it began to be used in the sense of magic or illusion. In the Brhadaranyaka, Pras'na, and Svetas'vatara Upanisad the word means magic. It is not out of place here to mention that in the older Upanisad the word maya occurs only once in the Brhadaranyaka and once only in the Pras'na. In early Pali Buddhist writings it occurs only in the sense of deception or deceitful conduct. Buddhaghosa uses it in the sense of magical power. In Nagarjuna and the *_Lankavatara_* it has acquired the sense of illusion. In S'ankara the word maya is used in the sense of illusion, both as a principle of creation as a s'akti (power) or accessory cause, and as the phenomenal creation itself, as the illusion of world-appearance. It may also be mentioned here that Gauadapada the teacher of S'ankara's teacher Govinda worked out a system with the help of the maya doctrine.

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The Upanisadas are permeated with the spirit of an earnest enquiry after absolute truth. They do not pay any attention towards explaining the world-appearance or enquiring into its relations with absolute truth. Gauadapada asserts clearly and probably for the first time among Hindu thinkers, that the world does not exist in reality, that it is maya, and not reality. When the highest truth is realized maya is not removed, for it is not a thing, but the whole world-illusion is dissolved into its own airy nothing never to recur again. It was Gauadapada who compared the world-appearance with dream appearances, and held that objects seen in the waking world are unreal, because they are capable of being seen like objects seen in a dream, which are false and unreal. The atman says Gauadapada is at once the cognizer and the cognized, the world subsists in the atman through maya. As atman alone is real and all duality an illusion, it necessarily follows that all experience is also illusory. S'ankara expounded this doctrine in his elaborate commentaries on the Upanisadas and the Brahma-sutra, but he seems to me to have done little more than making explicit the doctrine of maya. Some of his followers however examined and thought over the concept of maya and brought out in bold relief its character as the indefinable thereby substantially contributing to the development of the Vedanta philosophy.

3.3 CREATION IN THE UPANISAD

In the Brhadamyaka and Mundaka Upanisad it is found that the origin of the world is traced to creation or emancipation. All creatures come out from the Atman or Brahman, as sparics come out from fire, as plants shooi forth on the earth, as hairs spring from a living body, or as threads come out from the body of a spider. The world emanates from the fulness of Brahman, and returns to it. The Mundaka Upanisad says that the material elements, ether, air, light, water and earth, - life and sense-organs and manas spring from Brahman, The river, seas mountains and plants spring from Him. Plants, vital forces and corns spring from Him. Gods, men, beasts and birds spring from Him. The Vedas R.K., Sama and Yajus spring from Him. The moral laws and duties spring from Him. Brahman is the source of the cosmic order and the moral order. The Jsvetasvatara Upanisad refers to the creation of the world by God out of

Maya or Prakrti. God is the Lord of Prakrti and individual souls. He is endowed with Maya. Maya is Prakrti Brahman is the infinite and eternal consciousness devoid of Sattva, rajas and tamas, prakrti, composed of the gunas, It is the own power of Brahman which is known as Svasakti. He creates the world out of his own power or prakrti. Prakrti is the conscious power of God, which can create the multiform of the various objects.⁷ The subala upanisad gives an account of creation and dissolution of the world. There was neither being, nor non-being, nor being and non-being both. From this Tamas, bhutadi, earth, water, air, fire, ether etc. are created. A Similar account of cosmic creation is found in the Maliabharata and the Purina. The Samkhya theory of evolution reassembles it. In the Mundaka Upanisad, 11, 2, 10, it is found that “All shine after Him who shines. By His radiance is all this illumined.”⁸ The efficient and the final causes are one. For the Upanisads, both form and matter, the ever active consciousness and the passive nonconsciousness are aspect of a single reality. Matter itself is a God. Its first forms of fire, water, and earth are looked upon as divine, since they are all informed by the one spirit. The Samkhya dualism is repugnant to the Upanisads. The transcendent reality is the ground of the stmggle between spirit and matter. In the Taiteriyā Upanisad it is said that God created it seif by itself and in die Brh-Upanisad it is found that “He creates the world and then enters it.” The Upanisads are decisive about the Principle that Brahman is the sole and source of life in all that lives, the single thread binding the whole plurality into a single unity The true cause is thus the unchangeable being which persists through all experiences, and the effect-phenomena are but impositions upon it o! ajnana or avidya. The Satkaryavada of the Vedinta, that the cause alone is true and ever existing, and phenomena in themselves are false. There is onl> this much truth in them, that all are imposed on the reality or being which alone is true. This appearance of the one cause the beign, as the unreal manv of the phenomena is what is called the vivartavada as distinguished from the Samkhyayoga parinamavada in which the effect is regarded as the real development of the cause in its potential state. When the effect has a different kind of being from the cause it is called vivarta but when the effect has the same kind of being as the cause it is called pariqama. In

the upamsadic passages it is found that ‘taccubhram jyotisham jyotish’ and ‘tameva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati’ Vedanta has as much to object against the Nyaya as against the parinama theory of causation of the Samkhya; for movement, development, form, potentiality, and actuality all these are indefinable and inconceivable in the light of reason; They can not explain causation but only restate things and phenomena as they appear in the world. In reality however, though phenomena are not identical with the cause, they can never be defined except in terms of the cause.

3.4 PRATIBIMBAVADA

Pratibimbavada (Sanskrit: प्रतिबिम्बवाद) or the theory of reflection, whose origin can be traced to the Brahma Sutra II.iii.50, is credited to Padmapada, the founder of the Vivarna School of Advaita Vedanta and the author of Pancapadika which is a commentary on Sankara’s Brahma Sutra Bhasya. According to the Vivarna School, Brahman is the locus of Avidya, and which, with regard to the relation existing between the Jiva and Brahman, concludes that the Jiva is a mere reflection (pratibimba) of its prototype (bimba) i.e. of Brahman, and therefore, identical with its essence, Brahman. This school holds the view that the mahavakya, tat tvam asi, is sufficient for the attainment of enlightenment, of the realization of the identity between the self and Reality.

Vedanta views

The followers of Avacchedavada, the theory of limitation credited to Vacaspati Misra, the founder of the Bhamati school, are of the view that Pratibimbavada fails to explain how absolute consciousness, which has no sensible qualities, can be reflected; the followers of Pratibimbavada are of the view that limitation, implying ignorance, actually separates the Universal Self from the individual self which cannot be the locus of Avidya, that the modified consciousness cannot be the ground or support for the limiting adjunct which produces it.

But, both the Avacchedavada and the Pratibimbavada do not escape the dualism incipient in them, from which drawback Sankara’s concept of anirvacaniya maya does not suffer; anirvacaniya means – something, although positive, is neither determinable as real, nor again as real. The

former lays emphasis on the aspect of abheda ('non-difference') and the latter emphasises more on the aspect of bheda ('difference'). Sankara sees no connection whatsoever between the Self (Atman) and the mind-body complex except through avidya that gives no real connection but only an imagined connection.

Opposite view and its refutation

Vardiraja, although refuting non-dualism since plurality of Brahman's attributes is inescapable if the primary sense of the scriptures interpreted is taken seriously, accepts a limited similarity between Jiva and Brahman but contends that if the reflection of Brahman stands for the Jiva, the embodied soul, the same, owing to the obvious dissimilarities referred to, cannot be identified with Brahman then such a comparison only succeeds in annihilating the soul. Sankara regards the reflection of consciousness (Chidabhasa) as wholly unreal. In his Maneesha Panchakam (St.2), Sankara argues that distinctions if any between the one Consciousness reflected in the hearts of all and its reflection are delusory. According to the Vedanta the 'Light of Consciousness' reflected in the pools of thought in the mind-intellect is the individualised sentient ego in each one of us; this is the Theory of Reflection. Vidyanaraya reiterates that Abhasa and Pratibimba refer to slight or partial manifestation which resembles the real but does not have the properties of the real entity.

Role of consciousness and mind

The individual soul is only the reflection of the Atman on the mind; this reflection gives rise to a separate sense of ego. The pure consciousness of the Atman is unchangeable; as the reflection of its consciousness falls upon the mind the mind takes the form of the Atman and appears to be conscious. The mind is able to perceive because it reflects both the Atman and the object of perception (Yoga Sutras IV.21-22). Whereas Padmapada in his Pancapadika and Prakasatman in his Pancapadikavivarna hold that Ishvara and Jiva as reflections of pure consciousness, the reflection that avidya ('nescience') superimposed on Brahman receives, that the reflected image is as real as the prototype, Sarvajnatman in his Samksepariraka states that Pure Consciousness reflected in nescience is Ishvara and the same pure consciousness reflected in the inner sense is the Jiva on which account Ishvara, as a

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reflected image, is subject to the defects of avidya in as much as when characterized by nescience the self is construed as a witness; when identified with the intellect, it is taken to be the knower.

Pratibimbavada implies the belief that the whole universe is merely a projection of the mind, has no essence of its own and is unreal; the mind simply projects its own contents on the world and believes them to be real.

Just 50 years ago, P. Hacker described the situation of Post-Sankara Advaitavedanta studies in his introduction to the *Untersuchungen fiber Texte des fruhen Advaitavada* 1. Die Schiller ,Sankaras as follows: *Eingehendere Untersuchungen uber die Lehren der Junger Sankaras gibt es meines Wissens noch nicht. Totaka ist, soweit ich sehe, bisher uberhaupt nicht beachtet worden, und uber Surevaras und Padmapadas Lehrmeinungen macht nur DASGUPTA einige Mitteilungen im II. Bande seiner History of Indian Philosophy. Angesichts der groBen Bedeutung der direkten Schiller Sankaras ware es indessen wohl wunschenswert, das ihre Gedanken ausfuhrlicher dargestellt wurden. Denn von ihnen gehen mehrere Richtungen der Advaitaschule aus, die in manchen Punkten voneinander abweichen. Was wir aber bis jetzt uber diese Richtungen wissen, ist nicht viel mehr als das, was in Zusammenfassungen des 16. and 17. Jahrhunderts daruber berichtet wird - vor allem in Appayadiksitas Siddhantalelasanggraha-und aus diesen Quellen, viel mehr als aus den originalen Texten, schOpft auch DASGUPTA far seine Darlegungen iiber die drei Traditionsrichtungen, die von Zeitgenossen des groBen Sankara ausgehen: die Richtung der Anhanger Suregvaras und Sarvajiatmans, die Schule Padmapadas sowie seines Erklarers Prak-gatman und die Gefolgschaft - Vacaspatimigras, des alten Kommentators von Sankaras Brahmasfitrabhaga. [Hacker 1950: 4] Thanks to Hacker's work, the thoughts of a.fikara's direct disciples (Suregvara, Padmapada, Totaka and Hastamalaka) have been made sufficiently clear from a historical point of view, but when it comes to the development of Advaitavedanta thought after a.fikara's direct disciples, the situation mentioned above by P. Hacker has not much improved)) The present paper is intended as a small contribution to fill up this lacuna. I will discuss the thoughts of the Vivarana of Prakasatman*

and the Bharnati of Vacaspatimigra, both of whom were situated a little later than Sankara's four direct disciples.²) The discussion will focus on the significance of pratibimbaviida (reflection theory) and avacchedaveida (limitation theory), which have generally been regarded as one of the most basic differences between the Vivarana school and the Bhamati school in late Advaitavedanta.

Pratibimbavada and Avacchedavada in the Siddhantabindu and the Siddhantalelasamgraha

It is not clear exactly when the distinction between pratibimbaviida and avacchedaviida was established in Advaitavedanta. These two theories have usually been explained as they are described in the Siddhantabindu and the Siddhantalelasamgraha. I shall therefore first sketch the essentials of pratibimbaveida and avacchedavada as found in the Siddhantabindu and the Siddhantaleslamgraha.

1. Pratibimbavada and Avacchedavada in the Siddhiintabindu

According to the Siddheintabindu of Madhusildhana Sarasvati (about AD 1500), there are three major theories in Advaitavedanta, namely, abkasavada, pratibimbavada and avacchedavada, and each theory has an ontological aspect as well as an epistemological aspect.

1.1 Ontological Aspect of the Three Theories

In their ontological aspect, these three theories are regarded as three different explanations of the relationship among Pure Consciousness (caitanya=atman=Brahman), rivara (the Lord) and jivas (individual souls). According to the eibhasaveida attributed to Surevara, livara is a semblance (abhasa) of Pure Consciousness conditioned by One Ignorance (ajnana), whereas jivas are semblances of Pure Consciousness conditioned by many intellects (buddhis) which are themselves products of Ignorance; and since a semblance is unreal, both _livara and jivas are unreal [Siddhantabindu: 26-28]. (rivara and jivas are unreal.) Two types of pratibimbaviida are mentioned in the Siddhantabindu. According to the pratibimbaveida attributed to Prakaatman, rivara is the prototype of Pure Consciousness (bimba-caitanya) conditioned by One Ignorance whereas jivas are reflections (pratibimbas) of Pure Consciousness in One Ignorance as limited by many inner organs and impressions thereon.³)

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(rivara is the prototype and jivas are reflections.) According to the pratibimbaveida attributed to Sarvajfiatman, livara is the reflection of Pure Consciousness in One Ignorance and jivas are the reflections of Pure Consciousness in many intellects, but the prototype of Pure Consciousness conditioned by One Ignorance is pure.⁴) (Both Isvara and jivas are reflections and Pure Consciousness alone is the prototype.) Although these two pratibimbaviidas differ as to what are the prototype and the reflections, they both state that Ignorance is one (therefore Isvara is also one) and that jivas are many in accordance with the difference of their intellects. Both also agree that not only the prototype but also its reflections (rivara and jivas) are real.⁵ (fivara and jivas are real. Ignorance is one, but jivas are many in accordance with the difference of their intellects.) According to the avacchedaviida of Vacaspatimigra, rivara is Pure Consciousness which has become the object of ignorance, and jivas are Pure Consciousness which has become the support of ignorance.⁶) This means that ignorances limit Pure Consciousness, that Pure Consciousness as limited by ignorances is livara, and that the subject of ignorance is jiva. According to this theory there are as many ignorances as there are jivas.) The phenomenal world is different for each jiva, because each jiva is the material cause of its own phenomenal world by virtue of being conditioned by its own ignorance.⁸) (Each jiva has its own ignorance which acts as the material cause of its own phenomenal world.) It is noteworthy that the Siddheintabindu does not mention the avacchedarelationship between Pure Consciousness and intellects in describing avacchedaviida. After having described avacchedavada the Siddheintabindu proceeds to a discussion of ekafrvavdda (the theory of one jiva) , drstisrstivada (the theory of world-creation by perception) and anakajrvavada (the theory of many ji-vas). This order of description , beginning with dbhasaveida and ending in drstisrstivitda or anakajTvavdda, is exactly the same as that followed by J. Simha [1971: 221ff], which shows that Simha mostly follows the description of the Siddhantabindu in his discussion of abheisaviida, pratibimbaveida and avacchedaveida, and so forth .

1.2 Epistemological Aspect of the Three Theories

In their epistemological aspect these three theories are three ways of explaining how *tivara's* knowledge differs from that of *jivas*, and what the function is of the transformation (*vr̥tti*) of the intellects of *jivas*. Because ignorance has acquired an identity with Pure Consciousness through semblance with it, all its products become necessarily permeated by Pure Consciousness through semblance with it. Accordingly, Pure Consciousness as the cause of the universe (*Iivara*) makes everything manifest at all times without the need of any means of knowledge, because Pure Consciousness possesses the quality of making manifest everything connected with it. Thus *Iivara* is omniscient. *jivas*, on the other hand, are limited by their intellects and can therefore know only the objects that are connected with their intellects. Their intellect consists of three parts: the part within the body, the part which permeates the object and the part between the body and the object. In each of three parts Pure Consciousness manifests itself. Pure Consciousness as manifested in the part of the intellect within the body is called the knower. As manifested in the part of the intellect between the body and the object, it is called the means of knowledge. And as manifested in the part of the intellect which permeates the object, it is called the object of knowledge. This object of knowledge is Pure Consciousness as not yet known. When it is known, it is called the result of knowledge. [Siddhantabindu: 31-33] According to both the *dbheisavada* and the *pratibimbavada*, the purpose of the transformation of the intellect is to forge a connection of Pure Consciousness in the object with Pure Consciousness in the knower, and to remove the veil over Pure Consciousness inside the object. This view differs from that of the *avacchedaveida* according to which the purpose of the transformation of the intellect is only to remove the veil, because the *jiva*, being the material cause of the universe, is connected with everything. This is the distinction. [Siddhantabindu: 34]

1.3 Attitude of the Siddhantabindu-

Reconciliatory The description in the *Siddhantabindu* clarifies the difference among *eibhlisavada*, *praibimbavada* and *avacchedaveida*, but gives us no clue as to why these different theories came to be established. In fact, the *Siddhantabindu* does not mention any point of mutual criticism among those three theories, which would be useful for us to

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understand the historical development of those theories. The reason for this non-critical approach is to be sought in the fundamental attitude of this work to those three theories. In that respect, an opponent raises the following question: Since divergent views with respect to the real are impossible, how can [all] these mutually inconsistent views be authoritative? Therefore, [it should be determined] which [of these three views] is to be discarded and which is to be accepted.) The author replies: The distinction between jiva and the Lord [of the Universe] and so forth, though it is mere product of the human intellect, is nevertheless alluded to in the Scriptures, because ideas like that are a helpful means to lead us to the knowledge of the truth.) Thus, according to the Siddhantabindu, the three theories are equally helpful in imparting a knowledge of the truth. Considering this reconciliatory attitude of the Siddhantabindu, it is quite natural that no treatment of these mutual criticisms among the three theories is found in it. Let us now proceed to the Siddhantalelasamgraha.

2. Pratibimbavada and Avacchedavada in the Siddhantalelasamgraha
According to the Siddhantalelasamgraha of Appaya Dikshita (about AD 1550), there are two major theories, namely, pratibimbavada and avacchedavada, and each theory has only an ontological aspect.

2.1 Description of Pratibimbavada and Avacchedavada

In the Siddhantabindu only two types of pratibimbavada were described, but from the Siddhantalelasamgraha we learn that there existed various types of pratibimbavada. The works which hold pratibimbavada are: Prakatharthavivarana, Tattvaviveka, Samksepariraka of Sarvajalman, Citradipa, Brahmananda, Drgdriyaviveka and Vivarana of Prakagatman.) Although the pratibimbavada set forth in these works are mutually different, the Siddhantalelasamgraha classifies them into three types. The first is the pratibimbavada of the Prakatharthavivarana, Tattvaviveka, Samksepariraka, which holds that Pure Consciousness is the prototype and both fivara and jivas are reflections of it. The second is the pratibimbavada of the Citradipa, Brahmananda, Drgdriyaviveka, which also holds that livara is the reflection of Pure Consciousness.) The third

is the pratibimbavada of the Vivarana of Prakashtman, which is described as follows: The followers of the Vivarana, however, say thus:...Since it is taught that only a single Ignorance is the adjuncts [which causes] the difference between the jiva and the Lord, the difference between the jiva and the Lord is through their being reflection and prototype, not through both of them being reflections, because it is impossible for both to be reflections, in the absence of two [different] adjuncts....Of the jiva that is a reflection of Ignorance, the particular transformation of Ignorance, which is of the form of the internal organ, is the place of distinctive manifestation, as the mirror is for all-pervasive light of the sun. Hence too is the empirical usage of that (gva) as having that (internal organ) for adjunct.) The above description of the pratibimbavada of the Vivarana has the following two points in common with the corresponding description in the Siddhantabindu. (1) livara is the prototype and jivas are reflections, (2) Ignorance is one, but Jivas are many in accordance with the difference of their internal organs. Thus, both texts have an identical understanding of the pratibimbavada of the Vivarana. The description of avacchedavada in the Siddhantalelasamgraha, on the other hand, is quite different from that in the Siddhantabindu. The avacchedavada attributed to some (anye) is there described as follows: Therefore, Pure Consciousness, which is limited (avacchinna) by the internal organ like the ether, is the jrva; what is not so limited is the Lord.) The avacchedavada is here described in terms of the avaccheda-relationship between Pure Consciousness and the internal organ. No mention is made of the object and the support of ignorance, which were essential points in the description of avacchedavada in the Siddhantabindu. Such a difference in the ways of description of avacchedavada between the two texts looks a bit puzzling to me.)

2.2 Mutual Criticism between Pratibimbaviida and Avacchedaviida

In the description in the Siddhantaldasamgraha we find many points of mutual criticism which are not found at all in the Siddhantabindu. In this mutual criticism we find many points of criticism of avacchedavada by pratibimbavada, but criticism of the latter by the former is very rare. The main point of criticism of pratibimbavada by avacchedavada is as

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follows: The reflection of what is not conditioned by colour-form does not stand to reason; much more is this so in the case of what is color-formless (i. e., Pure Consciousness.) Among the many points of criticism of avacchedavada by pratibimbavada I cite only one example which contains the same points of criticism found in the Vivarana itself. Since thus Pure Consciousness as within the world is defined in its entirety in the form of ji-vas, by the respective internal organs as adjuncts, for the Lord, who is of the nature of Pure Consciousness devoid of that definition, there would be existence outside the world alone. In that case, the declaration of existence in the midst of modifications as the Inner Controller, such as in "He who stands in cognition (i.e., the jiva)" will be contradicted. On the reflection-theory, however, since the reflected ether is seen even while there does exist the natural ether present in the water, the existence in two forms in one place is intelligible.¹⁷) Here the point of criticism is that Ilvara who is not limited by the internal organ cannot be the Inner Controller within the jiva who is limited by the internal organ. However, the Siddhiintalelasamgraha later concludes this topic by pointing out that pratibimbavada has also the same defect, because the prototype (Tivara) which is not within the adjunct (upadhi) cannot exist within the modifications (e.g., internal organ) of the adjunct. In this way this text is also as reconciliatory in its nature as the Siddhantabindu. After having described pratibimbavada and avacchedavada, the Siddheintalelasamgraha proceeds to describe ekajTvavdda, anakajTvavezda, drstisrstivada. This way of description is just the same as that of S. Dasgupta [1932: 474ff] which does not contain the explanation of a-N-may:a da. This shows that S. Dasgupta mostly follows the description of the Siddhcintalelasamgraha in explaining pratibimbavada, avacchedaviida, etc.

2.3 Some Noteworthy Points

While comparing the descriptions of pratibimbavada and avacchedaviida in the Siddhantabindu and the Siddhantalelasamgraha, we found some noteworthy points. These can be summarized as follows:

1. Abhasaviida is described in the Siddhantabindu but is not mentioned in the Siddhantalelasamgraha which contains much more extensive descriptions than the Siddhantabindu.

2. An epistemological aspect is described in the Siddhantabindu but is not mentioned under the topic of pratibimbavada and avacchedaviida in the Siddhantalesasamgraha.
3. The way of description of avacchedavada differs in both texts.
4. There existed various pratibimbavadas but only one type of avacchedavada, namely, that of Vdcaspatimigra.
5. As far as the pratibimbaveida of the Vivarana is concerned, both texts understand it in the same way.

In the light of the above findings, the following assumptions can be made:

1. It seems that there was no common understanding of abhasavada in late Advaitavedanta.
2. There seems to have been a common understanding of pratibimbavada in late Advaitavedanta.
3. Whether there was a common understanding of avacchedavada or not is not sure.

These assumptions lead me to the following doubts:

1. Is the difference between pratibimbaveida and avacchedavada really one of the most basic differences between the Vivarana school and the Bhamati school in late Advaitavedanta, as has generally been thought?
2. Is this view a mere reproduction of the views of the Siddhantabindu and the Siddhantalesasamgraha through the views of famous Indian scholars like S. Dasgupta, J. Simha and so on?

3.5 BRAHMA PARINAMAVADA

Establishment of Pratibimbavada and Avacchedaviida in Advaitavedanta
 As mentioned above, we do not yet know when the distinction between pratibimbaveida and avacchedavada was established in Advaitavedanta. In the present section I want to discuss the establishment of pratibimbaveida and avacchedavada in Advaitavedanta. In order to determine the date of the establishment of these two theories, I will use the following two criteria: 1. Whether these two theories were regarded as conflicting views or not? 2. Whether technical terms like

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pratibimbavada or pratibimbapaksa and avacchedavada or avacchedapaksa were used or not?

According to the "Vivarna School, Brahman is the locus of Avidya , and which, with regard to the relation existing between the Jiva and Brahman, concludes that the Jiva is a mere reflection (pratibimba) of its prototype (bimba) i.e. of Brahman, and therefore, identical with its essence, Brahman. This school holds the view that the mahavakya, tat tvam asi, is sufficient for the attainment of enlightenment, of the realization of the identity between the self and Reality.

1. Brahmasittrabhasya of Sankara Sankara says the following about the relationship between Iivara and jivas: Just as the light of the sun or the moon which pervades the entire space apparently becomes straight or bent when the limiting adjuncts with which it is in contact, such as a finger, for instance, are straight or bent, but does not really become so; and just as the ether, although it apparently moves when jars are being moved, does not really move; and just as the sun does not tremble, although its image trembles when you shake a cup filled with water in which the sun's light is reflected; just so the Lord is not affected by pain, although pain be felt by that part of him which is conjured up by ignorance, and limited by the intellect and other adjuncts, and called the individual soul.) Here Sankara uses two examples (the ether limited in jars and the reflection of the sun in water which are applicable to avacchedavida and pratibimbavada respectively) in exactly the same way in order to explain the difference between Iivara and jivas. This shows that Sankara does not regard avaccheda and pratibimba as two conflicting views.

2. Pail capiidikii of Padmapada While discussing the establishment of `I'-consciousness (ahamkara) or jiva in the Pali capeldika, a commentary on the Brahmasiitrabhiia, Padmapada (about AD 720-770) uses the following examples in the same context [Paricapadika: 112ff.]

1. The redness (=ahamkartrtva) of a red flower (=upadhi=ahamkara) reflected in a crystal (=Pure Consciousness=atman).

2. An image (=a non-objective aspect of ahamkara) of a face (=Pure Consciousness=atman) reflected in a mirror (=ahamkara). This example is applicable to pratibimbaviida.

3. The big ether (=Pure Consciousness=atman) and a small amount of ether (= jiva) limited in a jar (= upezdhi). This example is applicable to avacchedaveida.

4. A rope mistaken for a serpent, etc. Padmapada concludes as follows: And all these examples are for the purpose of removing the doubt that may arise regarding what has been established by the Scriptures, conformatory logic and experience, and also for mental comfort; it is not for the sake of directly establishing the thing itself (i.e., atman).

3. Palicapiidiklivivarana of Prakasatman

So far we could not find an example suitable for the two criteria mentioned above, but in the Paficapadiklivivarana, a commentary on the Paficapadika , we can find such examples. Prakasatman refutes a criticism of pratibimba as follows: Since even the reflection of color-formless Brahman is possible like the reflection of the color-formless ether in water with clouds and stars [in it] and the far and wide ether is seen even in water as high as one's knees, it is impossible to say that the reflection of clouds and the like is connected only with the ether in water.) The point of criticism refuted here, namely, the impossibility of the reflection of color-formless Brahman (= Pure Consciousness), is almost the same as that described above in the Siddheintalelasamgraha. Prakadtman further criticizes an idea of avaccheda as follows: If Brahman-Egg, limited by adjuncts in the Egg [of the world], were limited entirely in the state of jiva, unlimited Brahman would exist outside the Egg [of the world].

Therefore, in that case, Brahman would not be omnipresent and would not be the Inner Controller etc., because an unlimited existence confined to limited places, and thus having divided into two parts does not stand to reason.) Here the point of criticism is that Iivara who is not limited by the

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internal organ cannot be the Inner Controller within the jiva who is limited by the internal organ. This point also is the same as that described above in the Siddhantalelasamgraha. Prakasatman further insists on the superiority of the idea of pratibimba over that of avaccheda using the term pratimbapaksa as follows: In the case of pratimbapaksa, on the other hand, the existence [of the ether] being divided into two parts in the same place is possible, because the reflection of the ether is seen only when the natural ether is in water. Therefore [in the same way] it is possible for Brahman-Egg to exist in the form of Inner Controller etc. in the limitations of jivas. Thus pratimbapaksa is superior [to avacchedapaksa].) Thus it seems clear to me that the difference between pratimbaviida and avacchedavezda was already established at the time of Prakasatman . What then about the Bhiimati- of Vacaspatimigra , a commentary on the Brahmasfitrabhasya of afikara? 4. Bhamati of Vacaspatimigra As mentioned above, the Siddhiintabindu and the Siddhantalelasamgraha describe avacchedavada in a different way. The former defines it from the point of view of the object and the support of ignorance, whereas the latter defines it from the point of view of the avaccheda-relationship between Pure Consciousness and the internal organ. Keeping this in mind, let us examine the texts in the Bhamati. Vacaspatimigra discusses an avaccheda-relationship between the Highest Atman (= Pure Consciousness = Brahman) and the jiva as follows: The Highest Atman as limited by the adjuncts is the jiva .23) Here the adjuncts mean the body, the internal organs and so forth. If we follow the definition of avacchedaviida in the Siddhantales'asamgraha, we may conclude from this description that the Bhamati- holds an avacchedavdda. As for the support of ignorance, Vdcaspatimigra says the following: The inner self limited by the internal organs etc., the intelligent being compounded of the "this" and the "not- this" [elements], is the jiva, the agent, the enjoyer, the support of the two kinds of ignorance- the result and the cause,- the substrate of "I-ness", the transmigrator, the vessel of the entire host of woes, the material cause of the superimposition;...) And with regard to the object of ignorance, Vacaspatimigra says the following: This is what is said: it is established that just as the stream [of the existence of the serpent], which has for its

material cause the rope in conjunction with the ignorance of the rope, exists if the rope exists, and is absorbed in the rope itself, just so the universe, which has for its material cause Brahman in conjunction with ignorance, exists in Brahman alone and is absorbed in that.) If we understand the word avidyā-sahita-brahma in the sense that Brahman is affected by ignorance (although this interpretation is not evident), we could conclude that the Bhamati regards Brahman as the object of ignorance. The description of avacchedavada in the Bheimati differs, however, in one important respect from that in the Siddhēntabindu. The Bhamati in fact clearly says that Brahman in conjunction with ignorance is the material cause of the universe, and this view is quite different from that in the Siddhantabindu where jiva is said to be the material cause of the universe. This misunderstanding of the view of the Bhamati by the Siddhantabindu and the different descriptions of avacchedavada in the Siddhiintabindu and the Siddhiintalelasamgraha sharply contrast with the complete agreement in the understanding of pratibimbaviida in both texts. This leaves the impression that avacchedavada is attributed as a view of the Bhamati from the side of pratibimbaviida. Vdcaśpatimigra sometimes further explains the relationship between the Highest Atman and jiva also in terms of pratibimba-relationship, as follows: Thus the jiva, as limited by the material cause, namely avidyā-, is regarded as the reflection of the Highest Atman.) Accordingly, for the Bhiimati, avaccheda and pratibimba do not seem to be two conflicting views.

According to Ramanuja Brahman is the creator, Sustainer and destroyer of the world. In the state of dissolution, the physical world is destroyed and both the conscious and the material elements exist in seed form in Brahman. This has been called Brahman as cause. After creation, Brahman is manifested in the form of bodied jivas. This is the Brahman as the effect. Thus Ramanuja like Samkhya believes that the effect is existent before it is manifested (Satkāiyavada) But he differs in accepting Brahman as the original cause (Brahma Parinamavāfla and not Prakṛti as accepted by Samkhya in their doctrine of Prakṛti Parinamavada (Creation and destruction are only relative and signify different states of the same causal substance, namely Brahman.)

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Ramanuja says that the souls are parts in the sense of visesanas, qualified forms or modes of Brahman. The essential nature of the soul does not alter. The change of state it undergoes relates to the contraction and expansion of intelligence, while the changes on which the production, e.g., of ether depend are changes of essential nature.³⁴ According to vidyamya, Arambha and Paririama are possible only in the cases where the material causes is something having parts, while vivaita is possible in those cases also where the material cause is without parts e.g. in our imposition of surface and blue colour on sky.

On the otherhand, vidyananya explains that effect is inexplicable. He says that Maya*creates this world in the partless bliss by creating the illusion. This Maya is a power like the power of a magician.³⁶ In the Pancadasi, we may get two types of illusion, one which is associated with an adjunct and the other which is not associated with any adjunct. The cases of rope and sanke and that of conch and silver are of the latter type and the cases of cause and effect e.g. that of clay and jar are of the former type. In the second illusion of perception is the unreal entity where knowledge is real. But in the first, ease perception is the unreal entity and it is known to be unreal. The image of a man in water which is appeared to be real but actually not real. Everybody knows that there is a difference between the image of a man and a real man who is standing on the bank of the river. Vidyaranya illustrates this illusion as the sopadhika illusion. According to vidyaranya, advaitavadins regard this type of knowledge to be the aim of man though the clay does not give up its own form, yet there is the unreal transformation (Vivarta) in the form of the jar. Vidyaranya shows a distinction between vivartavŗda and paririamavada and admits the existence of both. Gold turning into ornaments and clay turning into jar, these are treated by Samkhya as real transformation (Paririama) but Vidyamyia calls it unreal transformation. When milk turning into curd, it is a real transformation. According to vidyamya, in paririama the cause give up its own form. There is no way to return back- In the vivartavada, the cause continues to be as it is e.g. clay and gold in their effects jar and ornaments The author of Pancadasi ready to accept both Pariiiamavlda and vivartavada on the phenomenal ground but he is not ready to accept arambhavada, because, according

toframbhavaclms, the form and qualities such as touch, etc, of cause and effect being different, the existence of the material cause, such as clay, should be doubled.

3.6 DVAITAVADA VIEW OF CAUSATION.

Madhva is a dualistic philosopher. His philosophy is known as Dvaita vada. It is semiliar to the theory of Nyaya -Vaisesika causation. Pramana Candrika is the authentic treatise on Madhva logic written by SatariSesacarya, which defines ‘cause as the unconditional invariable antecedent of effect and ‘effect as that which is the counter positive of negation prior to existence. Cause is antecedent and effect is consequent. In Madhva-SiddhantaSara, Padmariabhasuri elaborately discussed that Madhba’s view on causation is a reproduction of the Nyaya theory. Nyaya asserts that even with regard to its substance an effect is absolutely non-existent in its cause. But if it is so, Padmariabhasuri the author of Madhva-siddhanta-sara argues that the effect can be produced even out of the absolutely non-existent entities such as the lotus in the sky or horns of a hair.

3.7 SUDHADVAITA VIEW OF CAUSATION

Sri vallabhas’s philosophy of Brahman as the sole reality and the material as well as the instrumental cause of the manifestative evolution of cosmos with its name and form is the foundation of his logic that all creation, which is just another name of the revelation of ‘Substance’ as ‘name’ and form is a self-creation (atmasrsti). According to vallabha, there are two types of creation.

1. The direct or the spontaneous creation (Saksat) and (2) The indirect or the successive creation (Parampanya). In the case of the former kind, the whole world-order, with its name and form, its elements and physical objects, is spontaneously manifested without involving the intervention of intermediary stages in which the prior stage serves as the cause of the posterior one. In the chandogya upanisad, there is a description of the creation of fire (tejas) from being (Sat), water (apas) from fire and food

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(annam) from water, In the Taittiriya, however, the process of creation of elements is described in five stages. This upanisad describes; “from that Brahman, which is the self, was produced space. From space emerged air, From air was born fire. From fire was created water, from water sprang up earth”. The narration of creation in the purusavidia-Brahmana of the Brhadaranyakopanisad as, “The self was indeed Brahman in the beginning. It knew only itself as “I am Brahman, therefore It becomes all. And whosoever among the gods knew it also become that; and the same with sages and men” . Vallabha, the propounder of Suddhadvaita-Vada, explain the doctrine of immutable transformation. (avikrtaparinamaVada). According to this doctrine, a cause remains untouched and unchanged (Avikrta) though it is modified into effect (Parinama). In production a cause is manifested as an effect. In destruction an effect is absorbed in its cause. But in production and destruction, the cause does not undergo modification in its essential nature which remains untouched. Vallabha holds that an effect pre-exist in its cause as a power and thus he says only satkaryavada in the name of avikrtaparinama vada , Ramanuja recognizes three things as ultimate and real. (Tattva-traya) These are matter (achit), Souls (Chit) and God (Ishvara) Though all are equally real, the first two are absolutely dependent on God. Though they are substances in themselves, yet in relation to God, they become His attribute. They are the body of God who their soul. God is the soul of nature but in relation to God, they become His body and he is their soul. The Brhadaranyaka describes Him as the running thread (Sutra) which binds » together all the worlds and all the souls. The identity meant by Tat-tvam asi, according to the explanation of the term visistadvaita. According to Ramanuja’s visistadvaita conception, Whatever serves as the substratum of change is a dravya. It means that Ramanuja accepts the Parinama-vada of satkaryavada. But it is the attributive elements (Vi^esana) alone that change, for which reason the complex whole (Visista) is also spoken of as undergoing modifications. The substantive element (Visesya) in itself is changeless. God viewed as the vi^esya is changeless and the soul also is so. The relation between qualities and its transformation i.e. clay and jar and the lump of clay, former is known as Aprthak-siddhi, and latter is

known as the material cause of the jar. The relation between them is stated to be identity (ananyatva or non-difference) Prakasananda was probably the first who tried to explain Vedanta from a purely sensationalistic view-point of idealism and denied the objective existence of any stuff. The existence of objects is nothing more than their perception (drsti). He says that the attribution of causality to Brahman can not be regarded as strictly correct; for ordinarily causality implies the dual relation of cause and effect; since there is nothing else but Brahman, it cannot, under the circumstances, be called a cause. Nescience (avidya), again cannot be called a cause of the world. Causality is based upon the false notion of duality, which is itself the outcome of nescience. The theory of cause and effect thus lies outside the scope of the Vedanta.

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

- 1. What do you know the Theory of causation?

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- 2. Discuss the Creation in the Upanisad.

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- 3. What do you know about the Pratibimbavada?

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- 4. Discuss the Brahma Parinamavada.

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3.8 LET US SUM UP

Notes

According to vidyaranya, Maya is the cause of the obscuration. It is described as the power by which can be produced the manifold world appearance. This power is known as sakti, and it can not be regarded either as absolutely real or as unreal. It is associated only with a part of Brahman and not with the whole of it. It is only in association with a part of Brahman that it transforms itself into the various dements and their modifications. All objects of the world are a complex of Brahman and maya⁵⁶ According to the school of Bengal Vaisnavism of chitanya is known as Achintyabhedabheda or Identity in difference, the nature of which is essentially indescribable and unthinkable due to the unthinkable power of God. Brahman or Shri Krsna is essentially Saccidahanda and is the auspicious abode of infinite good qualities and powers. The attributes are identical with the substance, though they also appear differently. The concept of Visesa is borrowed from Madhva to explain the unity which appears as different. The concept of unthinkability is accepted to reconcile the apparent contradictions in the nature of Brahman. God is free from all differences homogenous heterogeneous and internal. He manifests Himself as the world and the souls through His powers which are identical and yet different from Him. In Himself He is the efficient cause of the universe, while in association with his powers, He is the material cause. God's inner power forms His essence is called Antaranga Svarupa Shakti and manifests itself as threefold power- as Sandhini which is sat or existence as Samvit which is chit or knowledge, and as Hladini which is Ananda or bliss. The power through which He manifests Himself in the form of the atomic Souls is called Tatastha Shakti or Jiva Shakti. The power through which He manifests Himself as the material world is called Maya Shakti and it is said to be His external power. The world is the manifestation of His external power.

The difference between parinama and vivarta is that in the former the effect is a real production from the cause and hence quite as well as the cause; in the latter, the effect belongs to a lower order and hence a mere appearance. To elucidate the conception of vivarta the example that is usually given is that of the rope which appears as a snake to the belated traveller. This illustration is to be found in Gaudapada also. Without undergoing the least change and remaining a rope all the time it still

produces the appearance of the snake in the mind of the passer-by. It is not like clay undergoing real change of form when it becomes a pot. The rope maintains its character intact and yet appears as something quite different. From the common experience the rope is not the cause of the snake since there is no relation between the two. And yet the presence of the rope is quite necessary for the snake-illusion to arise. In the absence of the rope the snake illusion is not likely to arise. The rope is therefore the substrate (adhsthana) on which the snake illusion arises. When we examine the place with the help of a lamp, the snake will disappear and only the rope will remain. True knowledge affects the predicate or 'whatness'.

3.9 KEY WORDS

Pratibimbavada (Sanskrit: प्रतिबिम्बवाद) or the theory of reflection, whose origin can be traced to the Brahma Sutra II.iii.50, is credited to Padmapada, the founder of the Vivarna School of Advaita Vedanta and the author of Pancapadika which is a commentary on Sankara's Brahma Sutra Bhasya.

3.10 QUESTIONS FOR REVIEW

1. What do you know about the Dvaitavada view of causation?
2. What do you know about Sudhadvaita view of causation?

3.11 SUGGESTED READINGS AND REFERENCES

- John C. Plott. Global History of Philosophy: The period of scholasticism. Motilal Banarsidass. pp. 61–63.
- William M. Indich. Consciousness in Advaita Vedanta. Motilal Banarsidass. p. 52.
- shyama Kumar Chattopadaya. The Philosophy of Sankar's Advaita Vedanta. Sarup & Sons. pp. 369–375.
- L.Stafford Betty. Refutation of Sankara's Non-dualism. Motilal Banarsidass. pp. 110–113.

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- A Thousand Teachings: Upadesahasri of Sankara. Motilal Banarsidass. p. 37.
- Swami Chinmayananda. Maneesha Panchakam. Chinmaya Mission. p. 5.
- Swami Swahananda. Pancadasi of Sri Vidyaranya Swami. Sri Ramakrishna Math. p. 361. Sloka VIII.32
- Patanjali Yoga Sutras. Sri Ramakrishna Math. p. 160.
- Bina Gupta. The Disinterested Witness: A Fragment of Advaita Vedanta Phenomenology. Northwestern University Press. pp. 114–115.
- Rajmani Tugnait. The Himalayan Masters: A living Tradition. Himalayan Institute Press. p. 27.

3.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 3.2
2. See Section 3.3
3. See Section 3.4
4. See Section 3.5

UNIT 4: NATURE OF THE JIVA- JIVANMUKTI

STRUCTURE

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Jivanmukti and Videhamukti
- 4.3 Videhamukta
- 4.4 Adisankarcharya Vivekachudamani
- 4.5 The State of Jivanmukti
- 4.6 Let us sum up
- 4.7 Key Words
- 4.8 Questions for Review
- 4.9 Suggested readings and references
- 4.10 Answers to Check Your Progress

4.0 OBJECTIVES

After this unit, we can able to know:

- To know about the Jivanmukti and Videhamukti
- To discuss about the Videhamukta
- Adisankarcharya Vivekachudamani
- The State of Jivanmukti

4.1 INTRODUCTION

Because a mukta, or liberated person, should not even be physically present in the material universe, unlike the un-liberated. A person who is living in the world cannot be said to be free of sorrow born of material contact, and also cannot be said to experience the joy of his own nature at all times. The very act of living in a gross material body entails things such as eating, sleeping, pleasure and pain, etc., which cannot be accepted in a mukta. //The Advaitic concept of a jîvanmukta is also absurd because a person who has surmounted the realm of perception and realized the Absolute (as Advaita holds of a mukta) should not continue to exist within and interact with the realm of perception that he has realized as being not-Real—no one continues to perceive a snake after

realizing that the object of his perception is actually a rope. The suggestion that such bondage to the world of perception continues for a while after the occurrence of Realization, because of past attachments, is not tenable—such attachments themselves are artifacts of the perceived world that has supposedly been sublated, and should not continue to besiege the consciousness of the Realized. If they do, then we have to either reject the Realization that is said to have occurred, or else reject the notion that the world of perception, as manifesting through the attachments on a supposedly Realized person, can be sublated. In either instance, the notion of jîvanmukti is not meaningful. // After reading the above, the following was written in the form of mananam. The purpose is to find out how an advaitin would look at such an objection/opinion. In the process of this exercise, some more topics were taken up that are either directly or indirectly connected with the main topic. As a result the document grew to its present size of 50 pages. It is possible that there are some repetitions of ideas/quotes. Originally, there was no thought of presenting this document to the organizers of the Dwaita.org site. It was meant to be a study material for interested mumukshus. Owing to the fact that objections against Advaita arise due to inadequate grasping of the system as it is taught and practiced in the sampradaya, I took a decision to send the document to the website so that the Advaitin's perspective of various topics could be made known. No criticism or counter-objections are intended in this attempt at dissemination of knowledge.

4.2 JIVANMUKTI AND VIDEHAMUKTI

Jivanmukti is that state in which the sage gets established in Satchidananda Brahman. He becomes the Brahman. The phenomenal universe does not vanish from his vision. Just as the man who was duped in the beginning by the water in the mirage knows that it is only illusion after careful examination, so also the liberated sage fully knows that this world is mere illusion though it appears to him. Freedom from the Kleshas or afflictions is Jivanmukti. The liberated sage is not affected by pleasure and pain. He knows fully well that pleasure and pain, action and enjoyment are the attributes or Dharmas of the Antahkarana. He has now

separated himself from the mind. He now stands as a spectator or witness of the mind.

Avarana Sakti and Vikshepa Sakti are the two Saktis of Avidya. As soon as Knowledge of the Self dawns, the Avarana Sakti is destroyed. Avarana Sakti is the veiling power. Vikshepa Sakti is the projecting power. This world is projected through the power of Vikshepa Sakti. On account of the Avarana Sakti you are not able to perceive the Satchidananda Brahman. On account of the destruction of Avarana Sakti, a Jnani is freed from birth and death. But Vikshepa Sakti (Lesha Avidya) remains like a burnt seed owing to the strength of Prarabdha. Therefore, there is appearance of the world for a Jivanmukta.

Just as trembling of the body on account of fear remains even after the illusion of snake in the rope is destroyed by the knowledge of the rope, just as the mirage appears even after the illusory nature of the later is understood, so also the world appears for the Jivanmukta even after he has attained Self-realisation, even after he has clearly understood the illusory nature of the world. But just as the man who has understood the illusory nature of the mirage will not run after the mirage for drinking water, so also the Jivanmukta will not run after sensual objects like the worldly-minded people though the world appears to him. That is the difference between a worldly man and a liberated sage.

After the death of Dronacharya, there was a fight with Asvatthama. Lord Krishna entered the battlefield with the pure resolve, This chariot and the horses will remain as they are today till I return home after the battle is over. Asvatthama utilised Brahmastra and Agniastra. Though the chariot and the horses of Arjuna were reduced to ashes by the weapons of Asvatthama, yet they remained intact on account of the pure resolve of Lord Krishna. As soon as Lord Krishna returned home, the chariot and the horses were burnt to ashes.

This physical body is the chariot. Virtue and vice are the two wheels of the chariot. The three Gunas represent the banner. The five Pranas are the ropes. The ten Indriyas are the horses. The five objects of enjoyment are the path. Mind is the rein. Intellect is the driver. Prarabdha is the Sankalpa. The four means and Sravana, Manana, Nididhyasana are the weapons. Satsanga is the battlefield. Guru is Asvatthama. 'Tat Tvam Asi'

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Mahavakya is the Brahmastra. Knowledge of the Atman is the fire. As soon as the knowledge of the Self dawns, the world and body which represent the chariot and horses are burnt. On account of the force of Prarabdha, the world and the body appear to the vision of the Jnani or the Jivanmukta. Just as the potter's wheel continues to revolve on account of the force already given by the stick of the potter, even after he has removed the stick, so also the world and body appear for the Jivanmukta on account of the force of Prarabdha, although in reality they are destroyed by the attainment of knowledge of the Self. This is called Bhatitanu Vritti.

That which gets destroyed is the Pratiyogi of destruction. by destruction there is the appearance of the Pratiyogi. In Badha there is no appearance of Pratiyogi; but Abhava (non-existence) in the three periods of time appears. This is the difference between destruction and Badha.

The Dharma of a man's Chitta that has the characteristics of agency and enjoyment is fraught with pain and hence tends towards bondage. The control of it (the Chitta) is Jivanmukti. Videhamukti follows when, through the existence of Prarabdha, the removal of the vehicles (of the bodies) takes place like the ether in the pot (after the pot is broken).

The destruction of Chitta is of two kinds, that with form and without form. The destruction of that with form is of the Jivanmukta; the destruction of that without form is of the Videhamukta.

As soon as the Prarabdha is fully exhausted, the Jivanmukta attains the state of Videhamukti, just as the pot - ether becomes one with the universal ether when the pot is broken.

In Videhamukti, the world entirely vanishes from the vision of a sage. There is no Prapancha Pratiti. As soon as Prarabdha is exhausted by enjoyment, Ajnana which assumed the modifications of gross, subtle and causal bodies involves itself into the Brahman. The Lesha Avidya (trace of ignorance that is found even in a Jivanmukta which is the cause for moving, eating, etc.,) along with the effect (Karya) is destroyed by the Chetana (consciousness) that is contained in the Samskaras of Brahma Vidya. Just as the fire in the fuel burns the heap of grass and itself burnt, so also the Chetana that is contained in the Samskaras of Knowledge destroys the world and the Samskaras of Knowledge are also destroyed

eventually. Then the pure, self-luminous Satchidananda Brahman remains behind.

If one knows through direct intuitive perception, I am Satchidananda Brahman, it is Sakshatkara or Self-realisation. From the very date on which one realises his own Atman, he becomes a Jivanmukta.

The Jivanmukta roams about happily in this world as he is free from the three kinds of fevers. He is free from all sorts of attachment and Vasanas. He is absolutely free from Raga-Dvesha. He is established in right conduct. He is full of virtuous qualities. He does not feel: I am the actor, I am the enjoyer. He has a very large heart.

A Videhamukta is one for whom this world does not appear and there is no Brahmakara Vritti. He delights in his own self-luminous Satchidananda Svarupa. His bliss is beyond the reach of speech. He is Atita.

The great Lord Siva explains to Kumara in Tejobindu Upanishad the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation) as follows: I am Chidatma. I am Para-Atma. I am the Nirguna greater than the great. One who will simply stay in Atman is called a Jivanmukta. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman' is said to be a Jivanmukta. He is said to be a Jivanmukta who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude I am Brahman only'. He is said to be a Jivanmukta who has not at all got the 'I' in his self, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of the existence of anything. He is said to be a Jivanmukta who realises 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Prana, no Maya, no passion and no anger. I am the great. I have nothing of these objects of the world, and I have no sin, no

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characteristics, no eyes, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming nor causal state in the least nor the fourth state. ' He is said to be a Jivanmukta, who realises: 'All this is not mine, I have no time, no space, no object, no thought, no Snana (bath), no Sandhya (junction-period ceremonies), no deity, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present or future, no quarters, nothing to be said or heard in the least, nothing to be done (nor attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewilderment, no happiness, neither knower nor knowledge, nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth, nor manhood; but I am certainly Brahman. I am certainly Brahman. I am Chit, I am Chit. He is said to be a Jivanmukta who cognises: 'I am Brahman alone. I am the supreme.' No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman.' He is a Jivanmukta who is himself

the foremost and the one undaunted person, who is himself the Lord and rests in his own Self.

Videhamukta

A Videhamukta is one who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature, and who is a great Mouni (observer of silence). He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the Self only, the birthless and the deathless, I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation, I am Brahman alone, I am Chit alone. He is a Videhamukta who having abandoned the thought 'I alone am the Brahman' is filled with bliss. He is a Videhamukta who having given up the certainty of existence of all objects is pure Chidananda (the consciousness bliss), who having abandoned (the thought) 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great, and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', who being of the nature of time is yet without it, whose Atman is void, subtle and universal but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpas, who thinks always, 'I am the Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world,' and who is without the conception of Devas, Vedas and sciences, and regards all as void.

He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure garden of his own Atman, whose Atman is of an illimitable nature, who is without the conception of the

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small and the great, who is of the fourth state and the supreme bliss. He is a Videhamukta whose Atman is nameless and formless, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the beyond. He is said to be a Videhamukta who has gone beyond (or quite mastered) the modifications of Chitta, who illumines each modification, whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even) for a moment, then he is surrounded (in thought) by all.

He is a Videhamukta whose external Atman is invisible to others, is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is satisfied with the nectar of Brahman, who realises Brahmic bliss, who cognises the Siva in bliss, in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all) beings full of it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman, and Atman of the form of bliss; my nature is full, I am the great Atman, I am the all-conditioned and the permanent Atman. I am the Atman pervading the heart of all which is not sustained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman, and I am the many Atman.'

He who does not think 'This is Jivanmukta and that is Paramatman', whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of

any Sankalpa such a man is a Videhamukta. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar; of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternity and witness; whose Atman is of the nature of secondless, who is a self-shining one; whose Atman cannot be measured by Vidya and Avidya but is with them; whose Atman is without conditioned-ness or unconditioned-ness, who is without this or the higher worlds; whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation; whose Atman is without gross, subtle, causal, and the fourth bodies, and without Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible, and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle or end; whose Atman is devoid of the word Prajnana, who is without the idea: 'I am Brahman'; whose Atman is devoid (of the thought) of 'Thou art', who is without the thought 'This is Atman'; whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states, and is the indestructible and the Chidatman; whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness such a personage is a Videhamukta. Look only upon Atman; know it as your own. Enjoy your Atman yourself and stay in peace. Be content in your own Atman. Then you will attain Videhamukti. For a Jivanmukta who beholds the all-pervading, immortal, indivisible self-luminous Atman everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. Some are born with purity and other requisites of realisation on account of their having undergone the necessary discipline in their past life. They are born Siddhas. Guru Nanak, Jnanadev of Alandi, Vama Deva, Ashtavakra were all adepts from their very boyhood. Guru Nanak asked his teacher in the school when he was a boy on the significance of Om.

Notes

Vama Deva delivered lectures on Vedanta when he was dwelling in his mother's womb.

The way of living of Jivanmuktas or sages differs. One sage lives in a princely style. Bhagirata lived this kind of life. Another sage lives in a beggarly manner. One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Jada Bharata lived this kind of life. Another sage lives in a busy, crooked city. He plunges himself in service. He talks with the people. He delivers lectures, holds religious classes, writes books, etc. Sri Sankara led this kind of life. This is due to Prarabdha. Every sage has his own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha, this world will be like a prison. Variety in manifestation is the nature of Prakriti.

4.3 VIDEHAMUKTA

“423. If the heart’s knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures ?

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments – rare indeed is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth.

426. That Sannyasin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity.

427. That kind of mental function which cognises only the identity of the Self and Brahman, purified of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination.

428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life.

429. He who, even having his mind merged in Brahman, is nevertheless quite alert, but free at the same time from the characteristics of the waking state, and whose realisation is free from desires, is accepted as a man liberated-in-life.

430. He whose cares about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts, and whose mind is free from anxiety, is accepted as a man liberated-in-life.

431. The absence of the ideas of "I" and "mine" even in this existing body which follows as a shadow, is a characteristic of one liberated-in-life.

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

433. Looking everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life.

434. When things pleasant or painful present themselves, to remain

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unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life.

435. The absence of all ideas of interior or exterior in the case of a Sannyasin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in-life.

436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, etc., as well as to his duties, is known as a man liberated-in-life.

437. He who has realised his Brahmanhood aided by the Scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

438. He who never has the idea of "I" with regard to the body, organs, etc., nor that of "it" in respect of things other than these, is accepted as one liberated-in-life.

439. He who through his illumination never differentiates the Jiva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life.

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

441. The Sannyasin in whom the sense-objects directed by others are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

442. For one who has realised the Truth of Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realised his identity with Brahman, but is one whose senses are outgoing in their tendency.

443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is – no, for desires get weakened through the realisation of one's identity with Brahman.

444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any worldly tendency.”

Liberation and Jivanmukta

Great souls like Adisankaracharya and Swami Sivananda, Sri Ramana Maharshi have made clear what is liberation and who is a Jivanmukta (liberated one).

According to my point of view, if any idea, view, saying, teaching of the modern spiritual teachers it is not in accordance with them, this idea cannot be accepted as true.

The Great masters have said that liberation is the complete death or elimination of the ego, root and branch. It is the destruction of all samskaras and vasanas even in their seed-state, seated in the causal body.

" A Jivanmukta is a liberated sage. He is emancipated while living. He has cut off all bonds.

He has destroyed his mind. He is in a state of mindlessness. He is absolutely free.

He has identified himself with Brahman or the Absolute Consciousness. He has no identification with the body. He is free from egoism, lust, anger, greed, selfishness, pride, likes, dislikes, exhilaration or depression. He is balanced in pleasure and pain, censures and praises, honour and dishonour, respect and disrespect. He has equal, vision. He has supreme knowledge of Brahman.

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He is a Brahmajñani. He is a Brahma-vid or Knower of Brahman. He can clear all your doubts. You will feel extreme elevation and inspiration in his presence. He radiates joy and peace everywhere."

~ Swami Sivananda

" 299. So long as one has any relation to this wicked ego, there should not be the least talk about Liberation, which is unique.

300. Freed from the clutches of egoism, as the moon from those of Rahu, man attains to his real nature, and becomes pure, infinite, ever blissful and self-luminous.

301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as "I am such and such" – when that egoism is totally destroyed, one attains an unobstructed identity with Brahman.

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery ? Similar is the effect of egoism on the Yogi's Liberation."

~ Adi Sankaracharya

"The spiritual practice adopted by the jiva (the individual, or individual soul) is complete when it destroys the ego in its origin"

"The Ego must, die, must disappear together with the inherent vasanas (desires and egoistic tendencies)."

"The death of the ego in the unlimited Silence (the non-dual Truth) and the shining forth of the Self is the attainment of Oneness (Kaivalya-Siddhi) In that State of Jnana, pure Bliss will gloriously blaze forth as one's own True Nature. "

~ Sri Ramana Maharshi

Unfortunately western advaita teachers and specially neo-advaitin spread many erroneous ideas about enlightenment, awakening and liberation creating confusion to spiritual aspirants.

For example they say that purity is not so important for self-realization, that the liberation is only the conviction 'I am awareness' or that for

liberation is not necessary the complete dissolution of ego and that after realization the ego remains in the periphery. These ideas are futile and without a basis.

The great spiritual masters say that purity is the basis in which all other spiritual practices can give positive results and self-realization.

'The way to liberation or freedom or perfect happiness and peace is through perfect purity of mind and heart, of every act, of character and life...'

~ **Swami Sivananda**

'Therefore it was also said that the sole necessity for Self-realisation is purity of mind.'

~ **Tripura Rahasya**

' All that is needed is to purify the mind so that it can realize its identity with the Self'.

~ **Nijargadatta Maharaj**

' While your minds and hearts are impure, how can God live in your hearts?'

~ **Haidakhan Babaji**

'...to get liberation, is a thing easy after (Purity) shuddhi, impossible before it.'

~ **Sri Aurobindo**

”The pure mind is in fact absolute consciousness”

'Good conduct or sat karma purifies the chitta or mind and gives you chitta suddhi (pure mind). The pure mind attains jnana, which is what is meant by salvation.'

~ **Sri Ramana Maharshi**

'The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble

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souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state'.

~ **Adi Sankaracharya**

The conviction I am awareness without direct realization and the complete dissolution of ego is not liberation. In fact such a conviction is not possible without the direct realization and the complete destruction of the ego.

Another false idea is that there is no enlightenment or nobody is enlightened. If it is so why have appeared on earth great teachers to show us the way to enlightenment, freedom and perfection?

Of course the enlightenment is neither for the ego or the personality nor for the Consciousness or Being which is already enlightened. It is for the Buddhi which has become impure due to the rajas, tamas and ego. The Buddhi regaining its purity by intense sadhana realizes its identity with the consciousness and merges in the ocean of consciousness losing its apparently separate existence.

"Perfection is attained when the buddhi (intellect) becomes as pure as the Atman itself!"

~ **Swami Sivananda**

This is liberation in life and the individual becomes a Jivanmukta.

4.4 ADISANKARCHARYA VIVEKACHUDAMANI

Adi Sankaracharya's VIVEKACHUDAMANI Translated by Swami Madhavananda Published by Advaita Ashram, Kolkatta 1. I bow to Govinda, whose nature is Bliss Supreme, who is the Sadguru, who can be known only from the import of all Vedanta, and who is beyond the reach of speech and mind. 2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brahmanahood; rarer still is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realisation,

and continuing in a state of identity with Brahman – these come next in order. (This kind of) Mukti (Liberation) is not to be attained except through the well-earned merits of a hundred crore of births. 3. These are three things which are rare indeed and are due to the grace of God – namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage. 4. The man who, having by some means obtained a human birth, with a male body and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal. 5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end of this life? 6. Let people quote the Scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no Liberation without the realisation of one's identity with the Atman, no, not even in the lifetime of a hundred Brahmas put together. 7. There is no hope of immortality by means of riches – such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation. 8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him. 9. Having attained the Yogarudha state, one should recover oneself, immersed in the sea of birth and death by means of devotion to right discrimination. 10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death. 11. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts. 12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind. 13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas (control of the vital force). 14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard. 15. Hence the seeker after

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the Reality of the Atman should take to reasoning, after duly approaching the Guru – who should be the best of the knowers of Brahman, and an ocean of mercy. 16. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them – one who has got the above characteristics is the fit recipient of the knowledge of the Atman. 17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman. 18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails. 19. First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for Liberation. 20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (Viveka) between the Real and the unreal. 21. Vairagya or renunciation is the desire to give up all transitory enjoyments (ranging) from those of an (animate) body to those of Brahmahood (having already known their defects) from observation, instruction and so forth. 22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called Shama or calmness. 23. Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called Dama or self-control. The best Uparati or selfwithdrawal consists in the mind-function ceasing to be affected by external objects. 24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance. 25. Acceptance by firm judgment as true of what the Scriptures and the Guru instruct, is called by sages Shraddha or faith, by means of which the Reality is perceived. 26. Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called Samadhana or self-settledness. 27. Mumukshuta or yearning for Freedom

is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body – bondages superimposed by Ignorance. 28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairagya (renunciation), Shama (calmness), and so on. 29. In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit. 30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances, like water in a desert. 31. Among things conducive to Liberation, devotion (Bhakti) holds the supreme place. The seeking after one's real nature is designated as devotion. 32. Others maintain that the inquiry into the truth of one's own self is devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned means of attainment should approach a wise preceptor, who confers emancipation from bondage. 33. Who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman; who is calm, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him. 34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know: 35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme. 36. Save me from death, afflicted as I am by the unquenchable fire of this world-forest, and shaken violently by the winds of an untoward lot, terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter. 37. There are good souls, calm and magnanimous, who do good to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever. 38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who,

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as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun. 39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear – do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own. 40. How to cross this ocean of phenomenal existence, what is to be my fate, and which of the means should I adopt – as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence. 41. As he speaks thus, tormented by the afflictions of the world – which is like a forest on fire – and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear. 42. To him who has sought his protection, thirsting for Liberation, who duly obeys the injunctions of the Scriptures, who is of a serene mind, and endowed with calmness – (to such a one) the sage proceeds to inculcate the truth out of sheer grace. 43. Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee. 44. There is a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of Samsara and attain the supreme bliss. 45. Reasoning on the meaning of the Vedanta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence. 46. Faith (Shraddha), devotion and the Yoga of meditation – these are mentioned by the Shruti as the immediate factors of Liberation in the case of a seeker; whoever abides in these gets Liberation from the bondage of the body, which is the conjuring of Ignorance. 47. It is verily through the touch of Ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root. 48. Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips. 49. What is bondage, forsooth ?

How has it come (upon the Self) ? How does it continue to exist ? How is one freed from it ? What is this non-Self ? And who is the Supreme Self ? And how can one discriminate between them ? -- Do tell me about all these. 50. The Guru replied: Blessed art thou ! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance ! 51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage. 52. Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like. 53. The patient who takes (the proper) diet and medicine is alone seen to recover completely – not through work done by others. 54. The true nature of things is to be known personally, through the eye of clear illumination, and not through a sage: what the moon exactly is, is to be known with one's own eyes; can others make him know it ? 55. Who but one's own self can get rid of the bondage caused by the fetters of Ignorance, desire, action and the like, aye even in a hundred crore of cycles ? 56. Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means. 57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty. 58. Loud speech consisting of a shower of words, the skill in expounding the Scriptures, and likewise erudition - these merely bring on a little personal enjoyment to the scholar, but are no good for Liberation. 59. The study of the Scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known. 60. The Scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self. 61. For one who has been bitten by the serpent of Ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) Scriptures, Mantras (sacred formulae) and medicines to such a one ? 62. A disease does not leave off if one simply utter the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere

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utterance of the word Brahman. 63. Without causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman ? -- It would result merely in an effort of speech. 64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'. 65. As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments. 66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths. 67. The question that thou hast asked today is excellent, approved by those versed in the Scriptures, aphoristic, pregnant with meaning and fit to be known by the seekers after Liberation. 68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of Samsara. 69. The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures. 70. Then come hearing, reflection on that, and long, constant and unbroken meditation on the Truth for the Muni. After that the learned seeker attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life. 71. Now I am going to tell thee fully about what thou oughtst to know – the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind. 72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts – legs, thighs, the chest, arms, the back and the head: 73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky, air, fire, water and earth are subtle elements. They – 74. Being united with parts of one another and becoming gross, (they) form the gross body.

And their subtle essences form sense-objects – the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul. 75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come and depart, up and down, carried amain by the powerful emissary of their past action. 76. The deer, the elephant, the moth, the fish and the black-bee – these five have died, being tied to one or other of the five senses, viz. sound etc., through their own attachment. What then is in store for man who is attached to all these five. 77. Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks at them through the eyes. 78. He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else – even though he be versed in all the six Shastras. 79. The shark of hankering catches by the throat those seekers after Liberation who have got only an apparent dispassion (Vairagya) and are trying to cross the ocean of samsara (relative existence), and violently snatching them away, drowns them half-way. 80. He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsara, free from all obstacles. 81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end – know this to be true. 82. If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control. 83. Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body, which is an object for others to enjoy, commits suicide thereby. 84. Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log. 85. So for a seeker after Liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom. 86. Conquer

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the dire death of infatuation over thy body, wife, children etc., -- conquering which the sages reach that Supreme State of Vishnu. 87. This gross body is to be deprecated, for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things. 88. The gross body is produced by one's past actions out of the gross elements formed by the union of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects. 89. Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state. 90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world. 91. Birth, decay and death are the various characteristics of the gross body, as also stoutness etc., childhood etc., are its different conditions; it has got various restrictions regarding castes and orders of life; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours. 92. The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc., are organs of action, owing to their tendency to work. 93-94. The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in. 95. One and the same Prana (vital force) becomes Prana, Apana, Vyana, Udana and Samana according to their diversity of functions and modifications, like gold, water, etc. 96. The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five Pranas, the five elements ending with the ether, together with Buddhi and the rest as also Nescience, desire and action – these eight "cities" make up what is called the subtle body. 97. Listen – this subtle body, called also the Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes the soul to experience the fruits of its past actions. It is a beginningless

superimposition on the soul brought on by its own ignorance. 98-99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi, by itself, takes on the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Atman shines in Its own glory – with Buddhi as Its only superimposition, the witness of everything, and is not touched by the least work that Buddhi does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform. 100. This subtle body is the instrument for all activities of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached. 101. Blindness, weakness and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc., of the ear and so forth – but never of the Atman, the Knower. 102. Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prana and the rest, while hunger and thirst are characteristics of Prana proper. 103. The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endued with a reflection of the Atman. 104. Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the Gunas such as the Sattva, assumes the three different states. 105. When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Atman. 106. Sense-objects are pleasurable only as dependent on the Atman manifesting through them, and not independently, because the Atman is by Its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery. 107. That in profound sleep we experience the bliss of the Atman independent of senseobjects, is clearly attested by the Shruti, direct perception, tradition and inference. 108. Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe. 109.

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She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words. 110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions. 111. Rajas has its Vikshepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced. 112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage. 113. Avriti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa). 114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas ! How powerful is the great Avriti Shakti of dreadful Tamas ! 115. Absence of the right judgment, or contrary judgment, want of definite belief and doubt – these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble. 116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone. 117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in Sattva and like the sun reveals the entire world of matter. 118. The traits of mixed Sattva are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal. 119. The traits of pure Sattva are cheerfulness, the realisation of one's own

Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting. 120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended. 121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, "I did not know anything then". 122. The body, organs, Pranas, Manas, egoism, etc., all modifications, the sense-objects, pleasure and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated – all this is the non-Self. 123. From Mahat down to the gross body everything is the effect of Maya: These and Maya itself know thou to be the non-Self, and therefore unreal like the mirage in a desert. 124. Now I am going to tell thee of the real nature of the supreme Self, realising which man is freed from bondage and attains Liberation. 125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings: 126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. – This is That. 127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine. – This is That. 128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. – This is That. 129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants ! 130. By which everything from egoism down to the body, the sense-objects and pleasure etc., is known as palpably as a jar – for It is the essence of Eternal Knowledge ! 131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, which is ever the same, yet reflecting through the different mental modifications, and commanded by which the organs and Pranas perform their functions. 132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Akasha known as the

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Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence. 133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least. 134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent. 135. The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the Buddhi, the determinative faculty. 136. By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self in the body so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed. 137. Identifying the Self with this non-Self – this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes, and preserves it by means of (agreeable) sense-objects, by which he becomes bound as the caterpillar by the threads of its cocoon. 138. One who is overpowered by ignorance mistakes a thing for what it is not; It is the absence of discrimination that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage. 139. This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal and one without a second – as Rahu does the orb of the sun. 140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is the non-Self. And then the great power of rajas called the projecting power sorely afflicts him through the binding fetters of lust,

anger, etc., 141. The man of perverted intellect, having his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates the various states of the intellect (Buddhi), as that is Its superimposed attribute, and drifts up and down in this boundless ocean of Samsara which is full of the poison of sense-enjoyment, now sinking, now rising – a miserable fate indeed! 142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself. 143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them, so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous griefs. 144. It is from these two powers that man's bondage has proceeded – beguiled by which he mistakes the body for the Self and wanders (from body to body). 145. Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it. 146. This bondage of the non-Self springs from ignorance, is self-caused, and is described as without beginning and end. It subjects one to the long train of miseries such as birth, death, disease and decrepitude. 147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts – by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace of the Lord. 148. One who is passionately devoted to the authority of the Shrutis acquires steadiness in his Svadharma, which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsara with its root is destroyed. 149. Covered by the five sheaths – the material one and the rest – which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge. 150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man. 151. When all the five sheaths have been eliminated, the Self of man appears – pure, of the essence of everlasting and unalloyed bliss,

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indwelling, supreme and self-effulgent. 152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute and becomes happy. 153. He indeed is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self – as one separates a stalk of grass from its enveloping sheath – and merging everything in It, remains in a state of identity with That. 154. This body of ours is the product of food and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones and filth, and can never be the eternally pure, self-existent Atman. 155. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold, inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things ? 156. The body, consisting of arms, legs, etc., cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all. 157. That the Atman as the abiding Reality is different from the body, its characteristics, its activities, its states, etc., of which It is the witness, is self-evident. 158. How can the body, being a pack of bones, covered with flesh, full of filth and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it ? 159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body. 160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture of body and soul, while the sage possessed of realisation due to discrimination looks upon the eternal Atman as his Self, and thinks, "I am Brahman". 161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace. 162. As long as the book-learned man does not give up his mistaken identification with the body, organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite in

the Vedanta philosophy. 163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also. 164. Identifications with the body alone is the root that produces the misery of birth etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth. 165. The Prana, with which we are all familiar, coupled with the five organs of action, forms the vital sheath, permeated by which the material sheath engages itself in all activities as if it were living. 166. Neither is the vital sheath the Self – because it is a modification of Vayu, and like the air it enters into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self. 167. The organs of knowledge together with the mind form the mental sheath – the cause of the diversity of things such as "I" and "mine". It is powerful and endowed with the faculty of creating differences of name etc., It manifests itself as permeating the preceding, i.e. the vital sheath. 168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the senseobjects which act as the stream of oblations, brings about this phenomenal universe. 169. There is no Ignorance (Avidya) outside the mind. The mind alone is Avidya, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested. 170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer etc. Similarly in the waking state also; there is no difference. Therefore all this (phenomenal universe) is the projection of the mind. 171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality. 172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and Liberation too is caused by that alone. 173. It (first) creates an

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attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage. 174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation. 175. Attaining purity through a preponderance of discrimination and renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two. 176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for Liberation never go there. 177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine, the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action, means and results. 178. Deluding the Jiva, which is unattached Pure Intelligence, and binding it by the ties of body, organs and Pranas, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself. 179. Man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by the mind alone. It is this that causes the misery of birth etc., for the man of non-discrimination who is tainted by Rajas and Tamas. 180. Hence sages who have fathomed its secret have designated the mind as Avidya or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind. 181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand. 182. He who by means of one-pointed devotion to Liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman regularly practices hearing, etc., succeeds in purging the Rajasika nature of the intellect. 183. Neither can the mental sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering and is an object; whereas the subject can never be identified with the objects of knowledge. 184. The Buddhi with its modifications and the organs of

knowledge, forms the Vijnanamaya Kosha or knowledge sheath, of the agent, having the characteristics which is the cause of man's transmigration. 185. This knowledge sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc. 186-187. It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires it performs good and evil actions and experiences their results. Being born in various bodies, it comes and goes, up and down. It is this knowledge sheath that has the waking, dream and other states, and experiences joy and grief. 188. It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self. 189. The self-effulgent Atman, which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath. 190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different – like earthen jars from the clay of which they are made. 191. Owing to Its connection with the superimpositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do – like the changeless fire assuming the modifications of the iron which it turns red-hot. 192. The disciple questioned: Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva, this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either. 193. Therefore the Jivahood of the soul also must have no end, and its transmigration must continue for ever. How then can there be Liberation for the soul ? Kindly enlighten me on this point, O revered Master. 194. The Teacher said: Thou hast rightly questioned, O learned man ! Listen therefore attentively: The

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imagination which has been conjured up by delusion can never be accepted as a fact. 195. But for delusion there can be no connection of the Self – which is unattached, beyond activity and formless – with the objective world, as in the case of blueness etc., with reference to the sky. 196. The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute – has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone. 197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here. 198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root – like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal – like previous non-existence. 200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and the Buddhi is due to a false knowledge. 202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman. 203. This realisation is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self. 204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests Its undimmed lustre when the taint has been removed. 205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point completely to remove things like egoism from the eternal Self. 206. This knowledge sheath (Vijnanamaya Kosha) that we

have been speaking of, cannot be the Supreme Self for the following reasons- because it is subject to change, is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman. 207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort. 208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth. 209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications. 210. When all the five sheaths have been eliminated by the reasoning on Shruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute – the Atman. 211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted, the everlasting Bliss – is to be realised by the wise man as his own Self. 212. The disciple questioned: After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realise his identity. 213-214. The Guru answered: Thou has rightly said, O learned man ! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman – the Knower – through the sharpest intellect. 215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all. 216. This Atman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman,

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and nothing else. 217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart. 218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi, which is Its superimposition. 219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent of them; 220-222. Similarly, discarding the body, the Buddhi and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with one self – fully realising this true nature of oneself, one becomes free from sin, taint, death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self. 223. The realisation of one's identity with Brahman is the cause of Liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute. 224. Once having realised Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realise one's identity with Brahman. 225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant. 226. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth. 227. All this universe which through ignorance appears as of diverse forms, is nothing else but Brahman

which is absolutely free from all the limitations of human thought. 228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar ? It is fictitious, a fancied name merely. 229. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it. 230. Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion – he babbles like one asleep. 231. This universe is verily Brahman – such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum. 232. If the universe, as it is, be real, there would be no cessation of the dualistic element, the scriptures would be falsified, and the Lord Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded. 233. The Lord, who knows the secret of all things has supported this view in the words: "But I am not in them" ... "nor are the beings in Me". 234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams. 235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities (of blueness etc., in the sky). Has a superimposed attribute any meaning apart from its substratum ? It is the substratum which appears like that through delusion. 236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name. 237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute – transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless,

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undifferentiated, nameless, immutable, self-luminous. 239. Sages realise the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute. 240. Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory. 241-242. If thus the Shruti, in the dictum "Thou art That" (Tat-Tvam-Asi), repeatedly establishes the absolute identity of Brahman (or Ishwara) and Jiva, denoted by the terms That (Tat) and thou (Tvam) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated; for they are of contradictory attributes to each other – like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom. 243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Ishwara (the Lord), is Maya or Nescience, which is the cause of Mahat and the rest, and in the case of the Jiva (the individual soul), listen – the five sheaths, which are the effects of Maya, stand for it. 244. These two are the superimpositions of Ishwara and the Jiva respectively, and when these are perfectly eliminated, there is neither Ishwara nor Jiva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither king nor soldier. 245. The Vedas themselves in the words "now then is the injunction" etc., repudiate the duality imagined in Brahman. One must needs eliminate those two superimpositions by means of realisation supported by the authority of the Vedas. 246. Neither this gross nor this subtle universe (is the Atman). Being imagined, they are not real – like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies Ishwara and the Jiva. 247. Hence those two terms (Ishwara and Jiva) must be carefully considered through their implied meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason out through the process which combines the two. 248-249. Just as in the sentence, "This is that Devadatta", the identity is

spoken of, eliminating the contradictory portions, so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of Ishwara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jiva. 250. Eliminating the not-Self, in the light of such passages as "It is not gross" etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own self, the Knowledge Absolute. 251. All modifications of clay, such as the jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second. 252. As the place, time, objects, knower, etc., called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the Pranas, egoism, etc., are also thus unreal, therefore art thou that serene, pure, supreme Brahman, the One without a second. 253. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self ? 254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time and sense-object – that Brahman art thou, meditate on this in thy mind. 255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the Embodiment of Knowledge, the beginningless entity – that Brahman art thou, meditate on this in thy mind. 256. That which is untouched by the sixfold wave; meditated upon by the Yogi's heart, but not grasped by the sense-organs; which the

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Buddhi cannot know; and which is unimpeachable – that Brahman art thou, meditate on this in thy mind. 257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar – that Brahman art thou, meditate on this in thy mind. 258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe – that Brahman art thou, meditate on this in thy mind. 259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form – that Brahman art thou, meditate on this in thy mind. 260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent – that Brahman art thou, meditate on this in thy mind. 261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya, supreme, eternal; which is undying Bliss; taintless – that Brahman art thou, meditate on this in thy mind. 262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications – that Brahman art thou, meditate on this in thy mind. 263. That beyond which there is nothing; which shines even above Maya, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable – that Brahman art thou, meditate on this in thy mind. 264. On the Truth, inculcated above, one must oneself meditate in one's mind, through the intellect, by means of the recognised arguments. By that means one will realise the truth free from doubt etc., like water in the palm of one's hand. 265. Realising in this body the Knowledge Absolute free from Nescience and its effects – like the king in an army – and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman. 266. In the cave of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one who

lives in this cave as Brahman, O beloved, there is no more entrance into the mother's womb. 267. Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now. 268. The idea of "me and mine" in the body, organs, etc., which are the non-Self – this superimposition the wise man must put a stop to, by identifying himself with the Atman. 269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-Self. 270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the Scriptures, do away with the superimposition that has come upon thyself. 271. Owing to the desire to run after society, the passion for too much study of the Scriptures and the desire to keep the body in good trim, people cannot attain to proper Realisation. 272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation. 273. The lovely odour of the Agaru (agalochum) which is hidden by a powerful stench due to its contact with water etc., manifests itself as soon as the foreign smell has been fully removed by rubbing. 274. Like the fragrance of the sandal-wood, the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived. 275. The desire for Self-realisation is obscured by innumerable desires for things other than the Self. When they have been destroyed by the constant attachment to the Self, the Atman clearly manifests Itself of Its own accord. 276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman. 277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy

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superimposition. 278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do away with thy superimposition through the help of Sattva. 279. Knowing for certain that the Prarabdha work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience. 280. "I am not the individual soul, but the Supreme Brahman" – eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions. 281. Realising thyself as the Self of all by means of Scripture, reasoning and by thy own realisation, do away thy superimposition, even when a trace of it seems to appear. 282. The sage has no connection with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition. 283. Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition, with a view to strengthening thy identification with Brahman. 284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind. 285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned man, without the least break. 286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind. 287. Shunning from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities – as one does an outcast – be thou Brahman and realise the consummation of thy life. 288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage. 289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena – as that Reality give up both the macrocosm and the microcosm, like two filthy receptacles. 290. Transferring the identification now rooted in the body to the Atman, the ExistenceKnowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent. 291. That in which there is this reflection of the universe, as of a city in a mirror – that Brahman art thou; knowing this thou wilt attain the consummation of thy

life. 292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity – attaining That one should cease to identify oneself with one's false bodies, like an actor giving up his assumed mask. 293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momentary. How can the perception, "I know all", be true of egoism etc., which are momentary ? 294. But the real 'I' is that which witnesses the ego and the rest. It exists always, even in the state of profound sleep. The Shruti itself says, "It is birthless, eternal", etc. Therefore the Paramatman is different from the gross and subtle bodies. 295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly observed in imagination, dream and profound sleep. 296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in the past, present or future, attain to Peace. 297. Cease to identify thyself with the family, lineage, name, form and the order of life, which pertain to the body that is like a rotten corpse (to a man of realisation). Similarly, giving up ideas of agency and so forth, which are attributes of the subtle body, be the Essence of Bliss Absolute. 298. Other obstacles are also observed to exist for men, which lead to transmigration. The root of them, for the above reasons, is the first modification of Nescience called egoism. 299. So long as one has any relation to this wicked ego, there should not be the least talk about Liberation, which is unique. 300. Freed from the clutches of egoism, as the moon from those of Rahu, man attains to his real nature, and becomes pure, infinite, ever blissful and self-luminous. 301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as "I am such and such" – when that egoism is totally destroyed, one attains an unobstructed identity with Brahman. 302. The treasure of the Bliss of Brahman is coiled round by the mighty and dreadful serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only the wise man, destroying it by severing its three hoods with

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the great sword of realisation in accordance with the teachings of the Shrutis, can enjoy this treasure which confers bliss. 303. As long as there is a trace of poisoning left in the body, how can one hope for recovery ? Similar is the effect of egoism on the Yogi's Liberation. 304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves due to it, and through the discrimination of the inner Reality, one realises that Reality as "I am This". 305. Give up immediately thy identification with egoism, the agent, which is by its nature a modification, is endued with a reflection of the Self, and diverts one from being established in the Self – identifying thyself with which thou hast come by this relative existence, full of the miseries of birth, decay and death, though thou art the Witness, the Essence of Knowledge and Bliss Absolute. 306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory. 307. Therefore destroying this egoism, thy enemy - which appears like a thorn sticking in the throat of a man taking meal – with the great sword of realisation, enjoy directly and freely the bliss of thy own empire, the majesty of the Atman. 308. Checking the activities of egoism etc., and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in Brahman, for thou hast attained thy infinite nature. 309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind during the rainy season. 310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on the sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up. 311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him) ? Hence the tendency to think on the sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality. 312. When the effects are developed, the seed also is observed to be such, and when the effects are destroyed, the seed also is seen to be destroyed. Therefore one must subdue the effects.

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work, there is an increase of desire also. And man's transmigration is never at an end. 314. For the sake of breaking the chain of transmigration, the Sannyasin should burn to ashes those two; for thinking of the sense-objects and doing selfish acts lead to an increase of desires. 315-316. Augmented by these two, desires produce one's transmigration. The way to destroy these three, however, lies in looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated. 317. With the cessation of selfish action the brooding on the sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is Liberation, and this is considered as Liberation-in-life. 318. When the desire for realising Brahman has a marked manifestation, the egoistic desires readily vanish, as the most intense darkness effectively vanishes before the glow of the rising sun. 319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly, on the realisation of the Bliss Absolute, there is neither bondage nor the least trace of misery. 320. Causing the external and internal universe, which are now perceived, to vanish, and meditating on the Reality, the Bliss Embodied, one should pass one's time watchfully, if there be any residue of Prarabdha work left. 321. One should never be careless in one's steadfastness to Brahman. Bhagavan Sanatkumara, who is Brahma's son, has called inadvertence to be death itself. 322. There is no greater danger for the Jnanin than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery. 323. Finding even a wise man hankering after the sense-objects, oblivion torments him through the evil propensities of the Buddhi, as a woman does her dotting paramour. 324. As sedge, even if removed, does not stay away for a moment, but covers the water again, so Maya or Nescience also covers even a wise man, if he is averse to meditation on the Self. 325. If the mind ever so slightly strays from the Ideal and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another. 326. The mind that is

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attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring a man sets about having that thing. 327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman). 328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man comes to ruin, and is scarcely seen to rise again. 329. Therefore one should give up reflecting on the sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The Yajur-Veda declares that there is fear for one who sees the least bit of distinction. 330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him. 331. He who identifies himself with the objective universe which has been denied by hundreds of Shrutis, Smritis and reasonings, experiences misery after misery, like a thief, for he does something forbidden. 332. He who has devoted himself to meditation on the Reality (Brahman) and is free from Nescience, attains to the eternal glory of the Atman. But he who dwells on the unreal (the universe) is destroyed. That this is so is evidenced in the case of one who is not a thief and one who is a thief. 333. The Sannyasin should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Atman as "I myself am This". For the steadfastness in Brahman through the realisation of one's identity with It gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences (in the ignorant state). 334. The dwelling on external objects will only intensify its fruits, viz. furthering evil propensities, which grow worse and worse. Knowing this through discrimination, one should avoid external objects and constantly apply oneself to meditation on the Atman. 335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramatman. When It is perfectly realised, the chain of birth and death is broken. Hence the shutting out of the external world is the steppingstone to Liberation. 336. Where is the man who being learned, able to discriminate the real from

the unreal, believing the Vedas as authority, fixing his gaze on the Atman, the Supreme Reality, and being a seeker after Liberation, will, like a child, consciously have recourse to the unreal (the universe) which will cause his fall ? 337. There is no Liberation for one who has attachment to the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature. 338. He is free who, knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self. 339. To realise the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realises this state by excluding the objective world through steadfastness in the eternal Atman. 340. How is the exclusion of the objective world possible for one who lives identified with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end ? This exclusion should be carefully practised by sages who have renounced all kinds of duties and actions and objects, who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss. 341. To the Sannyasin who has gone through the act of hearing, the Shruti passage, "Calm, self-controlled." Etc., prescribes Samadhi for realising the identity of the universe with the Self. 342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samadhi. Desires are verily the effect of innumerable births. 343. The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes of that. 344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly rooted out. And that covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects. 345. Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of

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delusion created by Maya; and there is no more transmigration for one who has been freed from this. 346. The knowledge of the identity of the Jiva and Brahman entirely consumes the impenetrable forest of Avidya or Nescience. For one who has realised the state of Oneness, is there any seed left for future transmigration ? 347. The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence. 348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds. 349-350. Like iron manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the Buddhi, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakriti, from egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change every moment. But the Atman never changes. 351. The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the Buddhi and the rest, distinct from the gross and subtle, the implied meaning of the term and idea "I", the embodiment of inward, eternal bliss. 352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his illuminative insight, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace. 353. When the Atman, the One without a second, is realised by means of the Nirvikalpa Samadhi, then the heart's knot of ignorance is totally destroyed. 354. Such imaginations as "thou", "I" or "this" take place through the defects of the Buddhi. But when the Paramatman, the Absolute, the One without a second, manifests Itself in Samadhi, all such imaginations are dissolved for the aspirant, through the realisation of the truth of Brahman. 355. The Sannyasin, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully as Brahman,

free from action and the oscillations of the mind. 356. Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Atman, the Knowledge Absolute – and none else, who but dabble in second-hand talks. 357. Through the diversity of the supervening conditions (Upadhis), a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samadhi, for the dissolution of the Upadhis. 358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach thinking intently on the Bhramara is transformed into a Bhramara. 359. Just as the cockroach, giving up the attachment to all other actions, thinks intently on the Bhramara and becomes transformed into that worm, exactly in the same manner the Yogi, meditating on the truth of the Paramatman, attains to It through his onepointed devotion to that. 360. The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state. 361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and attains to the reality of Brahman. 362. When the mind, thus purified by constant practice, is merged in Brahman, then Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second. 363. By this Samadhi are destroyed all desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature. 364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior even to reflection, but the Nirvikalpa Samadhi is infinite in its results. 365. By the Nirvikalpa Samadhi the truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions. 366. Hence with the mind

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calm and the senses controlled always drown the mind in the Supreme Self that is within, and through the realisation of thy identity with that Reality destroy the darkness created by Nescience, which is without beginning. 367. The first steps to Yoga are control of speech, non-receiving of gifts, entertaining of no expectations, freedom from activity, and always living in a retired place. 368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed; and this again gives the Yogi an unbroken realisation of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind. 369. Restrain speech in the Manas, and restrain Manas in the Buddhi; this again restrain in the witness of Buddhi, and merging that also in the Infinite Absolute Self, attain to supreme Peace. 370. The body, Pranas, organs, manas, Buddhi and the rest – with whichever of these supervening adjuncts the mind is associated, the Yogi is transformed, as it were, into that. 371. When this is stopped, the man of reflection is found to be easily detached from everything, and to get the experience of an abundance of everlasting Bliss. 372. It is the man of dispassion (Vairagya) who is fit for this internal as well as external renunciation; for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment. 373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment to the sense-objects and the internal attachment for egoism etc. 374. Know, O wise man, dispassion and discrimination to be like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of Liberation that grows, as it were, on the top of an edifice. 375. The extremely dispassionate man alone has Samadhi, and the man of Samadhi alone gets steady realisation; the man who has realised the Truth is alone free from bondage, and the free soul only experiences eternal Bliss. 376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realisation of the Self, it conduces to the suzerainty of absolute Independence; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both

internally and externally, and always fix thy mind on the eternal Self. 377. Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Atman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme. 378. Fixing the mind firmly on the Ideal, Brahman, and restraining the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one with It – always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things which are entirely hollow ? 379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to Liberation. 380. Here shines eternally the Atman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought. 381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one's real Self. 382. Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like. 383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one's own infinite Self. 384. One should behold the Atman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, Pranas, Manas and egoism, which are creations of one's own ignorance – like the infinite sky. 385. The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One. 386. The limiting adjuncts from Brahma down to a clump of grass are all wholly unreal. Therefore one should realise one's own Infinite Self as the only Principle. 387. That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is

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gone, the reality about the snake falsely perceived becomes the rope. Similarly the universe is in reality the Atman. 388. The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self. 389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above as also below. 390. As the wave, the foam, the whirlpool, the bubble, etc., are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure. 391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the Prakriti. Are the pitcher, jug, jar, etc., known to be distinct from the clay of which they are composed ? It is the deluded man who talks of "thou" and "I", as an effect of the wine of Maya. 392. The Shruti, in the passage, "Where one sees nothing else", etc., declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions. 393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of knowledge ? 394. What is the use of dilating on this subject ? The Jiva is no other than Brahman; this whole extended universe is Brahman Itself; the Shruti inculcates the Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman and have given up their connection with the objective world, live palpably unfold with Brahman as Eternal Knowledge and Bliss. 395. (First) destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realising Brahman, the embodiment of eternal Bliss – whose glories the Scriptures proclaim – as thy own Self, live as Brahman. 396. So long as man has any regard for this corpse-like body, he is impure, and suffers from his enemies as also from birth, death and disease; but when he thinks of himself as pure, as the essence of good and immovable, he assuredly becomes free from them; the Shrutis also say this. 397. By the elimination of all apparent existences superimposed on the soul, the supreme Brahman, Infinite, the One

without a second and beyond action, remains as Itself. 398. When the mind-functions are merged in the Paramatman, the Brahman, the Absolute, none of this phenomenal world is seen, whence it is reduced to mere talk. 399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be any diversity in That which is changeless, formless and Absolute ? 400. In the One Entity devoid of the concepts of seer, seeing and seen – which is changeless, formless and Absolute – whence can there be any diversity ? 401. In the One Entity which is changeless, formless and Absolute, and which is perfectly all-pervading and motionless like the ocean after the dissolution of the universe, whence can there be any diversity ? 402. Where the root of delusion is dissolved like darkness in light – in the supreme Reality, the One without a second, the Absolute – whence can there be any diversity ? 403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous ? Who has ever observed diversity in the unmixed bliss of the state of profound sleep ? 404. Even before the realisation of the highest Truth, the universe does not exist in the Absolute Brahman, the Essence of Existence. In none of the three states of time is the snake ever observed in the rope, nor a drop of water in the mirage. 405. The Shrutis themselves declare that this dualistic universe is but a delusion from the standpoint of Absolute Truth. This is also experienced in the state of dreamless sleep. 406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference depends solely on error. 407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence. 408. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible and absolute. 409. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond

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the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego. 410. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is undecaying and immortal, the positive Entity which precludes all negations, which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One. 411. With the mind restrained in Samadhi, behold in thy self the Atman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation of thy birth as a human being. 412. Meditate on the Atman, which resides in thee, which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One without a second, and thou shalt no more come under the round of births and deaths. 413. After the body has once been cast off to a distance like a corpse, the sage never more attaches himself to it, though it is visible as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds. 414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body, which is inert and filthy by nature. Then remember it no more, for something that has been vomited excites but disgust when called in memory. 415. Burning all this, with its very root, in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as the Atman, the eternal, pure Knowledge and Bliss. 416. The knower of Truth does no more care whether this body, spun out by the threads of Prarabdha work, falls or remains – like the garland on a cow – for his mind-functions are at rest in the Brahman, the Essence of Bliss. 417. Realising the Atman, the Infinite Bliss, as his very Self, with what object, or for whom, should the knower of Truth cherish the body. 418. The Yogi who has attained perfection and is liberated-in-life gets this as result – he enjoys eternal Bliss in his mind, internally as well as externally. 419. The result of dispassion is knowledge, that of Knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace. 420. If there is an absence of the succeeding stages, the preceding ones are futile. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course. 421. Being

unruffled by earthly troubles is the result in question of knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, possessed of discrimination ? 422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain ? 423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures ? 424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more. 425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments – rare indeed is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth. 426. That Sannyasin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity. 427. That kind of mental function which cognises only the identity of the Self and Brahman, purified of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination. 428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life. 429. He who, even having his mind merged in Brahman, is nevertheless quite alert, but free at the same time from the characteristics of the waking state, and whose realisation is free from desires, is accepted as a man liberated-in-life. 430. He whose cares about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts, and whose mind is free from anxiety, is accepted as a man

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liberated-in-life. 431. The absence of the ideas of "I" and "mine" even in this existing body which follows as a shadow, is a characteristic of one liberated-in-life. 432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life. 433. Looking everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life. 434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life. 435. The absence of all ideas of interior or exterior in the case of a Sannyasin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in-life. 436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, etc., as well as to his duties, is known as a man liberated-in-life. 437. He who has realised his Brahmanhood aided by the Scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life. 438. He who never has the idea of "I" with regard to the body, organs, etc., nor that of "it" in respect of things other than these, is accepted as one liberated-in-life. 439. He who through his illumination never differentiates the Jiva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life. 440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life. 441. The Sannyasin in whom the sense-objects directed by others are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated. 442. For one who has realised the Truth of Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realised his identity with Brahman, but is one whose senses are outgoing in their tendency. 443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is – no, for desires get weakened through the realisation of one's identity with Brahman. 444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any

worldly tendency. 445. One who is constantly practising meditation is observed to have external perceptions. The Shrutis mention Prarabdha work in the case of such a man, and we can infer this from results actually seen. 446. Prarabdha work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action. 447. Through the realisation of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of dream-state on awakening. 448. Can the good actions or dreadful sins that a man fancies himself doing in the dream-state, lead him to heaven or hell after he has awakened from sleep ? 449. Realising the Atman, which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done. 450. The sky is not affected by the smell of liquor merely through its connection with the jar; similarly, the Atman is not, through its connection with the limitations, affected by the properties thereof. 451. The work which has fashioned this body prior to the dawning of knowledge, is not destroyed by that knowledge without yielding its fruits, like the arrow shot at an object. 452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force. 453. Prarabdha work is certainly very strong for the man of realisation, and is spent only by the actual experience of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realising their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman. 454. For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of Prarabdha work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state. 455. The man who has awakened from sleep never has any idea of "I" or "mine" with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self. 456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-

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world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep. 457. Similarly, he who is absorbed in Brahman lives identified with that eternal Reality and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realisation has a memory of the everyday actions such as eating. 458. The body has been fashioned by Karma, so one may imagine Prarabdha work with reference to it. But it is not reasonable to attribute the same to the Atman, for the Atman is never the outcome of work. 459. The Shrutis, whose words are infallible, declare the Atman to be "birthless, eternal and undecaying". So, the man who lives identified with That, how can Prarabdha work be attributed ? 460. Prarabdha work can be maintained only so long as one lives identified with the body. But no one admits that the man of realisation ever identifies himself with the body. Hence Prarabdha work should be rejected in his case. 461. The attributing of Prarabdha work to the body even is certainly an error. How can something that is superimposed (on another) have any existence, and how can that which is unreal have a birth ? And how can that which has not been born at all, die ? So how can Prarabdha work exist for something that is unreal ? 462-463. "If the effects of ignorance are destroyed with their root by knowledge, then how does the body live?" – it is to convince those fools who entertain a doubt like this, that the Shrutis, from a relative standpoint, hypothesise Prarabdha work, but not for proving the reality of the body etc., of the man of realisation. 464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent and changeless; there is no duality whatsoever in It. 465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It. 466. There is only Brahman, the One without a second, which is within all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It. 467. There is only Brahman, the One without a second, which is neither to be shunned nor taken up nor accepted, and which is without any support, there is no duality whatsoever in It. 468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute and taintless; there is no duality whatsoever in It. 469. There is only

Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It. 470. There is only Brahman, the One without a second, the Reality, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It. 471. High-souled Sannyasins who have got rid of all attachment and discarded all senseenjoyments, and who are serene and perfectly restrained, realise this Supreme Truth and at the end attain the Supreme Bliss through their Self-realisation. 472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted, and shaking off thy delusion created by thy own mind, be free and illumined, and attain the consummation of thy life. 473. Through the Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear realisation. If the meaning of the (Scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt. 474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidya or ignorance, the Scriptures, reasoning and the words of the Guru are the proofs, while one's own experience earned by concentrating the mind is another proof. 475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and other such things are known only to the man concerned, and knowledge of these to others is a mere inference. 476. The Gurus as well as the Shrutis instruct the disciple, standing aloof; while the man of realisation crosses (Avidya) through Illumination alone, backed by the grace of God. 477. Himself knowing his indivisible Self through his own realisation and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas. 478. The verdict of all discussions on the Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Shrutis themselves are authority (for the statement) that Brahman is One without a second. 479. Realising, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the Scriptures and his own reasoning, with his senses quieted and the mind

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concentrated, (the disciple) became immovable in form and perfectly established in the Atman. 480. Concentrating the mind for some time on the Supreme Brahman, he rose, and out of supreme bliss spoke as follows. 481. My mind has vanished, and all its activities have melted, by realising the identity of the Self and Brahman; I do not know either this or not-this; nor what or how much the boundless Bliss (of Samadhi) is ! 482. The majesty of the ocean of Supreme Brahman, replete with the swell of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind – in an infinitesimal fraction of which my mind melted like a hailstone getting merged in the ocean, and is now satisfied with that Essence of Bliss. 483. Where is the universe gone, by whom is it removed, and where is it merged ? It was just now seen by me, and has it ceased to exist ? It is passing strange ! 484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned and what accepted, what is other (than oneself) and what different ? 485. I neither see nor hear nor know anything in this. I simply exist as the Self, the eternal Bliss, distinct from everything else. 486. Repeated salutations to thee, O noble Teacher, who art devoid of attachment, the best among the good souls and the embodiment of the essence of Eternal Bliss, the One without a second – who art infinite and ever the boundless ocean of mercy: 487. Whose glance, like the shower of concentrated moonbeams, has removed my exhaustion brought on by the afflictions of the world, and in a moment admitted me to the undecaying status of the Atman, the Bliss of infinite majesty ! 488. Blessed am I; I have attained the consummation of my life, and am free from the clutches of transmigration; I am the Essence of Eternal Bliss, I am infinite – all through thy mercy ! 489. I am unattached, I am disembodied, I am free from the subtle body, and undecaying, I am serene, I am infinite, I am taintless and eternal. 490. I am not the doer, I am not the experiencer, I am changeless and beyond activity; I am the essence of Pure Knowledge; I am Absolute and identified with Eternal Good. 491. I am indeed different from the seer, listener, speaker, doer and experiencer; I am the essence of Knowledge, eternal, without any break, beyond activity, limitless, unattached and infinite. 492. I am neither, this nor that, but the Supreme, the illuminer of both; I am indeed

Brahman, the One without a second, pure, devoid of interior or exterior and infinite. 493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imagination as thou or I, or this or that, the Essence of Eternal Bliss, the Truth. 494. I am Narayana, the slayer of Naraka; I am the destroyer of Tripura, the Supreme Being, the Ruler; I am knowledge Absolute, the Witness of everything; I have no other Ruler but myself, I am devoid of the ideas of "I" and "mine". 495. I alone reside as knowledge in all beings, being their internal and external support. I myself am the experiencer and all that is experienced – whatever I looked upon as "this" or the not-Self previously. 496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya. 497. Such ideas as gross (or subtle) are erroneously imagined in me by people through the manifestation of things superimposed – just as in the indivisible and absolute time, cycles, years, half-years, seasons, etc., are imagined. 498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts. 499. I am beyond contamination like the sky; I am distinct from things illumined, like the sun; I am always motionless like the mountain; I am limitless like the ocean. 500. I have no connection with the body, as the sky with clouds; so how can the states of wakefulness, dream and profound sleep, which are attributes of the body, affect me ? 501. It is the Upadhi (superimposed attribute) that comes, and it is that alone which goes; that, again, performs actions and experiences (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain. 501. For me who am always the same and devoid of parts, there is neither engaging in work nor cessation from it. How can that which is One, concentrated, without break and infinite like the sky, ever strive ? 502. How can there be merits and demerits for me, who am without organs, without mind, changeless, and formless – who am the realisation of Bliss Absolute ? The Shruti also mentions this in the passage "Not touched", etc. 503. If heat or cold, or good or evil, happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow. 504. The properties of things observed do not affect the Witness, which is distinct

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from the, changeless and indifferent – as the properties of a room (do not affect) the lamp (that illumines it). 505. As the sun is a mere witness of men's actions, as fire burns everything without distinction, and as the rope is related to a thing superimposed on it, so am I, the unchangeable Self, the Intelligence Absolute. 506. I neither do nor make others do any action; I neither enjoy nor make others enjoy; I neither see nor make others see; I am that Self-effulgent, Transcendent Atman. 507. When the supervening adjunct (Upadhi) is moving, the resulting movement of the reflection is ascribed by fools to the object reflected, such as the sun, which is free from activity – (and they think) "I am the doer", "I am the experiencer", "I am killed, oh, alas!" 508. Let this inert body drop down in water or on land. I am not touched by its properties, like the sky by the properties of the jar. 509. The passing states of the Buddhi, such as agency, experience, cunning, drunkenness, dullness, bondage and freedom, are never in reality in the Self, the Supreme Brahman, the Absolute, the one without a second. 510. Let there be changes in the Prakriti in ten, a hundred, or a thousand ways, what have I, the unattached Knowledge Absolute, got to do with them ? Never do the clouds touch the sky ! 511. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undifferentiated down to the gross body, appears merely as a shadow. 512. I am verily that Brahman, the One without a second, which is the support of all, which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved and absolute. 513. I am verily that Brahman, the One without a second, which transcends the endless differentiations of Maya, which is the inmost essence of all, is beyond the range of consciousness, and which is Truth, Knowledge, Infinity and Bliss Absolute. 514. I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second. 515. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss and indivisible. 516. This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Salutations to thee, O glorious, noble-minded Teacher, salutations again and again ! 517. O

Master, thou hast out of sheer grace awakened me from sleep and completely saved me, who was wandering, in an interminable dream, in a forest of birth, decay and death created by illusion, being tormented day after day by countless afflictions, and sorely troubled by the tiger of egoism. 518. Salutations to thee, O Prince of Teachers, thou unnamable Greatness, that art ever the same and dost manifest thyself as this universe – thee I salute. 519. Seeing the worthy disciple, who had attained the Bliss of the self, realised the Truth and was glad at heart, thus prostrating himself, that noble, ideal Teacher again addressed the following excellent words: 520. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realisation ? 521. What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial ? When the exceedingly charming moon is shining, who would wish to look at a painted moon ? 522. From the perception of unreal things there is neither satisfaction nor a cessation of misery. Therefore, being satisfied with the realisation of the Bliss Absolute, the One without a second, live happily in a state of identity with that Reality. 523. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul ! 524. Dualistic conceptions in the Atman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet. 525. To the sage who has realised Brahman, the mind, which is the cause of unreal fancies, becomes perfectly tranquil. This verily is his state of quietude, in which, identified with Brahman, he has constant enjoyment of the Bliss Absolute, the One without a second. 526. To the man who has realised his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness. 527. The illumined sage, whose only pleasure is in the Self, ever lives at ease, whether going or staying, sitting or lying, or in any other condition. 528.

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The noble soul who has perfectly realised the Truth, and whose mind-functions meet with no obstruction, no more depends upon conditions of place, time, posture, direction, moral disciplines, objects of meditation and so forth. What regulative conditions can there be in knowing one's own Self ? 529. To know that this is a jar, what condition, forsooth, is necessary except that the means of knowledge be free from defect, which alone ensures a cognition of the object ? 530. So this Atman, which is an eternal verity, manifests Itself as soon as the right means of knowledge is present, and does not depend upon either place or time or (internal) purity. 531. The consciousness, "I am Devadatta", is independent of circumstances; similar is the case with the realisation of the knower of Brahman that he is Brahman. 532. What indeed can manifest That whose lustre, like the sun, causes the whole universe – unsubstantial, unreal, insignificant – to appear at all ? 533. What, indeed, can illumine that Eternal Subject by which the Vedas and Puranas and other Scriptures, as well as all beings are endowed with a meaning ? 534. Here is the Self-effulgent Atman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all - realising which alone this incomparable knower of Brahman lives his glorious life, freed from bondage. 535. Satisfied with undiluted, constant Bliss, he is neither grieved nor elated by senseobjects, is neither attached nor averse to them, but always disports with the Self and takes pleasure therein. 536. A child plays with its toys forgetting hunger and bodily pains; exactly so does the man of realisation take pleasure in the Reality, without ideas of "I" or "mine", and is happy. 537. Men of realisation have their food without anxiety or humiliation by begging, and their drink from the water of rivers; they live freely and independently, and sleep without fear in cremation grounds or forests; their clothing may be the quarters themselves, which need no washing and drying, or any bark etc., the earth is their bed; they roam in the avenue of the Vedanta; while their pastime is in the Supreme Brahman. 538. The knower of the Atman, who wears no outward mark and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects as they come, through others' wish, like a child. 539. Established in the ethereal plane of Absolute Knowledge, he wanders in the world,

sometimes like a madman, sometimes like a child and at other times like a ghoul, having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins at other times. 540. The sage, living alone, enjoys the sense-objects, being the very embodiment of desirelessness – always satisfied with his own Self, and himself present at the All. 541. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour; sometimes wandering, sometimes behaving like a motionless python, sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown – thus lives the man of realisation, ever happy with Supreme Bliss. 542. Though without riches, yet ever content; though helpless, yet very powerful, though not enjoying the sense-objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality. 543. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he. 544. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman, who always lives without the body-idea. 545. Pleasure or pain, or good or evil, affects only him who has connections with the gross body etc., and identifies himself with these. How can good or evil, or their effects, touch the sage who has identified himself with the Reality and thereby shattered his bondage ? 546. The sun which appears to be, but is not actually, swallowed by Rahu, is said to be swallowed, on account of delusion, by people, not knowing the real nature of the sun. 547. Similarly, ignorant people look upon the perfect knower of Brahman, who is wholly rid of bondages of the body etc., as possessed of the body, seeing but an appearance of it. 548. In reality, however, he rests discarding the body, like the snake its slough; and the body is moved hither and thither by the force of the Prana, just as it listeth. 549. As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the momentum of past actions to the varied experience of their fruits, as these present themselves in due course. 550. The man of realisation, bereft of the body-idea, moves amid sense-enjoyments like a man subject to transmigration, through desires engendered by the Prarabdha work. He himself, however, lives unmoved

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in the body, like a witness, free from mental oscillations, like the pivot of the potter's wheel. 551. He neither directs the sense-organs to their objects nor detaches them from these, but stays like an unconcerned spectator. And he has not the least regard for the fruits of actions, his mind being thoroughly inebriated with drinking the undiluted elixir of the Bliss of the Atman. 552. He who, giving up all considerations of the fitness or otherwise of objects of meditation, lives as the Absolute Atman, is verily Shiva Himself, and he is the best among the knowers of Brahman. 553. Through the destruction of limitations, the perfect knower of Brahman is merged in the One Brahman without a second – which he had been all along – becomes very free even while living, and attains the goal of his life. 554. As an actor, when he puts on the dress of his role, or when he does not, is always a man, so the perfect knower of Brahman is always Brahman and nothing else. 555. It is only the presence or absence of dress that makes the different characters assumed by the actor (the man remains the same always); so this knower of Brahman is always Brahman (not separate from him), no matter in what name or form. 1 556. Let the body of the Sannyasin who has realised his identity with Brahman, wither and fall anywhere like the leaf of a tree, (it is of little consequence to him, for) it has already been burnt by the fire of knowledge. 557. The sage who always lives in the Reality – Brahman – as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time, etc., for giving up this mass of skin, flesh and filth. 558. For the giving up of the body is not Liberation, nor that of the staff and the waterbowl; but Liberation consists in the destruction of the heart's knot which is Nescience. 559. If a leaf falls in a small stream, or a river, or a place consecrated by Shiva, or in a crossing of roads, of what good or evil effect is that to the tree ? 560. The destruction of the body, organs, Pranas and Buddhi is like that of a leaf or flower or fruit (to a tree). It does not affect the Atman, the Reality, the Embodiment of Bliss – which is one's true nature. That survives, like the tree. 561. The Shrutis, by setting forth the real nature of the Atman in the words, "The Embodiment of Knowledge" etc., which indicate Its Reality, speak of the destruction of the apparent limitations merely. 562. The Shruti passage, "Verily is this Atman immortal, my dear", mentions the

immortality of the Atman in the midst of things perishable and subject to modification. 563. Just as a stone, a tree, grass, paddy, husk, etc., when burnt, are reduced to earth (ashes) only, even so the whole objective universe comprising the body, organs, Pranas, Manas and so forth, are, when burnt by the fire of realisation, reduced to the Supreme Self. 564. As darkness, which is distinct (from sunshine), vanishes in the sun's radiance, so the whole objective universe dissolves in Brahman. 565. As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman Itself. 566. As milk poured into milk, oil into oil, and water into water, becomes united and one with it, so the sage who has realised the Atman becomes one in the Atman. 1 This verse was translated by Swami Turiyananda, a direct disciple of Sri Ramakrishna. 567. Realising thus the extreme isolation that comes of disembodiedness, and becoming eternally identified with the Absolute Reality, Brahman, the sage no longer suffers transmigration. 568. For his bodies, consisting of Nescience etc., having been burnt by the realisation of the identity of the Jiva and Brahman, he becomes Brahman Itself; and how can Brahman ever have rebirth ? 569. Bondage and Liberation, which are conjured up by Maya, do not really exist in the Atman, one's Reality, as the appearance and exit of the snake do not abide in the rope, which suffers no change. 570. Bondage and Liberation may be talked of when there is the presence or absence of a covering veil. But there can be no covering veil for Brahman, which is always uncovered for want of a second thing besides Itself. If there be, the non-duality of Brahman will be contradicted, and the Shrutis can never brook duality. 571. Bondage and Liberation are attributes of the Buddhi which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun. For this Immutable Brahman is Knowledge Absolute, the One without a second and unattached. 572. The idea that bondage exists, and the idea that it does not, are, with reference to the Reality, both attributes of the Buddhi merely, and never belong to the Eternal Reality, Brahman. 573. Hence this bondage and Liberation are created by Maya, and are not in the Atman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts,

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without activity, calm, unimpeachable, taintless, and One without a second, as there can be none with regard to the infinite sky ? 574. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after Liberation nor a liberated one – this is the ultimate truth. 575. I have today repeatedly revealed to thee, as to one's own son, this excellent and profound secret, which is the inmost purport of all Vedanta, the crest of the Vedas – considering thee an aspirant after Liberation, purged of the taints of this Dark Age, and of a mind free from desires. 576. Hearing these words of the Guru, the disciple out of reverence prostrated himself before him, and with his permission went his way, freed from bondage. 577. And the Guru, with his mind steeped in the ocean of Existence and Bliss Absolute, roamed, verily purifying the whole world – all differentiating ideas banished from his mind. 578. Thus by way of a dialogue between the Teacher and the disciple, has the nature of the Atman been ascertained for the easy comprehension of seekers after Liberation. 579. May those Sannyasins who are seekers after Liberation, who have purged themselves of all taints of the mind by the observance of the prescribed methods, who are averse to worldly pleasures, and who are of serene minds, and take a delight in the Shruti – appreciate this salutary teaching ! 580. For those who are afflicted, in the way of the world, by the burning pain due to the (scorching) sunshine of threefold misery, and who through delusion wander about in a desert in search of water – for them here is the triumphant message of Shankara pointing out, within easy reach, the soothing ocean of nectar, Brahman, the One without a second – to lead them on to Liberation.

4.5 THE STATE OF JIVANMUKTI

गुरुवाच ॥

पदेऽक्षरे तुरीये यो जीवन्मुक्तः प्रतिष्ठितः ।
सुखदुःखादिभिर्द्वन्द्वैर्न कदापि स पीडयते ॥१॥
आत्मीयसच्चिदानन्दस्वरूपेऽनारतं स हि ।
विश्राम्यातितरामेवं सुखेनात्मेच्छयाटति ॥२॥

1, 2. The Guru said: A Jivanmukta who has reached the Imperishable Turiya state can never be affected by the pairs of opposites. He always rests in his own Sat-Chit-Ananda Swaroopa. He roams about happily.

A Jivanmukta is a sage who is liberated from bondage even while living with a body. The perception of the material universe as such vanishes and he beholds the One Brahman appearing as the universe. The egoism of the Jivanmukta is like a burnt cloth which has got the appearance of a cloth but is actually reduced to the state of ashes. The individual consciousness of the Jivanmukta is powerful enough to maintain the existence of his physical body, but it is not capable of bringing to him another birth as an embodied being. His Sanchita-Karmas get fried by the fire of Brahma-Jnana or Knowledge of the Absolute Reality. He has no Agami Karmas to bring future births because he has no feelings of Kartritva and Bhoktritva. His actions are cosmic movements and not the instincts of the sense of egoism. The Prarabdha Karma which has given rise to Brahma-Jnana lasts as long as the momentum of past desires which constitute the present Prarabdha lasts. An illustration will make this fact very clear.

A hunter sees an animal moving in the forest and thinking that it is a tiger he shoots an arrow at it. After the arrow has left the bow-string he realises that the animal is not a tiger but a cow. But this subsequent knowledge will not save the cow from being affected by the arrow. The arrow will hit the object which lies within the sphere of its momentum.

The Jnani realises that the whole universe is Brahman only. But the desires which he had given rise to during the time when he thought that the objective world is real will not cease from demanding materialisation into effects as long as the momentum of their craving lasts. Hence these desires keep up the physical body of the Jivanmukta for some time even after his Self-realization. When the Prarabdha-Karma is exhausted the body drops off by itself and the sage becomes unified with the Infinite Brahman.

But, even while living with a body, the Jivanmukta identifies his consciousness with Brahman and is not affected by the pairs of opposites and the forces of nature. The whole universe is his body for he is in tune

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with all the forces of Nature due to his transcending all phenomenal relativities and resting in Brahman-Consciousness at all times.

शरीरत्रितयात्कोशपञ्चकादप्यहं परः ।
अवस्थात्रयसाक्षी च शुद्धचैतन्यकेवलः ॥
इत्येव साधुसंवित्ते जीवन्नपि विमुक्तिभाक् ॥३॥

3. A Jivanmukta realises that he is beyond the three bodies and five Koshas, he is the witness of the three states, he is pure Consciousness.

The Jivanmukta is the witness of the three lower states of consciousness, namely, the waking, dreaming and deep sleep states. He realises the Turiya state which is peaceful, blissful and non-dual. He lives in the seventh Bhumika of Jnana where the mind becomes Brahman itself. The expanded consciousness soars above the five sheaths and hails beyond the region of thought and intellect. The Jivanmukta's thoughts and actions do not promise a future world-experience for him. He experiences the world and individuality only apparently and not in reality.

He does not get delighted by pleasures, nor do distresses pain him. He has nothing dear, nothing inimical. Even violent distractions cannot make him move away from the Reality. He does not trouble anybody, nor is he troubled by anybody even in the least. He talks sweetly and nobly. He comes out of the net of distinctions and desires like a lion from its cage. Fear is unknown to him, and he is never helpless or dejected. He does not care for life, honour or death. He behaves as the occasion of the environment requires, but is absolutely detached within. He is an Apta-Kama. He has got nothing to obtain or avoid. He is satisfied with his own Self. He is a Mahakarta, a Mahabhokta and a Mahatyagi.

The Jivanmukta feels the great Unity of himself and the whole universe in the Supreme Brahman. He has an abiding realization of the secret Oneness of Existence which is the basis of universal love. It is the love that does not expect any reward, return or recompense. Such people are the veritable Emperors of the universe.

The Jivanmukta is neither an idle man nor an active man. He is a transcendental actor. His behaviour is ununderstandable even as Brahman is inscrutable, for he is Brahman itself. Whatever he does is

righteous, moral and ideal, for his actions are the expressions of the Absolute itself. He leads the Divine Life and moves in the free flow of the Law of Eternal Existence. He has no war between the body and the spirit. His external actions are just like those of the ignorant worldly man. But the greatest difference lies between their minds, the desires and Vasanas. The one does not know what is desire and the other is immersed in desires. The mind of a liberated man is pure Sattwa itself, it is no mind at all. He is established in the state of the Self unimpeded by phenomenal laws. He rejoices in the Infinite Being and lives in the world like a happy bird, being fully illumined with Transcendental Wisdom.

आत्मैव सर्वभूतानीत्येवं यस्तु विजज्ञिवान् ।
जीवन्मुक्तस्य तस्यर्षेमोहः शोको न कोऽपि वा ॥
न विद्यते द्वितीयोऽपि यतस्तस्य महात्मनः ॥४ ॥

4. For a liberated sage who has realised that all being are the Self, there is neither delusion nor grief, as there is no second for him.

To him who sees Oneness only everywhere, where is delusion and where is grief? The experience of secondlessness is achieved through a finding of one's self in each and every being including even the wicked and the ungrateful. Such an expansion of the Self leads to the glory of the manifestation of the real Essence of the Being of all beings, where one finds himself in truth, where the lost Self is recovered with unbounded joy. Grief is only the temporary psychosis of the individual which has been deprived of a desired object or which is unable to fulfil a desire. The Jivanmukta who sees the One common Being spread everywhere grieves never. Beholding Existence as undivided he walks on the earth unknown and unidentified. No one can find out whether such a person is a learned one or is ignorant, whether he is virtuous or vicious. He lives in the great silence of the Self, and whether active or at rest does not link his ego with his act. He does not see duality even when he is awake to the world. He is a representative of the Supreme Brahman, appearing before the human eyes.

The freed soul assumes the form of what is existent in the absolute point of view. Hence the sage becomes a Gunatita. He is alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike. He is the same to the agreeable and to the disagreeable, firm and alike in

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censure and praise. Honour and disgrace do not make to him differences. Friend and foe are no more valid conceptions.

The Upanishad says, "Him who knows this (Brahman) these two do not overcome – neither the thought 'Therefore I did wrong,' nor the thought 'Therefore I did right.' Surely he overcomes both. He is not affected by either what he has done or what he has not done. He sees the Atman in the Atman. He sees everything as the Self. Evil does not overcome him; on the other hand he overcomes all evil. Evil does not burn him; on the other hand he burns all evil. One who knows Brahman becomes Brahman. He is fearless. He, who, on all beings, looks as his very Self, and on the Self as all beings – he does not shrink away from anything. If one would know It here, then there is the True End of all aspirations. He who knows That set in the secret place of the heart, he, here on earth, rends asunder the knot of ignorance.

"Of him whose desire is satisfied, who is a perfected soul, all desires even here on earth vanish away! He who knows Brahman attains the Highest. One who knows that Brahman exists is really existent. If one who knows this (Self) should offer the leavings even to an outcast (pariah), it would be offered in his Universal Atman. The Seer does not see death, nor sickness, nor any distress. The seer sees only the All, and obtains the All entirely. He has delight in the Self, he sports in the Self, he has company with the Self, he has bliss in the Self. He is autonomous. He has unlimited freedom in all the worlds.

"Of whatever object he becomes desirous, whatever desire he desires, merely out of his will it arises. One who realises 'I am Brahman' becomes the All. Even the gods have not got the power to prevent his becoming thus, for he becomes their very Self. He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self – his Pranas do not depart. They are gathered together right here. He being Brahman Itself, becomes Brahman.

"When one realises (the Eternal), all has been done. Only by knowing Him does one pass beyond death. There is no other way for going over there."

निर्दग्धसर्वकामो यो निहताहंकृतिर्यतिः ।
 अरूपभेददृक् शान्तः सर्वभूतेषु यः समः ॥
 मायाऽज्ञानतमोमुक्तः स परं भासते महान् ॥५ ॥

5. The sage who has destroyed all his desires and egoism, who is always calm and serene, equanimous, who does not see any distinction of form and who has freed himself from delusion or ignorance shines brilliantly.

The state of the Jivanmukta is the consciousness of the consummation of spiritual attainments. The expanding nature of consciousness finds its Destination reached and having expanded itself beyond space and limitation, rests in a state of undisturbed changelessness, where Fullness, Peace and Bliss become the centre of Experience.

When the universal generalisation of the being of consciousness is effected, the particularised form of consciousness as egoism is withdrawn into the background of the vast Sea of Consciousness. Together with this withdrawal of the ego, its further ramifications in the form of the sense forces are also drawn back to the source and the common distraction of the subtle body is made to return to the tranquillity and equanimity of harmonious awareness. Hence distinction of form is not perceived when ignorance is completely removed.

A Jivanmukta who is in the seventh Jnana-Bhumika cannot do any action in the plane of earthly consciousness. Those of the Jivanmuktas who wish to do Loka-sangraha have to come down to the fourth or the fifth state of Consciousness in order to be useful to humanity. A little of Rajas is necessary for doing all kinds of action. The pure Sattwa state of the highest kind of Jivanmuktas is completely devoid of Rajas and hence is unsuitable for working in the world. The very existence of such a blessed being will give solace to the whole world. His life itself is the most supreme teaching and help. Wherever he is, he spreads around him such a force of conscious equilibrium of being that those who are near him are easily transformed. The Satsankalpa of the Jnani is beyond all powers of Ashta-Siddhis and Nava-Riddhis and he works through his mere Self which is in all. He is the ocean of Knowledge and Power and there is nothing that is impossible for him.

जीवन्मुक्तः सदानन्दे परब्रह्मण्यवस्थितः ।
निरुद्धचित्तवृत्तिश्च स्फटिकस्वच्छमानसः ॥
सोऽहंत्वभेदभावैश्च नोपलिप्तः कदाचन ॥६ ॥

6. The Jivanmukta rests with an unshaken mind in the All-blissful Brahman. He is free from all the modifications of the mind. His heart is pure like the Himalayan snow or the crystal. He is free from the distinctions – I, He, Thou.

The Jivanmukta rests in the All-Blissful Brahman and yet lives like man in order to be of help to him. The Jnani alone is the really good man, the really kind person, and the really selfless worker. Those who struggle to be good are only superficially good. They can only pretend to be good, humble, kind, merciful and compassionate. How can those, who do not know the nature of the Self, who do not know the exact character of things, who cannot understand the feelings of others, be really good and compassionate? The great love of the Jnani for all creatures of the universe cannot be equalled by any other's love or compassion. The love of the Jnani is real love. It is only the Jnani that can serve and help the world in the best possible way, for he knows that all is the one Self, the Great Being of Brahman. Without knowing this, how can one be truly good and virtuous? A man who does service without the knowledge of the Self, cannot be really selfless. How can he drive away selfishness unless he knows the Absoluteness of Existence? How can he get rid of egoism who does not feel that he is one with Being itself? The ideas of doership and enjoyership cannot be overcome without Self-Knowledge.

The love of the Jnani is called universal love. The love of the worldly man is physical love. He does not love all equally; there is partiality in love. Man loves and serves only those whom he likes. He cannot love and serve those who hate him, who beat him and who abuse him always. This is because he has no knowledge of the Self. The Jnani loves all equally, for his is transcendental love. He loves others because he loves his own Self. He alone exists everywhere.

विमुक्तो यो यतीन्द्रश्च जिताज्ञानमहारिपुः ।
 सदानन्दरहस्यज्ञः स करार्पितभैक्ष्यभुक् ॥
 मूलेषु शाखिनां चापि स्वपित्यानन्दनिर्भरः ॥७ ॥

7. The liberated sage, the prince of ascetics who has conquered the enemy, ignorance, who has known the secret of true bliss, uses the palms of his hands as his bowl and sleeps blissfully under the foot of a tree.

The Jivanmukta does not feel the necessity for abiding by what brings pleasure to the physical body. The palm of the hand is his bowl, the earth is his bed, the sky is his clothing. He does not exert to acquire any object that is limited in space and time. His absolute consciousness by its very nature of all-inclusiveness attracts that part of universal existence where lies the object necessitated by his personal existence. At once, like a flash of lightning, the things needed by him flow to him, like rivers into the ocean, for he is their very Self. The man of Wisdom does without acting, enjoys without desiring. He need not command anybody, for he is already the Self of the one whom he may wish to command. He does not instruct or order anybody, for he is the essential being of everything that he may have to deal with. Even the gods cannot obstruct him from doing anything, for he is the inner reality of even the gods. He is the glorious Swarat or Self-King, and is beyond all comparison. He has reached the climax of perfection and the whole universe is a part of his body.

स महर्षिर्न लोकस्य स्तुतिनिन्दे समीक्षते ।
 यस्यापि ताड्यमानस्य शान्तमेव मनः स्थितम् ॥८ ॥

अनुगृह्णति यः पापानात्मपीडाकरान्मुदा ।
 सर्वत्र केवलं स्वीयमात्मानं चानुपश्यति ॥९ ॥

8, 9. The sage does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.

The Jivanmukta unifies with himself the cosmic principles of evolution, namely, sound, touch, colour, taste, smell, form and name. Whatever that happens is the sport of his own Self. Criticism and insult, flogging and assault are the movement of the shadow of his Self. He blesses those who ill-treat him and injure him. The Consciousness is ever unaffected by

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virulence and change of any kind. The objects of the inner Consciousness are realised as being the forms of itself manifested due to past desires. The perfected condition where thought reaches the freedom of immunity from being misled by the external forms of the universe is liberation, even if the forms persist in coming within the sphere of the vision of the Jnani. He controls them; they do not control him. The forces of the universe are his friends, not his enemies. They act according to his wish, for his individual consciousness is in harmony with the universal consciousness. He does not feel or say "It should have been like this; it should not have been like that", for he realises the absolute validity and perfection of all movements of nature in accordance with the eternal law.

यस्य दुःखेष्वनुद्विग्नं सुखेष्वप्रमदोज्ज्वलम् ।
मनश्च सोऽप्यसन्देहं जीवन्मुक्तः प्रकीर्त्यते ॥
मनस्तस्य प्रशान्तं च ब्रह्मात्मैक्यानुभावतः ॥१० ॥

10. He whose mind does neither sink nor float amidst pains and pleasures is indeed a liberated sage. He has rendered his mind completely quiescent by identifying himself with Brahman.

Delusion has vanished for the Jivanmukta. The sense of want is annihilated once for all by the ineffable experience of Self-realization. His only delight is in the Self, for he is truly conscious of living, moving and having his being in the Divine Existence. The transcendental intuition which has brought to him the realization of his oneness with Brahman gives him also the realization of the same Brahman in all beings. His life, therefore, becomes one of service in the light of knowledge of the One Self in everything. He performs the Jnana-Yajna, the sacrifice of the self in the Knowledge of Brahman. Brahman is offered in Brahman by Brahman through the act of Brahman. It is a joyous suffusion of oneself in Brahman and the exact nature of this experience is one of immediate directness of being and cannot be understood, thought, felt or talked about.

जीवन्मुक्तो हि संस्काररूपं जानाति विग्रहम् ।
विदेहमुक्तिभागन्यो नेति भेदं निबोध तम् ॥११ ॥

11. The Jivanmukta has a consciousness of body in the form of a Samskara; the Videhamukta has no consciousness of the body.

The Jivanmukta melts himself in Brahman even as ice melts into the ocean of water. "Knowing It in every single being, the wise, on departing from this world, become Immortal. When all the desires that are lodged in the heart are cast off, then the mortal becomes Immortal! Herein he attains Brahman! Attaining Him, the seers who are satisfied with Knowledge, who are perfected souls, free from passion, tranquil – attaining Him who is the universally omnipresent, those wise devout souls into the All itself do enter. They who have realised the meaning of the Vedanta-Knowledge, the sages, with natures purified through Sanyasa and Yoga, they in the State of Brahman in the end of time are all liberated beyond death. Gone are the fifteen parts according to their station, even all the sense-organs are gone to their corresponding divinities! One's actions and the self consisting of Intelligence, all become unified in the Supreme Imperishable! As the flowing rivers in the ocean disappear leaving name and form, so also the wise man being liberated from name and form, reaches the Divine Being, who is Higher than the high! He who knows that Supreme Brahman, verily, becomes Brahman. He crosses over sorrow. He crosses over sin. Liberated from the knots of the heart, he becomes Immortal" (Upanishads).

Sage Vasishtha says to Rama that a Videha-Mukta need not necessarily dissolve himself in the Absolute Brahman. If he so wishes he may merge in the Being of Satchidananda; but if he wishes to remain as an individual merely as a sport, he may shine as the Sun of a universe or rule like a Vishnu or become a Brahma or a Siva. He may become a universal individual like Krishna or Vasishtha who are identical with Brahman but still assume bodies for the solace of the world. If he at any time does not wish to be an individual, he may exist as the Absolute wherever he pleases to be so. The liberated state is not bound by or limited to Indivisibility and Changelessness alone, for the Absolute is unlimited and is free to assume any form. But that formative will is not like the unconscious will of the Jiva which involuntarily binds it to individuality. The conscious formative play of the Absolute is a

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completely free and voluntary act. The Videhamukta is Brahman himself and hence lives and acts as the Absolute.

The Jnani attains Sadyo-Mukti or immediate salvation. The Jivanmukta who has realised that there is nothing anywhere except Brahman merely, does not have the departing of the soul, as in the case of other individuals. Where can his Self depart to? There is no space where the Self is not and hence it does not depart to any place. It merges in Itself here only.

Mukti is not a thing to be attained. It is not far away to be obtained. It is the very being itself and hence the mere knowledge or realization of it is itself Mukti. Everything is Brahman only in the three periods of time. There is neither bondage nor suffering. The Consciousness of this Truth is called Liberation in empirical language.

The Brahmasutras discuss the question of the possibility of a return of the liberated one to earth in a new existence. Sages like Apantaratamas etc., though possessed of the highest Brahmajnana, returned to bodily existence. They do so in order to fulfil a mission for the good of the world. When their mission is completed, they again exist as the Absolute. Lord Krishna says that though he has no form, birth or death, he assumes forms in every age for the uplift of the world. Such incarnations are not the effect of Prarabdha Karmas but the conscious manifestations of the Supreme Absolute in the plane of relativeness. The Upanishads also indicate the free will of the liberated soul, when they say that it acquires full freedom in all the worlds. Logically, the highest state of Moksha is the merging of individual consciousness in Absolute Consciousness. Eternal Existence, Infinite Knowledge and Immortal Bliss is Moksha or Final Emancipation.

इति श्रीमन्मोक्षगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
गुरुशिष्यसंवादे जीवन्मुक्तियोगो नाम दशमोऽध्यायः ॥१०॥

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. What do you know about the Jivanmukti and Videhamukti?

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2. Discuss about the Videhamukta.

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3. Discuss the Adisankarcharya Vivekachudamani.

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4. What is the State of Jivanmukti?

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.....

4.6 LET US SUM UP

All schools of Vedanta subscribe to the theory of Satkāryavāda, which means that the effect is pre-existent in the cause. But there are different views on the causal relationship and the nature of the empirical world from the perspective of metaphysical Brahman. The Brahma Sutras, the ancient Vedantins, most sub-schools of Vedanta, as well as Samkhya school of Hindu philosophy, support Parinamavada, the idea that the world is a real transformation (parinama) of Brahman.

Scholars disagree on the whether Adi Shankara and his Advaita Vedanta explained causality through vivarta. According to Andrew Nicholson, instead of parinama-vada, the competing causality theory is Vivartavada, which says "the world, is merely an unreal manifestation (vivarta) of Brahman. Vivartavada states that although Brahman appears to undergo a transformation, in fact no real change takes place. The myriad of beings are unreal manifestation, as the only real being is Brahman, that ultimate reality which is unborn, unchanging, and entirely without parts". The advocates of this illusive, unreal transformation based causality theory, states Nicholson, have been the Advaitins, the followers of Shankara.

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"Although the world can be described as conventionally real", adds Nicholson, "the Advaitins claim that all of Brahman's effects must ultimately be acknowledged as unreal before the individual self can be liberated".

However, other scholars such as Hajime Nakamura and Paul Hacker disagree. Hacker and others state that Adi Shankara did not advocate Vivartavada, and his explanations are "remote from any connotation of illusion". According to these scholars, it was the 13th century scholar Prakasatman who gave a definition to Vivarta, and it is Prakasatman's theory that is sometimes misunderstood as Adi Shankara's position. To Shankara, the word maya has hardly any terminological weight. Andrew Nicholson concurs with Hacker and other scholars, adding that the vivarta-vada isn't Shankara's theory that Shankara's ideas appear closer to parinama-vada, and the vivarta explanation likely emerged gradually in Advaita subschool later.

According to Eliot Deutsch, Advaita Vedanta states that from "the standpoint of Brahman-experience and Brahman itself, there is no creation" in the absolute sense, all empirically observed creation is relative and mere transformation of one state into another, all states are provisional and a cause-effect driven modification.

4.7 KEY WORDS

Advaita: a Vedantic doctrine that identifies the individual self (atman) with the ground of reality (brahman). It is associated especially with the Indian philosopher Shankara (c. 788–820).

Parimana-Vada: Parinama-vada called Sakti parinama-vada, along with the doctrine of Abhasavada or Pratibimbavada, explains the relationship between samvit or Tripura and the world; Tripura refers to the totality of the three-folds – sthula (gross), suksma (subtle) and para (transcendent), it represents.

4.8 QUESTIONS FOR REVIEW

1. Discuss about Advaita in Indian Philosophy.

4.9 SUGGESTED READINGS AND REFERENCES

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4.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 4.2
2. See Section 4.3
3. See Section 4.4
4. See Section 4.5

UNIT 5: CRITICISM OF OTHER SCHOOLS OF PHILOSOPHY

STRUCTURE

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Criticism Sankhya
- 5.3 Criticism Vaisesika
- 5.4 Criticism Buddhism and Jainism
- 5.5 The higher and the lower teaching of the prasthanatrayi
- 5.6 The relative importance of reason and sruti
- 5.7 Jnana as the means to liberation
- 5.8 Let us sum up
- 5.9 Key Words
- 5.10 Questions for Review
- 5.11 Suggested readings and references
- 5.12 Answers to Check Your Progress

5.0 OBJECTIVES

After this unit, we can understand:

- To do the Criticism of Sankhya
- To Criticism Vaisesika
- To Criticism Buddhism and Jainism
- To know about The higher and the lower teaching of the prasthanatrayi
- To discuss The relative importance of reason and sruti
- To discuss Jnana as the means to liberation

5.1 INTRODUCTION

Jnana is knowledge, which refers to any cognitive event that is correct and true over time. It particularly refers to knowledge inseparable from the total experience of its object, especially about reality (non-theistic schools) or supreme being (theistic schools). In Hinduism, it is knowledge which gives Moksha, or spiritual liberation while alive

(jivanmukti) or after death (videhamukti). According to Bimal Matilal, jnana yoga in Advaita Vedanta connotes both primary and secondary sense of its meaning, that is "self-consciousness, awareness" in the absolute sense and relative "intellectual understanding" respectively.

According to Jones and Ryan, jnana in jnana yoga context is better understood as "realization or gnosis", referring to a "path of study" wherein one knows the unity between self and ultimate reality called Brahman in Hinduism. This explanation is found in the ancient Upanishads and the Bhagavad Gita.

Jñāna yoga is the path towards attaining jnana. It is one of the three classical types of yoga mentioned in Hindu philosophies, the other two being karma yoga and bhakti. In modern classifications, classical yoga, being called Raja yoga, is mentioned as a fourth one, an extension introduced by Vivekananda. Jnana yoga, states Stephen Phillips, is the "yoga of meditation".

Of the three different paths to liberation, jnana marga and karma marga are the more ancient, traceable to Vedic era literature. All three paths are available to any Hindu, chosen based on inclination, aptitude and personal preference, and typically elements of all three to varying degrees are practiced by many Hindus.

Classical yoga emphasizes the practice of dhyana (meditation), and this is a part of all three classical paths in Hinduism, including jñāna yoga. The path of knowledge is intended for those who prefer philosophical reflection and it requires study and meditation.

5.2 CRITICISM SANKHYA

The Arya-lankavatara-vrtti (LAV : Toh. No. 4018) written by Jnanasribhadra, who flourished about the middle of the 11th century, is the commentary on the Lankavatara-sutra (LS) without its Dharani parivarta- and Sagathaka-chapters. It is existing in the Tibetan version only, and has 262 folios in the Derge edition. As well known, in LAV are cited and criticized many and various theories of Tirthikas, Tirthakaras or Tirthyas, i. e. Brahmanic Philosophy and Parsanda or Hinduistic thoughts and quoted many Buddhist canons. 1) Among others the most frequently cited school (Tirthika) is Samkhya, which is mentioned 65 times. By the

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way, the next is Vaisesika which is mentioned 57 times. Here I will try to analyze the remarkable Samkhya theories cited and criticized in L AV. In LAV we can find several peculiar fragments of Samkhya theories. (1) LAV depicts the outline of the Samkhya theory : It is said that the deed of the Samkhyas is to attain liberation by knowing the twenty five Tattvas (principles) entirely, that is by knowing Purusa (and) the twenty four kinds of the remains from Guna (Attribute) entirely. The state of equilibrium of (three) Gunas, i. e. Sattva (yod pa), Rajas (rdul ba) and Tamas (mun pa), is called the Pradhana (Primordial). From this (issues) Mahat (chen po : the Great Principles). It is the synonym of Buddhi. From Mahat (issues) Ahankara (ngar byed pa:I-principle). From Ahankara (issue) Panca Tanmatra (five rudimentary essences), i. e. the objects, sound etc. From Panca Tanmatra (issue) Panca Bhutani (five gross elements), five organs of sensation, i. e. the Ear, the Skin, the Eye, the Tongue, the Nose, and five organs of action, i. e. speech (vak : tshigs), hand, feet, anus (payu : gsang khung), the generative organ (upastha : mtshan ma'i mtshan nyid). Manas (the Mind) puts together properly (samkalpayati : kun du rtog pa'o). Intelligence (cetana : sems can) is the nature of Purusa. Samkhyas consider about liberation : There can be no doubt in this that whoever recognizes the twenty-five Tattvas (principles) , in whatever stage of an Brahman's life rejoices, and whether he wears braided hair, long hair, or a tuft of hair, he attains liberation. (15a4-7) 2) (pancavimsati-tattvajno yatra kutra asrame ratahl jati munch sikh7 vd'pi mucyate natra samsayahll) This stanza is quoted in the Gaudapada-bhasya ad the Samkhya Karika (SK) 1,2 (the first quarter), 22 ; Mathara-vrtti ad SK 22 ; The Gold-Seventy tr. by Paramartha ad SK 2 (as the Gathii preached in "Moksa") and 37.3) And LAV criticizes on it with cynicism : And yet (de ste) (it is said that) save the extinction of the evil desires, by understanding the distinction between Prakrti and Purusa (one could) attain liberation. If it is just so, then why can not (he) attain liberation, by understanding the distinction of bird, wall, woolen cloth, flask etc.? (15a4 ^^' b2) Here to recognize the twenty-five Tattvas and to understand the distinction between Prakrti and Purusa are separated by the particle "de ste" (atha : and yet). These two kinds of cognition are treated as belonging to differemt systems each

other as mentioned later. (2) The same kind description as the first half of above assertion and a cynical criticism are also seen on another passage. It is considered (by Samkhya) that Guna consisting of pleasure, pain and darkness in the state of equilibrium of Pradhana, such thing is the cause of Mahat. Mahat is the synonym of Buddhi. From Mahat (issues) Ahahkara (nga rgyal). From Ahahkara (issue) Panca Tanmatra, i. e. the objects, sound etc. From Pan-ca Tanmatra (issue) Pan-ca Bhutani, five organs of sensation, and five organs of action, and Manas. Save to know the affection for Self, if by knowing so (one) could attain liberation, then why can not (he) attain liberation by knowing the difference between a tent-cloth and a wall etc. ? (33b6 34al) It is worth notice that in these quotations five organs of sensation, and five organs of action, and Manas, i. e. the eleven organs are the issues (vikrti) from Panca Tanmatra. 4), not from Ahankara as in S K. (3) But LAV does not always refers other texts than S K Samkhya observes : Guna of pleasure, pain and darkness, which are insentient external things set about the mandala of sphere (gnas kyil dkyil 'khor). The nature of Purusa is perceptibility (tshor ba can).

As the insentient milk flows out for the benefit of the sentient calf, so does insentient Pradhana act for the benefit of Purusa. (166a7 bi) This sentence is not the verse form in the text, but seems to be inserted "sentient" and "insentient" to the Samkhya Karika 57. vatsala-vivrdhhi-nimittam ksirasya yatha pravrttir ajnasyal purusa-vimoksa-nimittamatha pravrttih pradhanasya /157/I Samkhya's opinion is continued to the above : It is reasonable that since this Vyakta (Manifest) has (Gunas of) pleasure, pain, and darkness, the cause of it as the Avyakta (Unmanifest) which has pleasure, pain, and darkness does also exist. For example the earth is as same as effect, vase and pan etc... The Gunas of the beginning cause are transformed into the Gunas of effect. Therefore the external object of enjoyment isinsentient, but Purusa as the enjoyer is sentient. It is the tale (lo rgyus) of Samkhya (166bi ,3) These Samkhya theories are cited as the antithesis against the proposition of LS "The external world does not exist" (drsyana na vidyate bahyam. Nj.1545, cf. Suzuki p.13317). 5) But any further logical argument is not given in particular. (4) LS says that: Some regard impermanency to consist in the changing of form. (Nj.

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2054, Suzuki p. 17624) LAV accounts that this is the opinion of Samkhya, and quotes "the Patanjali's commentary" (Pa tan dza la'i 'grel pa) : The activity of (three) Gunas is not firm. These Gunas never stay even in a moment in itself. (228b5) LAV continues to explain this : Sarvajña preaches likewise that whatever perishes invisibly in all things is impermanent. (228b5,6) Thus LAV approves of this "Patanjali's" opinion as coinciding in the Buddhist view of impermanency. This statement is, however, not found in the Patanjali's Yogasutra. Therefore this "Patanjali" may not be the author of the Yogasutra, but the teacher of Samkhya. The Yuktidipika quoted Patanjali's statements seven times, and Dasgupta discussed the difference of two Patanjalis. 6' So it is possible that the above statement is a fragment of the Samkhya teacher Patanjali's text. (5) When LS explains the rise, abiding and ceasing of the vijñanas (Nj. 376), LAV refers to the Tirthikas, and presents the Six-Moment theory of Samkhya. Samkhya, Naiyayika and Vaisesika argue that things abide for six moments (ksanas). They do not thoroughly understand the characteristic of the moment (ksana) and the continuation (prabandha). For example, Samkhya argues that the transformation (parinama : 'gyur ba) has six parts ; that is rise (utpatti: skye ba), existence (sat:yod pa), evolution (parinama:'gyur ba), growth (vivṛddhi: rnam par'phel bar'gyur ba), decrease (apacaya : 'grib pa) and disappearance (vinasa : 'dzig pa). Buddhi, Sabda and that which does not appear swiftly have also (them). (65b5,6) But LAV asks in return : If always they are not both in the gradual and the simultaneous (transformation), how is it able to transform in (the thing which has) the nature of swift disappearance? (65b6,7) This represents a radical criticism to the Parinama-vada of Samkhya. (6) The similar kind of discussion appears also in the commentary on LS: "V jñana is subject to birth and destruction, and Jñana is not subject to birth and destruction" (Nj. 1571, Suzuki 1361). Concerning in this "birth and destruction", LAV refers and denies the idea of Six-Moment theory of Tirthikas. (Which) Samkhya, Naiyayika and Vaisesika imagine to stay for six moments (ksanas) occurs gradually, but not simultaneously. For example, Samkhya (imagines) six kinds of transformations of a thing, i. e. rise, existence, evolution, growth, decrease and disappearance, (but things) do not occur simultaneously ;

because it is unconsiderable. (177a7 b1) Now, we should try to examine the discussions on the Liberation theory of Samkhya. (7) LAV criticizes : The Samkhyas consider that a being rises and a being ceases. Then the ignorant which is a being has not end, and the wisdom which is not existing previously has no rising. How can (it) attain liberation? (125a3) (8) Concerning about the description in LS : "The ignorant who are attached to the notion of rising and disappearing, fail to understand the extinction of pain" (Nj 2204 5, Suzuki p. 1908 - lo), LAV explains that it means : Tirthyas such as Samkhyas etc. who speak of external object (bahyartha-vadin) presume that a very swift body enters into Samsara, and one who knows the difference between Prakrti and Purusa disappears (=attains liberation). (238ai 2) And then LAV criticizes the Samkhya : When external things do not exist and the Self does exist, how can be born (the things) ? By knowing the difference between Parkrti and Purusa, how can extinct (the thing) ? As in the case of knowing the distinction between the tent-cloth and the walls etc., it is not possible by such a (knowledge) in Tirthyas to be understood the extinction of pain (duhkha-ksaya). (238a2 3).

This criticism is based on the Tathagata-garbha theory. Because on the context of the same passage, it is said that the Tathagata-garbha is to comprehend the pureness in the nature (de bzhin gshegs pa'i spyi ng po ni rang bzhin gyis 'od gsal ba'i chud pa ste/ 238a5). It means that this comprehension of Buddhism is not possible by Tirthikas.

(9) LS presents a liberation theory Tirthakaras : Again, Mahamati, some Tirthakaras having perverse mind (durvidagdha-buddhayas : mi mkhas pa'i blo can) consider that by inspecting the difference between Prakrti and Purusa, and since the transformation of Gunas is creator, (by abandoning Gunas, one can attain) Nirvana. (Nj. 18315-17; cf. Suzuki p. 15831-35) LAV comments on this passage, firstly about the last phrase : Naiyayika and Vaisesika say that by abandoning Gunas of object one can attain liberation. And secondly : Samkhyas are said by Sarvajna as "having perverse mind". They consider that Purusa discriminates the Gunas of what is grasped as sound etc. ; Pradhana (Primordial) is the object of Purusa. (Even if one) knows the difference between the sentient (Purusa) and the object such as shape (rupa), (it) is like (to know) the

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difference between cloth and wall. (Then,) Sarvajha thinks, as long as the affection for self does not go back, if (they) say that rudimentary essences (Tanmatra : de tsam) will attain liberation, or while unconscious Guna is creator, the conscious (Purusa) is not creator, (they) have perverse mind. (212a4,7)

Futher LAV describes the Samkhya thought : Prakrti, the substance having characteristic of pleasure, pain and darkness and the enjoyment by Purusa'are the essence of the objects of perception. The profit which Buddhi perceives does Purusa enjoy. Samkhyas consider so and so. (212a7) Here LAV criticizes this thought with a quotation from the "Varttika". Then again Vrttika argues exactly, if it is reasonable that judgement about the objects (occurs) in the conscious beyond doubt, how is it possible for Buddhi to differ from Purusa? (212a7 212b1) This sentence is not directly found in the Pramana-varttika of Dharmakirti, but it is possible to represent some Vijnana-vadin's position. (10) LS describes a certain way of Nirvana : Some, Mahamati, conceive Nirvana in the recognition of the twenty-five Tattvas (truths). (Nj. 1849, Suzuki, p. 1598)

LAV explains that directly without any critical comment : This refers the Samkhyas. (There are two types of Samkhyas.) Some one aspires after Isvara (Sesvara or Isvara-vadin :dbang po 'dod pa : the theistic), and some one does not aspire after Isvara (Nirisvara or Anisvara-vadin : dbang po mi 'dod : atheistic). (The one) considers that Isvara who has action and has not action above the twenty-five Tattvas, is the cause of Nirvana. (They say) in general : (here is quoted the above standard aphorism of Pancaṣikha "pancavimsati-tattva jno natra samsayah II). The atheistic (Samkhyas) say that by recognizing the difference between Purusa and Prakrti, one attains liberation. (214a2 4).

In the following passage are mentioned the issue (vikrti-) theory as like as in the above (1), (2) as the Samkhya tale. Here also eleven organs issue from Tanmatra, not from Ahankara. Especially worth notice description, however, is that two systems of liberation theories as seen at (1), are marked here, i. e. the so called standard aphorism of Pancasikha is theistic idea, and the theory which asserts liberation can be attained by discrimination between Purusa and Prakrti is atheistic idea. If this is true,

it naturally follows that the classical Sarnkhya theory in SK represents not only atheistic but also specific one different from the liberation theory of the so called Pancasikha's standard. From these descriptions, at least we may say , Jnanasribhadra used some texts other than SK, together with SK. When he criticized on Samkhya, he did not point out the fallacy of formal logic, but he resorted to common sense with metaphorical and/or cynical expressions. And it might be left unsaid that his principal idea was the Tathagatagarbha (eg. 239bi 3), which was detached from the solid permanency as Purusa or Prakrti.

5.3 CRITICISM VAISESIKA

Gautama, in his book Nyāyasūtra said that absolute non existence of all things is impossible as atoms remain in the end. “Na pralayoanusadbhāvāt.” (Gautama: Nyāyasūtra, 4-2-16, Cited by Gangopadhyay, 1980) The implications of Gautama’s opinions were substantiated by Vatsyayana in his Nyāyabhāṣya where he also explained his own ideas and arguments. Vatsyayana defined atom as a partless entity. “Niravayavatvaṁ tu paramāṇovibhāgeoalpataraprasaṅgasya yato nālpiyastatrāvasthānāt.” (Vatsyayana: Nyāyabhāṣya, 4-2-16, Cited by Gangopadhyay, 1980) He has justified the use of the term ‘paramāṇu’ for atom. We have come to know that in Indian philosophy the term ‘aṇu’ is used for atom to mean small and the term ‘paramāṇu’ is also used for atom to mean absolutely small. Small things are separate from ‘great’ things. Everybody accepts the existence of infinitesimal atoms and it requires no proof. It may be said that we find the conception of atom if we apply the idea of the infinitesimal to the matter. “The smallest thing that is perceived in the sun-beam [coming] through a lattice-window is something that has parts; for it is a visual Substance like a cloth.” (Bhattacharya, 1994) “Jālasūryamarīcisthaṁ sūkṣmatamaṁ yat raja upalabhyate tat sāvayavam, cākṣuṣadravyatvāt patavat.” (Annambhatta: TARKASAMGRAHA O TARKASAMGRAHA DĪPIKĀ, Text No. 13. Cited by Mukherjee, 1986) The four material elements of Vaiśeṣikas are earth, water, fire and air. Corresponding to these four types of material elements, there are four types of atoms. “We have seen that the first four dravyas have a two-fold form as atoms and as discrete objects originating

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from them.” (Hirianna, 1987) In respect of quality, the atoms differ from one another. The twenty four qualities of Nyāya-Vaiśeṣikas were divided into two groups general qualities or sāmānya guṇa and specific qualities or viśeṣa guṇa. Viśeṣa guṇas reside in one substance only, but the sāmānya guṇas reside in more than one substance. Conjunction, disjunction, number etc. are sāmānya guṇas or general qualities and color, small, taste etc, are viśeṣa guṇas or specific qualities. One atom differs from another atom only in respect of specific quality. Smell, taste, colour and touch are the specific qualities of earth, water, fire and air atoms respectively. According to the Nyāya-Vaiśeṣikas, by the force of motion adṛṣṭa unites one atom with another and forms various kinds of things at the time of creation. “At the time of creation, Īśvara wishes to create and this desire of Īśvara works in all the souls as adṛṣṭa.” (Dasgupta, 2004) At the time of production, at first a dyad is produced by the combination of two atoms and by the combination of three dyads a triad is produced. This triad is the smallest visible substance. Two atoms of different kinds cannot form a dyad, but two atoms of the same kind only can form a dyad. Thus, two earth atoms can produce an earth dyad and not one earth atom and one water atom can produce an earth-dyad or water- dyad.

The problem of the conjunction of atoms is the most important problem before the atomists. Conjunction is possible only among the things that have parts. As the atoms are partless, so they cannot be conjoined with each other. The Vaiśeṣikas thought that conjunction is a quality. The quality may be of two kinds- pervading and non-pervading. The quality which pervades the whole substance where it inheres, is called pervaded quality. For example, colour etc. On the other hand, the quality which is otherwise, i.e. which does not pervade the whole substance is called non-pervaded quality. Conjunction is one type of non-pervaded quality as it does not pervade its whole substratum. The conjunction of a monkey and a tree may occur in the branch of the tree, but not in all parts of the tree. In the case of conjunction of atoms, we should apply the same formula. That means, if we talk about the conjunction of atoms, we should say that the conjunction presents in some parts of it, and does not present in some of its other parts. In that case we are not able to say that the atoms are

partless. Now the Nyāya- Vaiśeṣikas have to accept that the combination of atoms is not possible and thus they have to reject their atomism. Creation is possible after dyads are formed by the conjunction of two atoms and triad by the conjunction of three dyads and so on. But in that case, we have to accept that the atoms have parts. In this way, Mahājāna Buddhists have criticized the atomism of the Naiyāyikas. Vasubandhu in his book *Vijñaptimātratāsiddhi* also criticized the atomism in this way. “*Ṣaṭkena yugapadyogāt paramāṇoh ṣadamśatā/ Ṣannām samānadeśatve pindah syādaṇumātrakah//*” (Vasubandhu, *Vijñaptimātratāsiddhi*, verse no.12, Cited by Gangopadhyay, 1980) Gautama in his *Nyāyasūtra* tried to solve the above problem and his commentators classified his position. Annambhatta said that the avayavi is produced by the avayavas. The avayavas or parts are the inherent cause of the avayavi as the whole or avayavi is produced by the avayavas and subsists in them (avayava) through the relation of inherence. “*Yat samavetaṁ kāryamutpadyate tat samavāyikāraṇam*” (Annambhatta: TARKASAMGRAHA O TARKASAMGRAHA DĪPIKĀ, Text No. 13. Cited by Mukherjee, 1986) The non-inherent cause of the avayavi is the particular conjunction of the avayavas. “*Kāryeṇa kāraṇena vā saha ekasmin arthe samavetaṁ sat kāraṇam asamavāyikāraṇam.*” (Annambhatta: TARKASAMGRAHA O TARKASAMGRAHA DĪPIKĀ, Text No. 13. Cited by Mukherjee, 1986.) To produce the avayavi, the conjunction of avayavas play important role. But the avayavi is different from the avayavas. It has a separate existence of its own as it is not only a collection of the avayavas. Here it can be said that the partlessness of atom is nothing but a logical necessity. To explain the production of things one may admit the mutual conjunction of the partless atoms. Beside this, we may think about the two types of divisions- real division or division due to the possession of parts and the division due to the determinants which is not a real division. When we divide space as occupied by chair, table etc., then it is the division due to determinants as space is actually undivided, one and all-pervading. We can accept the apparent division of atoms due to space around them as they are partless. With reference to the particular space points conjunction of atoms is non-pervasive. The Jainas say that in our ordinary experience we look that when some drops of water fall upon the

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particles of barley-meal, they form a lump. In the same way, the viscid and dry atoms may combine together. Though atoms are homogeneous in nature, yet some atoms are more viscid and some are more dry than the others. “Snigdharūkṣatvāt bandhaḥ.” (Umaswami: Tattvārthasūtra, verse no. 5-32, Cited by Gangopadhyay, 1980.) The atoms are active and so they can attract themselves and form material objects. “Guṇasāmye sadṛśānām.” (Umaswami: Tattvārthasūtra, verse no. 5-34, Cited by Gangopadhyay, 1980.) That means, all of them have the characteristics of viscosity and dryness and their differences are due to the degree. Buddhist Subhagupta said that the atoms have some inherent potency through which they may gather together and form an object. The worldly objects were created in this way. Close proximity is the cause for which the atoms can influence themselves and undergo transformations. All atoms have not the same degree of potency. By the power of Mantra or incantation we can bind up an evil spirit, snake etc. Similarly, due to the power of substances some atoms may combine with one another. “Piśācasarpaprabhṛtermantraśaktyā graho yathā/ Sangacchanteaṇavaḥ kecid dravyaśaktyā parasparam//” (Śubhagupta: Bāhyārthasiddhi, Verse no. 58, Cited by Gangopadhyay, 1980.)

The early Nyāya-Vaiśeṣikas thought that adṛṣṭa or unseen power is the cause of motion of atoms. Uddyotakara thought that as the adṛṣṭa is unconscious, so it is not possible for adṛṣṭa to be the cause of motion of atoms. So he said that God had created the universe with the help of atoms after determining the adṛṣṭa of living beings. We find differences of opinions in this regard between the early Nyāya-Vaiśeṣikas and the later Nyāya-Vaiśeṣikas. The later Nyāya-Vaiśeṣikas used the term ‘adṛṣṭa’ in the sense of merit and demerit (dharmādharmā). As adṛṣṭa belongs to self only, so it is a specific quality of the individual self. But it is a later modification of the term adṛṣṭa. Literally ‘adṛṣṭa’ means ‘unseen’. It is such type of cause the exact nature of which is not determined, though its presence is necessary to explain certain effects. Kanada illustrated that this adṛṣṭa operates both in physical and non-physical spheres. He said that the movements of atoms become possible due to adṛṣṭa.

As there is no dependable literature of the Cārvāka philosophy, we cannot say certainly whether they were atomists, or not. The Jainas were atomists because they had defined atom and its qualities in their texts. Hīnajāna Buddhists were the supporters of atomism. They believed that the external world is real and the external objects are formed by atoms. The Mahājāna Buddhists opposed this view. Yogācāra system strongly criticized the atomic theory. Vedānta system did not accept atomism. Generally the Sāṃkhya philosophers were not supporters of atomism, though some modern scholars tried to show them as atomists. But most of the scholars of Sāṃkhya system were against the atomic theory. Samkara criticized both the pradhāna-kāraṇa-vāda of Sāṃkhyas' and the paramāṇu-kāraṇa-vāda of Nyāya-Vaiśeṣikas'. Some scholars thought that the tanmātras of Sāṃkhyas' are equivalent with the paramāṇus of the Nyāya-Vaiśeṣikas. But this interpretation is not acceptable. Nyāya-Vaiśeṣikas admit that the physical world was originated from the atoms, while the Sāṃkhyas admitted that the physical world was originated from Prakṛti. It may be accepted that both the tanmātras and the paramāṇus are same as both are very subtle. But there is a fundamental difference. The Nyāya-Vaiśeṣikas admitted that the paramāṇus are the ultimate cause of this world, they are indestructible and they remain at the time of dissolution also. But the tanmātras of Sāṃkhyas' are nothing but combinations of three guṇas, are not the ultimate cause of this world and do not remain at the time of dissolution. At the time of dissolution, the tanmātras recede back into Prakṛti. The theory of causation of Sāṃkhya is known as Satkāryavāda which says that the effect pre-exists in its material cause before its production. On the other hand, the Naiyāyikas thought that the effect really originates at the time of production and so their theory of causation is known as asatkāryavāda. The Sāṃkhyas told that the cause is more extensive than the effect. This may be called the large-to-small causation. But the Naiyāyikas said that the minute atoms form the longer and longer things. Here atoms are causes and longer things are effects. So, this may be called the small-to-large causation. Thus, we find the here diversity of opinions between them about the modes of transition from cause to effect. Samkar pointed out many logical inconsistencies against the atomic theory. We do not

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find any reference about atoms in the Vedas. So it may be said that the atomic theory is non-Vedic. Supporters of Samkar claimed that the teachings of Upaniṣadas are true. Nyāya- Vaiśeṣikas were not able to quote any Vedic passage to support atomism. Kapila also rejected atomic theory and said that it goes against scriptures. Supporters of Sāṃkhya system said that though at present we do not find any scriptural statement to support the opinion of the Sāṃkhyas', yet we can assume that in ancient time such a statement was there. To prove the non-eternality of atoms, they have quoted a verse of Manusmṛhitā where it is said that the atoms are non- eternal. "Anvyo mātṛā vināśīnyo daśārdhānām tu yāḥ smṛtāḥ/ Tābhiḥ sārddhamidaṃ sarvaṃ sambhavatyanupūrvaśaḥ/" (Manusmṛhitā, I-27, Cited by Bandyopadhyay, 2004.) In all his writings Manu followed the decisions of scriptures. So they assume that in many years ago the scriptures told something about the non-eternality of atoms, which has been lost in course of time. But the above explanation is not acceptable. Both Kanada and Gautama had accepted the authority of the Vedas and they claimed that the atoms are eternal. Now if we assume on the basis of Kapila's explanation about some lost texts of the scriptures where it was mentioned that the atoms are not eternal, then in the same way, we may assume some lost tests of the scriptures where the eternity of atoms were mentioned. Some scholars thought that Nyāya-Vaiśeṣikas' atomism was a synthesis of Upaniṣadic and Buddhistic speculations, just like the atomism of Democritus was a synthesis of two different views of Heraclitus and Parmenides.

Thus, we find a synthesis between absolute momentariness and absolute permanence in the atomism of the Nyāya-Vaiśeṣikas. Here some thinkers may argue that such a synthesis may be found in the concept of Pradhāna of Sāṃkhyas' and so there is no necessity to accept atomic theory. Pradhāna is formless, limitless, undifferentiated, first cause of the world and at the same time it is ever-dynamic. Pradhāna manifests itself through the various forms of the world at the stage of evolution. The Buddhists and the Nyāya-Vaiśeṣikas thought that there are qualitative differences among the worldly elements. From Sāṃkhyas' standpoint we cannot explain the diversity of the physical world as they said that everything is the manifestation of Prakṛti. From the character of

indivisibility of atom, we may derive the idea of its indestructibility. According to Kanada, an existent thing will be regarded as eternal if it has no cause. Here the word 'cause' is used in the sense of samavāyī kāraṇa. The parts through which an object is composed are its samavāyī kāraṇa. Thus, we may say that if an object has no component parts, then it has no cause. Destruction means disjunction of component parts and as the atoms are partless, they are indestructible. Nyaya-Vaiśeṣikas admit that through the division of parts, we may arrive at atom. Everything reduced to atoms at the time of dissolution or pralaya. At last, we may say that if the philosophers accept the reality of the external world, then they are bound to offer some explanations about its origination. Larger objects are produced through smaller objects and smaller objects again are produced from atoms. It is natural that those philosophical schools will oppose the atomic theory who had denied the reality of the external world. The Jainas and the Buddhists have accepted the reality of the external world yet their religious outlook forbids them to give much importance on the matters concerned with this world, such as atomic theory etc. The Nyāya-Vaiśeṣikas have not explained the religious matters seriously. They have followed a scientific line of thought unbiasedly (impartially). So, they strictly established the atomic theory by fighting with the idealists. As a result, most of the scholars think that though there are some difficulties, yet the atomic theory of the Nyāya-Vaiśeṣikas' is more acceptable than the others.

5.4 CRITICISM BUDDHISM AND JAINISM

Buddhism

The criticism of Buddhism is much like the criticism of any other religion. It is mainly done by people who do not agree with what the religion says and what it believes. The criticism often comes from agnostics, skeptics, materialist philosophy, people who follow other religions, or by Buddhists who want change.

Buddhism therefore suffers from the same problems as Christianity and Islam: Everything we know about the religion comes from fallible human sources, and, the earliest collections of writings on the religion have

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profoundly contradicted each other. The model for oral transmission was, and sometimes still is, followed today, where teachers form long-lasting relationships with students. The founders of major sects are given much credibility and all of this lasts on one big claim: that the teacher passes on the religion as he himself received it. But this model never works. In all instances, Buddhist doctrine and practice vary greatly. Modern-day communities of Buddhists have widely differing practices as a result.

“Lineages of teachers, which are often reputed to be unbroken right back to the Buddha, pass instructions on practices to their students [... who themselves then] emphasize the need to carry out a practice in accordance with the precise procedure passed from teacher to student. This means there can be striking differences between practices that have been passed on through contrasting lineages. All the practices developed over time, most often in isolation from each other. Consequently, practitioners using contrasting techniques may never have come into contact with each other. There was therefore no need for them to take account of or explain contrasts.”

"Representing Western Buddhism: a United Kingdom Focus" by Helen Waterhouse (2001)⁴

“Buddhism, having been adopted by savage tribes as well as civilized nations, by quiet, enervated people as well as by warlike, sturdy hordes, during some twenty-five hundred years, has developed itself into beliefs widely divergent and even diametrically opposed. Even in Japan alone it has differentiated itself into thirteen main sects and forty-four sub-sects.”

"Zen - The Religion of the Samurai" by Kaiten Nukariya (1913)⁵

Buddhism suffers from denominational conflicts in the same way as other religions. The scholar of religion Helen Waterhouse notes that "anyone who has had dealings with a range of Buddhist groups will be aware that Buddhists belonging to one group are often happy to criticize Buddhists belonging to another. [...] There is a range of focuses for such criticism, among which perhaps the most common is the questioning of the authenticity of the teachers of other groups in terms of their legitimacy within a lineage or the quality of their personal practice"⁶.

For example: Zen Buddhism specifically distances itself from other branches of Buddhism, claiming that Buddhist scholars are wasting their time while deliberating over the specific phrases and words used within Buddhist scripture.

“As the finger has no brightness whatever, so the Scripture has no holiness whatever. [...] Those who spend most of their lives in the study of the Scriptures, arguing and explaining with hair-splitting reasonings, and attain no higher plane in spirituality, are religious flies good for nothing but their buzzing about the nonsensical technicalities. [...]

Buddhist denominations, like non-Buddhist religions, lay stress on scriptural authority; but Zen denounces it on the ground that words or characters can never adequately express religious truth, which can only be realized by mind [...]. It is an isolated instance in the whole history of the world's religions that holy scriptures are declared to be 'no more than waste paper'.”

"Zen - The Religion of the Samurai" by Kaiten Nukariya (1913)⁷

Now the advent of globalisation and the internet, disparate Buddhist groups regularly confront each other over differences in doctrine. Waterhouse (2001) states categorically that it is impossible to construct an original form of Buddhism from modern-day examples because the change that has occurred has been too great. As most major Buddhist sects disagree on some important theological issues, it must be the case that most of them are wrong in their teachings.

Not only was Buddhism written down by all-too-human scholars hundreds of years after the events they wrote about, but it seems that the stories themselves were elements of the culture of the time. Just like Christianity, Islam, and all other religions, it was formed from the beliefs of the present culture, a mixture of various trends of the time. Buddhist beliefs were inherited from Hinduism, including the concept of the law of Karma and the goal of liberation (Moksha) from the cycle of rebirth (Samsara)⁸. It was not a sudden, new, unique revelation. It grew slowly. The teachings of its founder were not written down by the founder himself (same as Christianity and Islam). It shows all the hallmarks of a mythical set of stories, many of them rewrites of older stories. Like most other religions, it seems that any revelations of an otherworldly nature

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were eerily compatible with what humanity already practised, and already thought.

“What doctrines, it must now be asked, were special to Buddhism? Not Karma, that was common property which Buddhism shared. Not in asserting that a right mind was superior to sacrifice, that was a primary doctrine of the Jains, and pre-Buddhistic, both within and without the pale of Brahmanism. Not in seeking a way to salvation independently of the Vedas, that had been done by many teachers in various sects. Not in the doctrine that defilement comes not from unclean meats but from evil deeds and words and thoughts; Buddhist writers themselves say that is derived from previous Buddhas. Not in the search for peace through self-control and renunciation; that was the quest of a myriad recluses and all previous Buddhas. Not in the view that there is a higher wisdom than that attained by austerities; that, too, is pre-Buddhistic. Not in the doctrine that non-Brahmans could join an Order and attain religious blessedness; other orders were open to men of low social status and even to slaves. Indeed, the rigid separation of caste was not yet established in the early days of Buddhism.

The admission of women was not an innovation as it was practiced by the Jains, and even the tradition makes the Buddha accept it reluctantly in the twenty-fifth year of his preaching.”

"Pagan Christs" by J. M. Robertson

Part of the defining feature of Buddhism is that its adherents have looked to the Buddha as the founder of their beliefs¹⁰. But this very basic belief is in trouble when faced with modern historical investigations.

“The historicity of Buddha is accepted by all. But there is no unanimity of the date. In Sri Lanka, 483 BC is accepted as the date of his nirvana while in Burma 544 BC is accepted. In Tibet it is believed to be 835 BC, while in China, 11th century BC is the accepted date. Buddha was an Indian and the Indian Puranic tradition believes that the nirvana took place in 1793 or 1807 BC.”

www.hindubooks.org

Stories of "The Buddha" are compiled from multiple people and multiple events, canonized and amalgamated into a single story. There was no singular "Buddha" at the source of these varied stories. Scholars have noted that over time, the stories and symbols of Buddhism have been interpreted increasingly literally, such as stories surrounding Māra 11.

In short, it is entirely possible that there was no Buddha at all and that the stories of the Buddha's life were merely the same stories of similar lives of other sages, given a new catchy name. Such is the way religions are developed! Some modern Buddhist apologists have acknowledged this and said that Buddhism is the revival of the stories of the last Buddha, thousands of years beforehand, therefore claiming that Buddhism preemptively informed Indian beliefs. This is similar to the Christians saying that Satan planted on the Earth many religious beliefs similar to Christianity in the first century, so as to discredit Christianity when it emerged. Such explanations seem to be rather paranoid and rash! The truth is, Buddhism and Christianity were copies of earlier beliefs developed in the same way as other religions developed from culture and history.

Western Buddhism is Schizophrenic and Shallow

The Imbalanced Interest in Selected Rational Texts Only

The form of Buddhism that took root in the west from the 17th to 19th centuries was by necessity completely focused on a small portion of specific Buddhist texts from the Pali canon. The West's idea of Buddhism derived from this partial selection, divorced from their cultural context. Buddhism was interpreted as an intellectual, rational, philosophical religion based on mental development¹². This was not a true representation of Buddhism. It is as if a historian stumbles across a particularly legalistic fourth-century Christian treaty, and uses it to form his statements about the entire religion. It was in this narrow context that the first western Buddhist centres were created.

It took hundreds of years before an explosion of texts and material became available that exposed true Buddhist diversity and we have now

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accumulated a vast knowledge of different scriptures and tradition. We learned that Buddhism was always tied up with mythology and irrationality, to its very core. Yet what did we do? We continued to study the high-brow stuff that had interested us before, reconstructing Buddhism as containing only an "essential element" which happens to be just the most rational-seeming parts. "Within the vast array of textual material, some texts resonate more easily with western ideas of rationality than others. It has often been translations of these texts that receive wide attention while the more esoteric or apparently irrational texts have, until recently, been largely ignored or dismissed". So what has changed, recently? Read on!

The Imbalanced Interest in Selected Practises, Devoid of Rationality

After educated westerners embraced an imbalanced and inaccurate form of intellectual Buddhism, concentrating on a few key texts, the general populace took another route. After the New Age swept the west, many individuals made a lifestyle out of 'trying out' religious, magical and otherworldly practices without heeding any of the surrounding religious thinking. Now, the most common form of 'Buddhism' that is practised in the west is the kind done once a week, or perhaps one week a year. Self-help mysticism has found respectability under the banner of 'Buddhism', and presently it is things like meditation classes and weekend (or week-long) retreats that people associate with Buddhism¹². Nearly all the genuine Buddhist centres in the UK run meditation classes and the like for the general public.

The Census Exaggerates Buddhist Numbers

"A census is inevitably based on self-definition, and those who identify as Buddhists are likely to include people who live in Buddhist centres or work full-time for a Buddhist organisation or have given up their ordinary lives to become monks or nuns, as well as people who once attended a Buddhist group for a couple of weeks or have learned what they know of Buddhism from books". In other words, people tend to say on the census and on other impersonal, official forms that they are "Buddhist" simply because they have an interest in Buddhism and/or, they have attended some Buddhist evenings/days, which are actually

only a watered-down, disguised form of New Age religious selectivism. Of the 144,453 who put down "Buddhist" on the 2001 Census, I suspect 100,000 are Buddhism-fans, not Buddhists.

Jainism

Few religions or systems of belief can coexist without enduring their fair share of criticism, whether fair or unfair, and Jainism is no different. The ancient Indian religion is still practiced by millions even today, with smaller non-Indian communities located within Canada, the United Kingdom, Europe, Kenya, Asia, and even the United States. If you've ever read about festivals called Paryushana, Daslakshana, Mahavir Jayanti, or Diwali, those are Jain events.

The word "Jain" itself comes from the Sanskrit word for "victor" and signifies a Jain's ethical and spiritual journey through life and a continuous number of rebirths.

Most criticism of Jainism is levied intellectually and is based on whether or not the religion's beliefs and practices remain consistent with those who teach them.

The Jain theory of Karma supposes that karma is a physical substance found everywhere and that the substance is attracted to a person's soul dependent on the actions of the person. In other words, the more harmonious someone is with the civilization or natural world around them, the more karma he or she would attract. Critics often question the lack of oversight by a god. How can the fate of your soul be governed entirely by your own actions without any connection to a Supreme Being? Critics believe that at the very least, that which you receive for your good actions must be administered by a Supreme Being, and not by the supposedly tangible substance they call karma.

The ideas fuelling any religion thrive because they offer solutions, but critics of Jainism suggest that certain Jain doctrines promote hesitancy or uncertainty among followers, and therefore create new problems over solutions.

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Other critics believe that the very idea of Jainism undoes itself because Jain epistemology can't deny doctrines that contradict its own. Jainism posits a complex reality that cannot possibly be described or comprehended by a single doctrine, and therefore its own must not adequately articulate that which it must articulate in order to make universal sense. The Jain doctrine itself would prefer to reconcile rather than contradict or refute, but perhaps this is a reason for the religion's popularity, to begin with.

Other Jain practices are more heavily criticized, and by a larger swath of the population where Jains thrive. Minors are often inducted into Jain monastic orders, Jains routinely fast to a purposeful death, and women seem to be capable of less authoritative positions than men. Some sects of Jainism believe that women must be reborn as men before they can achieve these higher positions or true liberation. Naturally, some people in the 21st century take issue with these practices—but really, they aren't too dissimilar from the practices of religions all over the world, nor are they more radical.

“There are plenty of difference between Hinduism and Jainism; the biggest being the gods” said [Jainesh Mehta (no relation), vice president of the Jain Vishva Bharati-Preksha Meditation Center]. “Essentially, we don't believe in the same things; we share eight demi-gods with Hinduism but even then we don't worship them like a Hindu would. But we do have similar faith traits, that being giving up world materials to achieve Nirvana.”

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“The karma you accumulate in this life and previous lifetimes will determine your condition for your next lifetime,” Mehta said. “We associate karma to be like a black cloud. The more karma you have the more ignorant you are; the less karma you have the more aware you've become.”

Demi-gods, nirvana, “next lifetime,” karma? Those beliefs sound like something out of Scientology. But Jains take them very seriously.

The funny thing is that so many Jains go into scientific fields, and yet, I never hear Jains say this stuff is untrue. They find a way to compartmentalize it and ignore it. When you ask them what they believe,

they'll say "Non-violence"... but they won't mention the several levels of Hell and multiple levels of Heaven.

They'll do research in a lab one day, and then sing a chant praising prophets, saints, and "liberated souls" the next, without ever realizing the two worlds ought to be colliding. (I sang that particular mantra every day growing up. Can you imagine how I felt when I finally figured out what it actually meant?)

As far as religions go, Jainism isn't the worst one you'll find. But there are plenty of lies that it spreads that we need to call out. Young Jains should be concerned with the truth and they ought to know that the religious leaders in the temple are trying to lead them away from it — as most religious leaders everywhere do. The fact that even the most outspoken atheists put on kid gloves when dealing with it is upsetting.

It's always nice to see a religion that advocates kindness and respect, but that shouldn't make it immune from criticism when it's warranted. Jains are very bad at being self-critical, and it has plenty of beliefs that are untrue. I'd love to see a Jain organization, or blogger, or adherent offer up the evidence for their supernatural beliefs because I'm convinced there is none.

5.5 THE HIGHER AND THE LOWER TEACHING OF THE PRASTHANATRAYI

Vedanta philosophy acknowledges the Prasthanatrayi as its three authoritative primary sources. The texts comprising the Prasthanatrayi are the Upanishads, the Bhagavadgita and the Brahma Sutra. The Upanishads are the sruti prasthanana, the revealed texts (sruti - that which is heard); the Bhagavadgita is the smriti prasthanana, composed by sages based on their understanding of the Vedas (smriti - that which is remembered); the Brahma Sutra is the nyaya prasthanana, the logical text that sets forth the philosophy systematically (nyaya - logic/order). No study of Vedanta is considered complete without a close examination of the Prasthanatrayi .

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- Upanishad, also spelled Upanisad, Sanskrit Upaniṣad ("Connection"), one of four genres of texts that together constitute each of the Vedas, the

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sacred scriptures of most Hindu traditions. Each of the four Vedas—the Rigveda, Yajurveda, Samaveda, and Atharvaveda—consists of a Samhita (a “collection” of hymns or sacred formulas); a liturgical prose exposition called a Brahmana; and two appendices to the Brahmana—an Aranyaka (“Book of the Wilderness”), which contains esoteric doctrines meant to be studied by the initiated in the forest or some other remote place, and an Upanishad, which speculates about the ontological connection between humanity and the cosmos. Because the Upanishads constitute the concluding portions of the Vedas, they are called vedanta (“the conclusion of the Vedas”), and they serve as the foundational texts in the theological discourses of many Hindu traditions that are also known as Vedanta. The Upanishads’ impact on later theological and religious expression and the abiding interest they have attracted are greater than that of any of the other Vedic texts. The Upanishads became the subject of many commentaries and subcommentaries, and texts modeled after them and bearing the name “Upanishad” were composed through the centuries up to about 1400 ce to support a variety of theological positions. The earliest extant Upanishads date roughly from the middle of the 1st millennium bce. Western scholars have called them the first “philosophical treatises” of India, though they neither contain any systematic philosophical reflections nor present a unified doctrine. Indeed, the material they contain would not be considered philosophical in the modern, academic sense. For example, the Upanishads describe rites or performances designed to grant power or to obtain a particular kind of son or daughter.

One Upanishadic concept had tremendous impact on subsequent Indian thought. Contrary to the assertion of early Western scholars, the Sanskrit term Upaniṣad did not originally mean “sitting around” or a “session” of students assembled around a teacher. Rather, it meant “connection” or “equivalence” and was used in reference to the homology between aspects of the human individual and celestial entities or forces that increasingly became primary features of Indian cosmology. Because this homology was considered at the time to be an esoteric doctrine, the title “Upanishad” also became associated during the middle of the 1st millennium bce with a genre of textual works claiming to reveal hidden

teachings. The Upanishads present a vision of an interconnected universe with a single, unifying principle behind the apparent diversity in the cosmos, any articulation of which is called brahman. Within this context, the Upanishads teach that brahman resides in the atman, the unchanging core of the human individual. Many later Indian theologies viewed the equation of brahman with atman as the Upanishads' core teaching.

Thirteen known Upanishads were composed from the middle of the 5th century through the 2nd century bce. The first five of these--Brihadaranyaka, Chandogya, Taittiriya, Aitareya, and Kaushitaki—were composed in prose interspersed with verse. The middle five--Kena, Katha, Isa, Svetasvatara, and Mundaka—were composed primarily in verse. The last three--Prasna, Mandukya, and Maitri—were composed in prose.

Prasthanatrayi (Sanskrit: प्रस्थानत्रयी, IAST: Prasthānatrayī), literally, three sources (or axioms), refers to the three canonical texts of theology, especially of the Vedanta schools. It consists of:

The Upanishads, known as Upadesha prasthanā (injunctive texts), and the Śruti prasthāna (the starting point or axiom of revelation), especially the Principal Upanishads.

The Brahma Sūtras, known as Sūtra prasthanā or Nyaya prasthanā or Yukti prasthanā (logical text or axiom of logic)

The Bhagavad Gīta, known as Sadhana prasthanā (practical text), and the Smṛiti prasthāna (the starting point or axiom of remembered tradition)

The Upanishads consist of twelve or thirteen major texts, with a total of 108 texts. The Bhagavad Gītā is part of the Mahabhārata. The Brahma Sūtras (also known as the Vedānta Sūtras), systematize the doctrines taught in the Upanishads and the Gītā.

The founders of the major schools of Vedanta, Adi Shankara and Madhvacharya, wrote bhāṣyas (commentaries) on these texts. Ramanujacharya did not write any bhāṣya (commentary) on the Upanishads, but Ramanuja wrote bhāṣyas (commentaries) on Brahma Sūtras and Bhagavad Gīta.

5.6 THE RELATIVE IMPORTANCE OF REASON AND SRUTI

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Shruti or Shruthi (Sanskrit: श्रुति, IAST: Śruti, IPA: [ɕɾʊtɪ]) in Sanskrit means "that which is heard" and refers to the body of most authoritative, ancient religious texts comprising the central canon of Hinduism. It includes the four Vedas including its four types of embedded texts—the Samhitas, the early Upanishads.

Śrutis have been variously described as a revelation through anubhava (direct experience), or of primordial origins realized by ancient Rishis. In Hindu tradition, they have been referred to as apauruṣeya (not created by humans). The Śruti texts themselves assert that they were skillfully created by Rishis (sages), after inspired creativity, just as a carpenter builds a chariot.

All six orthodox schools of Hinduism accept the authority of śruti, but many scholars in these schools denied that the śrutis are divine. Nāstika (heterodox) philosophies such as the Cārvākas did not accept the authority of the śrutis and considered them to be flawed human works.

Shruti (Śruti) differs from other sources of Hindu philosophy, particularly smṛti "which is remembered" or textual material. These works span much of the history of Hinduism, beginning with the earliest known texts and ending in the early historical period with the later Upanishads. Of the śrutis, the Upanishads alone are widely known, and the central ideas of the Upanishadic śrutis are at the spiritual core of Hindus.

Etymology

The Sanskrit word "श्रुति" (IAST: Śruti, IPA: [ɕɾʊtɪ]) has multiple meanings depending on context. It means "hearing, listening", a call to "listen to a speech", any form of communication that is aggregate of sounds (news, report, rumor, noise, hearsay). The word is also found in ancient geometry texts of India, where it means "the diagonal of a tetragon or hypotenuse of a triangle", and is a synonym of karna. The word śruti is also found in ancient Indian music literature, where it means "a particular division of the octave, a quarter tone or interval" out of twenty-two enumerated major tones, minor tones, and semitones. In music, it refers the smallest measure of sound a human being can detect,

and the set of twenty-two śruti and forty four half Shruti, stretching from about 250 Hz to 500 Hz, is called the Shruti octave.

In scholarly works on Hinduism, śruti refers to ancient Vedic texts from India. Monier-Williams traces the contextual history of this meaning of śruti as, "which has been heard or communicated from the beginning, sacred knowledge that was only heard and verbally transmitted from generation to generation, the Veda, from earliest Rishis (sages) in Vedic tradition. In scholarly literature, Śruti is also spelled as Shruti.

Distinction between śruti and smṛti

Smṛiti literally "that which is remembered," refers to a body of Hindu texts usually attributed to an author, traditionally written down but constantly revised, in contrast to Śruti (the Vedic literature) considered authorless, that were transmitted verbally across the generations and fixed. Smṛiti is a derivative secondary work and is considered less authoritative than Śruti in Hinduism. Śruti are fixed and its originals preserved better, while each Smṛiti text exists in many versions, with many different readings. Smṛitis were considered fluid and freely rewritten by anyone in ancient and medieval Hindu tradition.

Both śruti and smṛti represent categories of texts of different traditions of Hindu philosophy. According to Gokul Narang, the Śruti are asserted to be of divine origin in the mythologies of the Puranas. In contrast, states Roy Perrett, ancient and medieval Hindu philosophers have denied that śruti are divine, authored by God.

The Mīmāṃsā tradition, famous in Hindu tradition for its Śruti exegetical contributions, radically critiqued the notion and any relevance for concepts such as "author", the "sacred text" or divine origins of Śruti; the Mimamsa school claimed that the relevant question is the meaning of the Śruti, values appropriate for human beings in it, and the commitment to it.

Nāstika philosophical schools such as the Cārvākas of the first millennium BCE did not accept the authority of the śruti and considered them to be human works suffering from incoherent rhapsodies, inconsistencies and tautologies.

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Smṛtis are considered to be human thoughts in response to the śrutis. Traditionally, all smṛtis are regarded to ultimately be rooted in or inspired by śrutis.

Role in Hindu Law

Śrutis have been considered the authority in Hinduism.[note 1] Smṛtis, including the Manusmṛti, the Nāradaśmṛti and the Parāśaraśmṛti, are considered less authoritative than śrutis.

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

Translation 1: The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction (Atmanastushti).

Translation 2: The root of the religion is the entire Veda, and (then) the tradition and customs of those who know (the Veda), and the conduct of virtuous people, and what is satisfactory to oneself.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम् ॥

Translation 1: The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be the fourfold means of defining the sacred law.

Translation 2: The Veda, tradition, the conduct of good people, and what is pleasing to oneself – they say that is four fold mark of religion.

Only three of the four types of texts in the Vedas have behavioral precepts:

For the Hindu all belief takes its source and its justification in the Vedas [Śruti]. Consequently every rule of dharma must find its foundation in the Veda. Strictly speaking, the Samhitas do not even include a single

precept which could be used directly as a rule of conduct. One can find there only references to usage which falls within the scope of dharma. By contrast, the Brahmanas, the Aranyakas and the Upanishads contain numerous precepts which propound rules governing behavior.

— Robert Lingat

Bilimoria states the role of śruti in Hinduism has been inspired by "the belief in a higher natural cosmic order (Rta succeeded later by the concept Dharma) that regulates the universe and provides the basis for its growth, flourishing and sustenance – be that of the gods, human beings, animals and eco-formations".

Levinson states that the role of śruti and smṛti in Hindu law is as a source of guidance, and its tradition cultivates the principle that "the facts and circumstances of any particular case determine what is good or bad". The later Hindu texts include fourfold sources of dharma, states Levinson, which include atmanastushti (satisfaction of one's conscience), sadacara (local norms of virtuous individuals), smṛti and śruti.

5.7 JNANA AS THE MEANS TO LIBERATION

Jñāna yoga, also known as Jnanamarga, is one of the several spiritual paths in Hinduism that emphasizes the "path of knowledge", also known as the "path of self-realization". It is one of the three classical paths (margas) for moksha (salvation, liberation). The other two are karma yoga (path of action, karmamarga) and bhakti yoga (path of loving devotion to a personal god, bhaktimarga). Later, new movements within Hinduism added raja yoga as a fourth spiritual path, but it is not universally accepted as distinct from the other three.

The jnana yoga is a spiritual practice that pursues knowledge with questions such as "who am I, what am I" among others. The practitioner studies usually with the aid of a counsellor (guru), meditates, reflects, and reaches liberating insights on the nature of his own Self (Atman, soul) and its relationship to the metaphysical concept called Brahman in Hinduism. The jnanamarga ideas are discussed in ancient and medieval

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era Hindu scriptures and texts such as the Upanishads and the Bhagavad Gita.

There are three paths to liberation; they are called bhakti, gyana(also transliterated as jnana) and karma yogas. All aim at the same goal, self-realization. Man is limited by upadhis (ie: body or mind), which are limitations as well as his means in evolution. The three paths prescribe different methods (though overlapping) to address different faculties and use the upadhis in different ways, depending on the nature of the seeker, to make him transcend the upadhis themselves.

The message of Hinduism is that liberation can be attained by anyone, and that there is no 'eternal hell' - there are 2 eternal paths available to the soul, which are eternal rebirths and eternal paradise. A person can move out of the cycle of rebirths through either bhakti yoga (devotion), karma yoga (virtuous actions), or gyana marga (asceticism.)

Scriptural class	Amount
Vedas	4
Upanishads	108
Puranas	18
Vedangas	6
Shastras	8
Sutras	17
Itihasas	

Bhakti

One is of devotion (bhakti) where an individual through devotion for God, attains moksha. This is prescribed for the heart-being. Worship is his method. Devotion means, bliss and love goals.

Realizing God and becoming one with Him is liberation.

There are two stages or forms of bhakti, gauna and mukhya. The former involves the three consciousness qualities, the latter is beyond them. Apara and Para bhakti too, is a similar classification. In the path of evolution the devotee treats devata as having all the noble qualities, a form, and worships with devotion. As inward looking develops (antarmukha), he transcends forms and objects. Alongside, he also transcends desires and attachments. The devotion then takes a para or mukhya form, where he is no more worshipping but actually merging in the infinite. This is the same end that a bhakta, gyani (also called jnani) and karma yogi arrives at.

There are five forms of Bhakti, in the Vaishnava pantheon - santa, dasya, sakhya, vatsalya, madhura. The first is a calm devotion for God and it mainly aims at detachment from worldliness. The remaining four involve emotional attachment with God. Dasya is serving God. Sakhya is treating God as a friend. Vatsalya is treating God as a child and madhura is treating God as husband. Each one basically aims at a total surrender, and really there is no distinction in the true nature of devotion.

There are nine acts of devotion, described in Bhagavata: Sravana (hearing of God's lilas and glory), Kirtana (praising God's glory and his lilas), Smarana (remembering God throughout), Padasevana (service in general), Arcana (worshipping), Vandana (bowing), Dasya (serving like a servant), Sakhya (befriending God) and Atmanivedana (making total surrender).

Thus bhakti uses mind as the upadhi, directs it towards sublimation of its lower tendencies, through love and devotion.

Gyana

The second is of knowledge (gyana), where one sublimates his lower being through gaining knowledge. This is for the intellect-being. Study/thought is his method. Curiosity is his means, Truth goal.

Knowledge of the True and Absolute is liberation. There are three means in gyana marga, sravana, manana and nidhidhyasana. The first one is listening to a teacher/learned person (about the True, Brahman). The next is manana, to remember and reflect on the teaching, its meaning and idea.

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The third is to meditate on the Truth spoken of. This eventually leads to discovery of Truth.

Intellection is the method of gyana marga. Differentiating True from untrue and making out the True is the way it is done. Tatva (natural philosophy) and Vedanta (spiritual philosophy) are the subjects to be studied. In general, the Hindu theory is that any sastra when studied leads to tatvic understanding.

There are four requirements for this. The first is Viveka or discrimination between True and untrue. This comes with learning. The second is Vairagya or dispassion or being passive or growing over worldliness. This comes with renunciation of desires. Unlike in Bhakti yoga where desires are directed towards God and hence sublimated without suppression, a level of renunciation is necessary in the sadhaka, in this path. Then concentration and surrender to the purpose, through jijnasa (curiosity) is needed. These qualities are summarized as the third requirement, named shad-sampatti or six "possessions". They are sama (peace of mind), dama (restraint), uparati (being passive to wordliness), titiksha (endurance and perseverance), sraddha (having single-pointed goal, faith and sincerity), samadhana (being equal to the duals and unwavering). Mumukshutva or totally surrendered to realization of Truth or desiring liberation is the fourth requirement.

The stages in evolution are:

Being virtuous, thus purifying thought

Inquiry into self, thus turning the mind inwards

Becoming a mind-being

Becoming an intellect-being

Total detachment and becoming a blissful being

Realization

Liberation

In this, it can be seen that the sadhaka climbs the ladder of seven urdhva lokas and moves into the inner kosas. (More can be seen in the overview on consciousness.)

Karma

The third is of works (karma), where one through fulfillment of responsibilities as an individual and then serving fellow beings, attains moksha. This is for the social being. Service is his method. Selflessness is his means, universality, infinity and permanence goals.

Dispassionate, self-less action is the feature of this path. One should do action that causes well-being of people, without seeking results for oneself. The fruit of action should be surrendered to divine. Bhagavad Gita says "karmanyeva adhikaraste, maa phaleshu kadacana" - meaning one is the master of his actions, but not the master of the fruit of his actions. Cause-effect of action is the theory that drives this path. One is supposed to do that action which not only brings down karma sesha but also does not add to it. Selfless and detached action is of that kind.

Thus truth-beauty-permanence, the three aspects of eternal are the goals of these three paths. They are inter-mixing and overlapping paths, with each of them leading to and merging in the others.

Generally speaking, the word 'jnana' means knowledge. In Hinduism the word has many connotations. Knowledge is viewed by the Hindu scriptures as both liberating and binding. Knowledge is viewed as the means to achieve certain ends. It can be used to fulfill our desires or liberate ourselves from the cycle of births and deaths.

The knowledge that helps us realize our selfish desires and perpetuate our limited identities is considered lower knowledge. It is also termed as avidya or ignorance. The knowledge that helps us overcome our egoistic attitude and desires and realize who we are is considered higher knowledge or the real knowledge.

Real knowledge liberates us from the three impurities of human existence, namely egoism, desire ridden actions and the illusion that we are different from the rest of the world and that the objective reality which we experience through our senses is real and permanent.

Jnana yoga is therefore the pursuit of true knowledge by learning how to control our minds and senses and center ourselves in our spiritual selves so that we can become free from our bondage to the cycle of the births and deaths and achieve liberation. The Bhagavadgita identifies jnana yoga as one of the three main paths to liberation, the path of knowledge, the path of action and the path of devotion. There are other paths, but

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these three are important and effective. While the path of devotion is described as superior to the other two, jnana yoga is suitable for people who are deeply intellectual. On the path of liberation it is important to possess right knowledge, which comes through the study of the scripture and helps us understand the significance of other yogas such as karma yoga, sanyasa yoga, buddhi yoga, atma samyama yoga, and bhakti yoga.

Practices that lead to knowledge (jnana)

The second chapter of the Bhagavadgita is known as Jnana Yoga or Samkhya yoga. According to some scholars it is a summary of the Bhagavadgita itself since it contains all the important concepts and ideas of the scripture. It reminds us that we should not identify ourselves with our minds and bodies as we are immortal, spiritual beings and that to transcend our limited nature we have to gain control over our sense organs and our desires through detachment and equanimity and work for our salvation by performing actions for the sake of God. According to the Bhagavadgita, jnana yoga consists of the following practices.

1. Developing correct awareness of the mind, the body and the Atman or Self.
2. Stabilizing the mind in the Self through self-discipline and self-absorption (atma-samyamyoga)
3. Acquiring true awareness of the world around and the SUPREME-Self beyond (knowledge of Sat (Truth) and Asat (Falsehood) through discernment (buddhi yoga).
4. Practicing various disciplines and other techniques as a means to self-purification, the predominance of sattva and suppression of rajas and tamas..

The purpose of jnana yoga is to achieve liberation by realizing our true nature, overcoming our ignorance and transcending our limited selves, which are sense dependent and bound by karma. According to the Bhagavadgita, following are some of the developments that we experience when we practice jnana yoga.

1. Equanimity of the mind (sthithadhi) through control of the senses and desires and mental discipline.

2. Detachment (asangatva)
3. Impassion (virag)
4. Tyaga (sacrifice)
5. Renunciation (sanyasa)
6. Self-control (samyama).
7. Devotion (bhakti).

Perfection in jnana yoga leads to devotion. Only a jnani, or the knower of the Self, can be a true devotee. People who do not possess true knowledge of the Self, cannot experience the devotion of the highest kind, which the Bhagavadgita extols in several verses. Since they are not yet fully free from desires and attachments their devotion remains tainted with traces of selfishness and the impurities of rajas and tamas. When the heart and mind are pure, filled with the effulgence of sattva, true devotion arises in them.

How Jnana or true knowledge is acquired?

Knowledge through study of scriptures, contemplation, intuition, service to God and teachers, Divine Grace, discussion, teaching, observation and personal spiritual experience, these are a few means by which knowledge may become established in a yogi. However, it is important to remember that higher knowledge (jnana) is never acquired because it is inherent to the Self, which is all knowing. There is no learning for the Self. It is the mind which acquires knowledge, and which has to struggle to overcome its ignorance. Its knowledge is accumulated knowledge, and since the senses are not free from the impurities, the knowledge which they gather is subject to the influence of desires and gunas.

Hence, sensory knowledge or memorial knowledge is fundamentally flawed. The knowledge which is part of the Self is immutable and indestructible. It is never acquired, but remembered or regained by the embodied selves when they are freed from impurities. In the embodied state their knowledge remains covered by ignorance, delusion, egoism and attachments. When they are removed, a yogi automatically returns to his original state of perfect knowledge and pure consciousness.

The Bhagavadgita does not explicitly state how knowledge is regained, but it gives some hints and suggests various alternatives. Its emphasis, however, is on self-purification and cultivating discernment. In the

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seventh Chapter, Lord Krishna explains two types of knowledge. One is the knowledge of God and Self (para) and the other is the knowledge of Nature or his lower Self (para). True knowledge according to the scripture is the knowledge of the Self, or the knowledge that leads to liberation. It is acquired in one or more of the following ways. They are all aspects of self-purification, whereby the impurities surrounding the Self are cleansed and removed and the mind becomes sharp.

1. **Self-study**, which is the study or recitation of the scriptures or any religious or spiritual literature.
2. **Austerities, rules and restraints** which are helpful to remove the impurities of rajas and tamas, whereby one is freed from egoism, strength, pride, lust anger, attachment to worldly possessions and ownership and becomes qualified to reach the state of Brahman (brahma bhuya).
3. **Karma yoga**, which is performing desireless actions as an offering to God. It will cleanse the mind and body and remove the impurities where by intelligence grows.
4. **Meditation and contemplation** upon God or Self, which will help the mind stabilize in the contemplation of God and see things clearly.
5. **Identifying oneself with the eternal Self** rather than the mind and body whereby one overcomes fear of death and attachment to the body.
6. **The practice of sameness, detachment and renunciation** of worldly pleasures which will free the mind from desires and expectations and discern truth.
7. **The merit accumulated in the past births**. As the scripture declares among thousands of men, only a rare person strives for perfection. Again of them only a few succeed. Only at the end of many births does a knower of the Self (janavan) surrenders to God.
8. **Devotion to God**. Lord Krishna states that he does not illuminate all. Only those who perform pious actions and whose sins are washed away, and who worship him with devotion, knowing that he is the master of elements, master of divinities and master of all sacrifices, they know everything about Brahman, the Self and about karma.

9. **The practice of truthfulness**, which means commitment to truth in word and deed. When the mind is established in truth, it will discern truth.

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. Criticism of Sankhya.

.....

2. To Criticism Vaisesika.

.....

3. To Criticism Buddhism and Jainism

.....

4. What do you know about The higher and the lower teaching of the prasthanatrayi?

.....

5.8 LET US SUM UP

In Indian philosophy, we find two words ‘aṇu’ and ‘paramāṇu’ which are used to denote atoms. Various schools of Indian philosophy used the term ‘aṇu’ in the sense of ‘minutest particle’. The Nyāya-Vaiśeṣikas were the strong supporters of atomism. To explain the origin of the world, they had developed the atomic theory which is also known as Paramāṇu-Kāraṇa-Vāda. According to the NyāyaVaiśeṣikas, all worldly objects are composed of parts and these parts are again composed of smaller parts. That means, the gross objects of the world are divisible and

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if this process of division goes on, at last we find some atoms which are indivisible. Etymologically, the word ‘paramāṇu’ is a combined form of two words- ‘param’ which means ‘the highest degree’ and ‘aṇu’ which means ‘minutest particle’. Generally, the English word ‘atom’ is used for ‘paramāṇu’. We find the term ‘aṇu’ in the Vaiśeṣikasūtra of Kanada. “There we find the word aṇu, but not the word paramāṇu, in the senses of an ‘atom’ as well as ‘very small’”. (Gangopadhyay, 1980) Prasastapada described the origin and destruction of physical things with the help of atoms. “Ihedānīm caturṇāmmahābhūtānām sriṣṭisamhāravidhiruccyate.” (Prasastapada: Padārtha-Dharma-Saṁgraha, 2.2.4, Cited by Mandal, 2004) Many scholars think that the term ‘dyad’ or ‘dvyāṇuka’ was first used by Prasastapada to define the first product of atom.

5.9 KEY WORDS

Sankhya: Samkhya or Sankhya is one of the six āstika schools of Hindu philosophy. It is most related to the Yoga school of Hinduism, and it was influential on other schools of Indian philosophy.

Vaisesika: Vaiśeṣika Sūtra, (Sanskrit: वैशेषिक सूत्र), also called Kanada sutra, is an ancient Sanskrit text at the foundation of the Vaisheshika school of Hindu philosophy. The sutra was authored by the Hindu sage Kanada, also known as Kashyapa.

Prasthanatrayi : Prasthanatrayi (Sanskrit: प्रस्थानत्रयी, IAST: Prasthānatrayī), literally, three sources (or axioms), refers to the three canonical texts of theology, especially of the Vedānta schools.

5.10 QUESTIONS FOR REVIEW

1. Discuss the relative importance of reason and Sruti.
2. Discuss Jnana as the means to liberation.

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5.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 5.2
2. See Section 5.3
3. See Section 5.4
4. See Section 5.5

UNIT 6: POST- SANKARA ADVAITA

STRUCTURE

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Post- sankara Advaita
- 6.3 Vārttika-prasthāna
- 6.4 Vivaraṇaprasthāna and Prakāśātman
- 6.5 Bhāmatīprasthāna
- 6.6 Let us sum up
- 6.7 Key Words
- 6.8 Questions for Review
- 6.9 Suggested readings and references
- 6.10 Answers to Check Your Progress

6.0 OBJECTIVES

After this unit, we can able to know:

- To know about the Post- sankara Advaita
- To discuss about the Vārttika-prasthāna
- To know the Vivaraṇaprasthāna and Prakāśātman
- To discuss the Bhāmatīprasthāna

6.1 INTRODUCTION

Though Śaṅkara wrote profusely, clearly enunciating the main doctrines of his school, there are certain places in his writings wherein the important aspects of certain doctrines are either vague or are capable of more than one interpretation. This has naturally, resulted in the growth of quite a voluminous post-Śaṅkara Advaita literature leading to different prasthānas or schools of thought. 'Vārttika-prasthāna' of Sureśvara (9th cent. A.D.) comes first in the series. This school gets its designation from the exposition contained in the 'vārttikās' or commentaries in verse, of Sureśvara on Śaṅkara's bhāṣyas on the Bṛhadāraṇyaka and the Taittirīya Upaniṣads. According to this school, Brahman is the material cause of this world, and not māyā. The locus of avidyā is Brahman and not the jīvas. Avidyā is one only and not many. The mahāvākyas or the

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great Vedic dictums are capable of producing immediate cognition of the self as Brahman. Hence dhyānābhyāsa or practice of meditation on the meaning of those dictums is not necessary. The jīvas are but ābhāsas or fallacious appearances of Brahman in the individual minds. (This has earned this theory, the designation of Ābhāsavāda as opposed to Pratibimbavāda and Avacchedavāda of other schools.) The 'Vivaraṇaprasthāna' of Padmapāda (9th cent. A.D.) and Prakāśātman (A.D . 1200) comes next. The name is derived from the work Pañcapādikāvivaraṇa of the latter, it being a voluminous commentary on the Pañcapādikā of Padmapāda. Though this name suggests that it covers five pādas or sections of the Brahmasūtras , only the commentary on the first four sūtras is now available. The chief doctrines of this school are: Avidyā is a jaḍātmikā śakti (a force of material nature) and is the material cause of this world. It is bhāvarūpa, a positive entity, but not real. Māyā, prakṛti, avyakta, avyākṛta, tamas, śakti etc., are all its synonyms. It is called avidyā when āvaraṇa power is predominant and māyā when vikṣepa power becomes dominant. Alternatively, it is māyā at the cosmic level and avidyā at the individual level. Avidyā rests on Brahman but acts on the jīvas. The jīvas are pratibimbas or reflections of Brahman in the antaḥkaraṇa (mind). The reflected images have no reality other than that of the original (bimba) Brahman. This theory is called Pratibimbavāda as contrasted with Ābhāsavāda . The 'Bhāmatīprasthāna' of Vācaspati Mīśra (A.D. 840) is the third and the last of these major schools. Bhāmatī is his celebrated commentary on the Śāṅkarabhāṣya of Brahmasūtras . This school is built round the Bhāmatī along with its subsidiary commentaries Kalpataru of Amalānanda (13th cent. A.D.) and Parimalā of Appayya Dīkṣita (16th cent. A.D.). The views of this school can be briefly summarised as follows: Brahman is the material cause of the world, not as the locus of avidyā but as the object of avidyās supported by the jīvas. Māyā is only an accessory cause. Avidyā cannot abide in Brahman. It abides in the jīvas and is plural since the jīvas are plural. Vācaspati advocates two varieties of avidyā: the mūlāvidyā or kāraṇāvidyā (primal nescience); the tūlāvidyā or kāryāvidyā (derivative nescience). It is the latter that is responsible for bhramasamkāras or error impressions. Also, Vācaspati appears more inclined towards the

Avacchedavāda or the theory of limitation with regard to the appearance of the jīvas. Just as a pot limits the infinite sky in itself, avidyā of the individual limits Brahman and makes it appear like a jīva. Another point of importance in this school is that the mahāvākyas do not produce anubhava (immediate cognition). It is the mind seasoned by meditation that gives such experience. Mention may also be made here of Dṛṣṭisrṣṭivāda which advocates that the world is created simultaneously with its perception; and, Ekajīvavāda, which propounds that there is only one jīva which is in bondage and when it gets liberation, everything else disappears. Prakāśānanda (15th-16th cent. A.D.) is the chief exponent of these schools. Advaita was subjected to continuous criticism by other Vedāntic schools as also the Buddhists and hence the growth of polemical literature became inevitable. Mention must be made of two most important works of this type: the Khaṇḍana-khaṇḍa-khādyā of Śrīharṣa (12th cent. A.D.) and the Advaita-siddhi of Madhusūdana Sarasvatī (16th cent. A.D.).

It should be said to the credit of Advaita Vedānta that even now it is attracting the respectful attention from scholars of the highest calibre, both Eastern and Western.

6.2 POST- SANKARA ADVAITA

Since the Advaita tradition has its roots in the Vedas, which have been expounded from times immemorial, it cannot be dated with great accuracy. However, the earliest formulation of the system can be traced back to the Mandukya-karikas of Gaudapada. The predecessor and teacher of Gaudapada is said to be Suka the famous author of the Bhagavatapurana. To this day, however, there is no hard evidence to support this traditional belief. Prior to Suka seems to be the sage Vyasa whom Vacaspati identifies with the author of the Brahmasutras in the introductory verse of his commentary Bhamati: "brahmasutrakṛte tasmai vedavyasaya dhimate." Further, because of some references concerning Vyasa in early Samkhya, Vaishesika and Buddhist texts, we may tentatively place him in the third century BCE. Previous teachers like Parasara may very well be mythological figures. Hence the Brahmasutras and the Mandukyakarikas are the sole reliable pre-Shankara Advaita

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works available to us. The line of preceptors ranging from Narayana to Suka is a familial one--the teachings were passed on from father to son. The Upanisads themselves tell us of celebrated teachers like Atharvan, Bharadvaja, Yajnavalkya, and Uddalaka, who engaged in "meaningful" discourses with their kith and kin. These sages had ashramas in different parts of the country and Shankara must have followed their example in his decision to establish his Mathas.

The Brahmasutras:

It is very likely that there were many works called Brahmasutras, which object were to give a concise summary of the Upanisadic teachings. Unfortunately, the Sarirakamimamsa of Badarayana is the sole to have survived. In his work, Badarayana refers to Badari, Jaimini, Kasakrtsnam, Karsnajini, Asmarathya and Atreya, suggesting that each of the latter had written his aphorisms on the Upanisads. The Bhaktisutras of Sandilya 4 and Kasyapa that were written before Shankara seem to teach theistic non-dualism and dualism, respectively. If different teachers wrote about the Upanisads highlighting different things, Badarayana, whom Vacaspati calls the universal teacher (sarvabhauma) seems to have been more thorough in his outlook, writing on karma, jnana, as well as yoga. The well-known pre-Shankara teachers were Bhartrprapanca, Dravidacarya, Sundarapandya, Bhatrmitra, Brahmanandin and Upavarsha. They must have been Vedantins of great stature since they are named in the works of Shankara, Sureshvara and Vacaspati Mishra. Both Shankara and Sureshvara refer to Bhartrprapanca as Upanisadam-manyu, i.e., thinking that he knew the Upanisads. He was thoroughly criticized by Sureshvara. Brahmanandin wrote the Chandogya-vakya wherein he gives the summary of the Upanisadic teachings. Dravidacarya wrote a commentary on the Chandogyopanisad. The schools of Advaita and Vishistadvaita claim Dravidacarya as a traditional teacher. Both Shankara and Ramanuja refer to Dravida in their respective commentarial works. The Advaitin Polagam Rama Sastri gives us but a glimpse of Dravida's thinking in a text published under the auspices of the Kanci Shankara Matha. Many scholars like Hiriyanna and Sudarsanasuri have attempted to formulate the philosophy of

Brahmadatta and Sudarsanasuri, for instance, calls Brahmadata as an old mayavadin (jaranmayavadin). Notwithstanding Shankara and Vacaspati's critiques of the views of Brahmadata, the latter still remained influential within the Advaita tradition. 5 At the end of his commentary on the samanvayadhikarana, Shankara quotes three verses from a teacher who has been identified with Sundarapandya by later Advaitins. Since Kumarila also quotes him, it is very likely that Sundarapandya was the author of a commentary on the Sariraka-mimamsa-sutra as well as on the Mimamsa-sutras. This is what Vacaspati seems to be saying in his Bhamati: atraiva brahmaavidam gatham udaharanti. Further, the Prabodha-parisuddhi, a commentary on Padmapada's Pancapadika refers to Sundarapandya directly, saying: "slokatrayam sundarapandyapranitam pramanayati iti aha." A reference to the teacher Bhartrmitra is found in Kumarila and Mandana's writings. According to Shankara and Bhaskara, the teacher Brahmanandin (also known as Tanka) was holding the Vivartavada and parinamivada doctrines, respectively. However, Ramanuja's view is that Tanka supported Vishistadvaita doctrines. Upavarsa, another important early Advaitin, is reverentially addressed by Shankara as Bhagavan Upavarsa. Shankara appeals to his theory on varnas to oppose that of sphota. Sabarasvamin presents Upavarsa's views in his Mimamsa-sutrabhasya. Ramanuja grounds his own Vedantic tradition in the pre-Shankara period through identifying Upavarsa with Bodhayana. The latter is said to have authored a vrtti which formed the basis for Ramanuja's bhasyas. Sadly, Bodhayana's vrtti has not survived to the present day. In support of his own tradition, Ramanuja refers to Bodhayana, Tanka, Dramida, Guhadava, Kapardin, Bharuci and other pre-Shankara commentators. The celebrated qualified non-dualist Yamuna refers to Bhartrhari as a pre-Shankara Advaitin. This seems to be a correct appraisal of Bhartrhari's views since at the beginning of his Vakyapadaya, he asserts that the whole universe is an appearance or vivarta of Sabdabrahman. The Brahmasutras of Badarayana, the Mandukyakarikas of Gaudapada, along with the Vakyapadiya and the Brahmasiddhi of Mandana as well as the prasthanagranthas, i.e., the Brahmasutras and the Bhagavad-gita, 6 are the sole extant preShankara Vedanta works. For centuries following the death of Shankara, numerous

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commentaries have been written on Badarayana's famous sutras. Although dozens of commentaries may have been written, we only know of those authored by Bhaskara, Ramanuja, Nimbarka, Madva, Vallabha, and Baladeva. In previous lectures, I have shown the points of agreement and difference between the main commentarial schools. Gaudapada's Mandukyakarikas is a very important text since it provided the basic impetus for Shankara's writings. The latter actually refers to Gaudapada as a knower of the Vedanta tradition (sampradayavid). Regarding the teacher Bhartrhari, we find that his commentators Helaraja and Punyaraja portray him as an Advaitin who hold the view that the realization of the Absolute is possible through the knowledge of Sabda-brahman.

Mandana:

It would be wrong not to refer to Mandana who seems to be a senior contemporary of Shankara and one of the best representatives of early Advaita. Mandana teaches jnanakarmasamuccayavada, a doctrine that advocates the necessity to associate actions with knowledge in order to attain liberation. Although Mandana is well known for his treatises on Advaita, he also dealt with non-advaita topics as is evident in his Vidhiviveka, Vibhramaviveka and Sphotasiddhi. Shankara criticizes his sphota theory, but modern scholars like TRV Murti have felt that the philosophy of the Sphotasiddhi can be adjusted to Shankara's system. The Advaita tradition identifies Mandana as Sureshvara, yet this is quite improbable. There is little doubt that it is Mandana who influenced the Bhamati school of Advaita (mandanaprastasevi). He distinctly articulated the doctrines of vivarta, anirvacaniya and mithyatva, which were to become the foundational tenets of Advaita philosophy during the postShankara period. The pre-Shankara period can be seen as the common preamble to all schools of Vedanta. In that period, there were no clear demarcations between Vedantic schools of thought. Perhaps, there was only one school of Vedanta which, by its nature, tolerated certain dissensions within its midst.

Shankara:

From the amount of criticisms leveled against Shankara and his school, it becomes clear that Shankara was a person of great charisma and authority besides the fact that he taught at a turning point of Indian religio-philosophical history. As we know from his own writings, he embraced the Vedic tradition while being a constructive religious reformer. From his works transpires philosophical commitment and astuteness as well as ardent devotion. 8 During his short life span (tradition holds that he lived for a mere 32 years), Shankara is said to have traveled the length and breadth of the country to give a new momentum to Vedantic orthodoxy (sanatana dharma) threatened, on the one hand, by the tradition of Buddhism, and by the Mimamsakas on the other. During his travels, Shankara met with scholars from a variety of schools and debated with them on various philosophical issues. Tradition has it that he debated with a famous Mimamsa scholar called Mandana-mishra also known as Vishvarupa. Accepting defeat, Mandana is said to have given up his life as a householder to become one of Shankara's four disciples, namely Sureshvara, the other three being Padmapada, Totaka, and Hastamalaka. The monastic institutions that Shankara is said to have set up are the Jyotir Matha at Badarikasrama, the Kalika pitha at Dvaraka, the Govardhanapitha at Jagannatha ksetra, Puri, the Saradapitha at Sringeri, and the Kamakoti pitha at Kanci. The many still existent digvijayas depicts the life of Shankara in their own singular way. Some, for instance, say that he attained siddhi at Kanchi while others assert that it was at Kedara in the Himalayas. Let me reiterate the fact that despite a great deal of historical research and archeological findings, we are still in the dark concerning Shankara's dates. Some scholars think that Shankara must be prior to Dharmakirti (600 AD). Yet, as I have shown in one of my recent writings, Shankara cannot precede Dharmakirti since we find the ideas of Dharmakirti in Shankara's writings and because Sureshvara cites Dharmakirti by name. Unlike scholars in the West, Indian scholars tend to place Shankara's dates as far back as possible. However, from a mere survey of the schools which Shankara criticizes, it is, I think, possible to place his dates at around 600-650 AD.

Writings of Sankara:

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The tradition of Advaita refers to Shankara as the Bhasyakara or commentator on the authoritative texts of the Vedanta. The latter stands on three canons (prasthanas), i.e., the Upanisads (Sruti-prasthanas), the Brahmasutras (Nyaya prasthanas), and the Bhagavad-gita (Smrti prasthanas). The Brahmasutras summarize the teachings of the Upanisads in the form of aphorisms. The teachings of the Upanisads are lengthy and complex and this is one of the reasons why they are explained in the Brahmasutras in the form of 555 short aphorisms. Since the Brahmasutras' teachings are logically arranged, the work is also named Nyaya or Tarka-prasthanas. The Bhagavadgita is a Smrti-prasthanas. 9 For the sake of clarity, we may classify the works of Shankara into three groups. 1. Commentaries on the authoritative texts of the Upanisads, the Bhagavadgita and the Brahmasutras as well as the Laghubhasyasas, Visnu-sahasranama, Lalithatrisati, and other similar works. 2. Minor works expounding Advaita doctrines like the Upadesasahasri, Atmabodha, Vivekacudamani, Vakyavrtti, Aparoksanubhuti, etc. 3. Devotional works - the stotras or the hymnal literature. It may be said that Shankara was desirous of making the Advaita teachings available to the common man, and that it is for this very purpose that he would have written such literature, which is filled with non-dualistic themes. It must be kept in mind that Shankara did not solely give importance to gnosis (jnana) for he also recognized the important function of devotion on the path to moksha. For Shankara, knowledge was never antagonist to devotion. Besides composing various hymns in praise of Gods and Goddesses of the Hindu pantheon, it is believed that Shankara wrote treatises on the banks of holy rivers like Gangastaka and Yamunastaka, for the purpose of conveying the highest teaching of the Upanisads to the common people. It is generally thought that Advaita is antitheistic. This, in my opinion, is quite untrue. Shankara's literary output reveals that he strongly believed in theism. Having said that, his philosophy places the ultimate principle (Brahman) beyond theism. In fact, his ultimate teachings do not fit any category and thus it is safe to say that his Advaita is neither atheistic, nor theistic.

It is rather trans-theistic in nature. If theism has an important place in Vedanta, it is not final.

Sankar's philosophy:

Both the Brahmasutras and the Bhagavadgita contain the central philosophy of the Upanisads. For, the entire prasthanatraya is meant to teach the unity of the self. In his introduction to the Katha-Upanisad, says that the primary meaning of the word Upanisad is knowledge, while the secondary meaning is the text itself. Explaining how the knowledge of Brahman leads to liberation, says that the knowledge of Brahman is called Upanisad because it conforms to the idea of leading to Brahman, that is, insofar as it helps the seeker after liberation--who possesses the necessary qualifications--to attain the supreme Brahman. The same idea is repeated in Brhadaranyaka-Upanisad and is reiterated in the conclusion of the Adhyasa-bhasya. In the latter text, Shankara writes: with a view to get rid of this wrong notion, which is the cause of all evils, and for attaining the knowledge of the absolute oneness of the Self, the study of Vedanta texts is begun. That all the Vedanta texts have this purport will be shown in the Sariraka-mimamsa. Shankara's main objective in commenting on the Bhagavad-gita, is a) to probe into the two types of dharma, i.e., pravrtti (pipilika marga) and nivrtti (vihangamamarga), and b) to explain the purpose of divine incarnation. Concerning the first objective, he wishes to draw a distinction between the path of karma and the path of jnana, the latter being the direct discipline leading to liberation. Shankara says that the man whose mind has been purified by works is competent to tread the path of knowledge and that to him alone comes knowledge. Thus, for Shankara, the dharma of works forms an indirect means to the attainment of the supreme bliss. Shankara was the upholder of an already existent tradition (Evam sampradaya vido vadanti (Gitabhasya 13.2); asampradayavid sastrajnopi trnavad upeksaniyah). So it is without claiming any originality that presented himself as a spokesman for the Upanisadic tradition. However, Shankara certainly shows originality in his analysis and interpretations of certain ideas embedded in the prasthanatraya. His commentaries along with his minor works have seriously impacted other systems of thought (some even built

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themselves up through refuting his Vedantic interpretation) as well as the lives of ordinary people. In addition, to this very day, Shankara has been a veritable authority for Advaitins, and a source of inspiration for Advaitins and non-Advaitins alike.

Adhyasa:

Shankara's formulation of the concept of Adhyasa as the presupposition of philosophical investigation is a milestone in the philosophy of Advaita. According to him, a philosopher must inquire into the nature of the processes of the mind with a view to discover the ultimate principle of life viz. the self or consciousness. Shankara's entire epistemology rests on the polarity of subject and object. Shankara refers to this polarity as the one between *asmat* and *yusmat* the "I" (*asmat*) and "you" (*yusmat*), the former being the self, the subject, and the latter being the not self, the object. The subject, he asserts, can never become an object. Similarly, the object can never become the subject; he compares this subject/object difference to that existing between light and darkness. In every case of Adhyasa (superimposition) Shankara says, there is coupling of the real with the unreal. The real, that is, the Self, is pure consciousness. It gets involved in the activity of knowing because of its association with the mind. In these instances, the mind, which is insentient, becomes a knower (*jnata*) because of its association with the self which is consciousness. According to Shankara, the relation between mind and self involves mutual superimposition (*itaretara-adhyasa*). This relation is false since there cannot be any real relation between the self and the non-self. Wrong identification takes place at different levels and this adhyasa plays an important role in both secular and scriptural activities. Shankara tells us that it is because of wrongly identifying the self with the body that a person can claim himself to be a male, a Brahmana, etc. It is only when one identifies with the sense organs that one may think of oneself as deaf, blind, etc. Happiness and unhappiness are both states of being caused by wrong identification with the mind. Shankara says that this superimposition can be overcome when right knowledge of the self (*vidya*) arises. According to Shankara, knowledge can be divided into two types empirical and trans-empirical (*Dve vidye veditavye*). His

metaphysics start with empirical pluralism to terminate at Brahman. Shankara is clear that the difference between nirguna Brahman and saguna Brahman reflects the dissimilarity that exists between knowledge and ignorance. He presents this distinction in terms of two standpoints, the absolute and the relative--Vidya and avidya or the paramarthika and vyavaharika perspectives, respectively. For Shankara, pluralism is only provisional and thus, it is not possible to say that Advaita is a philosophy centered on two real standpoints.

Shankara and Liberation:

According to Shankara, man does not know his true nature of being and is thus caught in empirical existence because of such ignorance (avidya). If ignorance is responsible for experiencing samsara, knowledge alone can remedy it. Knowledge in Shankara is the state of Brahma-prapti, or the attainment of Brahman. Yet since Brahman is ever existent and always attained, liberation can only mean the attainment of the already attained. This is solely possible through the removal of ignorance. In Shankara Vedanta, man's only predicament is that he is unaware that his own self is Brahman (svarupasthiti, that is, advaita-bhava). It is important to note that if Shankara holds that the vyavaharika level is false (mithya), it is not as a final tenet. That which has a lower value points to that which has a higher one, and thus apara-vidya is thought to pave the way for a higher knowledge (para-vidya). To Shankara the absolute truth is of the highest value, it is the supreme reality. To summarize, Shankara says that avidya is synonymous with false knowledge (mithyajnana), which is natural to all beings. For him, Avidya is more a psychic affliction (klesha) than a cosmic power. It is in this sense that Shankara uses the expression avidya-avastha in his Bhasyas. It corresponds to the sphere of daily life (vyavahara) and is completely opposed to paramartha-avastha. In Post-Shankara Advaita, avidya is understood as the material cause of the world. Even Sureshvara, the direct disciple of Shankara, uses the term upadana in order to express the relationship between avidya and its effects. In the Bhasyas, avidya is used interchangeably with pratyupasthapita, adhyasta, adhyaropita, and kalpita. Shankara does not characterize avidya as the positive indescribable entity (anirvacaniya) that we find in Mandana's

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Brahmasiddhi. The problems that concern most post-Shankara Advaitins, such as determining a locus for avidya, were no issues at all for the Bhasyakara. Shankara's teachings are often reduced to the theory of mayavada (the illusoriness of the universe), a tenet which is not prominent in his teachings. In fact, he considers that all the Vedantas teach Brahman alone. The terms encountered in his writings, which purport to describe his siddhanta, are Vedavada, Vedantavada, Brahmavada, but not mayavada. In addition, whenever the term maya is used in the Bhasyas, it is in the sense of deception. Nowhere in his commentaries does Shankara use the well-known expression "vivartavada" that describes Sankar's philosophy in the post-Shankara period. Vivartate and vivartamana are used in his bhasyas without purely suggesting illusion.

Post-Shankara Advaita: Although the tradition of Advaita, from the Upanisadic times down to the present day, is a continuous one, still, we may speak of the tradition in terms of pre-Shankara and post-Shankara periods, making Shankara the dividing line between these two. Such formulation helps highlighting the philosophical reformulations and constructions that took place in the post-Shankara period. Although the Advaitic core of teachings remained the same throughout, significant peripheral expansions took place; new tenets were proposed and eventually accepted as original Advaitic doctrines. Traditionally, it is held that Shankara had four disciples: Padmapada, Sureshvara, Hastamalaka and Totaka. The literary output of the first two is very important from the standpoint of post-Shankara Advaita. As mentioned previously, tradition holds the view that Mandana and Sureshvara were one and the same individual. Mandana is the author of non-Advaita treatises (the Vidhiviveka and Bhavanaviveka) as well as Advaita treatises (the Brahmasiddhi). It may be difficult to accept the identity of these two figures on the ground that by writing the Brahmasiddhi, the author would have refuted his own Mimamsa views. Naturally, some scholars hold the view that the author of the Brahmasiddhi must be different from the author of the Naiskarmyasiddhi. Yet, from surveying the nature of the above-mentioned works, it is not possible to prove that a single individual did not author them. After all, the author of the

Brahmasiddhi could have been an authority in both Advaita and Mimamsa. Although the debate continues on this difficult matter, the prevalent view is that Mandana and Sureshvara were different individuals. Totaka is credited with the work Totakastakam and Hastamalaka with Hastamalakiyam. Sureshvara is known as the Vartikakara for he wrote vartikas on Shankara's commentaries on the Taittiriya and Brhadaranyaka Upanisads. He is also the author of the Naiskarmya-siddhi, in which he claims his allegiance to the tradition of Shankara and quotes profusely from the Upadeshasahasri. His vartikas deal with what is said, not said, or otherwise said in the bhāsyas. 10 Sureshvara is said to have been the first preceptor of the Sringeri matha. Some say that he also presided the Kanchi matha. In the post-Shankara period, two Advaita schools came into existence, i.e., the Vivarana and the Bhamati. The origin of the Vivarana school may be traced back to Padmapada's Pancapadika. This work is unfortunately not complete. The Pancapadika-vivarana is a commentary to this text. In the 14 th century, Vidyaranya wrote his own commentary named the Vivaranaprameya-sangraha. A large number of other commentaries were written on this important text in later times. The origin of the Bhamati school can be traced to Vacaspati Mishra's commentary on the Brahmasutras called Bhamati. There is an additional commentary called the Kalpataru, written by Amalananda. The Kalpataru, in turn, has been commented upon by Parimala. These three form the basic texts of the Bhamati school. Vacaspati has written a commentary on the Brahmasiddhi, which has yet to be published. The basic doctrines of the Bhamati are derived from the Brahmasiddhi. As to the Vivarana tradition, we can relate it to the writings of Sureshvara. In the post-Shankara period, we find a group of texts under the name of siddhi literature, which comprises: a) the Naiskarmya-siddhi of Sureshvara, b) the Istasiddhi of Vimuktatman, c) the Advaitasiddhi of Madhusudana, and d) the Svarajyasiddhi of Gangadharendra Sarasvati. They are all complex logical texts resembling Sriharsa's Khandanakhandakhadya, which refutes other schools through logic, without ever putting forth the view that he considers right. In the post Shankara period, many independent philosophical works were written in addition to the commentaries on the prasthanatraya and other

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prakarana-granthas. Vidyaranya wrote an important number of Advaitic treatises like the Pancadasi, the Anubhutiprakasa, the Vivarnaprameya sangraha, etc. Appayya diksita, another great Advaita scholar, wrote many works among which the Siddhantalesa-sangraha stands highest. He also wrote a commentary on Yadavabhudaya of Vedantadesika, which shows his openness towards and respect for other interpretive schools. Dharmaraja wrote a full text on Advaita epistemology called Vedantaparibhasa. 20th century scholars like Ramaraya kavi, Anantakrishna Sastri, have also contributed to the development of the philosophy of Advaita. Vedanta is a living tradition that is being worked out by both modern and traditional scholars. Vedantic dialectic is another field with extensive literature. Ramanuja's saptavidha-anupapatti and Vedantadesika's Satadusani find faults in the acceptance of the concept of maya. Anantakrishna Sastri's Satabhusani attempts to refute the views of Desika. In turn, the Paramarthaprakasika of Uttamur Viraraghava, (1985) seeks to refute Sastri, and so on and so forth. The nature of these few works quoted above shows that Vedanta is still a living tradition. To conclude: Advaita system(s) can be divided on the basis of four doctrines 1. Nirguna-brahmavada, 2. brahma-vivartavada, 3. anirvacaniya-khyativada and 4. jivanmuktivada. In post-Shankara Advaita, these four doctrines go hand in hand. The first two doctrines have metaphysical implications, the third has both metaphysical and epistemological implications and the fourth has great soteriological significance. The works of Shankara and post-Shankara Advaitins are meaningful only when viewed against the metaphysical background of the nature of the self and the theory of the identity of self and Brahman.

6.3 VĀRTTIKA-PRASTHĀNA

The 'Vārttika-prasthāna' of Sureśvara (9th cent. A. D.) is among the first. This school gets its designation from the exposition contained in the 'vārttikās' and commentaries in verse of Sureśvara on Saṅkara's bhāṣyas on the Brhadāranyaka and the Taittirīya Upaniṣads. According to this school, Brahman is the material cause of this world, and not māyā. The locus of avidyā is Brahman and not the jivas. Avidyā is the one without forms. The mahāvākyas or the great Vedic literature is capable of

producing immediate cognition of the Self as Brahman. Hence dhyānābhyāsa or practice of meditation is not necessary. The jīvas are but ābhāsas or appearances of Brahman in the individual minds. (This theory has earned the designation of 'ābhāsavāda' which is opposed by 'pratibimbavāda' and 'avaccheda-vāda' of other schools.)

Among the wellknown philosophical systems of India, the Vedānta system--called the Vedānta 'Darśana' and based mainly on the prasthānatraya --viz., the Upaniṣads, the Brahmasūtras and the Bhagavadgītā --has carved out for itself, a pre-eminent place. This system has, in course of time, branched off into three main streams: Advaita, Viśiṣṭādvaita and Dvaita. The Viśiṣṭādvaita Vedānta Darśana, the subject of this essay, is not the creation of Rāmānuja (A.D. 1017-1137), but much older than him. The twelve Āḷvārs like Nammāḷvār, Kulaśekhara and Āṇḍāl (A.D. 600-900), as also the Ācāryas like Nāthamuni (A. D. 824-924), Yāmuna (A.D. 918-1038) and Rāmānuja evolved the system out of the more ancient teachings contained in the prasthānatraya and gave it a definite shape. However, Rāmānuja was its best exponent. The pioneering and stupendous work he has turned out in the cause of this system, perhaps, justifies in its being sometimes called 'Rāmānuja Darśana'. The demise of Rāmānuja was followed by a period of sectarian split among his followers (generally called as Śrīvaiṣṇavas) which ultimately ended in a permanent division of their ranks into two sects of Vaḍagalais and Teṅgalais. These words literally mean the followers of the northern and the southern schools respectively. The two sects developed separate sets of works, separate lineage of gurus or teachers and separate traditions in many matters of practical importance. Mention should be made here, of the following apostolic successors of Rāmānuja who were responsible for establishing the system on a firm foundation: Vedānta Deśika (A. D. 1268-1370), Piḷḷai Lokācārya (A. D. 1264-1327) and Māṇavāḷa Māmuni (A. D. 1370-1443).

The canonical works of this system are: Gītārthasaṅgraha of Yāmuna; Vedārtha-saṅgraha , Śrībhāṣya and Gītābhāṣya of Rāmānuja; Tātparyacandrikā, Īśāvāsyabhāṣya and Rahasyatrayasāra of Vedānta Deśika and Śrutaprakāśikā of Sudarśana Sūri (A. D. 1200-1275). The Tamil compositions of the Āḷvārs (called Nālāyira-prabandham) and

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quite a few compositions of other teachers like Raṅgarāmānuja (A. D. 1600) are also considered as very authoritative. Viśiṣṭādvaita is essentially a philosophy of religion. In it, reason and faith coalesce to become 'reasoned faith'. It is often identified with the older 'Seśvara Mīmāṃsā,' and is also called 'Ubhaya Vedānta,' (ubhaya = both) since it accepts both the Sanskrit prasthānatraya and the Tamil prabandhams as equally authoritative. Pāñcarātra treatises are also put on a par with the Vedas.

EPISTEMOLOGY EPISTEMOLOGY Rāmānuja accepts knowledge in all its levels of sense perception (pratyakṣa), inference (anumāna), and scriptural testimony (āgama or śabda) as valid, and also that it affirms reality. The principle of dharmabhūtajñāna, the logical rule of apr̥thak-siddha- viśeṣaṇa, the grammatical rule of sāmānādhikaraṇya, and the realistic view of satkāryavāda are the special features of his theory of knowledge. Dharmabhūtajñāna is the consciousness of the individual soul as its attribute, through which it comes to know the nature of the external world, Self, and Īśvara or Brahman. It is eternal and all-pervasive in respect of Īśvara and the jīvas. However, owing to the limitation imposed by karma, it has become contracted in the latter. When it is purified, it expands into infinity and brings about an immediate intuition of God. The logical rule of apr̥thak-siddha-viśeṣaṇa states that a viśeṣaṇa (quality) subsists in the viśeṣya (the qualified substance) and is apr̥thak-siddha or has an inseparable existence. Of course, it is not absolutely identical with it. It is separate and yet inseparable. For instance, when we say that man is rational, the quality of rationality is inseparable from man, though it is not man himself. In the view of Rāmānuja, dharmabhūtajñāna is an apr̥thak-siddha-viśeṣaṇa of the jīva; the jīvas and prakṛti are apr̥thak-siddhaviśeṣaṇa of Brahman or Īśvara. This very truth is brought out by the grammatical rule of sāmānādhikaraṇya or co-ordinate predication, which means the application of two terms to a single entity through connotation of its two modes. For example, in the sentence 'This is a cow,' different words connoting genus and quality (i.e. jāti and guṇa) also connote individual (vyakti) and substance (guṇin) respectively. Same is the case with the

Upaniṣadic text 'Tat tvam asi' ('That thou art'). A substance may become the body or quality of another substance and a word connoting the body (śarīra) may connote the Self, its possessor (śarīrin) also. Therefore, in the above example, the term 'tvam,' which connotes the jīva as the śarīra, connotes also Brahman, the śarīrin. Thus, in the highest Vedāntic sense, all terms connoting a thing or a person or a god connote also Brahman as the source, support, and the ultimate Self of all. The Sāṅkhya theory of satkāryavāda, the theory of pre-existent effect, is accepted by Rāmānuja. Consequently, the world which is a transformation (pariṇāma) of Brahman, is real and not illusory as asserted by the Advaitins.

ONTOLOGY ONTOLOGY Viśiṣṭādvaita accepts the three entities, viz., Brahman or Īśvara, jīva or cit, and prakṛti or acit as the ultimate realities. Hence, these three together are called 'tattvatraya.' Of these, however, Brahman is the absolute, independent Reality, whereas the other two are dependent realities. It is for this reason that this philosophy is known as 'Viśiṣṭādvaita' (Viśiṣṭa Advaita), a philosophy which accepts only one Reality, but with attributes or modes. Brahman of Viśiṣṭādvaita is both the Absolute of philosophy and the God of religion at the same time. Truth (satya), knowledge (jñāna), infinity (anantatva), and bliss (ānandatva) are his attributes. He is the repository of all virtues and perfection. He is the progenitor, the protector, and the destroyer of this universe. He is also the indweller and controller of everything that exists in this universe. He is the śeṣin (the whole) of whom all the jīvas and the prakṛti are śeṣa (parts). He is the granter of all boons, whether it is righteousness (dharma), worldly gain (artha), and enjoyment of pleasures (kāma) or the attainment of freedom from births and deaths (mokṣa). His form is most wonderfully beautiful, absolutely free from all imperfections and defects. Out of his infinite mercy, he incarnates himself in moments of cosmic crisis, into humanity, in order that he may recover the lost jīva. He is the master of Śrī or Lakṣmī, Bhū, and Nīlā. Śrī is of the nature of mercy. He enjoys the cosmic līla or play of creation. He creates this universe out of the cit and the acit portions of himself and yet remains unaffected in his essential nature. Since he creates in accordance with the past karma of the individual souls, he can never be

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accused of partiality or hardheartedness. He has a five-fold form, viz., para, vyūha, vibhava, antaryāmin and arca. The first is his form in Vaikuṅṭha, along with Śrī, Bhū, Nīlā, Ananta, Garuḍa, Viṣvaksena and others. The avatāras of Saṅkarṣaṇa, Pradyumna, and Aniruddha, who are his partial manifestations and who are the objects of contemplation by the devotees, go by the name 'vyūha.' The incarnations of Rāma, Kṛṣṇa, Kūrma, etc., are called vibhava. As the indwelling spirit of each and every object (animate or inanimate), he is called the antaryāmin. The descent into the forms, symbols, or idols worshipped by his devotees, in order to bless them, is known as arcāvatāra. The next tattva is cit or the jīva. The jīvas are innumerable but of identical form and nature. Each jīva is essentially different from the body, mind, prāṇa, buddhi, and dharmabhūtajñāna. He is blissful (ānanda-svarūpa), atomic (aṇu), unmanifested (avyakta), unthinkable (acintya), homogeneous (niravayava), immutable (nirvikāra), substratum of consciousness and knowledge (jñānāśraya). He is (niyamyā) controlled by Īśvara, and is a part of him (śeṣa). He is knower of knowledge, doer of actions, and experiencer of their results (jñātr, kartṛ and bhoktr). The jīvas can be divided into three groups: the bound (baddha), the liberated (mukta), and the eternally free (nitya). The bound souls are those who are constantly going through this transmigratory existence being attracted by and attached to the prakṛti in all its forms. Those of the bound souls who awaken to the evils of saṁsāra owing to their previous good karma and get liberated by doing spiritual practices and by the grace of God belong to the second category. Those like Ananta or Garuḍa who are never bound by the shackles of saṁsāra form the third category. The jīva, though essentially free, becomes bound in saṁsāra by the proximity of prakṛti, avidyā, karma, vāsanā and ruci. Avidyā is ignorance which manifests itself in various forms like anyathā-jñāna (knowing a thing in a way that is different from what it really is), viparīta-jñāna (knowing a thing as the opposite of what it really is), etc. Karma is what is performed by the body, the senses, or the mind, whether good or bad. Doing anything unintentionally is vāsanā. Ruci is the inordinate desire created by vāsanā. Through bhakti and prapatti and the consequent grace of God, these bondages are destroyed. The last tattva is acit or prakṛti. It is the

insentient substance out of which this material universe is evolved. It is everchanging and can never be the substratum of knowledge. It is of two kinds: śuddhasattva and miśrasattva. The first is the material which is absolutely free from rajas and tamas, which is eternal, which is not subject to karma but only to the will of God. It is the substance out of which all things in Vaikuṅṭha (which is called nityavibhūti, as opposed to this temporal world, called līlavibhūti) are made. The second, viz., miśrasattva, comprises the three guṇas--sattva, rajas and tamas. It is this which is evolved as this universe. Out of these, Brahman or Īśvara is the independent reality, and the other two are dependent realities which inhere in him by the principle of sāmānādhikaraṇya. Just as skin, flesh, seed, colour, taste and smell can all exist in the same mango simultaneously, so also cit and acit can exist in Brahman.

MEANS OF LIBERATION MEANS OF LIBERATION The mumukṣus, or those desirous of liberation, have to know three things: tattva or Reality, hita or the means of attaining that Reality, and puruṣārtha or the nature of attainment. Of these, tattva has already been described. As regards the hita, the scriptures have described it in various ways. These things can be grouped under five headings, and are consequently known as 'arthapañcaka'. They are: sva-svarūpa (one's own nature), parasvarūpa (nature of God), puruṣārtha-svarūpa (nature of the four ends in life), upāya-svarūpa (nature of the means to liberation), and virodhi-svarūpa (nature of the obstacles in spiritual path). Out of these, the first two have already been delineated while describing the tattvatraya. Puruṣārthas, or the things desired for by men, are four in number: dharma (practice of righteousness); artha (economic gain); kāma (enjoyments of the pleasures of life); and mokṣa (freedom from saṁsāra). Of these, the mumukṣu should know that the real puruṣārtha is mokṣa. Upāya, or the means of liberation, is five-fold: karma, jñāna, bhakti, prapatti, and ācāryābhimāna. Karma includes all such acts like yajña, dāna, sandhyā, pañcayajñas, dhyāna, tīrthayātrā, etc. Jñāna or Jñānayoga consists of self-renouncement (vairāgya) and ceaseless practice of contemplation on Lord Nārāyaṇa. This leads to the realization of the Self, but not that of the Lord. The next step is bhakti. Bhakti or Bhaktiyoga marks the

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consummation of moral and spiritual endeavour as attained in the other two yogas. The Viśiṣṭādvaita constructs a ladder, as it were, from ethics to religion and from religion to mystic union. The seven aids to bhakti are: viveka (purification of the body as the living temple of God); vimoka (inner detachment); abhyāsa (ceaseless practice of the selfpresence of God as the inner Self); kriyā (service to all beings); kalyāṇa (practice of virtues); anavasāda (freedom from despair); and anuddharṣa (absence of exultation). Prapatti is complete self-surrender, and is meant for those who are unable to follow either Karmayoga, Jñānayoga, or Bhaktiyoga. Its main characteristics are: to conceive what is in conformity with the will of God; to reject what is disagreeable to him; to seek him alone as the protector; and to surrender one's self to him in all meekness. Ācāryābhīmāna is strong faith in the guru and his affectionate attachment to the disciple. The obstacles to the spiritual path (virodhi), which are the last of the arthapañcaka, are again five-fold: obstacle to the realization of the Self; to the realization of God; to mokṣa; to the means of realization; and to the attainment of the goal.

STATE OF LIBERATION STATE OF LIBERATION The liberated soul has a direct vision of Brahman in Vaikuṅṭha and is absorbed in the eternal bliss of union with him (sāyujya). To him the pluralistic world remains, but the pluralistic view is abolished. The distinction between him and Brahman still remains, and there is no loss of personality. He will continue for ever to enjoy this state of bliss by serving Brahman.

6.4 VIVARAṆAPRASTHĀNA AND PRAKĀŚĀTMAN

- The 'Vivaraṇaprasthāna' of Padmapāda (9th cent. A. D.) and Prakāśātman (A. D. 1220) comes next. The name is derived from the work Pañcapādikā-vivarana of the latter, it being a voluminous commentary on the Pañcapādikā of Padmapād. It is a commentary on Saṅkara's Brahmasutra-bhāṣya. Though this name suggests that it covers five pādas or sections of the Brahmasutras, only the commentary on the first four sutras is available at present time. The chief doctrines of this school are as follows:

1. Avidyā is a jaḍātmikā śakti (a force of material nature) and is the material cause of this world.
2. It is bhāvarupa, a positive entity but not real.
3. Māyā, prakṛti, avyakta, avyākṛta, tamas, śakti etc., are all its synonyms.
4. It is called avidyā when āvaraṇa power is predominant and is called māyā when vikṣepa power is dominant.
5. Alternatively, it is māyā at the cosmic level and avidyā at the individual level.
6. Avidyā rests on Brahman but acts on the jīvas.
7. The jīvās are pratibimbās or reflections of Brahman in the antahkaraṇa (mind). The reflected images have no reality other than that of the original (bimba) brahman. This theory is called ‘pratibimbavāda’ and contrasted with ‘ābhāsavāda’.

6.5 BHĀMATĪPRASTHĀNA

The ‘Bhāmatīprasthāna’ of Vācaspati Miśra (A. D. 840) is the third and the last of these major schools. Bhāmatī is his celebrated commentary on the Sāṅkara-bhāṣya of Brahmasūtras. This school is built round the Bhāmatī along with its subsidiary commentaries Kalpataru of Amalānanda (13th cent A. D.) and Pari-malā of Appayya Dīkṣita (16th cent A. D.) The views of this school can be briefly summarised as follows :

1. Brahman is the material cause of the world, not acting as the locus of avidyā but as the object of avidyās supported by the jīvas.
2. Māyā is only an accessory cause.
3. Avidyā cannot abide in Brahman. It abides in the jīvas and is plural since the jīvas are plural.
4. Vācaspati advocates two varieties of avidyā:
 - The mūlāvidyā or kāraṇāvidyā - primal nescience
 - The tulāvidyā or kāryāvidyā - derivative nescience

It is the latter that is responsible for bhrama-saṃskāras or error impressions. Also, Vācaspati appears more inclined towards the ‘avacchedavāda’ or the theory of limitation with regard to the appearance of the jīvas. Just as a pot limits the infinite sky in itself, avidyā of an

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individual limits Brahman and makes it appear like a jīva. Another point of importance in this school is that the mahāvākyas do not produce anubhava (immediate cognition). It is the mind seasoned by meditation that gives such experience.

‘Dṛṣṭisrṣṭi-vāda’ is mentioned here, which advocates that the world is created simultaneously with its perceptions. It further propounds ‘ekajīvavāda,’ which denotes that there is only one jīva which is in bondage. When jīva gets liberation, everything else disappears. Prakāśānanda (15th-16th cent. A. D.) is the chief exponent of these schools.

Advaita was subjected to continuous criticism by other Vedāntic schools and by the Buddhist followers. Hence the growth of polemical literature became inevitable. The two most important works of this type are mentioned below:

- The Khandana-khanda-khādyā of Śrīharṣa (12th cent. A.D.)
- The Advaitasiddhi of Madhusudana Sarasvati (16th cent. A. D.)

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. What do you know about the Post- sankara Advaita?

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2. Discuss about the Vārttika-prasthāna.

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6.6 LET US SUM UP

Though Śāṅkara wrote profusely, clearly enunciating the main doctrines of his school, there are certain places in his writings wherein the important aspects of certain doctrines are either vague or are capable of more than one interpretation. This has naturally, resulted in the growth of

quite a voluminous post-Śaṅkara Advaita literature leading to different prasthānas or schools of thought. The ‘Vārttika-prasthāna’ of Sureśvara (9th cent. A. D.) comes first in the series. This school gets its designation from the exposition contained in the ‘vārttikās’ or commentaries in verse of Sureśvara on Śaṅkara’s bhāṣyas on the Bṛhadāraṇyaka and the Taittirīya Upaniṣads. According to this school, Brahman is the material cause of this world, and not māyā. The locus of avidyā is Brahman and not the jīvas. Avidyā is one only and not many. The mahāvākyas or the great Vedic dictums are capable of producing immediate cognition of the Self as Brahman. Hence dhyānābhyāsa or practice of meditation on the meaning of those dictums is not necessary. The jīvas are but ābhāsas or appearances of Brahman in the individual minds. (This has earned the theory, the designation of ‘ābhāsavāda’ as opposed to ‘pratibimbavāda’ and ‘avaccheda-vāda’ of other schools.)

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Mention may also be made here of ‘dṛṣṭisṛṣṭi-vāda’ which advocates that the world is created simultaneously with its perceptions, and, ‘ekajīvavāda,’ which propounds that there is only one jīva which is in bondage and when it gets liberation, everything else disappears. Prakāśānanda (15th-16th cent. A. D.) is the chief exponent of these schools.

Advaita was subjected to continuous criticism by other Vedāntic schools as also the Buddhists and hence the growth of polemical literature became inevitable. Mention must be made of two most important works of this type: The Khaṇḍana-khaṇḍa-khādyā of Śrīharṣa (12th cent. A.D.) and the Advaitasiddhi of Madhusūdana Sarasvatī (16th cent. A. D.).

The contribution of the dvaita of Madhva to Indian philosophical tradition is considerable. Madhva's sharp logic cuts to pieces the snobbish attitude of some thinkers who consider devotion as secondary to knowledge, and restores it to its rightful place. For him to love is to know and to know is to love. Though his categorisation of the jīvas into three groups as salvable, world-bound and damnable, appears a little strange, he lifts God above all the blame for the evil in the world. His theology and ethics are supported by a strong epistemology. The

doctrines of sāksī, viśeṣa and bheda are his original contribution. He has also successfully established the harmony of the Upaniṣadic thoughts with those of the itihāsas (epics) and the purāṇas (mythology). An earnest study of his dvaita system can certainly enrich our knowledge and increase our devotion to God thus making our spiritual evolution much more easy.

Viśiṣṭādvaita is thus not a dry metaphysics, but a philosophy of religion. In it, reason and faith have been nicely synthesized. It guarantees the vision of God and salvation to all finite beings--human, subhuman, or celestial. The view that God is immanent in all for the purpose of cosmic redemption inspires the feeling that the God of all religions is ultimately one, though the various seers and sects may give different accounts of him.

6.7 KEY WORDS

Bhāmatīprasthāna: In the history of Advaita literature, Vāchaspatimiśra stands out as a prominent figure. He is well-known as the author of the commentary —Bhāmatī on Śrī Śaṅkara's bhāṣya on the Brahma-sūtra. In the concluding verses of the Bhāmatī Vāchaspati enumerates his other works.

Prakāśātman: Prakāśātman lived in A. D. 1200. He was also known as Prakāśānubhava, a disciple of Ananyānubhava. Prakāśātman has made his name immortal by writing a voluminous commentary called Pañcapādikā-vivaraṇa on the Pañcapādikā of Padmapāda, a direct disciple of Śaṅkara. The work deals with only the first four sutras of the Brahmasutras, Śaṅkara's bhāṣya on it and Padmapāda's gloss on Śaṅkara's bhāṣya. This famous work has given rise to a new school of Advaita, known as the 'Vivaraṇaprasthāna'.

6.8 QUESTIONS FOR REVIEW

1. What do you know the Vivaraṇaprasthāna and Prakāśātman?
2. Discuss the Bhāmatīprasthāna.

6.9 SUGGESTED READINGS AND REFERENCES

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6.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 6.2
2. See Section 6.3

UNIT 7: THE IDENTIFICATION OF AVIDYA WITH MAYA

STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 The identification of Avidya with Maya
- 7.3 Maya as neither real nor unreal (Sadasadvilaksana)
- 7.4 Let us sum up
- 7.5 Key Words
- 7.6 Questions for Review
- 7.7 Suggested readings and references
- 7.8 Answers to Check Your Progress

7.0 OBJECTIVES

After this unit, we can able to know:

- To know the identification of Avidya with Maya
- To discuss the Maya as neither real nor unreal (Sadasadvilaksana)

7.1 INTRODUCTION

Avidyā (Sanskrit; Pāli: avijjā; Tibetan phonetic: ma rigpa) in Buddhist literature is commonly translated as "ignorance". The concept refers to ignorance or misconceptions about the nature of metaphysical reality, in particular about the impermanence and non-self doctrines about reality. It is the root cause of Dukkha (suffering, pain, unsatisfactoriness), and asserted as the first link, in Buddhist phenomenology, of a process that leads to repeated birth.

Avidyā is mentioned within the Buddhist teachings as ignorance or misunderstanding in various contexts:

- Four Noble Truths
- The first link in the twelve links of dependent origination
- One of the three poisons within the Mahayana Buddhist tradition
- One of the six root kleshas within the Mahayana Abhidharma teachings

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- One of the ten fetters in the Theravada tradition
- Equivalent to moha within the Theravada Abhidharma teachings

Within the context of the twelve links of dependent origination, avidya is typically symbolized by a person who is blind or wearing a blindfold

Avidyā is a Vedic Sanskrit word, and is a compound of a and vidya, meaning "not vidya". The word vidya is derived from the Sanskrit root vid, which means "to know, to perceive, to see, to understand".^[9] Therefore, avidya means to "not know". The vid*-related terms appear extensively in the Rigveda and other Vedas.

In Vedic literature, avidya refers to "ignorance, spiritual ignorance, illusion"; in early Buddhist texts, states Monier-Williams, it means "ignorance with non-existence".

The word is derived from the Proto-Indo-European root *weid-, meaning "to see" or "to know". It is a cognate with the Latin verb vidēre ("to see") and English wit.

Overview

Avidya is explained in different ways or on different levels within different Buddhist teachings or traditions. On the most fundamental level, it is ignorance or misunderstanding of the nature of reality; more specifically about the nature of not-Self and dependent origination doctrines. Avidya is not lack of information, states Peter Harvey, but a "more deep seated misperception of reality".^[8] Gethin calls Avidya as 'positive misconception', not mere absence of knowledge.^[14] It is a key concept in Buddhism, wherein Avidya about the nature of reality, rather than sin, is considered the basic root of Dukkha. Removal of this Avidya leads to overcoming of Dukkha.

While Avidyā found in Buddhism and other Indian philosophies is often translated as "ignorance", states Alex Wayman, this is a mistranslation because it means more than ignorance. He suggests the term "unwisdom" to be a better rendition. The term includes not only ignorance out of darkness, but also obscuration, misconceptions, mistaking illusion to be reality or impermanent to be permanent or suffering to be bliss or non-

self to be self (delusions). Incorrect knowledge is another form of Avidya, states Wayman.

Ignorance

Monks, but when there is the attitude 'I am',
 there there is descent of the
 five sense-faculties of eye.... body.
 Monks, there is the mind organ,
 there are mental objects,
 there is the element of knowledge;
 monks, the uninstructed ordinary person,
 touched by feeling,
 born of stimulation by spiritual ignorance [Avijja],
 thinks 'I am'.

—Samyutta Nikaya III.46

In other contexts, avidya includes not knowing or not understanding the nature of phenomena as impermanent, the Four Noble Truths, other Buddhist doctrines, or the path to end suffering. Sonam Rinchen states Avidya in the context of the twelve links, that "[Ignorance] is the opposite of the understanding that the person or other phenomena lack intrinsic existence. Those who are affected by this ignorance create actions which precipitate them into further worldly existence." Not understanding the Four Noble Truths, or its implications, is also Avidya.

In Buddhist traditions

Avidya appears as a major item of discussion in two doctrines about the nature of reality, in various Buddhist traditions. One relates to the Anatta (Anatman) doctrine, that is ignorance or misconceptions about "Self", when in reality there is only non-Self according to Buddhism. The second relates to Anicca doctrine, that is ignorance or misconceptions about "permanence", when the nature of reality is impermanence.

Theravada

hikkhu Bodhi states that Avidya is an important part of the Theravada Abhidharma teachings about dependent arising about conditions that sustain the wheel of birth and death. One such condition is the karmic formations that arise from ignorance. In other words, states Bodhi, ignorance (avijja) obscures "perception of the true nature of things just as a cataract obscures perception of visible objects". In the Suttanta literature, this ignorance refers to the non-knowledge of the Four Noble Truths. In the Abhidharma literature, in addition to the Four Noble Truths, it is the non-knowledge of one's 'past pre-natal lives' and 'post-mortem future lives' and of dependent arising.

Mahayana

The Mahayana tradition considers ignorance about the nature of reality and immemorial past lives to be a primordial force, which can only be broken through the insight of Emptiness (sunyata). However, compared to other Buddhist traditions, states Jens Braarvig, Avidyā is not so much emphasized, instead the emphasis on "construing an illusory reality" based on conceptualization when the ultimate reality is Emptiness.

Avidya is the greatest impurity and the primary cause of suffering, rebirth. The insight into Emptiness, state Garfield and Edelglass, that is the "lack of inherent nature of all phenomena, including the self, cuts the impurities", an insight into Emptiness yields full awakening.

Vajrayana

The Vajrayana tradition considers ignorance as fetters of bondage into samsara, and its teachings have focussed on a Tantric path under the guidance of a teacher, to remove Avidya and achieve liberation in a single lifetime.

Avidyā is identified as the first of the twelve links of dependent origination (twelve nidanas)—a sequence of links that describe why a being reincarnates and remains bound within the samsara, a cycle of repeated births and deaths in six realms of existence.^[36] The twelve nidanas are an application of the Buddhist concept of pratīyasamutpāda (dependent origination). This theory, presented

in Samyutta Nikaya II.2–4 and Digha Nikaya II.55–63, asserts that rebirth, re-aging and re-death ultimately arise through a series of twelve links or nidanas ultimately rooted in Avidyā, and the twelfth step Jarāmaraṇa triggers the dependent origination of Avidyā, recreating an unending cycle of dukkha (suffering, pain, unsatisfactoriness).

Removing avidya

Avidya or ignorance can be eliminated directly by cultivating its opposite viz. Knowledge, wisdom and perception, where the above refer to the true knowledge and perception of reality. The various ways to remove Avidya is by learning from Guru/teacher who knows or from books and scriptures. Also Avidya can be removed through Meditation or more precisely practice of Dhyana and Yoga. Through practice of Dharma and righteousness Avidya gets removed. Unrighteous karma increases Ignorance while Ignorance perpetuates Adharma.

7.2 THE IDENTIFICATION OF AVIDYA WITH MAYA

The reflection of intelligence is Maya which has no beginning, which is indescribable, which is the source of inorganic world, and which is connected only with the intelligence called Isa or the Supreme Being. The reflections in numerous small portions of that Maya, which are possessed of two powers of enveloping and projecting and which are known as Avidya are said to be Jivas.

It may be noticed here that in this view Maya and Avidya are looked upon as one element, and are related with each other as the whole and its parts. The former is the adjunct (Upadhi) of Isa, the latter of Jiva (Prakartha Vivarana).

In Tattva-Viveka, a chapter of Panchadasi, the matter is thus elucidated:

The primitive non-intelligent principle (Mulaprakriti) which consists of three Gunas (Primordia rerum) has two forms, (1) Maya and (2) Avidya. According to the text, That non-intelligent principle divided itself into two forms named Maya and Avidya, which are the reflectors, as it were, of Isa and Jiva respectively.

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Maya is that portion of the primitive non-intelligent principle in which pure Sattva is not subordinated to Rajas and Tamas. In other words, that portion in which Pure Sattva is predominant is called Maya, whereas that in which the Sattva is subordinated to Rajas and Tamas and is consequently impure, is known as Avidya. Reflections of intelligence in Maya and Avidya are Isa and Jiva respectively.

In some other places Maya and Avidya, the reflectors of Isa and Jiva, are thus distinguished:

The primitive dead principle, which is essentially one, is called Maya, when we take into account the predominance of its projecting power, and is called Avidya when we take into consideration the predominance of its enveloping power. Thus the material principle of which the projecting power is superior to the concealing power is the limiting condition of Isa; and the same principle with its concealing power predominant is the limiting condition of Jiva. The Avidya which forms the limiting adjunct of Jiva is otherwise called Ajnana.

That the projecting power is predominant in Isa follows from His being the creator of this great world. He is always conscious of His free state, and hence is untouched by the concealing power. Jiva, on the contrary, labours under ignorance of Brahman his true nature owing to the predominance of the concealing power of the material principle working in him. He is incompetent to create the great universe as he lacks the predominance of the projecting power. Vedanta-Siddhanta Bheda.

Just as the mirror is rendered dim by a layer of dirt attaching to it, so also Knowledge is veiled by Avidya. Therefore all people are deluded. They cling to things unreal and mistake the body for the pure Atman. They think that this illusory world of names and forms is quite real.

Mula Prakriti is the slumbering or latent state of the Universe called also Maha Sushupti when the Gunas are in a state of equilibrium. When the Gunas are disturbed, Mula Prakriti is called by the different names as Maya, Avidya, Tamas, etc. Brahman is beginningless and endless. Maya is beginningless but She has an end. She vanishes as soon as one gets the Knowledge of the Self.

The basic cause of this erroneous perception is termed as ajñāna or avidyā (ignorance) which is said to be bhāvarūpa (existent) and is

endowed with two śaktis or powers viz., 'āvaraṇaśakti' (veiling power) and vikṣepaśakti' (transforming power). It veils the true nature of nacre and rope, and shows up silver and snake in their place by apparently transforming them. Such an apparently transformed object is called a 'vivarta' of the original and the theory that propounds this is known as Vivartavāda . Since this avidyā does not make the nacre and the rope completely disappear from view, but only makes them appear as something else, it is described as 'bhāvarūpa' or existent.

Māyā

An attempt may now be made to explain how this world of duality has evolved out of the nondual Reality called Brahman in the Upaniṣads. The world of duality can be broadly divided into 'dṛk' (the seer) and 'dṛśya' (the seen). Both these, again, are divided into the innumerable living beings (jīvas) and countless objects of creation. How does Brahman the Absolute, the One without a second, the indivisible Reality, appear divided into innumerable beings on the one side and countless objects on the other? It is avidyā that causes the one Ātman (the Self)-- incidentally, the Upaniṣads use both words, Ātman and Brahman, to indicate the same Reality--appear as many jīvas and it is māyā that causes the world of phenomena. Māyā is avidyā at the cosmic level.

Three Degrees of Reality

Three Degrees of Reality ee Degrees of Reality Śāṅkara accepts three degrees of reality. The first, known as 'prātibhāsika-satya' (apparent truth, illusory appearance) is illustrated in the wrong perception of silver in nacre or snake in rope. The second, called 'vyāvahārika-satya' is illustrated by this world of our day-to-day experience. This world appearance has a much higher degree of reality and lasts till one gets ātmajñāna or brahmajñāna, realization of Truth. It is satya or true for all purposes of vyavahāra i.e., day-to-day existence or practical life. The third, designated as 'pāramārthika-satya', is the highest Truth and the only truth that really exists. It is Brahman or Ātman, which is nirguṇa (without attributes) and nirākāra (without forms), hence incapable of

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being described except in a negative way ('neti, neti'—'not this, not this').

Creation

Creation Brahman associated with māyā is Saguṇa Brahman (Brahman with attributes) or Īśvara (Lord of creation, God). It is this aspect of Brahman that is responsible for creation, preservation and destruction of the world. As for the actual order of evolution of the created world, the descriptions given in the Upaniṣads are accepted. For Śāṅkara who holds that the world process is only a vivarta (illusory appearance) due to adhyāsa (superimposition on Brahman), the very attempt to describe the various steps of evolution is a futile exercise. However, since the śruti (revealed scripture, the Upaniṣads) has done so, a place of honour must somehow be accorded to it. So he characterises such descriptions as giving 'taṭasthalakṣaṇa' (accidental or casual characteristics) of Brahman helping us to be directed towards it, even as the branch of a tree helps us to locate the crescent in the sky. On the other hand, Brahman as it is, can be comprehended only through its 'svarūpalakṣaṇa' (integral or essential characteristics), which is 'sat-citānanda.' 'Sat' (eternal reality), 'cit' (pure consciousness), and 'ānanda' (unalloyed bliss) are not really its characteristics but its very essence.

Jīva

This Brahman or Ātman which is sat-cit-ānanda, has inexplicably got itself involved in the bodymind complex, the involvement being due to avidyā. Since the origin of this involvement can never be logically or satisfactorily explained, avidyā is stated to be anādi or beginningless. The involved Ātman is designated as jīva.' This jīva, the Ātman in bondage, has five kośas or sheaths, three śarīras or bodies, performs actions motivated by desires, experiences pleasure and pain due to karma and undergoes transmigration until liberation. Śāṅkara declares that this jīva, when shorn of its upādhis or limiting adjuncts like the body and the mind, is identical with Brahman, since its essential nature also is sat-cit-ānanda.

Sādhana and Mukti

The main trouble with the Ātman become jīva is the tādātmya or false identification with the mind and the body, brought about by adhyāropa or adhyāsa (superimposition). Hence the only way of remedying it is by apavāda or desuperimposition, by denying this identification. For this, one has first to prepare oneself by the preliminary fourfold discipline or sādhanacatuṣṭaya viz., viveka (discrimination between the eternal and the non-eternal), vairāgya (dispassion), śamādiṣṭka (cultivation of the six virtues like self-control) and mumukṣutva (desire for liberation). Then one has to approach a competent guru (spiritual preceptor) and learn the truth from him by śravaṇa (hearing), manana (reflection) and nididhyāsana (contemplation). The most important part of the guru's teaching will be in the form of 'mahāvākyās' (great sentences) like tat tvam asi ('That thou art') or aham brahmāsmi '(I am Brah-man)'. Śravaṇa and manana produce the deeprooted conviction that one is the spirit. Hence in nidi-dhyāsana, desuperimpostion in the form of I am not the body, nor the sense-organs, nor the mind, nor even the ego and so on, can be practised leading ultimately to the realization that one is the Ātman. This realization resulting in mukti or liberation can be had even while one is living in this body. It is known as 'jīvanmukti.' He will attain 'videhamukti' (liberation from future bodies) after the body falls off, the continuance of the body between the two states being due to prārabdhakarma (actions that have caused this body). Mukti or liberation from transmigration is not the gaining of a new state but recognising the already existing original state.

Jīvanmukti and Vide vanmukti

Two kinds of mukti--jīvanmukti and videha-mukti--are envisaged in the Advaitic works. The Vivaraṇa school upholds the theory that mukti is simultaneous with jñāna. Hence Jīvanmukti is not only possible, but the only mukti that can be recognised. Continuance of the body for some more time, due to prārabdhakarma, has no effect upon jñāna. On the other hand, the Bhāmatī school holds that even after jñāna, if the body continues due to prārabdhakarma, this imposes a limitation, thereby implying the existence of a trace of avidyā. The death of the body puts an

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end even to this trace of avidyā and real mukti is obtained then. Since this comes after the death of the body, it is called 'videhamukti.'

Locus of Avidyā

A favourite topic of discussion that frequently crops up in Advaita metaphysical works is the locus of avidyā. Since Brahman is the only reality that exists, it alone is the āśraya (locus) as also the viṣaya (object) of avidyā. This is one school. Sureśvara and Padmapāda are the main protagonists of this school. According to them, avidyā is one only. Since Brahman is pure consciousness, avidyā can never exist in it nor act on it. This is the opposing school propagated by Vācaspati Miśra. For him, the jīvas are the loci of avidyā and there is one avidyā for every jīva.

The locus of avidyā is Brahman and not the jīvas. Avidyā is one only and not many. The mahāvākyas or the great Vedic dictums are capable of producing immediate cognition of the self as Brahman. Hence dhyānābhyaśa or practice of meditation on the meaning of those dictums is not necessary. The jīvas are but ābhāśas or fallacious appearances of Brahman in the individual minds. (This has earned this theory, the designation of Ābhāśavāda as opposed to Pratibimbavāda and Avacchedavāda of other schools.) The 'Vivaraṇaprasthāna' of Padmapāda (9th cent. A.D.) and Prakāśātman (A.D . 1200) comes next. The name is derived from the work Pañcapādikāvivaraṇa of the latter, it being a voluminous commentary on the Pañcapādikā of Padmapāda. Though this name suggests that it covers five pādas or sections of the Brahmasūtras , only the commentary on the first four sūtras is now available. The chief doctrines of this school are: Avidyā is a jaḍātmikā śakti (a force of material nature) and is the material cause of this world. It is bhāvarūpa, a positive entity, but not real. Māyā, prakṛti, avyakta, avyākṛta, tamas, śakti etc., are all its synonyms. It is called avidyā when āvaraṇa power is predominant and māyā when vikṣepa power becomes dominant. Alternatively, it is māyā at the cosmic level and avidyā at the individual level. Avidyā rests on Brahman but acts on the jīvas. The jīvas are pratibimbas or reflections of Brahman in the antaḥkaraṇa (mind). The reflected images have no reality other than that of the original (bimba)

Brahman. This theory is called Pratibimbavāda as contrasted with Ābhāsavāda .

The 'Bhāmatīprasthāna' of Vācaspati Mīśra (A.D. 840) is the third and the last of these major schools. Bhāmatī is his celebrated commentary on the Śāṅkarabhāṣya of Brahmasūtras . This school is built round the Bhāmatī along with its subsidiary commentaries Kalpataru of Amalānanda (13th cent. A.D.) and Parimalā of Appayya Dīkṣita (16th cent. A.D.). The views of this school can be briefly summarised as follows: Brahman is the material cause of the world, not as the locus of avidyā but as the object of avidyās supported by the jīvas. Māyā is only an accessory cause. Avidyā cannot abide in Brahman. It abides in the jīvas and is plural since the jīvas are plural. Vācaspati advocates two varieties of avidyā: the mūlāvidyā or kāraṇāvidyā (primal nescience); the tūlāvidyā or kāryāvidyā (derivative nescience). It is the latter that is responsible for bhramasaṁskāras or error impressions. Also, Vācaspati appears more inclined towards the Avacchedavāda or the theory of limitation with regard to the appearance of the jīvas. Just as a pot limits the infinite sky in itself, avidyā of the individual limits Brahman and makes it appear like a jīva. Another point of importance in this school is that the mahāvākyas do not produce anubhava (immediate cognition). It is the mind seasoned by meditation that gives such experience. Mention may also be made here of Dṛṣṭisrṣṭivāda which advocates that the world is created simultaneously with its perception; and, Ekajīvavāda , which propounds that there is only one jīva which is in bondage and when it gets liberation, everything else disappears. Prakāśānanda (15th-16th cent. A.D.) is the chief exponent of these schools. Advaita was subjected to continuous criticism by other Vedāntic schools as also the Buddhists and hence the growth of polemical literature became inevitable. Mention must be made of two most important works of this type: the Khaṇḍana-khaṇḍa-khāḍya of Śrīharaṣa (12th cent. A.D.) and the Advaita-siddhi of Madhusūdana Sarasvatī (16th cent. A.D.).

In the bhAShya on gItA, 4.6 Shri Shankara says: “prakRRiti, the mAyA of ViShNu consisting of the three guNa-s, under whose spell the whole world exists, and deluded by which one does not know one’s own Self, vAsudeva”.

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From this it is clear that it is because of mAyA that one is deluded and does not know one's own real nature.

In the bhAShya on gItA, 7.14 mAyA is described as 'that which deludes all creatures'.

In the bhAShya on gItA, 5.15 it is said that discriminating wisdom remains covered by ignorance (aj~nAnena AvRRitam j~nAnam) and so all people become deluded thus—'I do; I make others do; I eat; I make others eat'. That is, they are deluded by ignorance (avidyA) into looking upon themselves as performers of action, whereas they are really the actionless Self.

In the bhAShya on gItA, 7.25 it is said that Krishna who is brahman is veiled by mAyA and so does not become manifest to all in the world. For this reason this deluded world does not know brahman. Thus mAyA veils the nature of brahman

Thus mAyA and avidya are both described as covering the true nature of brahman and deluding the world.

In the bhAShya on gItA, 18. 61 Shankara explains the term mAyA as delusion.

bhAShya on kaTha Up. 1.3.12—It is indeed by being deluded by the supreme mAyA that the whole world revolves.

mANDUkya kArikA, 1.16—The bhAShya says: The jIva is under the influence of mAyA which is beginningless and which has the two facets of non-perception of the Reality and perception of some thing else (as real)".

Thus it is clearly stated here that mAyA veils the Reality and projects the unreal.

mANDUkya kArikA, 3.10— In the bhAShya on this it is said—“ mAyA avidyA tayA pratyupasthApitA”. That is, conjured up by mAyA which is the same as avidyA. Thus mAyA and avidyA are clearly equated here.

mANDUkya kArikA, 3.19— The bhAShya says: “The highest Reality is differentiated because of mAyA, like a rope appearing diversely as a snake, a line of water, etc.

kaTha up. 1. 2. 5—The bhAShya on this says that avidyA is like thick darkness, leading to entanglement in hundreds of fetters, forged by cravings for sons, cattle, etc. Thus avidyA conceals the real nature of the individual and deludes him.

Thus it is seen that both mAyA and avidyA are described at different places as the power that deludes all human beings and makes them ignorant of their real nature. This shows that mAyA and avidyA are the same.

Some AchArya-s make a slight distinction between mAyA and avidyA by saying that mAyA is the upAdhi of Ishvara while avidyA is the upAdhi of the jIva. But even according to them they are essentially the same.

mAyA is dependent on brahman. It is not absolutely real like brahman, nor is it unreal like a rabbit’s horn. It is therefore categorized as ‘anirvachanIya’ or ‘mithyA’.

avidya in sleep--- ch. up. 8.3.2- The bhAShya on this says that during deep sleep the jIva is dragged away from his real nature by such defects as avidyA, etc. Thus it is specifically mentioned here that there is avidyA in sleep.

There is avidyA in deep sleep and that avidyA is positive (bhAva rUpa). This is the view held by all the traditional AchArya-s after Shri Shankara.

Notes

The following may be taken as a definition of avidyA:--

upadesha sAhasrI—Prose portion, para 50—

The teacher said, "You are the non-transmigratory supreme Self, but you wrongly think that you are one liable to transmigration. Though not an agent or an experiencer, you wrongly consider yourself to be so. You are eternal but mistake yourself to be non-eternal. This is avidyA.

Definition of avidyA according to Patanjali's Yoga sutra 2. 5:--

avidyA is looking upon what is ephemeral, impure, painful and non-Self as eternal, pure, joyous and the Self.

7.3 MAYA AS NEITHER REAL NOR UNREAL (SADASADVILAKSANA)

Another foundational idea of traditional Advaita is the sadasadvilaksana or “what is different from the real and the unreal”, a peculiar ontological status attributed to the empirical world. Since the world is both experienced by us and also sublated later on by the experience of Ultimate Reality,

(1) it has to be different from the unreal since unreal entities are never experienced by us and

(2) it has also to be different from the real as it is sublated unlike reality which is never sublated. But such an entity, if existent, has to be other than non-dual reality and hence must contradict it. So, Advaita declares that this “other” never truly exists. In that case it will be no different from asat or non-being. This “reduction” of sadasadvilaksana into asat is an awkward problem and its various dimensions are explored in this chapter.

Etymologically the term Maya is derived from the Sanskrit verbal root 'ma' which means 1. measure, 2. measure with compare 3. mere out 4. arrange, build, form, make.' There fore the literal meaning of Maya is that which measures, arranges, forms, builds, makes. Dr.S.Radhakrishnan writes: Maya is that which measures out, moulds, forms in the formless. ^ The term Maya has a number of different meanings according to the different Vedantic current phenomenon, Prakrti-nature, sakti, avidya, that which renders possible, the impossible, taking one thing for another, veiling superimposition, etc. refer to all Maya.^ The word Maya derived from the root 'ma' to measure or form. Maya is the principle that makes one thing appears as what it is not. Maya is not real, or unreal, or real and unreal. It is indefinable. In M.K., describes the Maya is the illusive power of Paramatman or Brahman. The illusive powers of Brahmatman or Brahman, Maya is dual and Real is non-dual. In the real sense that which is not is Maya, and Maya as such is not there but only in our dealings with the world."* C.R., says that, it is due to the influence of the power of Maya, things seen and unseen, intelligence other entities and even world are thought to be at times real and unreal.

Maya is an innate worldly dealing caused by false knowledge. According to C.R., human beings are living on the earth with the illusory mind. They are not trying to know, how the birth of sorrows takes place. They are not aware of the fourteen worlds and all the beings of that world are illusory and also they selfishly become slaves to ignorance or avidya. They are blind with desire without knowing the difference of cause and effect and they also have a lot of personal desires.

In Sve. Up., the Maya is termed as 'Prakrti'. Maya is the 'Prakrti' and Mahesvara is the wielder of Maya.^ In the Rg.V., there are other hymns too referring to Maya through Maya, Mitra, and Varuna send rain and guard their law.^ Sun and moon succeed each other in virtue of Maya.^ Thus in Rg.V., the word Maya is used generally to indicate the supernatural power attributed to gods, especially to Varuna, Mitra, and Indra. Indra assumes many forms through mysterious power. '° The word Maya has been frequently used in Pre-Sahkara literature, but in different senses. In the Ya. V., the word refers to the meaning of prajiiia or the

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Maya, related to Asuras." Mahidhara gives the meaning; 'something extra-ordinary which can create unimaginable things.'^ In the A.V., the word has been used in the sense of creating power, magic power of Asuras. Saiikara defines in Brahmasutra, this undeveloped prior state of the world which is inexplicable because it is the same and also not the same is called Maya and is dependent on God (Isvara) Maya is the seed of the world of difference and multiplicity. This avyakta state of the world is called Maya by Sankara."* In the Brahmasutra, the word appears only once and has the sense of'svapnika prapanca'.^ C.R., says that, Maya is the cause of the world in name and form. Maya itself is that which does not exist but appears in different forms like knowledge, ignorance, nature, etc.

Safikara says that she is neither existent nor non-existent partaking of both character, neither same or different nor both, neither composed of parts nor an invisible whole nor both; she is the most wonderful and cannot be described in words.^ Maya is not Real as Real things cannot be sublated. By Real, Sankara means trikalasatya. It transcends all empirical existence. It is free from all differences of space and time. It is not real because it has no existence apart from Brahman. Giving an independent place to Maya will mean accepting fundamental dualism between Brahman and Maya. Nor is it unreal for it projects the world of appearance; it is true at least till it lasts.^ C.R., says the Ultimate Real is divided into two for the creation, existence, and dissolution of the universe. Ignorant people believe Maya originates from Brahman. The Ultimate Real is neither male, nor female, nor both. They are only the one, same Ultimate Bliss which is divided into two.'

Vedanta thinks that the illusion is not merely subjective, but that there is actually a phenomenon of illusion as there are phenomena of actual, external objects. The illusion is generated by the dosa or defect of the senses etc., where as the phenomena of external objects are not due to specific dosas.^ By Maya, Sankara understood illusion or the illusive power of Paramatman. According to Mayavada, the world is an illusion and not permanently real. But Maya is not completely 'asat' or 'alika' and thus it is 'anirvacaniya'. Being 'anirvacaniya' it is neither 'Sat' nor 'asat' but different from both. Therefore the world of name and form which is

created of Maya, is different from both 'Sat' and 'asat', and thus 'anirvacaniya'.^ The Maya is neither 'Sat' or eternally existent like Brahman, nor 'asat' or totally non-existent like a sky-flower; It is different from both the existent and the non-existent and is technically called 'anirvacaniya' or indefinable.^ The special feature of the theory of illusion is that an indefinable (anirvacaniyakhyati) illusory silver is created in every case where an illusory perception of silver occurs.^ The term Maya is also different from 'sadasat' (existent and nonexistent) because the term (sadasat) is self contradictory. The Advaitin propounded the concept of non-dual-reality (Brahmavada or Advaitavada) with the help of the doctrine of Maya. It was easy to say that there is only one Ultimate Reality Brahman, but difficult to explain the position of phenomenal creation or world. And it was possible through the concept of Maya which proved that the world is false from the view point of permanent reality, but the Real is available in the Rg.V, Ya.V., Sa.V., and A.V., in the Upanisads, the B.G., the Puranas, etc. Maya was first developed in the shape of doctrine by Sankara."^

The concept of Isvara is essentially mingled with the concept of Maya, because it is in association with Maya that Brahman reveals itself as Isvara, Maya is regarded as the sakti or potency lying in Isvara, through which he manifests the objective world of multiplicity with all its names and forms. The world has in reality no existence apart from Brahman but the potency of Maya gives to it the sense of 'otherness'.^ Maya being the power of Isvara, is indistinguishable from him, just as the burning power is indistinguishable from fire.^

Maya Two Kinds

According to C.R., Maya is of two kinds, vidya and avidya.^ Vidyayumavidyayuminnane rantayatil As Maya is of two kinds such as vidya and avidya, the vidya which is in the nature of knowledge will destroy the avidya which takes the form of ignorance

Vidyayumavidyayuminiiane rantu bhavam
kaikkontajnanamayamithayayekkalannitum
vijnanatmikayakum vidyayennarijialum

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Maya is known in a variety of names like the true knowledge (vidya), the false knowledge (avidya), the self (para), the other (apara), the nature, and the Supreme Soul etc.^ According to C.R., knowledge, ignorance, illusion, darkness, abstruseness, etc. are synonyms of Maya.^

Vidyamaya

C.R., says, in Vidyamaya, Maya takes the form of knowledge.^ Vidyayakunnu sada vijnanasvarupi It is Vidyamaya who is of conscious nature one who helps to provide wisdom to differentiate between things that are everlasting and never lasting, and between the knowledge of mind and the knowledge of self.

Nityanityavastujhanadisadhanannalum
vrttij nana vumatmaj nana vum varuvanum
etrayumeluppamayulloru vazhiyayi
citsvarupini vidyavarttikumatu neram
bhaktavatsalayakum
vidyatannanugrahasaktikontatmanandapraptiyumvarumappol

That which gives the wisdom that everything is lifeless unless filled with the life force of Brahman is the true knowledge. This created a phenomenon of appearance of rope for snake, but the true sense to state that the appearance of snake is not true but rope, is the result of true knowledge. In the same way the wisdom to know all that is not of soul is not true, is provided by the true knowledge.

Vedanta declares that our real nature is divine: pure, perfect, eternally free. We do not have to become Brahman, we are Brahman. Our true Self, the Atman, is one with Brahman.

But if our real nature is divine, why then are we so appallingly unaware of it?

The answer to this question lies in the concept of maya, or ignorance. Maya is the veil that covers our real nature and the real nature of the

world around us. Maya is fundamentally inscrutable: we don't know why it exists and we don't know when it began. What we do know is that, like any form of ignorance, maya ceases to exist at the dawn of knowledge, the knowledge of our own divine nature.

Brahman is the real truth of our existence: in Brahman we live, move, and have our being. "All this is indeed Brahman," the Upanishads—the scriptures that form Vedanta philosophy—declare. The changing world that we see around us can be compared to the moving images on a movie screen: without the unchanging screen in the background, there can be no movie. Similarly, it is the unchanging Brahman—the substratum of existence—in the background of this changing world that gives the world its reality.

Yet for us this reality is conditioned, like a warped mirror, by time, space, and causality—the law of cause and effect. Our vision of reality is further obscured by wrong identification: we identify ourselves with the body, mind, and ego rather than the Atman, the divine Self.

This original misperception creates more ignorance and pain in a domino effect: identifying ourselves with the body and mind, we fear disease, old age and death; identifying ourselves with the ego, we suffer from anger, hatred, and a hundred other miseries. Yet none of this affects our real nature, the Atman.

Maya

Maya can be compared to clouds which cover the sun: the sun remains in the sky but a dense cloud cover prevents us from seeing it. When the clouds disperse, we become aware that the sun has been there all the time. Our clouds—maya appearing as egotism, selfishness, hatred, greed, lust, anger, ambition—are pushed away when we meditate upon our real nature, when we engage in unselfish action, and when we consistently act and think in ways that manifest our true nature: that is, through truthfulness, purity, contentment, self-restraint, and forbearance. This mental purification drives away the clouds of maya and allows our divine nature to shine forth.

Shankara, the great philosopher-sage of seventh-century India, used the example of the rope and the snake to illustrate the concept of maya.

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Walking down a darkened road, a man sees a snake; his heart pounds, his pulse quickens. On closer inspection the “snake” turns out to be a piece of coiled rope. Once the delusion breaks, the snake vanishes forever.

Similarly, walking down the darkened road of ignorance, we see ourselves as mortal creatures, and around us, the universe of name and form, the universe conditioned by time, space, and causation. We become aware of our limitations, bondage, and suffering. On “closer inspection” both the mortal creature as well as the universe turn out to be Brahman. Once the delusion breaks, our mortality as well as the universe disappear forever. We see Brahman existing everywhere and in everything.

Maya is the term for “cosmic/worldly-illusion,” “multiplicity,” “that which is not” within the Hindu religion. Though Maya’s etymology is unclear, we can trace through the ancient scriptures and texts to discover its origin and its myriad of meanings and uses.

In early Vedic literature, specifically the Rg Veda, we see the term is used to represent “intelligence,” (prajna/buddhi) “extraordinary power,” and “deception” (kapata) in its simple and compound forms. This idea was developed and conveyed to humanity by the God Indra, who took on many forms with his Maya or “extraordinary willpower”, in which he did marvelous things that mortal humans could not comprehend. Since his “extraordinary willpower” defies normal human understanding, it is considered a phenomenon and we accept it as a form of “deception” from what we think we know as true, or what we are familiar with (see Shastri 10-11). In other Vedic scripture such as the Atharvaveda, the term has more influence as a supernatural element, portraying Maya as “great illusion” and “magic” in which embodies a person and the world. In the Brahmanas the word is again used for “intelligence” (prajna/buddhi). In the Upanishads, the grand philosophical texts that have been sometimes used to describe the esoteric values of the Vedas as a whole, we see the term expand its illusionary meaning to “cosmic illusion”. The Upanishads also recognize Maya as something the Atman creates and controls, thus being deluded by multiplicity that arises from within the self. There is only one true reality, and all plurality and multiplicity is Maya which the Atman creates. The Sankhya philosophy identifies Maya

with Prakrti (primordial matter) as the source of the universe, with the distinct difference that the latter is real. It is the equilibrium of the three qualities of Sattva, Rajas and Tamas. (Shastri 29). The Sankhya philosophy tells us that Maya's influence on humankind is through the use of the three gunas. Maya appeals to our senses, and through the three gunas we become deluded by matter, energy, mass and mistakenly take them to be something on their own.

Maya was conveyed in early Vedic literature, specifically the Rg Veda and Atharvaveda, by describing "the one reality" "Brahman," and "Atman". The term is conveyed not through literal use at first, but by the representation of multiplicity, deception or illusion from the one true reality, Brahman. Maya is something that embodies the Atman and deludes it by believing that we are something entirely on its own, independent of Brahman. The early story of Svetaketu is a prime example; it shows how after Svetaketu completed his sacred education, he remained conceited, pedantic and opinionated. As this was also apparent to his father, his father asked him firstly whether he learned anything about the unheard being heard, the unseen being seen. Svetaketu failed to respond and asked for his father's knowledge, his father said, "My son, as everything made of clay is known by a single clump of clay, being nothing more than a modification of speech, a change, a name, while the clay is the only truth" (see Gough 43). Maya embodies Atman and Brahman, and creates an illusion to the cosmic perspective. Knowing the many is being deluded, knowing the one is vanquishing the many. Every atom, molecule, cell, being, planet is all multiplicity from the One. As Indian philosophers say: if we know Brahman, we know all things (Gough 43). In the Upanishads Maya is the appearance that distinguishes all from true reality. He who sees as it were a plurality actually existing is never saved, but is over and over the subject to the pangs of birth and death in this samsara. The conception of Maya exhibits itself in such passages clearly, and yet many do not see it (Shastri 56). A high point of the Upanishads was that the reference to an "other", which was a broad reference to anything in our daily natural lives, which is in turn multiplicity, was meant to be meaningless because anything that which is multiplied cannot be Brahman or the One. It also

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perceived that with multiplicity, no one true meaning can exist. For something to exist independently of Brahman would imply that it has another purpose or meaning that Brahman does not, which is false because Brahman is the only true reality (see Shastri 38-39)

The Atman is the ultimate goal and reality in life within the Hindu tradition. The Atman is the true self and the only self. It is said to be waiting just beneath the skin, waiting to be discovered. Maya embodies Atman and deludes the self into believing our natural realms of multiplicity are independent from the self. Not only does Maya's illusion extend externally, it also confuses humans to recognize with their bodies and their identities, mistaking them as our own and independent from the One true reality. In the Upanishads, Atman is sometimes used to represent the earth, water, wind, men, and the natural world. This unity shows how all beings, elements and things are Atman. Atman can be seen as pure consciousness, unifying your conscious with the one of Brahman, which is true consciousness. This means that all things exist only so far as they are my consciousness, which is a unity; hence the multiplicity, which seems to exist independent of my consciousness, is not real but only a mere name (Shastri 63). Maya embodies Atman, because all cows, earth, men, wind are portions of our conscious, but Maya confuses our Atman into believing they are entirely creations and beings on their own. This extends into our interaction with people, believing that being is completely independent from you. We believe he is he, she is she, they are they, I am only I, and all I can ever be is I. This is false, we are all Brahman, and we are deluded into seeing and believing plurality. Maya inspires a chain of events that are extremely hard to stop once they have begun. We begin becoming attached to the elements, such as fine metal and jewels, our aesthetics, what makes us unique and individual, where we reside, what we eat, how we are represented, how others think of us, the clothes we wear, our status, etc. All these things are brought on by our multiplicity and continuously take us farther and farther away from the true One reality. People who latch onto plurality or multiplicity do not achieve liberation, and will continue the cycle of samsara until their lives are filled with understanding and desire to unify one self.

It is by a multiple concentration that the one self assumes the aspect of a multitude of selves, and it is by a multiple exclusive concentration that it loses sight, in each self, of its identity with the other selves and with the self of all selves. The result is avidya, the great ignorance, the thick veil hiding from us not only our true self but also a broad tangle of subliminal influences both acting on us and exerted by us (Mohrhoff 6).

Avidya is used in Vedic philosophy subjectively to represent the natural form and matter of the world that we perceive, distinguishing self from non-self, and then leading into preferences, likes and dislikes, egoism and more. Avidya is different from Maya because it is referring to the process of not knowing our true self, being ignorant and unwise due to Maya's illusion, and not representing the illusion itself, only the process of forgetting our true nature. When one discovers his Atman, Avidya is destroyed along with Maya freeing himself from the cycle of samsara and realizing one's true self.

Moksa or Mukti is the central concept in Hinduism and refers to the liberation from Maya's illusion, the freedom of the cycle of samsara and the unification with Brahman. Thus all things melt into the original self, as the darkness faints and melts away before the rising sun. Its fictitiously limiting mind with all its modes has been dissolved, and the soul is the Self again; the jar is broken, and the ether that was in it is one with the one and undivided ether, from which the jar once seemed to sever it. The sage has seen the Self, and passed into oneness with it, lost like a drop in water (see Gough 60). Moksha is also known as Nirvana in the other heterodox Indian philosophies such as Buddhism and Jainism. Once a person is liberated, enjoying the glory of enlightenment, they seek to help others also unify with the self. Thus liberated from metempsychosis, but still living in the body, the sage is untouched by merit and de-merit, unsoiled by sinful works, uninjured by what he has done and by what he has left undone, unimplicated in his actions good or evil (Gough 61).

Maya is an extremely crucial and frequently misunderstood concept within Hinduism. Maya is the cosmic illusion which arises from the self's consciousness which uses the three gunas of nature to delude us from what we truly are, giving us the idea that we are entirely

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independent and separate from anything else. Maya is multiplicity on every level, from a microscopic level of atoms to the universal size of planets; it is all in some shape or form, a variation and change to the “One” true reality and given its own identity. Maya develops ignorance, termed Avidya, which signifies the descent into the delusion, where we are completely lost from our Atman, even though he is just beneath the skin. Maya encompasses Brahman, therefore it encompasses our whole existence, everything we perceive is a creation of Maya and only with mental fortitude and spiritual willpower may we free ourselves from this ever-repeating cycle of samsara and illusion from the one. Once Maya has faded from our perception and we are finally realizing Atman and seeing the true reality of existence, we have achieved the state of moksa, the highest state of consciousness and existence within most Hindu religions. Maya is the necessary opposite to moksa, for without the delusion, there is nothing for one to realize.

Check Your Progress 1

Note: a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. What do you know the identification of Avidya with Maya?

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2. Discuss the Maya as neither real nor unreal (Sadasadvilaksana).

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.....

7.4 LET US SUM UP

Vidhya refers to individual perspective. You and I are having avidhya (because we do not know our true Nature). Maya refers to Universal perspective. God is covered by Maya. Ignorance is simply an english translaltion of Avidhya, while Illusion is translation of Maya, traditionally speaking. Even you can say this, Avidhya is the cause, and

Maya is the effect. When you are under Avidhya, you see God and the Universe through Maya. When Avidhya is overcome, then there is no more Maya. For when the cause is removed, the effect automatically ceases.

What is the way to come out of Avidhya? By realizing the Self. That which is outside is covered by Maya. Say the Jnanis that By probing deep within, one attains answers to all questions in the outside also. One must seek God within, say the Bhaktas, for by finding Him who is seated in the Heart, one obtains the Lord of the Universe. The Kingdom of God lies within You said Jesus. That which is the microcosm is also in the Macrocosm, say the Yogis, thus by gaining control of one's self, one gains control of the Whole cosmos. It is similar in most of the paths to seek the indweller.

7.5 KEY WORDS

Maya: Maya can be compared to clouds which cover the sun

7.6 QUESTIONS FOR REVIEW

1. Discuss about Maya.
2. Discuss about avidhya with identification of Maya.

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7.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 7.2
2. See Section 7.3

