

॥ गौडपादीयकारिका ॥

अद्वैताख्यं तृतीयं प्रकरणम्

GAUDAPADA'S KARIKA

on MANDUKYA UPANISHAD

PART 3/4: Advaita Prakarana

*"The Philosophy of
Non-Dualism"*

"THE SANDEEPANY EXPERIENCE"

TEXT

41.03

Reflections by

SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse --)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
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10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jeevan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41.3	<i>Mandukya Upanishad – 3/4</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
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21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
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A NOTE ABOUT SANDEEPANY

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

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

– The Author, 21st February 2020, the Sacred Maha Shivaratri Day

Om Namah Shivaaya!

Text
41.03



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GAUDAPADA'S KARICA on MANDUKYA UPANISHAD

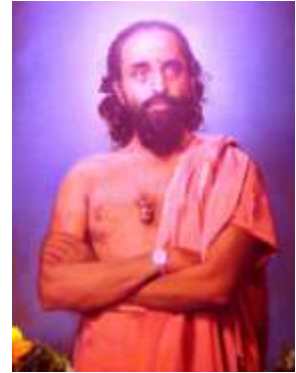
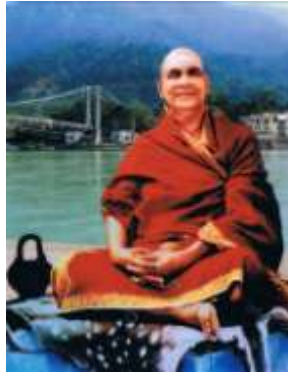
***PART 3/4: Advaita Prakarana –
“The Philosophy of NON-DUALISM”***

Reflections

by Swami Gurubhaktananda

on the Series of 20 Lectures by **Swami Advayanandaji**
Acharyaji of the 15th Batch Vedanta Course,
at the Sandeepany Sadhanalaya, Powai, Mumbai.

July 8th – July 28th, 2013



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

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Personal Dedication

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

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

2. To Puja Sri Swami Vimalanandaji Maharaj (1932-2019)

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

3. To Puja Sri Swami Tejomayanandaji (Guruji)

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

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

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

GAUDAPADA'S KARICA

PART 3/4: Advaita Prakarana
– “The Philosophy of Non-Dualism”

॥ गौडपादीयकारिका ॥

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GAUDAPADA'S KARIKA

PART 3/4: ADVAITA PRAKARANA (48 verses)

The Philosophy of NON-DUALISM

INTRODUCTION TO ADVAITA PRAKARANA

ADVAITA PRAKARANA, USING logic and scriptures side by side, continues with the theme we ended with in Part 2, namely, the Non-duality of Brahman.

An important point to note about the Indian tradition is the great emphasis that is placed on scriptural authority. Generally, an authority in any field of knowledge is a valid means to adopt, for it traces one back to the basis of experience, albeit someone else's and not one's own. Nevertheless it is found to be reasonable even in secular studies. We often see scientists quoting the work of other scientists in order to establish the validity of their work.

In the spiritual field, where we are dealing with something that cannot be subjected to any perceptual means of knowledge, we take the scriptures as the authority and go by what it says. In the matter of Non-duality, this is especially necessary, for no one can grasp Non-duality with his mind. It is beyond the reach of the mind.

In spite of that, an attempt is made here by Sri Gaudapadacharyaji to prove Non-duality using logical analysis primarily, but taking the support of the scriptures also. When both go hand in hand, logic is in safe company. This Prakarana is evidence of the happy marriage between scriptural authority and logical analysis. The two can live together in harmony.

An assumption we bring into this chapter from the previous one is that all diversity is considered to be unreal. For example, the Triputis or triads, such as the worshipper, worshipped and worship; or knower, known and knowledge; or enjoyer, enjoyment and the enjoyed – these are taken to be unreal. The Self alone is absolute and Non-dual.

The text begins with a look at the worshipper who uses forms and symbols to lead him forward towards establishing some relationship with his Creator. This is taken only as a starting point before heading to the Non-dual Brahman . . .



GAUDAPADA'S KARIKA – PART 3/4
Advaita Prakarana – “The Philosophy of Non-Dualism”

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Invocatory Prayer

From: Atharvana Veda

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ंस्तनूभिः व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ōṃ bhadraṃ karṇēbhiḥ śruṇuyāma dēvā bhadraṃ paśyēmākṣabhīryajatrāḥ |
sthiraīraṅgaistuṣṭuvāgṃsastanūbhiḥ vyaśēma dēvahitaṃ yadāyuh |
svasti na indrō vṛddhaśravāḥ svasti naḥ pūṣā viśvavēdāḥ |
svasti nastārksyō ariṣṭanēmīḥ svasti nō bṛhaspatirdadhātu |
॥ ॐ śāntiḥ śāntiḥ śāntiḥ ॥

1	<i>om bhadram karnebhīh shrunuyaama devaah;</i>	Om. What is always auspicious, with our ears may we <u>hear</u> , O ye Gods.
2	<i>bhadram pashyema akshabhih yajatraah;</i>	What is always auspicious, may we <u>see</u> with our eyes , O Worshipful Ones.
3	<i>sthiraīh angaiḥ tushtu- vaagam sah;</i>	With our limbs hale and hearty, may we <u>live</u> offering our praises unto Thee.
4	<i>tanoobhih vyashema devahitam yad aayuh.</i>	With our body , may we live our <u>full lifespan</u> for the benefit of the Gods.

5	<i>swasti nah indrah vridha-shravaah;</i>	May Indra , the ancient and famous, bless us!
6	<i>swasti nah pooshaa vishwa-vedaah;</i>	May the Sun (Pooshan), the all-knowing, bless us!
7	<i>swasti nah taarkshyah arishtanemih;</i>	May the Lord of Wind save us from all harm!
8	<i>swasti nah brihaspatih dadhaatu.</i>	May Brihaspati protect our spiritual wealth!
9	<i>om shantih! shantih! shantih!</i>	Om Peace, Peace, Peace!
9	<i>om shantih! shantih! shantih!</i>	Om Peace, Peace, Peace!



Need for an Open INTELLECT

Karika Section 3.1: Verses 1-2 (2 No.)

Verse 3.1: *Keeping the Intellect Open*

ॐ ॥ उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

ॐ ॥ upāsanāśritō dharmō jātē brahmaṇi vartatē |
prāgutpattērajaṁ sarvaṁ tēnāsau kṛpaṇaḥ smṛtaḥ ॥ 1 ॥

1	<i>upaasanaa aashritah dharmah,</i>	<i>The individual Ego (Jeeva) committed to Upasana</i>
2	<i>jaate brahmani vartate;</i>	<i>remains in the manifest Brahman (i.e. Duality);</i>
3	<i>praak utpatteh ajam sarvam,</i>	<i>He accepts the birthless Brahman prior to creation;</i>
4	<i>tena asau kripanah smritah.</i>	<i>yet, he is considered to be of 'miserly' intellect.</i>

The Adhikari or Eligible Candidate for this Text

In the very opening verse of this Chapter Sri Gaudapadaji indicates the ripe **Adhikari** for this text, i.e. the person who would benefit most from a text like this. The mood of Sri Gaudapadaji is revealed. It may appear unkind to the Upasaka who is trying his level best according to his sights, but that is certainly not the intention.

Can one have a more direct approach than this? Indeed, it's a bold start to an awesome subject. While the Upasaka has his place in the scheme of spiritual seeking, Sri Gaudapadaji makes it clear that this text is meant for one who has past that stage. It is not for the one who holds on doggedly to a fixed intellectual position. A 'miserly' intellect will be a hindrance in this path. It is like this:

- When a tree has to be felled, a **large axe** has to be used;
- When meat has to be cut, a sharp butcher-knife called a **chopper** is used;
- When fruit and vegetables are to be cut, a small **kitchen knife** would do; and
- When an operation is to be done by a surgeon, nothing but the finest **scalpel** made of the finest stainless steel, sharpened to precision, and sterilised in hot water with chemical detergents, is needed! The instrument chosen depends on the intended use.

Those who find that they are not ready yet to take this mode of approach in their spiritual path, are kindly told at the outset to stay clear, so that they need not unnecessarily feel uncomfortable. What is more important is that they do not make the mistake of becoming needless critics of this Prakarana. Every text has its own eligible students. A primary school student will not be comfortable in a high school class; the high school student will be out of his depth in a university class. That is exactly how it is with this text which aims to take the ripe spiritual aspirant through to **Non-duality**, the ultimate Goal of

Vedanta, with utmost seriousness. It cannot be otherwise. There is no criticism of anybody intended here.

The Vedantin certainly has a lofty purpose in mind, and moves towards it with rare firmness and self-discipline not often seen in many other schools of philosophy. Many schools make provision for the general run of seekers in society. There is no harm in this at all. Philosophy has many classrooms to cater for everyone's need. For the majority, a compromise in the Goal is required – it may be called an interim goal. There is nothing wrong with that at all. But in this text, Sri Gaudapadacharyaji is clear about who he is catering for; who is to accompany him on the journey. There need be no ceremony about it, no apology is required, and no one need be offended.

Gaudapadaji has a massive task ahead of him and he wishes to get on with his job without being hindered by any intellectual reluctance from us, his students.

We need to go beyond the sentimentalism aroused by this verse.

The Path of the Upasaka

1 The Upasaka mentioned here first needs to be defined clearly. **Upasana** is the term used in the Upanishads for acts of worship and certain meditations, where the worshipper considers himself to be separate from the Lord whom he worships or meditates upon. In later literature, this practice became known as Bhakti. Around the time that Sri Gaudapadaji wrote his Karika (8th century AD), the Bhakti literature, with the voluminous Puranas at its forefront, had grown considerably and had become a dominant force in society due to its appeal to the majority of people who found Vedanta too difficult to understand.

The Upasaka places the Lord on a higher altar and worships Him with one of many suggested attitudes. There is much beauty of feeling and surrender in this practice, but it has to be realised that it is a temporary instruction, which has to be jettisoned at some time in order to take up the Sadhana that will lead him higher up.

2 The Upasaka sets up a barrier of Duality between him and the Lord, no doubt, following the guidelines given to him by his teacher. The instruction is given to him to serve a purpose – that of chiselling out his egoism as much as possible and purifying his mind from the dross of selfishness. However, the Upasaka faces a danger: He can take it as the goal in itself, and permanently places himself in a position of submission to the Lord. It is virtually impossible to make him come out of this frame of mind, even when it has served its purpose. As the practice, which is intended to be temporary, is made permanent by vested interests in the Bhakti movement, it is not possible to bring such a devotee to the highest flights by which he can merge into the Non-dual Reality. Non-duality is discarded by the exponents of Bhakti, even though the Puranas constantly repeat the goal to be the Non-dual Brahman. It has become a case of the means overpowering the goal!

That the Jeeva is to ever remain in a conditioned state of ignorance is a hopeless acceptance of falsity. With due respect to the sincerity with which devotees worship, this approach has to give way once the devotee is ready to progress further to the Truth. The view is confronted, logically proved to be false, and rejected in the march towards Truth.

The Inherent Contradiction Explained

3-4 The Upasaka faces a contradiction created by himself, for himself, over himself. On the one hand, he accepts the birthless, formless and indestructible Brahman as existing prior to Creation. However, when Creation takes place, this concept of Brahman is pushed

to the background and the Dual concept is given room in his mind. Upasanas definitely are in the realm of Duality, but that is meant to be temporary only.

Acharyaji guided us along these lines: “The devotee being spoken of has accepted the theory of Creation as real; yet, he declares his poverty of spirit by remaining bound to his ego till death; He does not believe that he can get liberated from worldly existence in this life itself. By this attitude, he perpetuates his Sadhana of worship.”

Kripanah: “miserly”. This worshipper (Upasaka) is being criticized for only one reason: He has closed the doors of his intellect to further his evolution, even as a miser closes and locks his safe to prevent his wealth from being reduced! He ignores the fact that *while there is yet life in him*, it is the only time he can do something for his evolution.

Acharyaji gave an unusual illustration of this approach: “Someone is brushing his teeth just after getting up. By breakfast time, he is still brushing them. By lunch, he is still brushing. There is no end to his brushing. He has lost sight of the fact that brushing his teeth was only to cleanse his mouth, and no more!”

In the same way, however dedicatedly one does his Pooja, he has to understand that there comes a time when he has to drop it, and move ahead in his understanding.

Keeping an open intellect is the keynote of this first verse.

Verse 3.2: *The Subject of this Chapter*

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् । यथा न जायते किञ्चिज्जायमानं समन्ततः	॥ २ ॥
atō vakṣyāmyakārpaṇyamajāti samatām gatam yathā na jāyatē kiñcijjāyamānaṁ samantataḥ	॥ 2 ॥

1	<i>Atah vakshyaami akaarpanyam,</i>	<i>Therefore, I now describe the Brahman without limitations (unpitiable),</i>
2	<i>ajaati samataam gatam;</i>	<i><u>unborn</u> and established in <u>homogeneity</u>;</i>
3	<i>yathaa na jaayate kinchit,</i>	<i>from which nothing is really <u>born</u>,</i>
4	<i>jaayamaanam samantatah.</i>	<i>though in endless forms it appears to have <u>manifested</u>.</i>

1 Atah: “therefore”. This ‘therefore’ is quite significant and refers to the situation of the Upasaka of the above verse who finds himself in a pitiable, unworthy plight. He is unhappy of his condition of having taken birth and living in a state of conditioned consciousness rather than in Pure Consciousness. He takes recourse to worship of the Supreme Being in the hope that after his death he will merge into the state of Pure Consciousness again. To have such an idea in mind is itself a delusion, says Gaudapadaji. The Upasaka has reduced himself to a helpless entity for his whole life, imagining that only death will release him from his bound condition.

With this background, expressed by the term ‘therefore’, Sri Gaudapadaji begins to elaborate on the correct interpretation of Brahman who is ‘without limitations’. By reflecting on this explanation, the Upasaka will hopefully be freed from his pitiable servitude

to misery and limitedness. With the purpose of raising true hope in a soul who is dejected and forlorn, Sri Gaudapadaji begins this Prakarana.

The Brahman About to be Described

2 The subject matter to be discussed in this Prakarana is presented here in brief. The Supreme limitless Brahman will be discussed under the following two aspects:

- i) Brahman is unborn;*
- ii) Brahman is homogeneous, i.e. Non-dual.*

Birthlessness here is with reference to the limitlessness of Brahman, as opposed to the limitedness that the Upasaka feels oppressed by and yearns to be released from. That which is not born, and which therefore cannot die, has to be beginningless and endless; He is beyond the limits of Time; He is Eternal, ever-present.

Why is Brahman not born? Because He is the ultimate support of everything. He has an independent existence. If there was something that could give birth to Brahman, then that something would be Brahman.

3 It is one thing to say Brahman is not born. But what about Creation? Is it not something that is born from Brahman? It appears so to us, and sometimes the scriptures also say it in the same words: "All this arose from Him." When such descriptions are given, they are from our relative viewpoint. From Brahman's own standpoint, He simply is; He does not create anything. What is created is considered to be unreal. This is why in the previous Prakarana Creation had to be shown as being unreal, for Brahman alone is Real.

4 It has already been stated in Part 2, Vaitathya Prakarana, that the endless forms we find in the created world are unreal in nature. They are not really there; they only appear to be there. That argument need not be repeated here.

Sri Gaudapadaji promises that this explanation will help the Upasaka (and others, too) to attain liberation while still living here on earth, without having to wait till death before uniting with the Supreme Brahman.



The placid Ganga just before reaching Rishikesh

The Metaphor of POT-SPACE

Karika Section 3.2: Verses 3-10 (8 No.)

Verse 3.3: *Introducing the Pot-Space Simile*

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः । घटादिवच्च सङ्घातैर्जातावेतन्निदर्शनम्	॥ ३ ॥
ātmā hyākāśavajjīvairghaṭākāśairivōditaḥ ghaṭādivacca saṅghātaiṛjātāvētannidarśanam	॥ 3 ॥

1, 2	<i>aatmaa hi aakaashavat jeevaih ghata aakaashaih iva, uditah;</i>	<i>The Atman, like <u>total space</u>, is one; but as individual Jeevas, like the many <u>pot-spaces</u>, is It referred to (or appears as);</i>
3	<i>ghata aadi vat cha sanghaataih,</i>	<i>and, as we have pots and other objects (in Space), so we have a <u>conglomerate of bodies</u> (in Atman).</i>
4	<i>jaatau etat nidarshanam.</i>	<i>With regard to their origin (of many from the One), this is the illustration (that clarifies it).</i>

The appearance of “endless forms” mentioned in verse 2 is now supported with a simile. The simile helps us to grasp the connection between the One Supreme Brahman and the many “endless manifestations” of Jeevas that are said to arise from it.

4 Space is a good metaphor for Brahman because of the following similarities:

- i) **Sookshma:** Subtlety;
- ii) **Niravayava:** partlessness;
- iii) **Sarvagata:** being all-pervading;
- iv) **Shuddhatva:** being uncontaminated.

1-2 At first glance, it appears that the one total Self is divided into many little ‘Selves’ called Jeevas. This is illustrated by total space which appears to us as the arithmetical sum of all the little pot-spaces. But a closer look reveals that this is not strictly true.

We have to consider the pot and the pot-space in two different ways:

3 The Pot: There are many pots and there are also many objects other than pots. All of these are referred to as ‘pot’. When we look at the objects themselves, we see them as many. Collectively, they can be arithmetically added up to make up the totality of objects. Each pot or object is different and separate from the other pots and objects. The pots and objects have their own identity.

In the application of this analogy, the pot refers to the individual body of living beings. Collectively, they can be arithmetically added up to make up the conglomerate or totality of all bodies. Each body is different and separate from the others. The bodies have their own individual identity. They are known as the **Upadhis**, a key word to remember.

Upadhis are the physical aspect of every object or body. They comprise the unreal aspect of the object. However, there is a Real aspect also to every object and body. This is the space inside it. This is treated differently from the physical aspect.

4 The Pot-Space: In all pots, there is space. This space is to be treated as different from the clay of which the pot is made. While clay represents the physical part of the pot, the space represents the non-material part. The same applies to living beings. They also have an inner essence called the Self or Atman which has to be treated differently from the body which is its cover.

When we consider Space, then the space inside a pot is no different from the space inside any other pot, or for that matter the total space. Regardless of what is placed inside the pot, the space it occupies is the same as the total space. The same applies to living beings. That inner spirit in each being is the same as in every being, and is called the Atman. This **Atman** in each individual is also the same as the total Supreme **Brahman**.

This equality between the Atman and Brahman is not an arithmetic equality. The two are actually not different from each other. They are identical in every respect!

This is a major breakthrough: The fact that Atman is identical to Brahman, has far-reaching implications. And the rest of this text explores the full implications of this identity. That is why it has been worth spending more time on this first verse of the analogy. The remaining verses of this Section can now be understood more easily, and will require less explanation than this verse.

Verse 3.4: When the Pot Breaks – the Implications

घटादिषु प्रलीनेषु घटाकाशादयो यथा । आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहाऽऽत्मनि	॥ ४ ॥
ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā ākāśe sampralīyante tadvajjivā ihā:'tmani	॥ 4 ॥

1	<i>Ghata aadishu praleeneshu,</i>	<i>When the pot, etc, is broken,</i>
2	<i>ghata aakaasha aadayah yathaa;</i>	<i>then, just as the pot space, etc,</i>
3	<i>aakaashe sam-praleeyante,</i>	<i><u>merges</u> with the total space,</i>
4	<i>tadvat jeevaah iha aatmani.</i>	<i>so also the Jeeva merges in the Self.</i>

The ‘birth’ of pot-space from total space is only apparent. In the same way the ‘birth’ of Jeeva from Brahman is only apparent. It appears so, but in reality the cause of Jeeva’s birth is something else (note this, as we will pick up this point in verse 8). The Self is not the ‘creator’ of the Jeeva; It is the true Jeeva. This is what comes from the previous verse.

1-4 Now we look at the other end of the spectrum – namely, ‘death’, i.e. when the ‘pot’ breaks. Firstly, just as the birth of the pot-space and Jeeva are apparent, so also their ‘death’ is only apparent. What happens when the pot breaks? The pot does not exist anymore, even as the body is no more when we die. But what about the pot-space? That does not get destroyed; it merges with the total space. Indeed, it never was different from total space at any time, even when inside the pot. Similarly, the Jeeva merges into the Self.

Secondly, the total space is not connected with the pot in any way, but it is connected with the ‘pot-space’. Total space does not cause the origin of the pot, but it is always the same as the ‘pot-space’. In the same way, the Self is not the cause of the Jeeva’s body nor even its mind or intellect for that matter. Is it the cause of the ‘pot-space’? We cannot say so, because it is the pot-space! The Self is not the cause of the Jeeva’s birth and death. [When the **Prarabdha Karma** has ended, death naturally takes place to the body. Birth and death are phenomena determined by Karma, not the Pure Self. See verse 8.]

The point being made here is this: The Self is the support of the Jeeva, but not the cause of the Jeeva. The Jeeva is an illusory creation that appears on the Self due to its Karma. The Jeeva is not the Self, but an illusion on the Self. This means that the Jeeva does not have an existence independent of the Self.

Objection 1: One Self, One Experience

Poorvapakshi: If there is just one Self, then when one Jeeva is born or dies or enjoys happiness, then all should experience the same?

Answer: The next verse answers this question. Individual experiences are different even though the Self is one. There is no contradiction.

Verse 3.5: Jeevas are Many, Atman is One

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।
न सर्वे सम्प्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥

yathaikasminghaṭākāśē rajōdhūmādibhiryutē |
na sarvē samprayujyantē tadvajjīvāḥ sukhādibhiḥ ॥ 5 ॥

1	<i>Yathaa ekasmin ghata aakaashe,</i>	<i>Just as when the <u>one</u> ‘pot-space’</i>
2	<i>rajah dhooma aadibhih yute;</i>	<i>is soiled with <u>dust, smoke, etc,</u></i>
3	<i>na sarve sampra-yujyante,</i>	<i><u>all pot-spaces</u> are not affected by the soiling;</i>
4	<i>tadvat jeevaah sukha aadibhih.</i>	<i>so also is it for Jeevas regarding <u>happiness, etc.</u></i>

In the Bhashya for this verse, there is an extensive discussion with the Sankhyas and the Vaisheshikas on the question of “multiple Atmans”. The Vedantin logically points out the faults in the thinking of these schools, but the discussions do not further our understanding of the subject of Brahman which is our present concern. Hence, we pass them by.

1-4 The verse itself explains that the separateness of the Jeevas from the one Self is not a contradiction. The substratum of the Jeevas is the same, but the rest of the Jeeva’s make-up which is responsible for its creation is different. The Karma is different for each Jeeva, and according to the Karma are the experiences encountered by the Jeeva. The Self is not responsible for these experiences; the Jeeva is. The Self’s part is to enable the experience to happen, by providing the sentiency by which we are able to know them.

Objection 2:**On Different Upadhis**

Poorvapakshi: What is the reason for the experiences not being common to all?

Answer: The Self remains 'unsoiled' by experiences which the Jeeva has due to its Upadhis. Each Jeeva experiences according to its own Upadhis. The Upadhis are different in form, function and name. The Self is the same in all. The next verse clarifies this.

Verse 3.6: Upadhis are Many, Atman is One

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ ६ ॥

rūpakāryasamākhyāśca bhidyantē tatra tatra vai |
ākāśasya na bhēdō:'sti tadvajjīvēṣu nirṇayaḥ ॥ 6 ॥

1	<i>Roopa kaarya samaakhyaah cha,</i>	<i>The <u>form</u>, <u>function</u> and <u>name</u></i>
2	<i>bhidyante tatra tatra vai;</i>	<i>may differ for different pots,</i>
3	<i>aakaashasya na bhedah asti,</i>	<i>but there is no multiplicity in the <u>total space</u>;</i>
4	<i>tadvat jeeveshu nirnayah.</i>	<i>So also, is it certainly so with different Jeevas.</i>

That which makes Jeevas differ from one another are the Upadhis in each Jeeva.

1-2 The form, function and name are the properties of the **Upadhis**, namely, the body, mind and intellect. Upadhis vary for different objects and beings. Gross objects may differ in their size, shapes and colours. In addition to these, people may also differ in abilities and intelligence, which are qualities of their subtle bodies.

i) There are different forms: a pot, a house, etc. Among men, there are thin and fat forms, there are female and male forms, dark-skinned and fair-skinned forms, etc.

ii) There are different functions: the same person (i.e. same form) can be a driver, a farmer, a father, etc, according to the function he performs. The same pot can be used to carry water, to do cooking, to store grain, etc.

iii) There are different names: these are mostly dependent on forms and functions. Every combination of form and function is given a different name. There are an infinite number of possibilities for names.

3 However, when it comes to pot-spaces rather than the pots themselves, the whole story is different. Pot-space is not an Upadhi. Here there are no such differences. The space within different pots of whatever shape they may be, is always the same as the total space. Form, function and name have nothing to do with defining the space in each object.

4 The whole simile is now applied to the case of the Self and the Jeeva. The Self is the same in all beings, but because the Upadhis are different in each being, for that reason each person or Jeeva varies in form, function and name. These variations do not affect the Atman, which is uniformly one in all Jeevas.

Verse 3.7: Modifications or Parts are Many, Atman is One

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा । नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा	॥ ७ ॥
nā:'kāśasya ghaṭākāśō vikārāvayavau yathā naivā:'tmanah sadā jīvō vikārāvayavau tathā	॥ 7 ॥

1	<i>Na aakaashasya ghata aakaashah,</i>	<i>Of the total <u>Space</u>, the <u>space within a pot</u></i>
2	<i>vikaarah avayavah yathaa;</i>	<i>is neither a <u>modification</u> nor a part; so also,</i>
3	<i>na eva aatmanah sadaa jeevah,</i>	<i>of the <u>Supreme Self</u>, the Jeeva is never a</i>
4	<i>vikaara-avayavau tathaa.</i>	<i><u>modification</u> or a part, by the same logic.</i>

The theme continues as before – the comparison between Jeeva and the Self. Let us take a close look at how the thought is developing:

i) We began in verse 5 with **Jeeva** as many and the Self as One. What is it that makes the Jeevas appear as many?

ii) In verse 6, we probed deeper into the Jeeva and found that the answer was the **Upadhis**. The Upadhis were responsible for the many forms, functions and names.

iii) Now we are probing further into **forms** and we see that they are responsible for the many modifications and parts that we observe in Jeevas.

In all cases, the Supreme Self is contrasted to the things that pertain to the Jeeva. Our idea of the nature of the Unreality of Jeeva is getting more and more profound with the passage of each verse.

The Modifications & Parts of Form

1-2 All forms undergo the six modifications – namely, existence in an unmanifest state, birth, growth, maturity, decay and then death. These six form a cycle. This changeability of form renders it unreal. In addition, all forms can be divided into parts, such as upper and lower, right and left, arms and legs, etc.

Once again, space is the ideal simile – it does not change as the objects in it change; nor does it have parts as it is homogenous. If gold were used instead, it may be said to have different modifications or parts in different jewellery made from it. But this is not the case with space. Space is therefore a very appropriate metaphor for the Self.

3-4 This fits in perfectly with the Truth that the Jeeva's modifications and parts do not arise because of the Self, but because of its form. That which changes in Jeeva has no connection to the Self. The key point is that Jeeva and the Supreme Self differ only in respect of certain unreal features of the Jeeva; they do not differ in their essential nature.

We can express the whole argument from its practical perspective. If it is proven that the Jeeva is a modification or part of the Self, then it means that it cannot ever again become the Self, just as milk which modifies into curds cannot ever become milk again. This would mean that there is no hope for man to regain his lost Godhood. The direct implication of this would be that all spiritual Sadhana would become a futile and useless effort!

Verse 3.8: *The Taint of Impurity*

यथा भवति बालानां गगनं मलिनं मलैः । तथा भवत्यबुद्धानामात्माऽपि मलिनो मलैः	॥ ८ ॥
yathā bhavati bālānāṃ gaganam malinaṃ malaiḥ tathā bhavatyabuddhānāmātmā'pi malinō malaiḥ	॥ 8 ॥

1	<i>Yathaa bhavati baalaanaam,</i>	<i>Just as to <u>children</u>,</i>
2	<i>gaganam malinam malaiḥ;</i>	<i>the <u>sky</u> appears <u>soiled</u> by dirt;</i>
3	<i>tathaa bhavati abuddhaanaam,</i>	<i>so also to the <u>ignorant</u>,</i>
4	<i>aatmaa api malinah malaiḥ.</i>	<i>the <u>Self</u> is regarded as tainted by <u>impurities</u>.</i>

The Bhashya's Link

At this point, the Bhashya makes a very significant statement. We began the whole discussion with the phenomenon of birth and death. It was argued that this is not caused by the Self. A note was added in verse 4 that ‘something else’ caused it. This was followed by a suggestion that man’s **Karma** is responsible for it. We now pick up that point of the build-up in the discussion and examine it directly.

As we traced the relationship between Jeeva and Self, we identified the Upadhis as the pot and the Jeeva as the pot-space. The Upadhis were found to be of many types but the Self was one only. The Upadhis had many forms, functions and names. The forms were found to have many modifications and parts. Now that same pattern of thinking is extended to such impurities experienced by the Jeevas as suffering and Karmic reactions. This is mistakenly attributed to the Self, but it really belongs to the material aspect of the Jeeva, not to the Self, which is the spiritual aspect of Jeeva.

We are now coming face to face with the real cause of the birth and death cycle in which man is trapped. The cause is also found to be part of Unreality, namely, man’s Karma. This brings into the discussion the topic of sins and impurities.

The Roots of Sins and Impurities

The Self is taintless; sins and impurities belong to the Upadhis of man. They are produced in the mind of man. They are responsible for the entire cycle of birth and death. This is the fact, and the argument to prove this begins here.

1-2 Those who are averse to any form of self-discipline to cultivate good habits are fond of raising this argument. They claim that there is an inherent taint in the Self which is passed on to the Jeeva, and which cannot be removed because it is part of his very nature. The example given to prove that is the colouring of the sky due to dust particles in it.

3-4 The reply given by the Vedantin is to say that it is the ignorant people who make such deductions. They are like the children who see a dark sky and think it is dirty. The point being brought out is that the Self is inherently pure; it only appears impure due to factors other than itself, namely the Upadhis.

The Bhashya now brings out the Poorvapakshi’s position in this debate. His objections are taken up for discussion:

Objection 3: What About Sins?

Poorvapakshi: Is not the Self tainted by the sins committed by an individual?

Answer: No, we have seen that birth and death are a result of the Upadhis of the body; form, function and name are also due to differences in the Upadhis; so also, the taint of sins and their consequences are also a function of the Upadhis.

The Self is not tainted in any way. It is not blemished by the impurities of suffering, etc, attributed to It by the ignorant. This is the conclusion that pin-points the cause of all human suffering down to the mind of man. He is responsible for his own ills. The Self is blameless in the matter. The Self is the Supreme Reality that is free from all blemishes.

The whole drama of life is becoming clearer. We are seeing exactly where the problem lies. And all this is done by the power of logic and reason. Indeed, we have so much to thank Sri Gaudapadji for. It is very hard to get such crystal clear clarity on these matters.

Verse 3.9: The Value of the “Space” Simile

मरणे सम्भवे चैव गत्यागमनयोरपि ।
स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ९ ॥

marañē sambhavē caiva gatyāgamanayōrapi |
sthitau sarvaśarīrēṣu ākāśēnāvilakṣaṇaḥ ॥ 9 ॥

1	<i>Marane sambhave cha eva,</i>	<i>In regard to <u>death</u> and also <u>birth</u>;</i>
2	<i>gati aagamanayoh api;</i>	<i>as well as its <u>going</u> and <u>coming</u>;</i>
3	<i>sthitau sarva shareereshu,</i>	<i>and its existence in <u>all bodies</u>;</i>
4	<i>aakaashena avilakshanah.</i>	<i>the Self is in no sense different from ‘Space’.</i>

This verse summarises the Self’s innocence in the matter of man’s problems:

1 Verses 3-4: In regard to birth and also death, the Self is **unborn** and **deathless**.

2 Verses 5-6: In regard to ‘going and coming’, Upadhis move but Self is **motionless**;

3 Verse 7: In regard to Its homogeneity, it is **unmodified** and **partless**.

Verse 8: In regard to Its purity, it is **untainted** and **sinless**.

4 In all these ways, the Self compares perfectly with the simile of Space.

However, it must be noted that no simile is perfect. It is only certain aspects which are illustrated well by it, not all. The shortcomings of ‘Space’ as a simile for Self are also there. For instance, Space is an element whereas Self is not; Space is insentient whereas Self is pure Consciousness Itself; Space has dimensions, but Self is dimensionless.

Thus has the metaphor of ‘Space’ been exhausted in trying to explain what the Self is. It has assisted us greatly in understanding the Self and Its relation to the Jeeva.

Verse 3.10: Conclusion: Objects are Projections of Maya

सङ्घाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते

॥ १० ॥

saṅghātāḥ svapnavatsarvē ātmamāyāvisarjitāḥ |
ādhikyē sarvasāmye vā nōpapattirhi vidyatē

॥ 10 ॥

1	<i>Sanghaataah swapnavat sarve,</i>	<i>Like in <u>dream</u>, the assemblage of bodies</i>
2	<i>Aatma maayaa visarjitaah;</i>	<i>are <u>projected</u> by Maya onto the Self.</i>
3	<i>aadhikye sarva saamyee vaa,</i>	<i>They could be high or low, or even all the same,</i>
4	<i>na upapattih hi vidyate.</i>	<i>yet no logical ground exists to prove their Reality.</i>

1 In concluding this section, the Unreality of the world of objects is brought out once again in the typical fashion we have known this book to produce:

2 i) They are projections as in a dream, by the power of ignorance.

ii) They are conjured up in the same manner as a magician conjures up magic.

3 iii) Unreality is regardless of any superiority in the objects. Even if some are considered as Gods and others as devils, the same conclusion applies uniformly to all.

4 iv) There is absolutely no logical ground to prove them to be Real. Even if the knowledge that the Self exists in them all equally is taken into account, the fact still remains that their “appearance” as objects is unreal, though their substratum is not so.



Devil's Peak, Cape Town, South Africa

Scriptural Authority

Karika Section 3.3: Verses 11-13 (3 No.)

IN THESE THREE verses the Shruti Pramana (statement based on scriptural authority) is given for the same logical conclusions we have seen in verses 3 to 9. There is no contradiction between the two. Thus, inasmuch as logic is never conclusive and can only indicate the possibility of truth, it is found that it can be a helpful support of the scriptures.

In the final analysis, the scriptures always remain the authoritative means for obtaining knowledge of the Self, since they are based on direct experience of the Self. Direct experience (Aparoksha Anubhuti) of the Rishis or men of God-vision is the source of scriptural authority. These men may be rare, but their word is infinitely more useful to others than the words of only logic. Their words are the scriptures.

Verse 3.11: *The Taittireeya Upanishad*

(II-Anuvaka 1 to 6)

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके । तेषामात्मा परो जीवः खं यथा सम्प्रकाशितः	॥ ११ ॥
rasādayō hi yē kōśā vyākhyātāstaittirīyakē tēṣāmātmā parō jīvaḥ kham yathā samprakāśitaḥ	॥ 11 ॥

1	<i>Rasaadayah hi ye koshaah,</i>	<i>The <u>five sheaths</u> constituted of food, etc, are</i>
2	<i>vyaakhyaataah taittireeyake;</i>	<i>exhaustively explained in the Taittireeya Upan.</i>
3	<i>teshaam aatmaa parah jeevah,</i>	<i>Their <u>innermost entity</u>, is the Atman, the supreme Self, who as an individual is the Jeeva.</i>
4	<i>kham yathaa samprakaashitah.</i>	<i>This Jeeva, by the analogy of Pot-space, has already been <u>well-described</u>.</i>

The “Pancha Kosha Vilakshana”

1-2 In the *Taittireeya Upanishad*, Brahmananda Valli, Anuvaka 1-6, a masterly exposition of the description of the Five Sheaths has been given. In this portion of the Upanishad, it is clearly shown that each of the five sheaths is only an unreal ‘cover’ to something that is very Real inside them. The five covers are made of i) food, ii) Prana, iii) the emotions and desires, iv) the thoughts, and v) root Ignorance or Avidya. All these are unreal in their nature.

3 That which the sheaths cover is the true essence of the individual living entity, known as the Jeeva. When the unreal covers are not taken into account, what is left is the Atman, the pure, supreme Self. This Self is no different from Brahman.

4 In the entire previous Section devoted to the “Pot-space” metaphor, this Jeeva has been thoroughly described.

This is the scriptural reference for citing the truth that the body Upadhis alone are subject to birth and death, while the Self is immortal and ever remains in existence.

The example of the five Koshas in the body having the Supreme Brahman as their underlying Reality is equivalent to that of the ‘pot-spaces’ having the total space as their reality.

As the identity of Jeeva and Brahman is established through the negation of each Kosha starting with Annamaya Kosha, so also we have seen the identity of the pot-space with the total space. **Anumana** (inference or logic) and **Shruti** (scriptural authority) are found not to contradict each other.

Verse 3.12: Brihadaranyaka Upanishad (II – v. 1-14)

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् । पृथिव्यामुदरे चैव यथाऽऽकाशः प्रकाशितः	॥ १२ ॥
dvayōrdvayōrmadhuḥjñānē param brahma prakāśitam pṛthivyāmudarē caiva yathā:’kāśaḥ prakāśitaḥ	॥ 12 ॥

1	<i>Dvayoh dvayoh madhu jnaane,</i>	With reference to the “duals” (macro and micro) described in <u>Madhu Brahmana</u> ,
2	<i>param brahma prakaashitam;</i>	the Supreme Brahman is revealed in <u>both</u> of them.
3	<i>prithivyaam udare cha eva,</i>	Even as earth (macro) or as stomach (micro),
4	<i>yathaa aakaashah prakaashitah.</i>	the same <u>Space</u> is demonstrated to exist in both.

In this verse the Upadhis of the macrocosm and the microcosm are shown as being similar. In the “*Madhu Brahmana*” numerous such pairs are considered. Some of them are:

- i) **Earth / stomach**; (this example is quoted in the verse)
- ii) Agni / speech; iii) Vayu / Prana;
- iv) Aditya (Sun) / eye; v) Disha / ears;
- vi) and Chandra / mind.

Identity of Macrocosm and Microcosm

In relating to these pairs, the “*Madhu Brahmana*” points out that the Supreme Brahman is the same in both of them. By negating the Upadhis which condition both items in a pair, their identity is brought out by the common factor that remains after negation, namely the Supreme Brahman.

This supports the conclusion we came to in the ‘pot-space’ / total-Space identity, during the logical analysis. In all cases, the macrocosm is found to be identical to the microcosm when the Upadhis are negated. Again, Anumana (logic) and Shruti (scriptural authority) are found to be in harmony with each other.

Verse 3.13: Non-duality Praised; Duality Condemned

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते । नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम्	॥ १३ ॥
jīvātmanōrananyatvamabhēdēna praśasyatē nānātvam nindyatē yacca tadēvaṁ hi samañjasam	॥ 13 ॥

1	<i>Jeeva aatmanoh ananyatvam,</i>	<i>The <u>Jeeva-Brahman</u> identity or</i>
2	<i>abhedena prashasyate;</i>	<i>Non-difference is <u>praised</u> (in the scriptures),</i>
3	<i>naanaatwam nindyate yat cha</i>	<i>and the perception of Plurality is <u>condemned</u>.</i>
4	<i>tad evam hi samanjasam.</i>	<i>Thus, that alone (the former) is easy to <u>comprehend</u>.</i>

In this third verse on scriptural authority, a number of quotations from various Upanishads are quoted. In short, the quotations support or praise Non-duality, and condemn the perception of Plurality. The relevant quotations are:

- i) “But there is not that second” – Br.Up IV. iii. 23;
- ii) “It is from a second entity that fear comes” – Br.Up I. iv. 2;
- iii) “For, whenever the aspirant creates the slightest difference in It, he is smitten with fear” – Tait Up II. vii. 1;
- iv) “. . . and all this is this Self” - Br.Up II. iv. 6;
- v) “He who perceives multiplicity here, goes from death to death” – Ka.Up II.i. 10.

1-3 The Mahavakyas are the scriptural authority. All the Upanishadic Mahavakyas proclaim the identity between the Jeeva and Brahman. As a corollary, they contradict the theory of Duality which maintains that the two are different.

The *Vedas* extol the former view (of identity, Non-duality), and criticize the latter view (of duality or plurality). In this verse, the mere praise of Non-duality and the criticism of duality are considered to be sufficient proof of validity or non-validity.

4 The Bhashya traces the Dualistic schools of thought to non-Vedic or perverted authorities, primarily those of clever logicians who are able to twist their logic to suit their desired conclusions. They are said to be “cooked up” and “not easy of comprehension”. In contrast, the theories in favour of Self are straightforward, and therefore acceptable.

Acharyaji gave us more graphic descriptions of some of the malpractices which pass under the support of these malicious theories of logicians. They are anti-Dharmic.



Origin of DUALISTIC SCHOOLS

Karika Section 3.4: Verses 14-18 (5 No.)

Objection 4: Why Upanishads Only?

Poorvapakshi: The Vedas contain so many different sections. It is unfair of you to consider only the Upanishads as the final Truth. Why can't all the ideas be taken as the Truth – after all, they are all from the same Vedas?

Answer: The primary and secondary senses of the statements have to be understood. Duality and Non-duality are sequential steps in our evolution. This is the main thrust of the following verse.

Verse 3.14: General: Primary and Secondary Senses

जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न युज्यते ॥ १४ ॥

jīvātmanōḥ pṛthaktvaṁ yatprāgutpattēḥ prakīrtitam |
bhaviṣyadvṛttyā gauṇaṁ tanmukhyatvaṁ hi na yujyate ॥ 14 ॥

1	<i>jeeva-aatmanoh prithaktvam yat,</i>	<i>The individual and the Self – as <u>separate</u> entities</i>
2	<i>praak utpatteh prakeertitam;</i>	<i>are spoken of only in the portion before <u>creation</u>*,</i>
3	<i>bhavishyad-vrittaya gaunam tat</i>	<i>with the <u>future identity</u> (kept in mind).** It is only (stated as a fact) in a secondary sense.</i>
4	<i>mukhya-twam hi na yujyate.</i>	<i>it is not at all proper to give it Primary importance.</i>

First Interpretation: Duality of Karma and Upasana Kanda (before Upanishads)

1 Separateness means the view of Duality, i.e. seeing the individual soul as being separate from the Supreme Self. This view has a condition attached to it:

2 *Creation is only spoken of in the Upanishadic portion of the Vedas. 'Before creation' can only refer to the Karma Kanda and Upasana portions of the Vedas. It is in these two portions that separateness or Duality is spoken of.

3 ** This Duality of the Karma Kanda and Upasana sections is to be taken in a secondary sense, as a temporary statement, awaiting the more enlightened view given in the *Upanishads* of Non-duality. The temporary view is necessary in the earlier stages since talk of Non-duality would be meaningless to devotees in that stage. When those same devotees evolve further to become receptive to the higher knowledge of the Upanishads, they themselves then realize that their earlier view of Duality was incorrect.

4 Primary importance cannot be given to a temporary view. It is improper in the light of the higher vision presented by the *Upanishads*.

The point being made is that Non-duality is the overall destination which the total *Vedas* are taking us towards. Even in the Karma Kanda and Upasana section, although these sections prescribe practices that are dualistic, the ultimate goal presented is that of Non-duality.

Second Interpretation: Duality of Theories of Creation (within Upanishads)

1 In this second interpretation, the Duality referred to is not that of the Karma Kanda and Upasana sections, but of the Adhyaropa (the theoretical superimposition of creation on the Truth) contained in the various theories of Creation given in the *Upanishads*.

2 This Duality is also temporary until the Apavada (or de-superimposition) is done that takes us back to the Source of the creation, namely, the Supreme Brahman Himself. This Duality is of a different nature from the duality of the first interpretation. This is more in the nature of a proposed duality for building up the topic for Apavada.

3 This is also a secondary truth, awaiting the primary Truth that is to come when the Apavada is done. The “future portions” in this case refer to only the *Upanishad’s* Upasamhara (Apavada) section, not the entire *Upanishads* as in the first interpretation.

4 Again, as in the above case, primary importance cannot be given to the duality which is inevitable in speaking of all the creation theories. The *Upanishad’s* purpose in presenting the theories of creation is not to prove the duality of creation, but to direct our mind through it to the Non-duality of the Truth underlying creation.

An Example: The Bhashya gives a nice practical example to illustrate its intent on reaching the goal as being the most vital. When a person says, “I am cooking food,” he really means “I am cooking rice and vegetables”. The ‘Food’ is the end product of his cooking. Even so the *Upanishads* are “cooking the theory of Duality” in order to produce from it the “food of Non-duality”. In this sense, the Duality referred to in the *Vedas* is to be seen as leading ultimately to Non-duality. This is a simple yet amazingly accurate simile!

Verse 3.15: *Duality Used As Illustrations*

मृल्लोहविस्फुलिङ्गाद्यै सृष्टिर्या चोदिताऽन्यथा । उपायः सोऽवताराय नास्ति भेदः कथञ्चन	॥ १५ ॥
mṛllōhavisphulingādyai sṛṣṭiryā cōditā:'nyathā upāyah sō:'vatārāya nāsti bhēdah kathanācāna	॥ 15 ॥

1	<i>Mrit loha visphulinga aadyaih,</i>	<i>With examples like <u>clay</u>, <u>gold</u>, <u>sparks</u>, etc,</i>
2	<i>srishtih yaa cha uditaa anyathaa;</i>	<i>creation has been <u>illustrated</u> in many ways.</i>
3	<i>upaayah sah avataaraaya,</i>	<i>It is only a method used for the purpose of explaining That (the <u>Non-dual Reality</u>).</i>
4	<i>na asti bhedah kathanachana.</i>	<i>There is really no Duality at all.</i>

1-2 Clay, gold or sparks – the *Upanishads* are not particularly concerned with the exact nature of the theory of creation. Most theories use Duality to illustrate it. This does not mean that Duality is being promoted by the theories. In fact, every *Upanishad* presents its own unique theory. What matters is the Non-dual Reality that is the substratum of creation, not the Duality that is used to illustrate creation.

Objection 5: Before and After Creation

Poorvapakshi: Before creation everything is birthless and Non-dual, but after creation surely each soul is born as a separate entity; as individuals, they are all different.

Answer: Not so, the Vedic texts describing creation, i.e. the *Upanishads*, have a different end in view. This is explained in this verse. Their purpose is to establish Non-duality, not Duality!

3 The use of one thing to illustrate something else is not uncommon in the *Upanishads*. There is the case of the story of the organs of action and knowledge in which all of them claimed superiority. At the end the Prana stepped forward and said that without it no other organ could even function. Prana was glorified all the while in that story.

Similarly, in this case, while talk is going on of creation, the real purpose of these talks is to glorify the Self, which is the only Reality underlying creation.

Objection 6: Unconvinced?

Poorvapakshi: That reason does not appear very convincing to me.

Answer: Different theories are given in different *Upanishads*. If there was a theory that was true, its account would have been the same in all *Upanishads*. This is not the case.

For this reason we are obliged not to take these theories literally. We should be looking at the purpose of the *Upanishads*; we must see their underlying intention.

Objection 7: Creation Many?

Poorvapakshi: It is quite possible that the creation in each different time cycle occurred in all these different ways. That would explain the variation in the theories put forward in each *Upanishad*.

Answer: No, that cannot be, since there is no other purpose served by them except to point the way to the Reality. If there were many different methods of creation in each time cycle, then there would be much dispute, no uniformity, no order or pattern in creation. This will make the goal less attractive, for no one would like to have identity with a Self that is in conflict with its own creation.

Hence, we have to settle with the fact that there is no multiplicity in Creation.

Objection 8: Useful for Meditation?

Poorvapakshi: The reason could be to provide exercises for us to meditate upon.

Answer: Oh no! Who would want to meditate on a disputable theory that ends in a quarrel! And it would be absurd for anyone to meditate on creation or its dissolution instead of meditating on the Supreme Origin of creation.

4 We have surely got to conclude that all this talk of creation is to help us to grasp the idea of the oneness of the Self, and nothing more than that. It would be ridiculous to conclude that the very opposite is being meant, i.e. that Duality is being asserted. The truth is that there is no Duality at all!

Objection 9:

Why Does Shruti have such Instructions?

Poorvapakshi: If there were no Duality and only the Self existed, then what is the point of Shrutis laying down instructions like, “Self alone is to be perceived,” “The Self that is free from sin,” “Let one therefore become resolute,” and “The Self alone is to be meditated upon.” And why would practices like *Agnihotra* be prescribed?

Answer: The reason for this is described in the following verse:

Verse 3.16: Catering for Three Stages of Understanding

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः । उपासनोपदिष्टेयं तदर्थमनुकम्पया	॥ १६ ॥
āśramāstrividhā hīnamadhyamōtkṛṣṭadṛṣṭayaḥ upāsanōpadiṣṭēyaṁ tadarthamanukampayā	॥ 16 ॥

1	<i>Aashramaah trividhaah heena,</i>	There are three stages among people: i) <u>inferior</u> ,
2	<i>madhyama utkrishta drishtayah;</i>	ii) <u>intermediate</u> and iii) the <u>superior</u> visions of life.
3	<i>upaasanaa upadishtaa iyam,</i>	The Upasana form of worship has been enjoined
4	<i>tad artham anukampayaa.</i>	for the <u>unenlightened</u> purely out of <u>compassion</u> .

1-2 There are four Ashramas in the Varnashram system: Brahmana, Kshatriya, Vaishya and Shudra. In this verse, ‘Ashramas’ is taken to mean the people who belong to all these four groups. From the four groups, three types of spiritual seekers are identified: the inferior, the intermediate and the superior. No clean-cut division is implied here, such as taking the three stages to be the first three Ashramas and ignoring the Shudras altogether. That is not implied here by reducing the four Ashramas to three types of seekers.

3-4 Non-dual knowledge is for the ‘superior’ only. The instructions about the dualistic practices in the Vedas are given for those who are not ready for the highest Non-dual knowledge. There is no inequality to be seen in this; it is a natural process of learning, the same as in school we move from lower grades to the higher.

Anukampayaa: “out of compassion”. There is really no need to say this. In today’s society, this would be offensive and suggests a high-handed, condescending attitude

towards the lower types. However, the context of this verse is to answer critics of Non-dualism. At the time of Sri Gaudapadaji, tensions were high among those who have rigid beliefs regarding views on the Reality, especially criticisms levelled against Hindu tradition by some sections of the Buddhists. The need of the times was to defend Non-dual philosophy as it was the backbone of Indian spirituality. Therefore, in this context, such measures became necessary.

Verse 3.17: Dualists Quarrel Amongst Themselves

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् । परस्परं विरुध्यन्ते तैरयं न विरुध्यते	॥ १७ ॥
svasiddhāntavyavasthāsu dvaitinō niścītā dṛṭham parasparam virudhyantē tairayaṁ na virudhyatē	॥ 17 ॥

1	<i>Swa-siddhaanta vyavasthaasu,</i>	<i>To methods establishing their own <u>conclusions</u>,</i>
2	<i>dvaitinah nishchitaah dridham;</i>	<i>the Dualists <u>cling fast</u> (are firmly rooted), even if it</i>
3	<i>parasparam virudhyante,</i>	<i>means being at <u>loggerheads</u> with one another.</i>
4	<i>taih ayam na virudhyate.</i>	<i>But Non-duality has <u>no quarrel</u> with them.</i>

We have seen that the Advaitic school of thought has based its stand on scriptures and logic. In this verse, we are given one more reason which differentiates the Advaitins from the Dualists:

Likes and Dislikes

1-3 The fact that Dualists hold on to their own individual conceptions of the Self and quarrel vehemently among themselves, indicates that they are deeply steeped in the realm of likes and dislikes. They dislike those who oppose them, and like those who side with them. This mentality is unspiritual, and reveals the inadequacy of Duality to resolve this weakness in man.

4 In contrast, Advaitins make a special point of adjusting to the views of others, knowing that all arise from the same source. They do not compromise on their greatest source of strength which is Non-duality. That very Non-duality makes them indifferent to the criticisms they receive from others. For, they see in the other views the play of Duality which is an illusion to them, and not something worth fighting over.

The Non-dual viewpoint sees Reality as one, extending even to the Dualists. Non-dualists do not have the drawback of being swayed by likes and dislikes. They are more accommodating in their attitude and their approach towards other schools. They see the same Self in everyone, and so they are not opposed to those who may oppose them.

What is that which makes the Advaitin's view not clash with the view of the Dualists? This is brought out in the next verse . . .

Verse 3.18: Duality – An Effect of Non-Duality

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥ १८ ॥

advaitam paramārtho hi dvaitam tadbhēda ucyatē |
tēṣāmubhayathā dvaitam tēnāyam na virudhyatē ॥ 18 ॥

1	<i>Advaitam paramarthah hi,</i>	<i>Non-duality is the <u>ultimate Reality</u> while</i>
2	<i>dvaitam tad bheda uchyate;</i>	<i>Duality is thought of as its <u>effect</u> or product.</i>
3	<i>teshaam ubhayathaa dvaitam,</i>	<i>Dualists see duality in both Reality and world;</i>
4	<i>tena ayam na virudhyate.</i>	<i>Therefore, our view does not clash with theirs.</i>

This verse tries to bring out the reason why Advaitins do not enter into heated debates with other groups of thinkers. There are genuine reasons that make it almost impossible for them to do so:

1 i) Seeing the Self in All: The most important reason is that they see the Self in all, even in their so-called opponents (i.e. when others see them as their opponents). If they are one's own Self, there is no need to be at loggerheads with them.

2 ii) Duality is an Effect of Non-Duality: In line with the scriptural quotation, “In the beginning there was Existence alone,” Advaita has no problem in the fact that duality or multiplicity is produced upon Brahman by the illusory Maya. Dualism is thus thought of as an effect of Non-dualism.

3 iii) Dualists see Duality alone: Dualists see duality in the Reality; they consider the Self to be different in each individual. They also see duality in the world; they see every object and being as independent of one another. This attitude compels them to get into argument with every other school of thought.

4 iv) Non-dualists Cannot Argue! As seen in the last verse, when we raise ourselves above petty-mindedness, there is no reason to quarrel. There is an intensity in the Advaitin's search for Reality that lifts him above the ordinary sentiments into a rarified realm free from being provoked as well as free from all urge to provoke others.

An example is given in the Bhashya about this attitude:

A Vedantin is sitting on an elephant. A madman, standing on the ground in front of the elephant, challenges him, saying, “I am also seated on an elephant; come, drive your elephant against me!” The Vedantin is not aroused by any ill-feelings towards the latter. He does not accept the madman's foolish challenge, even though he could easily have crushed him. This is because he does not look for quarrels; he knows the foolishness of the man, and protects him from his own foolishness. That is the glory of having a Non-dual attitude. There is not a trace of harshness in a Non-dual person.



Immortality Verses Mortality

Karika Section 3.5: Verses 19-22 (4 No.)

ON THE THEME OF Non-duality and Duality, we now look at another aspect that clearly differentiates the two viewpoints – **Immortality**. It is argued that Non-duality alone can make a claim to have Immortality; anything in Duality can arise only out of illusion and therefore it has to accept mortality.

This is the line that the discussion follows in this Section. The main point is made that Reality ever remains One; if at all there is multiplicity, it is only an illusory appearance of that Reality. The Unreality, appearing as Duality or Plurality for that matter, does not really exist *de facto*.

Verse 3.19 *Maya Alone Creates Multiplicity*

मायया भिद्यते ह्येतन्नान्यथाऽजं कथञ्चन । तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत्	॥ १९ ॥
māyayā bhidyatē hyētannānyathā'jam kathañcana tattvatō bhidyamānē hi martyatāmamṛtaṁ vrajēt	॥ 19 ॥

1	<i>maayayaa bhidyate hi etat,</i>	Purely “ Illusory ” is the <u>differentiation</u> of Reality,
2	<i>na anyathaa ajam kathanchana;</i>	which is “ Birthless ” – and not as a matter of fact .
3	<i>tattwatah bhidyamaane hi,</i>	For should Reality actually become <u>multiple</u> ,
4	<i>martyataam amritam vrajet.</i>	then the Immortal will undergo <u>mortality</u> .

1 The change taking place on account of Maya is only an illusion. The very name Maya means “*that which is not*”. Maya’s creation can only be an illusion.

The appearance of Brahman as many is an illusion. It can never be real. This is because real things can never be illusions; and illusions can never be real.

2 It is not a real change. The change is illusory, and has no significance beyond that. It is not something like A changing to B. It is not as a matter of fact, i.e. it is not *de facto*.

The example in the Bhashya for this case is: One with a diseased eye may see many moons when, in fact, there is only one; or he may see many snakes in place of one rope.

3 If it were *de facto*, i.e. if a factual change did occur in Reality, then we will be faced with a big problem. Reality is one, and if it became many, then it will not be Reality any more. It leads to an absurdity. It is inconceivable to think of Reality becoming many. The only thing that can make this ‘happen’ is a deluded intellect.

4 If the change were real, then Immortality would become mortal – an impossibility! Again the Bhashya has a very good analogy: “It is like fire becoming cold!” This is how It describes such an impossible situation.

Unchangeability is the very nature of the Self, by definition. It is repugnant, says the Bhashya, to suggest that this intrinsic nature would change. Thus it is stated that when the birthless (i.e. unchanging) Reality is seen to be multiple, then it can only be the work of Maya, the illusory power that is ever-present in Brahman.

The implication of this verse is: In no way can Duality be given the status of Reality; and in no way can Reality be given the status of Duality!

Verse 3.20: *The Unborn Cannot Be Born*

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः । अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति	॥ २० ॥
ajātasyaiva bhāvasya jātimicchanti vādinah ajātō hyamṛtō bhāvō martyatām kathamēṣyati	॥ 20 ॥

1	<i>ajaatasya eva bhaavasya,</i>	<i>Of that only Reality which is “Birthless” (Brahman),</i>
2	<i>jaatim icchanti vaadinah;</i>	<i>the <u>garrulous arguers</u> speak of It as being born;</i>
3	<i>ajaatah hi amritah bhaavah</i>	<i>That Entity which is <u>Unborn</u> and <u>Immortal</u> –</i>
4	<i>martyayataam katham eshyati.</i>	<i>how can it be subject to <u>mortality</u>?</i>

Continuing with the idea expressed in the previous verse, Sri Gaudapadaji, in Pujya Gurudev’s words, “is taking his cudgels of discriminative knowledge against those Dualists who believe in the Theory of Causation.”

The Dualists have a Theory of Causation which tries to argue that the changeless Atman undergoes a change during Creation. This contradicts the Advaitic view, as well as all logic, in so far as it proclaims the Immortal as becoming mortal.

1-2 The Immortality of Brahman will become the first casualty if this “garrulous” clan had its own way on the speakers’ platform. Not that it would change Reality in the least, but it will disturb the belief patterns among society. And Sri Gaudapadaji does have some compassion for his people. Brahman can easily take care of His Immortality Himself, but it is part of the Vedantin’s task to protect the minds of humanity from unsound theories.

3-4 The bottom line is that people who are irresponsible have a tendency to drag the Truth down to their level. They see only through their senses, not their intellects. They are quite capable of seeing the Reality, too, as just one of them – someone who takes birth and dies like all human do. And they will persist in their arguments at the cost of the progress of humanity.

With all the logic stacked against them, some of the more undisciplined thinkers among this fraternity still object in the manner shown here. Sri Gaudapadaji repeats the principle at stake as a Law or a philosophical canon in the next verse . . .

Verse 3.21: Intrinsic Nature Never Changes

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा । प्रकृतेरन्यथाभावो न कथञ्चिद्विष्यति	॥ २१ ॥
na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā prakṛtērananyathābhāvō na kathañcidbhaṁviṣyati	॥ 21 ॥

1	<i>Na bhavati amritam martyam,</i>	<i>The Immortal cannot become <u>mortal</u>,</i>
2	<i>na martyam amritam tathaa;</i>	<i>nor can the mortal become <u>Immortal</u>.</i>
3	<i>prakriteh anyathaa bhaavah,</i>	<i>A transformation in one's intrinsic nature</i>
4	<i>na kathanchit bhavishyati.</i>	<i><u>cannot</u> take place in any way whatsoever.</i>

1-4 The canon laid out to close the debate, is more like a “cannon” to exterminate the garrulous voices! No philosopher may dare attempt to change the nature of Truth.

2 This Pada has to be understood in its true light. The mortal can become Immortal in one and only one sense. It happens in the case of a God-realised sage. He strives endlessly through the most difficult path of Sadhana and transforms his mortal nature to that of Immortality when he finally reaches spiritual perfection. That is the only exception to this canon. When the “cannon” blows up the Ego-sense in man, the mortal does become Immortal!

Verse 3.22: The Immortal Cannot Be Modified

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् । कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः	॥ २२ ॥
svabhāvēnāmṛtō yasya bhāvō gacchati martyatām kṛtakēnāmṛtastasya katham sthāsyati niścalah	॥ 22 ॥

1	<i>Swabhaavena amritah yasya,</i>	<i>He who believes that the <u>Immortal</u></i>
2	<i>bhaavah gacchati martyataam;</i>	<i>entity becomes <u>mortal</u></i>
3	<i>kritakena amritah tasya,</i>	<i>due to modification – for him how can the Immortal</i>
4	<i>katham sthaasyati nishchalah.</i>	<i>continue to retain its nature of immutability?</i>

Sri Gaudapada is clearly determined to stand for the Truth on this point. It seems to be a point which is very important in the artillery of the Dualists. That is what they have pinned down their hopes on for gaining ground over the Advaitic philosophy. The latter, however, is more than just a philosophy of the mind. It transcends the mind and acknowledges a Reality greater than it, which is very awkward to accept for weak, mind-based philosophies like that of the Dualists.

1-4 The Dualist tries bitterly to claim Reality status for his dual world. That, he thinks, would somehow relieve him of having to renounce sense pleasures, since he can claim the Divine's consent for experiencing them. Sri Gaudapada, fully aware of this ulterior motive behind their philosophy, does not let them "off the hook".

He persists in this matter to the very end. This is the fourth verse in a row that repeats the same Truth. It is literally the fourth 'hammer-blow' into the minds of the easy-going, casual, Dualist philosophers.

The Bhashya also repeats its own spectacular example of "*fire never being able to lose its heat and become cold*". While that may apply to Immortality, we have seen in this Section that it also applies to the determined will of Sri Gaudapadacharyaji. The fire of his ardent protection of Truth also never gets any opportunity to cool down!

So yet again, it is reaffirmed that the Immortality of the Self can never be lost to It in exchange for mortality, by any process, be it by pure logic, or by Creation, or by the whim of casual philosophers.



***A view of Lion's Head which 'stands guard' over Cape Town city, South Africa.
Robben Island can be seen in the background, where Nelson Mandela
was imprisoned for 27 years.***

It transformed him from mortal to Immortal!

Is CREATION a Reality?

Karika Section 3.6: Verses 23-28 (6 No.)

FROM HAVING LOCKED our attention on the Reality in the last four Sections, we shift it across the floor, as it were, to the camp of Creation. Finally, in the last two Sections we deal with two approaches to Realisation: One is from the standpoint of Reality and the other from that of Creation. These two paths make an absorbing study that make it worth all the trouble that Sri Gaudapadaji is taking.

The question that has engaged us so far is whether Reality changes due to the birth of Creation. We have concluded that there is no change in the Reality whatsoever. Now we are going to look at Creation itself and hold a discussion on whether it is real or unreal. This is an interesting debate, as there are scriptural passages that support both views.

The points to be aware of are “What are the conditions under which we may declare Creation to be either real or unreal?” That is an important consideration. It boils down to from what standpoint we are examining Creation and its theories.

Verse 3.23: *Both Scriptures and Reason Must Prevail*

भूततोऽभूततो वाऽपि सृज्यमाने समा श्रुतिः । निश्चितं युक्तियुक्तिं च यत्तद्वति नेतरत्	॥ २३ ॥
bhūtatō:'bhūtatō vā:'pi sṛjyamānē samā śrutiḥ niścitaṁ yuktīyuktiṁ ca yattadbhavati nētarat	॥ 23 ॥

1	<i>Bhootatah abhootatah vaa api,</i>	That Creation is <u>real</u> or <u>unreal</u> – both of these
2	<i>sriyamaane samaa shrutih;</i>	have been emphasized equally in the Shrutis.
3	<i>nishchitam yukti yuktam cha,</i>	What is established by <u>Scripture</u> and supported by <u>reason</u> (logic),
4	<i>yat tat bhavati na itarat.</i>	that alone is acceptable , and nothing else.

Objection 9: **Shrutis Invalid?**

Poorvapakshi: If you hold that the Self does not undergo birth, how can you quote the Shrutis which speak of Creation? It becomes an invalid means of proof!

Answer: Yes, it is certainly true that the Vedas have passages which support creation theories. We have already dealt with this matter (in verse 15). However, in case new doubts have arisen since, an answer is given in this verse.

1-2 A case is being considered when the reality and unreality of Creation are both spoken of equally in the scriptures. How does one determine the correct sense of the meaning in such cases?

3-4 The infallible guideline proposed is to use scriptures together with the support of logic. Although logic cannot prove or disprove a Truth, it certainly can test the validity of a Truth. If something passes the test of logic, it indicates the possibility of being true. If it fails the logic test, then there is no possibility of it being true.

In this respect, Pujya Gurudev points out, “Vedantins believe in the incontrovertibility of the scriptures, but at the same time a Vedantin is not a blind believer. He respects greatly the authority of the Rishis, but only because he has come to know the mode of perception of the sages and the logic behind their expositions.”

Sri Shankaracharya ji says, “The Vedantin accepts the Shrutis only when they are well-ascertained through enquiry, and when made intelligible through reason.”

Verse 3.24: What Do the Shrutis Say on the Topic?

नेह नानेति चाऽऽम्नायादिन्द्रो मायाभिरित्यपि ॥ अजायमानो बहुधा मायया जायते तु सः	॥ २४ ॥
nēha nānēti cā:'mnāyādindrō māyābhirityapi ॥ ajāyamānō bahudhā māyayā jāyatē tu saḥ	॥ 24 ॥

1	<i>“Na iha naanaa” iti cha aamnaayaat,</i>	i) “In this Self there is <u>no diversity</u> at all” – because of such Shruti statements; and
2	<i>“indrah maayaabhih” iti api;</i>	ii) “Indra, the Lord of Heaven, on account of Maya” <u>even He</u> (is perceived as being <u>manifold</u>); and
3	<i>ajaayamaanah bahudhaa,</i>	iii) “We know that the unborn Self , appears in diverse ways”;
4	<i>maayayaa jaayate tu sah.</i>	From these we deduce that the Illusion of Maya is the cause of the apparent ‘birth’ of Creation.

Here two important quotations are given from the *Brihadaranyaka Upanishad*.

1 The first emphatically denies the pluralistic world – it simply does not exist from the highest standpoint.

2 The second requires us to first understand what is meant by ‘**Indra**’. Indra is the Lord of Heaven; he is the presiding Deity of the mind. He is used here to indicate the mind. Therefore, the quotation actually means that the pluralistic world is a creation due to the delusion of the mind (under the illusion of Maya).

3 The third quote comes from the *Purusha Sukta*, in which the message of the above two quotes is combined.

4 The conclusion from these three quotes is that the birth of Creation is only apparent and is due entirely to the illusory power of Maya.

Verse 3.25: Gross, Subtle & Causal Levels Negated

सम्भूतेरपवादाच्च सम्भवः प्रतिषिध्यते । को न्वेनं जनयेदिति कारणं प्रतिषिध्यते	॥ २५ ॥
sambhūterapavādācca sambhavaḥ pratiṣidhyatē kō nvēnaṁ janayēditi kāraṇaṁ pratiṣidhyatē	॥ 25 ॥

1	<i>Sambhootah apavaadaat cha,</i>	Moreover, by denying the worship of Hiranyagarbha
2	<i>sambhavaḥ pratishidhyate;</i>	the whole of Creation (subtle and gross) is <u>negated</u> .
3	<i>kaḥ nu enam janayet iti,</i>	The statement “Who can cause It to pass into birth?”
4	<i>kaaranam prati-shidhyate.</i>	<u>denies</u> Causality , also called Ishwara , (of the Jeeva).

Two principles, A and B below, commonly accepted in our phenomenal world, are negated when seen from the standpoint of the Reality:

A. Creation

1-2 Sambhootah: “Hiranyagarbha”. This has reference to the Isavasya Upanishad where it is said:

“They enter into blinding darkness who worship the Unmanifested (Hiranyagarbha); but those who devote themselves to the manifested (Virat) enter into greater darkness.” (Isa Up, 12)

We have been seeing the unreality of Creation in great detail so far. The above quote drives home the point.

The explanation for this quote is as follows: **Hiranyagarbha** is the First-Born in the cycle of Creation. From the causal consciousness, **Ishwara**, comes the subtle and then the gross worlds. Between Ishwara and Creation has to be born Hiranyagarbha, the Womb of Creation. In Vedic times, the Karma Kandis and Upasakas directed much of their worship to Hiranyagarbha as their goal was to obtain the benefits of going to heavenly worlds or have some other desires fulfilled. Hiranyagarbha is the apex controlling all such desires. However, he operates at the level of phenomenal existence, the stage of transmigration of the soul. In order to liberate oneself from the cycle of transmigration, one has to go beyond Hiranyagarbha. Thus the ‘condemnation’ or ‘denunciation’ of Hiranyagarbha has to be seen in this light. It is a necessary step, however harsh it may sound to his worshippers, to go beyond Samsara and to true, permanent liberation.

In denouncing the worship of Hiranyagarbha, from whom all Creation begins, the implication is that Creation itself is negated. That is the meaning in the context of this text. Creation includes the Gross and the Subtle levels, both of which have the elements as their building blocks. In Isavasya Upanishad, there is an additional implication to the denunciation of the worship of Hiranyagarbha. The worship with rites is meant to be given up. The overall purpose remains the same – to lead one out of the Creation syndrome, and liberate himself once and for all from Samsara.

B. Causality

3-4 Kaaranam: The second negation is of any Causality from the standpoint of Reality. This is at the causal level named **Ishwara**, one step above Hiranyagarbha. Since Hiranyagarbha stands at the apex of the Creation cycle, if he is negated then “who is there to bring forth the individual soul again?” (Brih Upan III-ix-28.7) If the very cause of creation is transcended, there is none who can *cause* the Jeeva to manifest in Creation. Cause and effect relationships can function only in the plane of the mind, which is a subtle creation of Hiranyagarbha.

Transcending Hiranyagarbha means reaching Ishwara; transcending Ishwara also means union with Brahman Himself. Only at this Supreme level, there is nothing that stands in between the Jeeva and Brahman when the Jeeva has transcended his mind. Brahman is not the material or the instrumental cause of this world. The very idea of causation is not possible in the Absolute. It is possible only from Ishwara downwards.

Verse 3.26: *Earlier “Temporary” Theories Negated*

स एष नेति नेतीति व्याख्यातं निहुते यतः । सर्वमग्राह्यभावेन हेतुनाऽजं प्रकाशते	॥ २६ ॥
sa ēṣa nēti nētīti vyākhyātaṁ nihnutē yataḥ sarvamagrāhyabhāvēna hētunā:jam prakāśatē	॥ 26 ॥

1	<i>“Sah eshah na iti, na iti” iti,</i>	<i>“It Is not this, not this”, thus</i>
2	<i>vyākhyātaṁ nihnute yataḥ;</i>	<i>the scripture negates what it had <u>earlier stated</u>,</i>
3	<i>sarvam agrāhya bhaavena,</i>	<i>for reason of (the Self’s) <u>incomprehensibility</u>.</i>
4	<i>hetunaa ajam prakaashate.</i>	<i>By this means, the birthless Self is self-revealed.</i>

We continue on the theme of the reality of Creation. Verse 23, the first in this section, gives us the framework along which our analysis is going to take place, namely, the scriptural guidelines together with reason or logic. In accordance with that general rule, we took up Verses 24 & 25 which presented the scriptural viewpoint on this subject – the reality or unreality of Creation. Now we move, partially into the territory of logic, but still holding on firmly to the Shrutis.

1-2 It is now stated why the scriptures negate the earlier theories of creation. Some of this has already been explained under verse 25. The reason is that they were temporary.

The Bhashya throws more light on this negation. It is essentially the negation of all that made Reality comprehensible to the intellect. For the reason that “*the imperceptible Brahman cannot be the Reality if perceptible things, too, are equally real*”, the earlier statements made from the Duality standpoint, are now negated.

3 Agrāhya Bhaavena: The earlier statements were made because, in the opinion of the Shrutis, the Self is “incomprehensible” to most people. They need a creation story on which to peg their faith. When they are ready to move further along the lines of a firm intellectual conviction, then these creation theories become redundant and can be dropped.

4 By the process of negating the thought-based theories it had built up earlier, the mind is thinned down of its thoughts in quantity, and also made more subtle in quality. The stage is being prepared when the mind becomes ready to drop its anchorage to concepts that hitherto propped it.

By dropping the earlier “mind-based” theories on Creation, we are moving from an apparent acceptance of the Reality of Creation to the acceptance of the theory which now is going to assert the Unreality of Creation. Hence, the answer to the question “Is Creation Real?” now shifts from “Yes” to “No” – “Creation is Unreal”. This is the final Advaitic viewpoint.

Ajam Prakaashate: One such concept is “Birth”, be it the Birth of Creation or the ‘Birthlessness’ of the Self. To lead the mind from the known concept of Birth to the unknown concept of Birthlessness is the purpose of line **4**.

This theme becomes the focus of our attention in the two remaining verses of this section. The conclusive analysis is based entirely on reason . . .

Verse 3.27: Birth Possible Only Through Maya

सतो हि मायया जन्म युज्यते न तु तत्त्वतः । तत्त्वतो जायते यस्य जातं तस्य हि जायते	॥ २७ ॥
satō hi māyayā janma yujyatē na tu tattvataḥ tattvatō jāyatē yasya jātaṁ tasya hi jāyatē	॥ 27 ॥

1	<i>Satah hi maayayaa janma,</i>	<i>Through Maya alone is the birth of (from) a <u>real thing</u></i>
2	<i>yujyate na tu tatvataḥ;</i>	<i>made possible, and not from the standpoint of Reality;</i>
3	<i>tatvataḥ jaayate yasya,</i>	<i>For one who holds that things are born in a real sense,</i>
4	<i>jaatam tasya hi jaayate.</i>	<i>there can only be the birth of “what is <u>already born</u>”, (i.e. of that which is an <u>unreal thing</u>).</i>

Two statements of logic come into play here:

1-2 i) The birth of something Real can only be illusory, i.e. due to Maya.

3-4 ii) Birth can only be of something that is Unreal, already born. For, the Real is Birthless.

i) The “Birth” of the Real

1-2 Two examples are given in the Bhashya. The reason for this is that ‘Satah’ meaning “a real entity”, is in a case that in Sanskrit could be the 5th or the 6th case (Locative or Possessive). Therefore, Sri Shankaracharya gives an example for each of these cases.

The example of a magician creating magic illustrates the 5th case – creation from the Real”. The magician’s magic is created from the magician, in the same way as the world is created from the Real. A further point is that the magician stands only as the Nimitta Karana of his creation, not the Upadana Karana (i.e. as efficient cause, not material cause).

The second example of a snake on a rope illustrates the 6th case “creation of the Real” in the sense of the Adhishthana or Substratum. The snake is superimposed on the rope, so the rope stands as both the Upadana and Nimitta Karana of the snake.

Through these illustrations, it is established that the birth from or of the Real is to be seen as an Unreality superimposed upon the Real. There is no birth of Reality, but It permits a superimposition of Unreality upon It.

ii) The Birth of the Unreal

3-4 The Bhashyakara indulges in a *play of words* on the idea of the Real being born in reality. We know that the birth of the ‘Birthless’ is not possible. It is a self-contradictory statement to say that the “birthless undergoes birth”. So, if birth is at all to happen, it can only be for that “which is already born” and can therefore take birth again, and again, and yet again! However, the next verse has an idea of its own on such a birth . . .

Verse 3.28: *The Unreal Can Never Be Born*

असतो मायया जन्म तत्त्वतो नैव युज्यते । वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते	॥ २८ ॥
asatō māyayā janma tattvatō naiva yujyatē vandhyāputrō na tattvēna māyayā vā:'pi jāyatē	॥ 28 ॥

1	<i>Asatah maayayaa janma,</i>	<i>For a non-existent object to be born through Maya</i>
2	<i>tatvatah na eva yujyate;</i>	<i>or in reality, is not at all possible;</i>
3	<i>vandhyaa putrah na tattvena,</i>	<i>the <u>son of a barren woman</u> can have no Reality;</i>
4	<i>maayayaa vaa api jaayate.</i>	<i>not even a trickster like Maya can give it birth!</i>

The second logical possibility is taken up again, this time with a tinge of sarcasm, for logically it cannot happen. There can never be the birth of an unreal thing.

ii) The Birth of the Unreal

1-2 We revisit the last possibility. “Birth of the Unreal” is even more illogical than the “birth of something Real”. An unreal thing is something that has no reality. How can such a thing be born and made into a reality? That is an absurdity. Add to that a second absurdity, which is that the only agent available to perform such a trick is Maya. But even She fails in Her attempt to give a “Real” birth to that which is unreal. There is no other magician in the universe that is available to do the job!

How can the unreal be given a real birth by that which is Unreality Herself? The absurdity is too glaring.

All this boils down to the great verse in the Geeta (2.16) which says: “The Unreal can have no being; and the Real can never cease to be.”

3-4 The son of a woman who cannot have children is compared to such an illogical proposition. Certainly, this case has to be ruled out.

Conclusion to this Section

Thus we have seen in this section that Creation cannot be a real creation. Through the agency of Maya, who is Mrs Unreality Herself, it is endowed with an appearance of being real, but in fact it is only a superimposition upon the substratum of Brahman, the Reality.

We have also seen that what reality has been bestowed upon Creation by the scriptures is only a temporary platform to satisfy our intellect. Once the platform is not required any longer because of a growth of the intellect, accompanied by an irresistible calling from within for union with God, then it has to be jettisoned to make way for Non-duality to take root in the Consciousness.



Unreality is a mere silhouette in the Light of Reality

DRISHTI-SRISHTI VADA

Karika Section 3.7: Verses 29-39a (11 No.)

HERE ONWARDS BEGINS a fascinating account of the theory which goes by the name of **Drishti-Srishti Vada** in Vedantic literature. This theory is a counterpart of the **Srishti-Drishti Vada**, which is taken up in the next section. A brief introduction to these two theories is given before we go into the details of the text.

INTRODUCTION

The two models are two different ways of looking at the world. Firstly, there isn't a correct way and an incorrect way; instead, there is a way that suits one which may be different from the way it suits another. The common experience is that the D-S model is for those who wish to see the world as existing in their mind only, while the S-D model looks at the world in the conventional way. There are advantages in both models, depending on our interest in the world. There are disadvantages in both as well. These are discussed below:

The Srishti-Drishti Vada (the S-D Model)

The conventional experience of seeing the world as happening "out there", is the S-D model, which means, "What we see, is what is there." The world is an external phenomenon, accessible to us via our sense organs, both incoming and outgoing, that is, receiving knowledge from it, and performing actions upon it.

For interacting with the world, this is a more practical theory. But it has the disadvantage of turning our senses outward, and making us dependent on sensory data.

The Drishti-Srishti Vada (the D-S Model)

This is the model that is preferred from the spiritual Sadhaka's perspective. When his interest is not in interacting with the world, but to withdraw from it as a spiritual exercise, then the D-S model is more preferred. It has the advantage of greatly reducing the variables to be taken into account relating to the world. Everything is seen as happening in the mind. So all events are only a matter between oneself and one's mind. It is an 'internal' matter.

If one is not ready for it, the D-S model can be quite disorientating. One may not be ready to deal with every problem from a purely mental point of view. One may not have the detachment that is necessary to deal impersonally with one's experiences. However, for meditators, this is the preferred model. It serves the best needs of the meditator, who does not have to deal with any "external" matter, but only deals with his mind.

Most serious Vedanta principles are written from the D-S perspective. However, many works will be found based on the S-D model for those engaged in reaching out to society. Thus, both theories are useful, depending on the purpose one has in dealing with the world. The discussion in this Section is entirely written from the D-S perspective.

Verse 3.29: Apparent Duality in Dream & Waking

यथा स्वप्ने द्वाभासं स्पन्दते मायया मनः ।
तथा जाग्रद्द्वाभासं स्पन्दते मायया मनः ॥ २९ ॥

yathā swapnē dvayābhāsaṁ spandatē māyayā manaḥ |
tathā jāgraddvayābhāsaṁ spandatē māyayā manaḥ ॥ 29 ॥

1	yathaa swapne dvaya aabhaasam,	As in dream , there is an apparent Duality,
2	spandate maayayaa manah;	and the mind vibrates through Maya;
3	tathaa jaagrat dvaya aabhaasam,	So in waking , there is an apparent Duality,
4	spandate maayayaa manah.	and the mind vibrates through Maya.

The mind is going to be the subject of our discussion throughout this Section. The first point brought out is on the way it operates. At the outset, we are asked to accept the waking experience as nothing more than just a dream, without any argument over it. The time for debate is over. If it is found very difficult to accept this, then the proper thing to do is to skip this Section and go to the next one, not to sit and criticise it!

When free from the influence of Maya, the ‘imagined’ snake is seen as a rope. In the same way, the ‘imagined’ world is seen as the Self. This is the natural state of the enlightened mind. During imagining, however, we are seeing the world, “frame by frame” as Acharyaji put it, every second (as in a movie). This is the vibration caused through Maya.

1-2 In this condition, the mind vibrates between the cognized and itself, the cogniser. As it sees a snake on the rope, so, too, it sees the external world when it vibrates due to Maya.

3-4 What is more easily understood in the case of dream, is found to require a bit of practice when it comes to the waking state. Yet, the two experiences are to be equated.

Verse 3.30: The Mind in Dream & Waking

अद्वयं च द्वाभासं मनः स्वप्ने न संशयः ।
अद्वयं च द्वाभासं तथा जाग्रन्न संशयः ॥ ३० ॥

advayaṁ ca dvayābhāsaṁ manaḥ swapnē na saṁśayaḥ |
advayaṁ ca dvayābhāsaṁ tathā jāgranna saṁśayaḥ ॥ 30 ॥

1	advayam cha dvaya aabhaasam,	Non-dual itself, but appearing multiple,
2	manah swapne na samshayah;	is the <u>mind</u> in dream ; have no doubt about this;
3	advayam cha dvaya aabhaasam,	Non-dual itself, but appearing multiple,
4	tathaa jaagrat na samshayah.	is <u>Reality</u> in the waking , have no doubt about this.

At one end of the spectrum, the mind is the Non-dual Self; at the other end there is multiplicity and hectic activity in the mind. In between are all the other states of experience. The message here is to let us know what the mind is without any mental activity – it is nothing short of the Non-dual Self.

The appearance of multiplicity is what distracts us from the Self and from Reality.

1-4 Again the comparison is made between the dream and waking states. In dream we can grasp this due to our experience of it as an unreality. The same unreality, when seen in the waking state, would have the effect of turning our minds towards the Reality.

Verse 3.31: Mind IS the Duality

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् । मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते	॥ ३१ ॥
manōdṛśyamidaṁ dvaitaṁ yatkiñcitsacarācaram manasō hyamanībhāvē dvaitaṁ naivōpalabhyatē	॥ 31 ॥

1	<i>manah drishyam idam dvaitam,</i>	<i>Perceived by the mind is all this duality</i>
2	<i>yat kinchit sa chara-acharam;</i>	<i>that we see, whether inert objects or living beings.</i>
3	<i>manasah hi amanee-bhaave,</i>	<i>When the mind is eventually transcended,</i>
4	<i>dvaitam na eva upalabhyate.</i>	<i>duality (or plurality) is not perceived.</i>

1-2 Putting together the facts of the above two verses, we derive the logical conclusion– that “*mind IS the Duality*” we see around us. This is the proposition made.

The logic used is called Anvaya-Vyatireka (co-presence, co-absence). In western philosophy this is called the logic of Invariable Concomitance by Socrates. It is a very simple logic:

- a. You are there; noise is there.
- b. You are not there; noise is not there.
- c. Therefore, you are the one making the noise.

We have seen in the *Agama Prakarana* that Duality endures so long as the mind is present. In the deep sleep state, there is no mind, and so Duality is not experienced. This leads us to the above proposition, which is being made in the context of a deeper study of the mind than in the earlier chapter.

3-4 The Bhashya explains the implication of this statement:

Just as the world was seen as the superimposition of Unreality on Reality, so too, if the agitated Mind is Duality, then the agitated mind is a superimposition on the Atman, the inner Self of man. The process of negation now can be taken into the mind level. Negation of its agitations will result in us finding its Substratum, our own inner Self.

Verse 3.32: The Cessation of All Mental Activity

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा । अमनस्तां तदा याति ग्राह्याभावे तदग्रहम्	॥ ३२ ॥
ātmasatyānubōdhēna na saṅkalpayatē yadā amanastām tadā yāti grāhyābhāvē tadagraham	॥ 32 ॥

1	<i>aatma satya anu-bodhena,</i>	<i>The realisation of the Truth – (“Tat Twam Asi”) results from the <u>knowledge</u> (as instructed by the Guru).</i>
2	<i>na sankalpayate yadaa;</i>	<i>The mind <u>stops thinking</u>, as a consequence (of that realisation).</i>
3	<i>amanastaam tadaa yaati,</i>	<i>Then it attains the state of “mind-lessness”.</i>
4	<i>graahya abhaave tat agram.</i>	<i>In the absence of objects of cognition, it is freed from the illusion of <u>perceptions</u>.</i>

1 The context so far is the nature of the mind. When the Guru instructs: *Tat Twam Asi*, “Thou Art That”, a certain knowledge of oneself arises through its practice. The impact of this knowledge on the mind is what is our concern here.

2 “Thou Art That” is a statement of realisation. For that to happen, the student has to do intense Self-enquiry. In this process, the mind necessarily comes to a totally quiet state; it, as it were, ‘stops thinking’. The instruction given to the disciple is to dive deep into the core of his being and find who he is in essence. That effectively compels him to ‘stop all thinking’. The by-product of following the Guru’s instruction is that the mind becomes quiet. When the disciple carries out the Guru’s instruction, this is what he discovers about himself.

3 Amanastaam: “state of mind-lessness”. The disciple ceases to be trapped in his mind. Another way of saying the same thing is that he finds that his mind is “destroyed”; he has become “mind-less”; his mind is now just Pure Consciousness. That he experiences as his own true Self. We shall speak more about this later. But the point that immediately strikes the disciple is his new experience of the world around him:

When the mind stops ‘sticking’ to the world, this **Amanastaam** is reached. It is not the same as deep sleep. It is a spiritually awakened state. There is a definite transformation that occurs in this state. The “fangs” of his mind are no longer present. This is a major breakthrough in his development.

4 There is a change in the nature of the way the world appears to him. This is expressed by the words **Tad Agram**, “He becomes a non-perceiver”. He perceives now from the plane of Reality. His whole perspective of the world changes.

Graahya Abhava: The non-perceiver has “no mental objects to hold on to”. Again, it is very hard to describe this state in words. It sounds to us like someone who has become blind, but it is far from that; it is the very opposite of that! In blindness the ability to perceive is absent. In “mindless-ness”, the perception is so intense that only the essence of objects is perceived, not their name and form! In other words, only the Truth about them is known, not their falsity or Unreality. For the present, we do not go into details, but take note of the change that has come about with regard to perception of objects.

Verse 3.33: Cessation of Mind & “Birthlessness”

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते । ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते	॥ ३३ ॥
akalpakamajam jñānam jñeyābhinnam pracakṣatē brahmajñeyamajam nityamajēnājam vibudhyatē	33

1	<i>Akalpakam ajam jnaanam,</i>	<i>The <u>non-conceptual</u>, “<u>birthless</u>” Knowledge and the</i>
2	<i>jneya abhinnaṁ prachakshate;</i>	<i>Knowable object are inseparable, say the wise.</i>
3	<i>brahma jneyam ajam nityam,</i>	<i>Brahman is the knowable who is birthless and eternal.</i>
4	<i>ajena ajam vibudhyate.</i>	<i>The “<u>Birthless Self</u>” is known by “<u>Birthless knowledge</u>”.</i>

There are many ways to describe the Infinite Divine Consciousness which is experienced when the mind dissolves completely. In this *Karika*, **Birthlessness** is the prime descriptive factor used, perhaps because the earlier discussion hinged so much on Creation and the possibility of Reality being ‘born’ as the created objects of the world.

1-2 It is proclaimed by the wise that **Jnanam** and **Jneyam** – knowledge and the object of knowledge, i.e. knowledge about Brahman and Brahman Himself – are the same. As fire and heat cannot be spoken of separately as “this is fire” and “that is heat”, so also, Jnana and Jneyam are inseparable. Jnanam is the searching soul; Jneyam is the Supreme Soul. Their identity, the very purpose of the human birth, is the point we have reached.

3 The mind that is brought to a standstill through the knowledge has become the goal that it was seeking. Knowledge merges with its object; both are found to be birthless.

4 The verse answers the enquiry, “If Duality is unreal, and we are living in Duality, then how is Reality to be realized?” The answer given is: “The Unborn is known by the Unborn.” The ego just has to stay out of the picture: It has no part to play in the process of realisation; it will only foul the whole process; and its presence is not required! Why should it then interfere in matters that do not concern it?

The idea is that God does everything, even one’s Sadhana! The Ego stands in His way. It has to be taught to stay out of the way of God’s business!

Verse 3.34 & 35a: The Controlled Mind vs. Deep Sleep

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः । प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।	॥ ३४ ॥ ॥ ३५.१ ॥
nigṛhītasya manasō nirvikalpasya dhīmataḥ pracāraḥ sa tu vijñeyaḥ suṣuptē:nyō na tatsamaḥ līyatē hi suṣuptē tannigṛhītaṁ na līyatē	34 35.1

1	<i>nigriheetasya manasah,</i>	<i>The mind, when it is under perfect <u>control</u>,</i>
2	<i>nirvikalpasya dheematah;</i>	<i>is free from all <u>imaginings</u> and full of <u>discrimination</u>.</i>
3	<i>pracharah sah tu vijneyah,</i>	<i>That condition should be particularly noted.</i>
4	<i>sushupte anyah na tat samah.</i>	<i>Deep sleep is another matter, similar yet dissimilar.</i>
5	<i>leeyate hi sushupte tat,</i>	<i>Indeed, the mind in sleep loses itself,</i>
6	<i>nigriheetam na leeyate;</i>	<i>but the controlled mind is far from losing itself.</i>

The Karika now differentiates between the deep sleep state and the enlightened or controlled state just described as “Birthless”. The two are found to be poles apart.

1-2 The **Controlled Mind** is defined as the mind that is “free from all imaginings”, that is, free from all mental activity and brought under control by steady abidance in the Knowledge. Knowledge burns away all the deeply seated Vasanas, it breaks all the links which attach the ego to the world, and finally brings about the cessation of the mind.

3 This Controlled Mind has to be carefully noted. It is distinct from the deep sleep state which somewhat resembles it. The state is referred to till the end of the Section.

4 Sushupte: “In Deep Sleep” also there is a cessation of the mind. So, what is the difference between these two states that are apparently similar?

5 Deep Sleep: In deep sleep no transformation of one’s personality is possible. When we awake from sleep, we have the same old personality as when we went to sleep. It is an ‘inert’ state. It is a state characterized by overpowering Tamas, and total absence of any knowledge. The mind has retreated into a state of root ignorance. In sleep, the mind retracts into the bundle of Vasanas. It becomes united with the Vasanas.

6 The Controlled Mind: This is an enlightened state. We are transformed from ordinary mortals into the realm of immortality. In the enlightened state of the mind, the cessation is brought about by knowledge, the key elements of which are discrimination and total awareness. Our bundle of Vasanas or latent desires is burnt by the knowledge of Brahman. Seedal ignorance (Beeja Avidya) is blasted and replaced by illumination. The mind gets united with the Self. It reverts to Pure Consciousness.

This is the big difference between these two states.

Verse 3.35b & 36: *The Controlled Mind & Knowledge*

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः	॥ ३५.२ ॥
अजमनिद्रमस्वप्नमनामकरूपकम् ।	
सकृद्विभातं सर्वज्ञं नोपचारः कथञ्चन	॥ ३६ ॥
tadēva nirbhayaṁ brahma jñānālōkaṁ samantataḥ	॥ 35.2 ॥
ajamanidramasvapnamanāmakamarūpakam	
sakṛdvibhātaṁ sarvajñaṁ nōpacāraḥ kathañcana	॥ 36 ॥

1	<i>tat eva nirbhayam brahma,</i>	<i>That very mind becomes the fearless <u>Brahman</u></i>
2	<i>jnana aalokam samantatah.</i>	<i>possessed of the <u>light of knowledge</u> all around.</i>
3	<i>Ajam anidram aswapnam,</i>	<i>It becomes Birthless, sleepless, dreamless,</i>
4	<i>anaamakam aroopakam;</i>	<i>nameless and formless;</i>
5	<i>sakrit vibhaatam sarvajnam,</i>	<i>ever-radiant and the knower of all – to such a one</i>
6	<i>na upachaarah kathanchana.</i>	<i>there is no need for any routine acts whatsoever.</i>

From comparing the controlled mind to deep sleep (the state of total ignorance), we shift in this verse to the other extreme, namely, comparing it to the state of all **Knowledge**.

1-2 Here we have the most direct statement of what the controlled mind becomes. Fearlessness is attained when there is no duality that causes fear. ‘Fearless’ thus stands for Non-duality of the Self. Fearlessness is the first gift one gets from his own controlled mind.

“Possessed of knowledge” is significant here because it contrasts with the sleep state we have just compared it to, wherein there is an absence of any knowledge.

3-5 More adjectives are given to describe the enlightened state. ‘Birthless’ naturally heads the list. The other descriptions of the Self are with respect to our daily encounters in life. Henceforth, ‘Birthless’ becomes a tag to represent this full list of descriptions.

6 The routine acts refer to particular Sadhanas. Once the goal is reached, there are no Sadhanas needed. The point behind this is that knowledge, rather than acts, is sufficient to attain this state. Sravana, Mananam, and Nididhyasana follow on the heels of knowledge.

This line expresses the uniqueness of this path of realisation, the D-S Model. It is a direct path, and assumes that the student is a perfect disciple. We shall see that the requirement for the S-D Model of seekers in the next section is quite different.

Verse 3.37 & 38: *The Controlled Mind & Self-Experience*

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः । सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः	॥ ३७ ॥
sarvābhilāpavigataḥ sarvacintāsamutthitaḥ supraśāntaḥ sakṛjyōtiḥ samādhiracalō'bhayaḥ	37

1	<i>Sarva abhilaapa vigatah,</i>	<i>The Self is free from all <u>expressions</u> or words,</i>
2	<i>sarva chintaa samutthitah;</i>	<i>and is well beyond all <u>acts</u> and <u>thoughts</u> of the intellect.</i>
3	<i>supra-shaantah sakrit jyotih,</i>	<i>It is supremely <u>tranquil</u>, an everlasting <u>Light</u>,</i>
4	<i>samaadhih achalah abhayah.</i>	<i>realizable by <u>absorption</u>, <u>immutable</u> and <u>fearless</u>.</i>

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते । आत्मसंस्थं तदा ज्ञानमजाति समतां गतम्	॥ ३८ ॥
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grahō na tatra nōtsargraścintā yatra na vidyatē |
ātmasamstham tadā jñānamajāti samatām gatam

|| 38 ||

5	<i>Grahah na tatra na utsargah,</i>	<i>There can be no <u>acceptance</u> or <u>rejection</u></i>
6	<i>chintaa yatra na vidyate;</i>	<i>where all mentation stops.</i>
7	<i>aatma samstham tadaa jnaanam,</i>	<i>Then knowledge is established in the Self.</i>
8	<i>ajaati samataam gatam.</i>	<i>It is <u>unborn</u> and <u>homogeneous</u>.</i>

In these two verses, we shift the focus from Knowledge by which we attain the goal, to the actual experience of the Self upon attaining It.

1 The most common experience about this state is that all who arrive at it, uniformly find themselves at a loss of words to express it. The state is said to be inexpressible. Words are too gross a medium to accurately describe such a momentous achievement.

2 The state is also beyond the senses of man. ‘Acts’ represent the five sense organs of action, and ‘Thoughts’ represent the five organs of knowledge. Because the mind is at the centre-stage of this path, there is very little to do on this path. Also, the objective of this path is to go beyond the mind and intellect, so there is also very little to think on this path.

The Sadhana rests in withdrawing from one’s five sheaths and establishing oneself firmly in the Self in meditation. For this reason, acts and thoughts are not essential.

Certain guideposts are given to describe this Self, namely, “*birthless, sleepless, dreamless, nameless and formless*” (verse 36).

3-4 The essential practice to gain Self-experience is summarized in these two Padas. Most important is **Samaadhih**, “*absorption in the Self*” for which is needed the highest degrees of tranquillity and purity (**Shaantah** and **Jyotih**). Ultimately, the whole experience may be summarised by the word Achalah or “Immutable”. This quality characterises firm establishment in this unchanging, most stable state. It is worthy of note that the description returns to **Abhayah**, “*fearlessness*”, which is where we started in verse 35b.

The Stability Attained in Samadhi

Verse 38 is devoted to the key fruits of having attained such a glorious state as Samadhi.

5-6: The most easily recognised fruit of Samadhi is that the realised sage is freed once and for all from the pairs of opposites, represented here by the words **Na Grahah, Na Utsargah**, “*no acceptance and no rejection*”. In common terms this means “no likes and dislikes”. When all mentation processes are arrested or brought to a standstill, a great feeling of peace and contentment overtakes the mind. Such a mind becomes incapable of having likes and dislikes. The whole mental machinery grinds to a halt!

Acceptance and rejection are important aspects of the S-D Model which rests on conventional spiritual Sadhana. They imply the operation of discrimination to distinguish right from wrong, Dharma from Adharma, do’s from don’ts, etc. These are mental processes. In the D-S Model, which aims to cease all “acts of the mind”, these conventional methods involving ‘acceptance and rejection’ do not feature strongly.

The specific mention of these points is to contrast the D-S model with the S-D model.

7-8 The path prescribed in the D-S Model is based on knowledge. At the outset, In verse 32, this knowledge was described as **Atma Satya Anubodha**, that is, “the realisation of the Truth of the Self which follows from the instruction of scriptures and the teacher.” This is all that is required. Sincere application to this task is needed to succeed. All else which go by the name of “Sadhana” are not necessary in this direct path. The concluding verse after this explains why.

With that we conclude the teaching of this Section on the direct path to Self-realisation. In this path we have given prime importance to the MIND. Everything happens in the mind – this is the **Drishti-Srishti Vada**. Now only the naming ceremony remains . . .

Verse 3.39a “Asparsha Yoga” – the ‘Contactless Yoga’

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।	॥ ३९.१ ॥
asparśayōgō vai nāma durdarśaḥ sarvayōgibhiḥ	39.1

1	Asparsha-yogah vai naama,	<i>This Yoga, familiarly known as “Contactless Yoga”,</i>
2	durdarshah sarva yogibhih;	<i>is <u>difficult</u> to be attained by all <u>seekers</u>.</i>

A school has many standards; so does the school of spirituality. We mentioned at the beginning that this Section catered for the best category of Vedantic students, call it Category One. Only a few ripe students are fit for this category. It requires courage and conviction of the highest order; it requires complete dispassion of the mind from all sense indulgences; and it requires one to have no attachment to objects and people of this world.

1-2 If the above basic qualifications are present, then the person is a candidate for this “**Yoga of No Contact**”. This direct path is for Category One students only. The highest calibre of students is needed to practice the *Yoga of “No Contact”*.

Why is the term **Asparsha**, “No Contact”, used for this Yoga? It is because essentially this is a Yoga of the Mind in which external practices hardly enter. There is ‘No Contact’ with the world: there are no actions or rituals to be performed; no Paapa and Punya to be concerned with; no results of Karma to worry about; no anxieties over joys and sorrows; no rebirths, heavens or hells, etc; no family matters involved like Jaati, Neeti, Kula, Gotra; and no Upadhis – nothing matters, except one’s state of mind.

All the Upanishads speak of this Yoga, although the name used here is unique.



“Srishti-Drishti Vada”

Karika Section 3.8: Verses 39b-48 (9 No.)

INTRODUCTION

These are the students who come into Category 2, as mentioned above. These make up the majority among the seekers within the Path of Vedanta. Unable to adhere to the direct method of “*Asparsha Yoga*”, based on bypassing the world altogether and working on the mind alone, these seekers have no option but to go *via* the world. Their method has been given the name **Srishti-Drishti Vada**, “*What you see is what is there.*”

[This term, as well as ‘Drishti-Srishti Vada’, is not found in the original Vedanta texts. The terms have been coined by later commentators, trying to explain the Vedanta teachings in a systematic manner.]

Category 2 students, approaching the search for the Reality via the world, discover quite early that the world inflames their restless mind. They seek various techniques to quieten the mind. However, the very nature of the mind is restlessness, and thus they come up against a huge wall, which is extremely difficult to climb. It is small wonder that the progress is very slow in this path, and the success rate, too, is quite low.

Till the end of this Chapter, the remaining verses are directed towards this category of seekers, known hereunder as the **Yogis**. Their primary task is to ‘conquer the mind’.

Verse 3.39b & 3.40 *The Yogis or “Srishti-Drishti Vada” Students*

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः मनसो निग्रहायत्तमभयं सर्वयोगिनाम् । दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च	॥ ३९.२ ॥ ॥ ४० ॥
yōginō bibhyati hyasmādabhayē bhayadarśinaḥ manasō nigrahāyattamabhayaṁ sarvayōginām duḥkhakṣayaḥ prabōdhaścāpyakṣayā śāntirēva ca	39.2 40

3	<i>yoginah bibhyati hi asmaat,</i>	<i>The Yogis are afraid of this path (“Asparsha Yoga”),</i>
4	<i>abhaye bhaya darshinah.</i>	<i>seeing <u>fear</u> in the only place where there is none!</i>
5	<i>Manasah nigrahaayattam,</i>	<i>Depending upon the control of their mind,</i>
6	<i>abhayam sarva yoginaam;</i>	<i>all such Yogis strive for <u>fearlessness</u>,</i>
7	<i>duhkha-kshayah prabodhah cha,</i>	<i>destruction of <u>misery</u>, <u>knowledge</u> of the Self,</i>
8	<i>api akshayaa shaantih eva cha.</i>	<i>and even for the eternal <u>Peace</u>.</i>

At the outset, the basic difference between this group and the previous one is highlighted: As long as the mind has not been tamed, Duality persists; and while Duality still persists, fear will always be there. Fearlessness comes only through Non-duality.

3-4 The irony of the situation is that they fear that which alone is truly the bestower of fearlessness! The fear is of a wide variety, but in the context of this category of seekers, it is primarily of the unruly behaviour of the mind itself. Seekers find it a gigantic hurdle to conquer the mind. It makes them a prey to the temptations that beset them in the world.

5-6 Whilst the previous category were strong enough to simply circumvent the obstacle of the mind by giving it no reality, this group locks horns with the world in a tussle resembling a fight between two bulls. Any fight or struggle necessarily is founded on fear of the “opponent”.

7-8 The positive aspect of this category is that they uphold all the basic principles of Vedanta. Their goals are identical with the former group. They also aim to transcend Maya.

Verse 3.41: The Difficulty of Mind Control

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना । मनसो निग्रहस्तद्वद्वेदपरिखेदतः	॥ ४१ ॥
utsēka udadhēryadvatkuśāgrēṇaikabindunā manasō nigrāhastadvadbhavēdapariikhēdataḥ	॥ 41 ॥

1	<i>utsekah udadheh yadvat,</i>	<i>Just as an ocean can be emptied</i>
2	<i>kusha agrena eka bindunaa;</i>	<i><u>drop by drop</u> with the tip of a blade of grass,</i>
3	<i>manasah nigrahah tadvat,</i>	<i>so also the control of the mind</i>
4	<i>bhavet अपरि खेदताह.</i>	<i>can be achieved through <u>relentless effort</u>.</i>

What is the real difficulty? Why is so much made over the matter of **mind control**? Is relentless effort or diligence alone a sufficient means to conquer the mind? When all factors governing the behaviour of the mind are taken into account, its control appears to be next to impossible. An apt simile is used to illustrate the enormity of the task:

1-2 Utsekah Udadheh: Controlling the mind is like trying to empty the ocean drop by drop with a blade of grass! It is as good as saying, “Why bother even trying!”

3-4 Apari Khedatah: “Relentless effort” – unshakable is the faith of those that attempt this Herculean task. And indeed, their faith is not in vain. Success has been achieved by members of this category. Yogis perform severe austerities to subdue their minds. Some of these practices would scare away seekers of the modern era, but in the not too distant past they were quite common.

Many are the stories of Yogis standing on one leg in the sun, of standing hip-deep in the icy waters of the Ganga, of rigorous fasting, of long hours in meditation, of trudging barefooted along stony pathways for long distances, and so on. These indicate the extent that seekers are willing to go in order to gain mastery over their own mind.

Verse 3.42: The Proper Means of Mind Control

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः । सुप्रसन्नं लये चैव यथा कामो लयस्तथा	॥ ४२ ॥
upāyēna nigrhṇīyādvikṣiptam kāmabhōgayōḥ suprasannam layē caiva yathā kāmō layastathā	॥ 42 ॥

1	<i>upaayena nigrinheeyaata,</i>	By proper means one should <u>discipline</u> (the mind)
2	<i>vikshiptam kaama bhogayoh;</i>	from all distractions due to <u>enjoyment of desires</u> ,
3	<i>suprasannam laye cha eva,</i>	and even the pleasure of <u>slumber</u> ,
4	<i>yathaa kaamah layah tathaa.</i>	for sleep is as bad as desire!

A thing may be difficult, but if the **proper means** are used it can become possible. Firstly, we keep in mind that we are here speaking of a very determined category of seekers, not found easily in today's society. Yet, much has been written in spiritual literature about the hardships faced by them in their efforts. In Vedantic literature, four main obstacles in mind-control have been identified as follows:

i) **Vikshepa**: “*distraction*”; this is the resting of the mental state on things other than the Absolute, such as sensual objects of pleasure.

ii) **Laya**: “*sleep or torpidity*”; this is the lapse of the mental state into sleep, because of failure to rest it on the Absolute.

iii) **Kashaya**: “*latent Vasanas or desires*”; this causes a failure of the mental state to rest on the Absolute, owing to the dormant presence of hidden impressions from the past.

iv) **Rasaswada**: “*Sattwic enjoyment*”; this is the relishing by the mental state of the bliss of Savikalpa Samadhi, which causes its failure to rest on the Absolute. It could also mean continuing to relish this bliss while doing the Sadhana to attain Nirvikalpa Samadhi.

These four obstacles are highlighted in the transliteration of the verses that follow.

Proper Methods for Mental Discipline

The answer to the question “Is diligence alone sufficient?” is clearly “NO”. Why?

1 Upaayah: In addition to diligence, proper methods have to be adopted to discipline the mind. Only then can success be attained. Mere hard work will not suffice; the work has to be done with intelligence and knowledge. The next few verses are devoted to these “proper methods”. The methods help us to handle the above four obstacles.

2-3: Vikshiptam and Laya. “*distraction*” and “*slumber*”. Enjoyment of desires is the primary cause of mental distraction. The pleasure obtained from slumber is one of them.

4 Regarding sleep as an ‘object of enjoyment’, the author states that sleep is just as dangerous an obstacle as desire. Desire is Rajasic, whereas sleep is Tamasic; that is the only difference. This means sleep is grosser than desire, making it more difficult to eradicate and more dangerous. Desire can be re-routed from gross levels to higher, subtler levels; but sleep cannot be similarly upgraded; it has to be eradicated altogether.

Verse 3.43: Method 1: “Remember Sorrow, Remember God”

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् । अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति	॥ ४३ ॥
duḥkhaṁ sarvamanusmṛtya kāmabhōgānnivartayēt ajam sarvamanusmṛtya jātaṁ naiva tu paśyati	॥ 43 ॥

1	<i>Duḥkham sarvam anusmṛitya,</i>	<i>Keeping in mind everything is full of Sorrow,</i>
2	<i>kaama bhogaat nivartayet;</i>	<i>withdraw the mind from <u>enjoyment of desire</u>.</i>
3	<i>ajam sarvam anu-smṛitya,</i>	<i>Remembering ever the ‘Birthless’ in everything,</i>
4	<i>jaatam na eva tu pashyati.</i>	<i>one does not surely perceive the ‘born’ (duality).</i>

We now cover the first of the “**Proper Methods**”. It is to remember sorrow and to remember God. It’s an innocent-looking suggestion, but highly effective in practice.

1-2 Remembering Sorrow: The root cause of Vikshiptam is Kaama or desire. We are drawn towards sense objects by our desire for them. Then we are distracted from our spiritual goal. To eradicate desire, it is suggested that we remind ourselves of the misery produced by sensual indulgence. Fulfillment of craving only leads to greater craving. The negative solution is to see the harm being done by indulgence, then the mind can be weaned away from desire.

Renunciation is the keynote of this Sadhana. “Simple living and high thinking” is a motto worth remembering by those who wish to follow this path.

3-4 Remembering God: Holding the opposite thought is very effective in overcoming the hold of desire. It is suggested here to remember the Birthless Brahman is everything. To give reality to Brahman and unreality to all else is the positive solution to overcome desire.

Verse 3.44: Method 2: Working on the Gunas

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः । सकषायं विजानीयात्समप्राप्तं न चालयेत्	॥ ४४ ॥
layē sambōdhayēcchittaṁ vikṣiptaṁ śamayētpunaḥ sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayēt	॥ 44 ॥

1	<i>Laye sambodhayet chittam,</i>	<i>One should <u>awaken</u> the mind merged in slumber;</i>
2	<i>vikshiptam shamayet punah;</i>	<i>and bring <u>tranquillity</u> to the distracted mind.</i>
3	<i>sakashaayam vijaaneeyaam,</i>	<i>Know well that the mind is tinged with latent desires.</i>
4	<i>samapraaptam na chaalayet.</i>	<i>Do not disturb the mind that has become tranquil.</i>

The second method suggested is to learn how to transform our Gunas:

1 Conquer TAMAS Through Rajas: Slumber is due to sheer Tamas. It does not only manifest as sleep; more commonly we see it in the form of heedlessness, laziness, a desire for idle comfort, lethargy, etc. These habits can only be overcome by raising the sword of Rajas on them. This is what is meant by “awaken” in this line. Rajas or intense activity should be utilised to overcome laziness and torpor in the mind.

This means shrugging off all lethargy in one’s efforts and gathering up the zeal to forge ahead in one’s Sadhana programme without slackening. Keeping the knowledge obtained during Sravana uppermost in mind at all times is the best way of achieving this.

2 Conquer RAJAS Through Sattwa: Once Tamas is overcome or at least brought under control, Rajas has to be gradually discarded. Rajas manifests as a distracted mind. The antidote for this is a tranquil mind. A tranquil mind is one that is full of Sattwa. Sattwa alone can remove Rajasic distractions from the mind.

3 Conquer Disguised SATTWA: How does one recognise Sattwa? By the absence of desires. In this connection, this line warns us that latent desires can be so well disguised that they appear as Sattwa on the surface! We may not be aware of their presence, and think that we have developed Sattwa. This may well be self-deception. The latent desires lurk in the subconscious mind. They can spring a surprise attack on us at any time if we allow them to become active.

Kashaayam are latent, submerged desires that lie dormant in the subconscious mind, and come to the surface when conditions are favourable. **Alertness** at all times is needed to beware of this obstacle. The mind is “tinged” with these potent desires. Once the latent desire is detected, it has to be eradicated in the same way as ordinary known desires which cause distraction. Once they awaken, they are no different from any other desires.

4 Establishing Sattwa: This last Pada says we should not give any excuse for these hidden tendencies to become active. “Let sleeping dogs lie” is a wise adage that guides us here. We can change it to “Let sleeping desires lie”; do not disturb them by holding ruminating thoughts or by carelessly exposing ourselves to temptations. Watchfulness is essential at all times. A few “Do Not Disturb” signs in the mind will help greatly!

Verse 3.45: Method 3: Discrimination Keeps Away Attachment

नाऽऽस्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् । निश्चलं निश्चरच्चित्तमेकी कुर्यात्प्रयत्नतः	॥ ४५ ॥
nā:'svādayētsukhaṁ tatra niḥsaṅgaḥ prajñayā bhavēt niścalaṁ niścaraccittamēkī kuryātpṛayatnataḥ	॥ 45 ॥

1	<i>Na aaswaadayet sukham tatra,</i>	<i>Do not get attached to the bliss of that state;</i>
2	<i>nihsangah prajnyaa bhavet;</i>	<i>through discrimination free it from <u>attachment</u>;</i>
3	<i>nishchalam nishcharat chittam,</i>	<i>when the steady mind seeks to <u>rush out</u>,</i>
4	<i>ekee kuryaat prayatnatah.</i>	<i>be attentive to the One (Self) with great <u>diligence</u>.</i>

Dealing with Attachment to “Bliss”

1-2 The fourth obstacle is Rasaswaada. It is relishing of the **Bliss** that oozes out of meditational practice when everything is going fine. It is a weakness to get attached to this joy – a very pure form of Sattwic joy. It is not the ultimate, Absolute Bliss, but a close cousin of it. Attachment to it can make one stagnate once again even at this high level of Sadhana.

Rasaswaada is a very subtle form of pleasure. The difference is that it is coming from within oneself, not from an external object. So there is no need for any moral restraint over it. But it is just as binding in its effect. The Sadhaka is urged to remain a witness to it, and push for the ultimate experience of Absolute Bliss.

The discriminating intellect is the recourse needed to steer clear of attachment to happiness from within. This is possible because the happiness is still at a thought level. It is being enjoyed by the mind as an ‘object’, so it has to be dealt with by the intellect which is superior to the mind. Sri Shankaracharya gives us an affirmation to deal with it:

“Whatever happiness is perceived is a creation of ignorance and is false.”

3-4 In this way the fourth obstacle is also dealt with. Now, the only thing to keep watching is the “rushing out” tendency of the mind, **Nishcharat**. If one remains alert, this can be checked each time it happens, and the mind can be brought back to rest on the Ideal with **Ekee Kuryaat**, “being attentive to the One”.

Verse 3.46: **A Final Checklist for Mind Control**

यदा न लीयते चित्तं न च विक्षिप्यते पुनः । अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा	॥ ४६ ॥
yadā na līyatē cittam na ca vikṣipyatē punaḥ aniṅganamanābhāsaṁ niṣpannam brahma tattadā	॥ 46 ॥

1	<i>Yadaa na leeyate chittam,</i>	<i>When the mind does not become <u>lost in trance</u>;</i>
2	<i>cha na vikshipyate punah;</i>	<i>and also does not get <u>scattered</u> by agitations;</i>
3	<i>anīnganam anaabhaasam,</i>	<i>when it is <u>motionless</u>, and no longer raises the <u>apparitions of thoughts</u>;</i>
4	<i>nishpannam brahma tat tadaa.</i>	<i>then it verily becomes Brahman.</i>

We are now on the verge of reaching Nirvikalpa State. A checklist is given to help us:

1 i) The mind should no longer come under the subjection of Tamas. “Lost in trance” refers to the **Laya** state of slipping into an unconscious, unproductive slumber while one is in meditation. This should be conquered as shown above.

2 ii) The mind should be free from Rajas, which is seen in **Vikshiptam** or distracting, scattering thoughts.

3 iii) When the mind reaches the Sattwa state, it is “motionless”. The ‘apparitions of thought’ here refers to the **Kashaaya** or latent tendencies in the mind when they start manifesting on the surface of consciousness. The meditator should beware of them.

4 When these checkpoints are passed with success, nothing in the world can prevent us from experiencing the Non-duality of Brahman. One enters the state of **Nirvikalpa Samadhi**. This is a permanent state of Self-realisation from which there is no return to worldly existence at all.

One who arrives at Nirvikalpa Samadhi is firmly established in Non-duality. He never again slides into the state of Duality, although he may appear to in the eyes of others who see him continuing to function in the world.

The next verse gives us glimpses of this most lofty spiritual state . . .

Verse 3.47: Features of Nirvikalpa Samadhi

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम् । अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते	॥ ४७ ॥
svastham śāntam sanirvāṇamakathyaṁ sukhāmuttamam ajamajēna jñēyēna sarvajñaṁ paricakṣatē	॥ 47 ॥

1	<i>swastham shaantam sa-nirvaanam,</i>	i) One's whole being is at <u>peace</u> in the state of Nirvana , or Liberation;
2	<i>akathyam sukham uttamam;</i>	ii) It is beyond <u>description</u> ; iii) It is the state of <u>highest Bliss</u> .
3	<i>ajam ajena jneyena,</i>	iv) It is <u>Birthless</u> – being the “ unborn Knowable ”;
4	<i>sarvajnam parichakshate.</i>	v) and <u>Omniscient</u> is what the wise say about it.

The Culmination of “Srishti-Drishti” Vada

1-2 The Category 2 student also reaches the goal, after a long and arduous struggle with his mind. The sincere student on this supposed ‘easier’ path arrives at **Quiescence of mind**. Gone is the restlessness which kept him away from the perfection he desired.

On reaching his goal, he is surprised to meet his fellow seeker who had trod the direct path of Drishti-Srishti Vada. The connection is made between the goal of the Category One student and that of the Category Two student. The final goal is the same – the “**Birthless**” Brahman. The use of the same word is to indicate that the goal, too, is the same. The travellers on the two paths rejoice to meet each other. Both erect the same flag on arrival at the peak – it is the flag of **Ajam**, that represents the state of “*Birthlessness*”.

Category One student is like fine salt; with very little stirring he dissolves directly into the ocean of the “*Birthless Brahman*”. His colleague the Category Two student is like rock salt. He needs more churning and grinding in the world to be broken up before he, too, dissolves into the ocean of Consciousness and merges in the “*Birthless Brahman*”. Once dissolved, no one can tell the two students apart! They are in Non-dual Reality.

3 **Ajam** and **Ajena Jneyena** are established to be identical. Ajam is the Knower, the Atman and Jneyena is the Knowable, Brahman. Thus is the identity established.

4 **Sarvajnam**: “*omniscient*”, this links the Knower of Brahman to the realised sage.

Verse 3.48: The State of Non-Dual Reality

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते

॥ ४८ ॥

na kaścijjāyatē jīvaḥ sambhavō:'sya na vidyatē |

ētattaduttamaṁ satyaṁ yatra kiñcinna jāyatē

॥ 48 ॥

1	<i>Na kashchit jaayate jeevah,</i>	<i>Never is <u>born</u> the essence of Jeeva, the individual soul.</i>
2	<i>sambhavah asya na vidyate;</i>	<i>There exists no source (cause) for its <u>birth</u>.</i>
3	<i>etat tat uttamam satyam*,</i>	<i>This (Jeeva) is That (Brahman) – the highest Truth</i>
4	<i>yatra kinchit na jaayate.</i>	<i>where nothing is ever born.</i>

* This is the “Mahavakya” of the Mandukya Karika.

The final word of the text returns us to the main subject – **Advaita**, Non-duality. Sri Gaudapadacharyaji places his signature – “**Birthlessness**” – twice to sign off the text.

1-4 The Self is unborn. From Its standpoint, there is no birth of any individual soul. Birth is only an appearance and death the consequent disappearance of Unreality. The Advaitic Reality has been shown to be Birthless and Non-dual. This is the highest Truth. All other truths stated before it are only to lead us to this ultimate realisation of Non-duality.

Pujya Gurudev summarises the lofty heights of the philosophy as follows:

“This stanza summarises the very core of Gaudapada’s philosophy of non-creation, known as Ajata Vada. It is the platform of Gaudapada and Sage Vasishtha (in the *Yoga Vasishtha*). They are the two Masters who explain to us the old school of Vedanta as contrasted with Sri Shankara who has initiated the new school of Vedanta, which accepts a ‘relative reality’ for the pluralistic world of objects.

“Gaudapada and Vasishtha are natives of Reality. They do not come down to our plane even as holiday-makers! Sitting where they are, they beckon to us, and looking through their glass of wisdom they see in us also nothing but themselves.”

॥ इति गौडपादियकारिकायाम् अद्वैताख्यं तृतीयं प्रकरणम् ॥

॥ iti gauḍapādiyakārikāyām advaitākhyam tṛtīyam prakaraṇam ॥

**This ends Part 3 of Sri Gaudapada’s Karika entitled
Advaita Prakarana – “On Non-Duality”**

Om Tat Sat!

