

Swami Vidyaranya's

PANCHADASHEE – 04

DVAITA VIVEKAH

The Differentiation of Duality

MODERN-DAY REFLECTIONS

On a 13TH CENTURY VEDANTA CLASSIC

TEXT

47.04

by a South African Student
Swami Gurubhaktananda
2018



A FOUNDATIONAL TEXT ON VEDANTA PHILOSOPHY
PANCHADASHEE – An Anthology of 15 Texts by Swami Vidyaranyaaji

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CHIT: DEEPA	6	<i>Chitra Deepa</i>	<i>The Picture Lamp</i>	290
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Sub-Total C				429
WHOLE BOOK				1571

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– Swami Gurubhaktananda

Om Namah Shivaaya!

Text
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MODERN-DAY REFLECTIONS

By Swami Gurubhaktananda

on Sri Swami Vidyanaranyaji's 13th Century Spiritual Classic

पञ्चदशी – द्वैतविवेकः

PANCHADASHEE – Book 04, Dvaita Vivekah

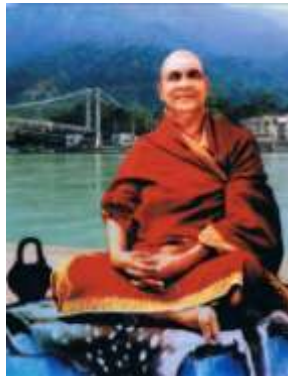
“Differentiation of Duality”

*Based on the 28 Lectures delivered
by Swami Advayanandaji (referred to as “Swamiji” in book),
Director, Chinmaya International Foundation, Veliyanad, Kerala.*

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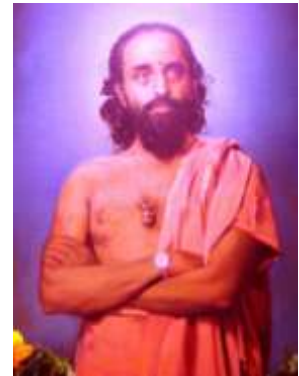
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Personal Dedication

- 1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan**
who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;
 - 2. To Puja Sri Swami Vimalanandaji Maharaj**
the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;
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for his boundless vision and inspiration to create a vibrant organisation;
 - 4. To Sri Swami Advayanandaji**
my Acharyaji at Sandeepany 2011-2013, who imparted his bountiful knowledge and wisdom with rare selfless Divine Love, as the Rishis of yore would wish to see. Where required, Acharyaji is referred to as “Swamiji” in the book.
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PANCHADASHEE – 04

Dvaita Viveka

“Differentiation of Duality”

PANCHADASHEE – 04
Dvaita Viveka
“The Differentiation of Duality”

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PANCHADASHEE
by Swami Vidyaranya
“INTRODUCTION to the Whole Book”

THE PANCHADASHEE IS COMPRISED of fifteen Books, together called *Megha Prakarana*. Panchadashee means, “*comprising of fifteen*”. The word “*Chapters*” is not accurate since the 15 Books do not link up like chapters in a book. Each one is independent. The only link for all the Books is the subject matter, **Sat Advaitam**, the Non-Dual Reality.

The words in Samskrit grammar for short and long are *Laghu* and *Guru*. Panchadashee is a Laghu Grantha, a small text. But among all small texts, it is the Guru! That gives some idea of its standing in Vedantic literature.

There are Shastra Granthas which deal with all the topics in Vedanta, and there are Prakarana Granthas which deal with some of the topics only. Panchadashee is one of the latter type, but is the biggest among all the elementary texts. It is a foundation text, and some Vedanta teachers, such as Swami Tapovan, the Teacher of Swami Chinmayananda, begin the study of Vedanta with this text.

The Panchadashee’s 15 Books contain a total of 1571 verses. The whole book is split into 3 Parts, each with five Books. Each part deals with a particular aspect of the Truth:

PART	SIZE	MAIN TOPIC	DESCRIPTION
1 – Chap 1 to 5	294 verses	SAT	<i>Viveka</i> (Discrimination)
2 – Chap 6 to 10	848 verses	CHIT	<i>Deepa</i> (Light)
3 – Chap 11 to 15	429 verses	ANANDA	<i>Ananda</i> (Bliss)

The last Book of each Part is the shortest, for some reason. They are Book 5 (8 verses), Book 10 (26 verses) and Book 15 (35 verses). The two largest Books are in Part 2, namely, Book 6 (290 verses) and Book 7 (298 verses). These statistics are just for information in order to get a feel for what we are going to study. At Sandeepany Sadhanalaya, we studied only Books 5 and 10, the two shortest chapters.

General INTRODUCTION to Vedanta Topics

The five divisions in Vedantic Sadhana were listed by Swamiji at the outset, for the benefit of new students. They are:

1. **The Adhikari:** the stage up to qualification for entry; Sadhana Chatushtaya.
2. **Guru Upasadana:** the stage of approaching and serving one's Guru;
3. **The Upadesha:** the stage of Sravana; this is the teaching, and is divided into 3 parts: i) the Twam Pada, which answers, Who am I? ii) the Tat Pada, which answers. What is Reality? and What is the World? and iii) the Asi Pada, which establishes the identity between the two.
4. **The Sadhana:** the stage of digestion and absorption of the teaching. It is divided into two sections: i) Manana, reflecting upon the teaching; and ii) Nididhyasana, meditation.
5. **The Phala:** this is the fruit of the Sadhana, and has two parts: i) Jivanmukti or liberation while living; and ii) Videhamukti or liberation from the cycle of births and deaths.

Difference Between Shastra & Prakarana Grantha

A Shastra is defined as a text which discusses all the topics listed above. There are three recognised Shastras in Hinduism: i) The **Upanishads** taken as a whole, which are the foundational texts; ii) The **Bhagavad Geeta**, in which Sri Veda Vyasa explains all the points raised in the Upanishads; and iii) The **Brahma Sootras**, wherein Sri Adi Shankaracharya answers in detail the doubts that may be raised on the issues raised in the Upanishads. Together, the above three Shastras are called the Prasthan Traya.

A Prakarana Grantha deals with only one topic very thoroughly. All the fifteen texts of the Panchadashee are each a Prakarana Grantha, standing independently. Even when taken all together, they do not make up a Shastra, as they deal only with the Teaching, i.e. they deal comprehensively with all three parts of the Teaching or Upadesha. The first five Prakaranas deal with **Sat**; the next five Prakaranas deal with **Chit**; and the last five Prakaranas deal with **Ananda**. The other four topics are not covered in Panchadashee.



॥ पञ्चदशी चतुर्थः परिच्छेदः ॥

द्वैतविवेकः

THE PANCHADASHEE – Book 04

DVAITA VIVEKA (69 Verses)

“The Differentiation of DUALITY”

॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥

by Sri Swami Vidyaranya

THIS BOOK DEALS WITH Duality, and falls under Topic 3, item ii), namely, Tat Pada, as it deals with the World or Jagat. The World is considered with Tat, the Reality.

Duality may be seen in several ways:

1. There is the Duality of **Subject & Object**, i.e. the Experiencer and the Experienced.
2. Duality can refer to the divide between the **Reality & Unreality**. Brahman is the Reality, and Jagat an appearance on Reality, and therefore considered as the Unreality.
3. Duality can also be taken as the divide between **Ishwara & Jiva** and their creations through **Maya & Avidya** respectively. These are two distinct types of Creation. That of Ishwara is mainly Sattwic; that of Jiva is mainly Rajasic and Tamasic.

In this Prakarana Grantha, the third type of Duality is being addressed.

ISHWARA & JIVA

The world is said to be twofold, for the simple reason that the Creator is twofold. There is the macrocosmic Creator known as Ishwara, and there is the microcosmic creator known as the Jiva. The differentiation between these two is the subject of this Text.

Ishwara's creation, the overwhelming bulk of creation, is called **Ishwara-Srishti**. Jiva's creation, which for our purposes concerns man primarily, is called **Jiva-Srishti**. This leads to two ways of looking at Creation – from each of these two standpoints.

Stemming from Maya, which is predominantly Sattwic, Ishwara's creation is as good and *perfect* as a thing can be. Everything follows the Laws that govern His creation. On the other hand, Jiva's creation is invariably faulty, being dominated by Avidya, i.e. by lack of adequate knowledge or sheer ignorance. There is too much disobedience of the Laws of nature in Jiva's creation.

As per the Law of Karma, the errors that Jiva is responsible for can be corrected only by the Jiva, no one else. Jiva cannot set right anything other than its own mistakes in its realm of creation. This is why it has been granted a human birth. If it sets right all its past errors, then it is freed from the bondage of Karma. It is, so to say, ***liberated*** from the cycle of births and deaths.

PANCHADASHEE – 04

Chapter 1: (Verse 1, 1 No.)

The TWOFOLD Creation

Verse 1: The Twofold Creation

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।
विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥ १॥
īśvarēṇāpi jīvēna sṛṣṭaṁ dvaitaṁ vivicyatē |
vivēkē sati jīvēna hēyō bandhaḥ sphuṭībhavēt ॥ 1॥

1	<i>eeshvareNa api jeevena ,</i>	By <u>Ishwara</u> also (admitting 1 st place to Jiva!) , and by <u>Jiva</u>
2	<i>srishhTam dvaitam vivichyate;</i>	the world of Duality created by each is differentiated.
3	<i>viveke sati jeevena heyah,</i>	By such discriminative discussion, the limit (of Duality) to be rectified by the Jiva, being
4	<i>bandhah sphuTee bhavet.</i>	the cause of its bondage, becomes clearly known.

The overall intention of the text is made clear in this opening verse, as we have just stated in the Introduction above. We now follow the same principle thought in the context of the verse. In the process, we note how precise and economical Sri Vidyananyaji is in his choice of words to express his ideas.

Irony at the Outset!

1 Api: “also” or “even this”. Sri Vidyananyaji begins the text with a striking bit of irony. If the idea is simply to say that both Ishwara and Jiva have their respective realms in Creation, then, as per Samskrit grammar, the word **Api** should be placed *after* both **Ishwarena** and **Jivena**. But we find it placed between the two, with Ishwarena. Swamiji took time to explain the irony behind this positioning.

The placement highlights an important fact. Vidyananyaji wants to say to us:

“Jiva, do you think only you can create things? Beware of thinking in such an arrogant manner. Do not pride yourself on your scientific achievements and think that you are the Master creator who can vastly improve upon what Iswara has already created. Do not belittle Ishwara with your arrogance. Look, even Ishwara (**Ishwarena Api**), not just you, can create. And look carefully, His creation is absolutely perfect, flawless, and needs no improving upon. But you come along with your discoveries and think that you are a better creator than Him! How absurd can you be! Look at the mess you have made on earth.”

And so, we have an unusual start to this text. The Jiva is at once given a dose of medicine to contain its posturing over the shoulders of the Lord of Creation. Simply by the device of placing the word **Api** judiciously after **Ishwarena**, a remarkable effect is achieved.

Take Care of Your Own Troubles

2 The differentiation of the two creations is the subject of the text. This has already been explained in the Introduction.

3 Here, another blow is given to the Jiva. Vidyaranyaaji wastes no time in driving forward his purpose in writing this text:

Once it becomes clear as to which part Ishwara is responsible for and which the Jiva, then it is made clear to the Jiva, “Look, you take care of your problems only. That is the limit of your responsibility. There is no need for you to try and fix the whole of Ishwara’s creation to suit your purpose. Just fix your own mistakes.”

If God had created this world full of Shoka and Moha, sorrow and delusion, then there would be nothing we could do about it. How could we challenge God? It would be impossible. But if we have created it, then we can fix it. That is the idea being put forward.

That in short gives us a glimpse of where the text is heading. The message is clear as crystal: “*Man, fix your own troubles, before they condemn you to sorrow and pain.*”

As the text proceeds, we shall discover that Ishwara’s creation is really immaculate. There is no sense in trying to improve upon it, as man is wont to do. In fact, we will soon come to the conclusion: “This bondage has been caused by ME. Therefore, it stands to reason that I also have the capacity to remove my bondage. Ishwara has nothing to do with my bondage. I alone am responsible for it.”

Identifying the Cause of Bondage

4 If the cause of our bondage is not identified properly, then the problem cannot be eliminated. We will not know where to start with the remedy. On the other hand, if the cause is wrongly identified, then there will be confusion in the means to correct it.

Let us take an example: Consider illness. If the cause of it is not known, we will not know what medicine to take. If the cause is wrongly identified, then we will take the wrong medicine which has no bearing on the illness we are suffering. Again our suffering remains undiminished, if not increased due to the confusion in the medicine.

Sphtee Bhavet: “*becomes clearly known*”. It is not only the differentiation of the two creations that will become clearly known by such analysis. If we are ripe for it, it will also be clearly known by the end of the text that we have been wreckless and wantonly disregarded Mother Earth. We have erred and the error has to be rectified.

This is a spiritual text. We cannot afford to blind ourselves to the glaring spiritual message it conveys. If we miss it, or ignore it, we have ourselves to blame. The problem of man’s bondage is given top priority. In the first verse itself, the tone is set – it poses to be relentless towards man’s latent propensities of grabbing whatever he can from Mother Earth in the name of Prosperity.

Man sees economic opportunities awaiting him in the form of the mineral wealth in the ground. The coal and oil, when seen by the evil eye of man, has to be dug out and used for the ‘progress’ of man. The mineral wealth such as gold, copper, iron, etc, has to be dug out of the ground to add to man’s resources. Diamonds, emeralds and pearls are there for the plundering to add to man’s vanity. Everything found in the bowels of Mother Earth has to be extracted, it does not matter how, so that mankind may ‘prosper’!

With the hope of drawing our attention to this inherent defect within man’s bosom, Sri Vidyaranyaaji arouses our guilt at the earliest possible moment in the text.

Anubandha Chatushtaya

To qualify as a Grantha, the text has to have the Anubandha Chatushtaya in the first verse itself if possible. This is achieved as follows:

- i) **Adhikari**: the qualified person. One who wants to put an end to bondage.
- ii) **Vishaya**: the subject. Differentiation between Jiva-Srishti and Ishwara-Srishti.
- iii) **Sambandha**: the link between the text and the subject. This text has a Bodhya-Bodhaka relationship with the subject. It tells Where do I have to go for this knowledge?
- iv) **Prayojana**: the purpose of the text is to destroy bondage.

The opening verse, thus, is pregnant with possibilities for the transformation of man from plunderer to cosmic benefactor, from greed to need, from law of might to law of right. Man is in grave danger today of overstepping his limits. He has begun interfering with the Lord's creation in a big way that has detrimental global effects. The sooner he recognises his error, the better for all humanity.

The only problem there is in the world is that which we have created, i.e. the Jivas. We should try to solve that and that alone. We need not interfere any further with Ishwara's creation. We have interfered enough already. We should find the problem areas and attend to fixing them. An American saying is, "If it ain't broke, don't fix it!"

In this lies the urgent relevance of this Text, written in the 12th century, for the redemption of man in modern times. Never before in human history has the Earth been threatened so greatly by the activities of man.



If we look at first principles, Prakriti directly refers to the three Gunas, namely Sattwa, Rajas and Tamas, which constitute it.

The word **Maya** literally means “*that which is illusory*”. The use of Maya for Prakriti is derived from the illusion produced by creation of appearing to be real. It is one way of looking at creation. When Creation is seen as an Illusion, then the word Maya is generated to describe it. Prakriti is the original term, and Maya is a derived term.

At the time when Sri Vidyananyaji wrote the Book, Maya had become the common term for Creatrix, not Prakriti. For this reason, he needed to set the record straight and recall the original word Prakriti by saying, “Prakriti is, indeed, what we know as Maya”.

The word **Vidyaat** is a forceful term, meaning “*you must understand*”. The author is stressing the importance of seeing Creation not as a product of illusion (Maya), but as a product of the three Gunas (Prakriti). The meaning that comes through is, “Creation may be illusory, but we are not interested in the illusion right now. Now we are interested in the fact of how it took place. The Gunas are involved in it. So let us remember this by using the original word, Prakriti. It conveys the ‘solidness’ of creation better than the word Maya, which conveys to us its ‘illusoriness’.”

This is why **Tu**, meaning “*indeed*” or “*but*” is used to separate the two words.

2 Now Vidyananyaji turns our attention to the Creator. Here again **Tu** is used to separate two terms for the Creator. Just as in the above case, we see here the desire in the author to keep our mind focussed on the original word rather than on a derivation of it. **Maheshwaram**, the “*Great Ishwara*”, is the original description of Creator, as it refers to the Creator directly. However, Ishwara’s connection with Maya is the very source of His identity as Creator. If Maya were not present, Ishwara also would not be present. Maya and Ishwara are *inseparable*, and to show this inseparability, Ishwara is referred to as *Maha + Ishwara*, i.e. *Maheshwara*. The ‘Maha’ (greatness) is an attribute that Ishwara borrows from its association with Maya. In return, inert Maya borrows its sentiency from Ishwara.

The word, **Maayinaam**, means the “*Lord of Maya*”. It also refers to the Creator but in an indirect way, by bringing in the idea of Maya.

The meaning that comes through is, “The Creator, Ishwara, is none other than the Supreme Brahman seen through the veil of Prakriti. We could also call Him Maayinaam, but that is dependent on seeing the same veil as an *illusion*.”

3 This Pada has only a small significance compared to the first two. Maayee means “the possessor of Maya”. By using this term for Ishwara, it is conveyed that He is inseparable from Maya. He is the guiding force or sentiency behind the inert power of Maya. Another way to look at this is: the Chit Shakti (Knowledge) and Ichha Shakti (Will) of Ishwara combine with the Kriya Shakti (Dynamism) of Prakriti to execute the Creation process.

Verse 3: **Omni-Potence, -Science & -Presence (Aitareya Up.)**

आत्मा वा इदमग्रेऽभूत्स ईक्षत सृजा इति ।

सङ्कल्पेनासृजल्लोकान्स एतानिति बह्वचाः ॥ ३॥

ātmā vā idamagrē:'bhūtsa īkṣata sṛjā iti |

saṅkalpēnāsṛjallōkānsa ētāniti bahvṛcāḥ ॥ 3॥

1	<i>aatmaa vaa idam agre abhoot ,</i>	<i>“Indeed <u>before ‘This’</u> there was Atman (Brahman).”</i>
2	<i>sah eekshhata srijaa iti;</i>	<i>He envisaged, “Let Me create the world.”</i>
3	<i>sangkalpena asrijat lokaan ,</i>	<i>Then, by His will (to create), He created these worlds that we see manifest. (Aitareya Upan. 1.1).</i>
4	<i>sah etaan iti bahvrichaah.</i>	

This gives the gist of **Aitareya Upanishad**, 1.1. The citation brings out other aspects of the creation of Ishwara. The Omniscience, Omnipotence and Omnipresence of Ishwara are highlighted by this citation. In addition we also see His Independence.

Before Creation

1 Idam Agre: The situation envisaged here is that which prevailed “*before Creation*” even began. This is a ‘time’ when there was no creation at all. Before creation there would not have been any concept of **Time**, but it is used here as a means of conveying the subtle idea to the limited human intellect.

Aatman: In this circumstance, one can imagine that there was only the Aatman or Brahman. Atman is used here in the sense of Brahman. Usually, Brahman is used in the sense of referring to the totality of Reality, and Atman is used as the presence of the same Reality within a Jiva or human being. Since there were no human beings before creation, we are forced to take Atman to mean Brahman, or Brahman with the potential to create man.

The fact that Brahman alone was there before creation, indicates the Omnipresence of Ishwara.

2 Then the thought occurred to Brahman, “Let Me create.” This indicates that there was an unmanifested intention, a causal factor within Brahman. This factor knew exactly what it wanted to create. From this fact we can deduce the Omniscience of Ishwara. He has to have a thorough Knowledge of every detail of what He is going to create. He would have to know the accrued Karma of every Jiva, inter-relate each Jiva’s Karma with that of every other Jiva, and know when each of these Karmas would ripen so that it can produce the correct reaction on the correct Jiva. All this knowledge has to be in the cosmic mind of Ishwara!

3 Who was the Contractor whom Ishwara would engage to do the Creation? It is none other than Himself. His all-powerful Will to create is the ‘Contractor’. This indicates the Omnipotence of Ishwara. Although all three qualities so far are attributed to Ishwara, we must remember that they are really as a result of Ishwara’s association with Prakriti.

In the world, whom do we call a “powerful person”? It is undoubtedly the one who by just uttering the word of command, gets things done. There are agents serving him who take up his utterance as an order and put it into action at once. If this is possible among powerful men, then how much more powerful is Ishwara, who does not even have to utter the word; He simply wills and it happens! This reveals the degree of His Omnipotence.

4 Finally, the Creation takes place. In the whole process so far, we note that Ishwara executed everything from within Himself. He did not depend on any extraneous help. Nothing else was needed to produce the Creation. This indicates the Independence of Ishwara as the Creator. Whilst the first three attributes are dependent on Maya, this attribute is inherent in Ishwara. He is the sole Director of Creation.

This is very *unlike* the way in which a potter creates pots. The potter does not get the clay material from within himself. The clay exists separate from the potter. The clay becomes the material cause and the potter becomes the efficient cause of the pots.

In Creation, the material cause (**Upaadaana Kaarana**) is said to be Prakriti, who provides the three Gunas from which Creation is produced. Ishwara is the efficient cause (**Nimitta Kaarana**) who provides the 'blueprint' for the design of the creation. Since Maya and Ishwara are inseparable from each other, some commentators regard the material cause and the efficient cause to be the same, and attribute it to Ishwara, since Maya is already included in Ishwara as a wife is counted in with her husband.

When the two causes are taken to be identical, the term added to it is Abhinna, "non-different". Thus we get **Abhinna Upadana-Nimitta Karana** as the full definition. Swamiji mentioned this as there is another type of relationship that is different from the Abhinna type. It is the **Karmadhara** relationship. An example is *Neela-Padma*, or "blue lotus". Clearly, blue is not equal to lotus. There are many other items that are blue, and lotuses can be of many other colours. When 'blue' is placed with 'lotus', then each term qualifies the other. There is mutual qualification, but not equality.

It is a principle in the logic of Vedanta that whenever the material and efficient cause is the same, then that creation has to be considered a superimposition upon the Reality, i.e. such creation necessarily becomes Unreal with respect to the Reality.

Verse 4: *The Order of Creation (Taittiriya Up.)*

खंवाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।
 सम्भूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥ ४॥
 khamvāyvagñijalōrvyōṣadhyannadēhāḥ kramādāmī |
 sambhūtā brahmaṇastasmādetasmādātmanō:'khilāḥ ॥ 4॥

1	<i>kham-vaayu-agni-jala-urvi-oshhadhi ,</i>	<i>Space, air, fire, water, earth, plants,</i>
2	<i>anna-dehaah kramaad amee;</i>	<i>food and bodies – in that order (or succession)</i>
3	<i>sambhootaa brahmaNah tasmaad ,</i>	<i>arising from That (Nirguna) Brahman,</i>
4	<i>etasmaad aatmanah akhilaah.</i>	<i>who is also This (Saguna Ishwara), and who is also the inner Atman or Self – (from these arise) all created things. (Taittiriya Upanishad 2.1.2)</i>

Now we come to the third citation which is from the **Taittiriya Upanishad**, 2.1.2, i.e. the second verse of the Brahmananda Valli. The purpose of this citation is to establish the Order of Creation, from the subtlest to the grossest. In the process, we learn a few more things about Ishwara's Creation.

Up to now, no order was mentioned or even hinted at. It was by pure Samkalpa or Will that Ishwara created. This is described as **Samkalpa Srishti**. Order was not a consideration. Now we have a new dimension of Order added to Creation. The term used for this is **Kramaad Srishti** (see line 2). Does this mean that this refers to another theory of Creation, different from that of the Aitareya Upanishad? Not necessarily so.

Let us consider two examples, one for each type of creation:

i) **Samkalpa Srishti**: An example of this is dream. In dream there is no order or specific sequence that is followed. One could dream of a baby elephant before dreaming of the mother elephant. In the waking state, we know that the mother comes first and then the baby.

ii) **Kramaad Srishti**: An example of this would be making a roti. First the flour and water have to be mixed into a dough. The dough then has to be rolled and flattened into a round disc-shaped raw roti. Then the roti is placed over a hot plate and over a flame of fire to be cooked. Finally, some ghee is smeared onto the roti to get the final product. This order is essential to produce a roti. The process cannot be done in any other sequence.

Kramaad Srishti

1-2 In Creation, the sequence necessarily has to move from the subtle to the gross, and in no other way, just like the process line of making rotis. First Space is created. This provides the room for the rest of the elements to be created. In Panchadashee Book 2, we have already come across the sequence of the creation of the elements.

After Space, comes Air. (Capital letters are used to indicate the *Subtle elements*, and lower case for the gross elements.) The property of Space is included in Air. Then comes Fire, which includes the properties of Space and Air. Then Water, which includes the properties of Space, Air and Fire. And lastly comes the element Earth, which includes the properties of all the elements before it.

Once these five elements are created in the subtle form, then a Panchekarana process of mixing these elements converts each one into a gross element which can be perceived by the senses. From these *Gross elements*, plants are produced, from plants, comes food, and from food comes the bodies of living beings.

No change is permissible to this established order or sequence in creation.

The Original Cause of Creation

3-4 Since all this begins from Brahman as the first step, Brahman or the Reality is considered to be the Cause of Creation. In the citation of the Taittiriya Upanishad, there is a further subdivision to this step. The first step is the unqualified Pure Brahman. This is the Nirguna Brahman, Brahman without any qualities, referred to as ***Tasmaad*** or “from That”.

A small step below this is ***Etasmaad*** or “from This”. This refers to the Saguna Brahman, or Brahman with attributes and form, also called Saguna Brahman.

A small step away from even Saguna Brahman is ***Atmanah*** or “from the inner Self” indwelling in all beings. This is the individual version of Brahman, as opposed to the cosmic Totality of Brahman. It is the Self in each being.

All three terms are in the 6th case (Shashti Vibhakti), indicating an equality existing among them. They are scaled down versions of the same Reality.

From everything created thus far, comes all the rest of the multifarious objects of the universe (***Akhilaah***).

We return now to the difference between the Samkalpa and Kramaad Srishtis. Can these two be reconciled into one integrated theory of Creation? Fortunately, yes. Sri Vidya-ranyaji finds the right citation that reconciles these two methods. A very interesting lesson is learned from it. We learn about it in the next citation.

Verse 5: Total Involvement in Creation (Taittiriya Up.)

बहु स्यामहमेवातः प्रजायेयेति कामतः ।
तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ॥ ५॥
bahu syāmahamēvātaḥ prajāyēyēti kāmataḥ |
tapastaptvā:'srjatsarvaṁ jagadityāha tittirih ॥ 5॥

1	<i>bahu syaam aham eva atah ,</i>	<i>"I Myself shall become many, and so</i>
2	<i>prajaayeya iti kaamatah;</i>	<i>I shall create," desiring thus the Lord</i>
3	<i>tapah-taptvaa asrijat , sarvam jagad</i>	<i>performed austerity (meditation), and created the whole world.</i>
4	<i>iti aaha tittirih.</i>	<i>Thus says the Rishi Tittiri (in the Taittiriya Upanishad).</i>

4 Tittiri is the Rishi who wrote the **Taittiriya Upanishad**. 'Tittiri' means a bird, like a partridge, very small and extremely busy.

The Reconciliation of the two theories expounded in the two previous citations is now attempted in this verse. Before attempting it, Swamiji presented three different degrees of involvement of a creator in his creation. They are as follows:

i) **No Involvement**: A potter making pots. The potter makes the pots with clay. He is there only to shape the clay. That is his only involvement. He is not part of the finished pot, nor is he part of the wet clay mixture, nor part of the fire that bakes the pots. He stands apart from all three of them.

ii) **Partial Involvement**: A couple wanting to start a family. The couple decide, "Let us two become many by starting a family. They create the children. They are not the children but emotionally they are involved with them and share their moments of joy and sorrow. There is togetherness with the children they have created, yet there is also a separateness from them. It is a partial involvement with their creation.

iii) **Total Involvement**: Ishwara creating the world. This is the case represented in this verse. Brahman Himself wills that He should become Many. But it is not like the parents creating children. When Ishwara creates, He *becomes* His creation. There is total identification or involvement in His creation. This is the ultimate in involvement of a creator in his creation.

Let us now go deeper into this third case. It is a unique case; it can only happen in the case under consideration – that of Ishwara creating the Jagat. We shall learn many lessons from the **Total Involvement** model of creation.

"I Become Many"

1 The most important point in the transformation from one to many is this: "There is no change in Me when I become Many! I remain the same." In some way, this is like parents creating children; *the parents remain the same*. However, Ishwara *becomes* His creation. There is no other way that Ishwara can remain the same after creating the World. Here the parent simile fails; *the children they create are independent beings*. The children are *not* the parents! In Ishwara-Srishti, Ishwara Himself becomes His Creation.

Common logic will tell us that if I become many, then I can never remain the same. This has far-reaching implications. Where are we heading with our reason?

If I am to remain the same then not only do I have to become what I create, as we have just seen, but it implies that what I create is really an illusory appearance only!

SUPERIMPOSITION – The Inevitable Conclusion

Now, for the breakthrough in our concept of Creation. We need to stay close to Vidyaratanyaji lest he runs away beyond the reach of our intellect!

2 Prajaayeya: “*I shall create*”. Here is the clue to our quest for an understanding of this anomaly in the creation process. The prefix *Pra* is to tell us that there is an “intactness” of the Creator after the creation. There is no loss in Him due to producing the Creation out of Himself; nor is there gain in Him for having produced something new in addition to Himself. Neither of this happens. He remains as intact after creating as He was before creating. There is no change in Him. How is this possible?

Logically, this is possible only if the creation produced is **apparent**, not real. This is the breakthrough – no other theory of Creation has ever stood up to declare boldly that the creation of the universe is only apparent; that creation therefore is unreal; and that it is merely an appearance upon the Reality! This is a startling revelation in the eyes of scientists trained in the western scientific tradition.

If we extend this line of reasoning a little more, we are compelled to conclude that the world is a Superimposition on the Reality. This is not an entirely new idea; it is only new when applied to the world in relation to its creator. Here are two examples of this in our common experience:

i) When we mistake a rope to be a snake, we are actually superimposing the snake on the rope. The snake really does not exist, yet it is ‘real’ enough to give a casual observer the scare of his life. The rope never actually changes into a snake.

ii) Take a mirage in the desert. The ‘water’ created by the mirage is not really there. We see all the signs of it, but it does not really exist. It cannot wet the desert sands.

All this is deduced solely from the fact that “I become many without there being any change in Me.” A superimposed creation is the only logical explanation for such a creation.

Thus, the astonishing conclusion is that the world is not really there! It only appears to be there. Has Ishwara turned out to be just a magician! No, Ishwara is Brahman the Reality when seen through the veil of Maya. It is Maya who is the “Magic” in Ishwara. Maya is the Upadhi which has to take the responsibility for the magical appearance of Creation. Ishwara is blameless; He remains the same as before and is unaffected.

Ishwara’s Austerity – What Does it Mean?

3 Tapah Taptvaa: “*having undergone austerity*”. We usually think of an austerity as being something torturous like standing on one leg, raising one’s hands to the sky, adamantly facing and enduring all that Nature may fling at us. It is considered to be an ordeal that one has to go through, such as walking on fire or over broken glass pieces; or wading through flood waters; or walking barefooted over a snowfield. Yes, Tapas may, indeed, take these forms.

However, what is the very essence of an act of Tapas? In the Mahabharata, the following definition is given of Tapas:

Manasah indriyaanaam chaikaaagrayam paramam tapah

Meaning: “One-pointedness of mind and senses is the highest austerity.”

This is the common ingredient in any form of austerity. Ishwara's Tapas is His application of Samkalpa or will-power in bringing about Creation. This is the purest form of austerity one can think of. It contains only an intense one-pointedness of mind, with no form or activity attached to it. It may be thought of as an 'act of meditation', although even that is not really necessary. It is no different from Samkalpa in Samkalpa Srishti.

Samkalpa Srishti and Kramaad Srishti Reconciled

We are now ready to reconcile the two types of Srishti, Samkalpa and Kramaad. They are not mutually exclusive theories. They can be seen to complement each other. Both can be there together. They are two aspects of the same project. In an engineering project, there is the design aspect and the construction aspect, and both are necessary for the project to succeed. Similarly, in the project of creation of the world, Ishwara is first involved intensely in the design phase and then in the construction phase.

The Samkalpa Srishti is the design phase of creation; the Kramaad Srishti is the construction or execution phase that follows after it. Both are essential. That is the reconciliation of the two methods which first appeared to contradict each other.

Order or sequence is not just a simple matter of creating from subtle to gross. The Samkalpa which precedes the Kramaad, and which we first regarded as the antithesis of Kramaad, is actually found to consist of more Kramaad than Kramaad Srishti itself. There is an enormous amount of order required in preparing the design of Creation.

The following example illustrates this very well. Consider the work of an architect or a consulting engineer. He needs to have an enormous amount of factual and qualitative knowledge about how to design the best possible structure for the needs of his client. He has to do a great deal of research to arrive at the best design.

In the same way, when Ishwara is in His Design Office, he wades through a lot of data which assists Him to design the best for His human clients. Every human being has his own peculiar bundle of Karma which requires a masterpiece of Creation in order to work all of it out. Ishwara sees to the detailed production of all that is necessary to work out the Karmas of millions of people at every moment of their lives. How complex must be His task! Yet He achieves it with amazing success.

The will to create is not a fanciful one, nor is it unclear, unplanned, unthought about, haphazard or accidental. The Tapas of Samkalpa is not an irregular procedure. When it is executed, we see its Order manifesting in Kramaad Srishti. Samkalpa Srishti can safely be assumed to be more intensely orderly than the actual execution of Kramaad Srishti. It has to be well-structured, intelligible, logical, perfect, complete and without any loose ends. After all, it has to be a Cosmos, not a Chaos.

Even before the execution phase, the designer has to have a well-conceived and comprehensive plan of action. Then only can follow Order in its execution. Nothing in the process of Creation is chaotic, disorderly and unplanned. For this reason alone it is called Cosmos. [We saw in the previous Book that nothing in creation is chaotic. Even chaos follows definite laws.]

We can further verify that Ishwara has to be someone who is Omniscient. Omnipotent and Omnipresent. Only then will He cope with His function to mete out the right amount of resources to all Jivas to fulfil their Karmas in the most efficient manner.

Verse 6: *The Impulse to Create (Chandogya Up.)*

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत ।

तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः

॥ ६॥

idamagre sadēvāsīdbahutvāya tadaikṣata |

tējō:'bannāṇḍajādīni sasarjēti ca sāmagaḥ

॥ 6॥

1	<i>idam agre sad eva aaseed ,</i>	<i>Before creation, the Reality alone existed;</i>
2	<i>bahutvaaya tadaa eekshhata;</i>	<i>The One then desired to become manifold.</i>
3	<i>tejah-ab-anna-aNDaja-aadeeni,</i>	<i>Fire, water, food and beings born of eggs, etc, were</i>
4	<i>sasarjeti cha saamagaah.</i>	<i>among the things He created. (Chandogya Up.6.2.1-4)</i>

UNITY IN UPANISHADIC THOUGHT

At this point Swamiji briefly noted the unity that prevails in Upanishadic thought. When we see concepts expressed differently in different Upanishads, we should not think that they are contradicting each other. For instance, most Upanishads mention five elements, and the grossification of the elements is called **Pancheekarana**. But Chandogya Upanishad accepts three elements, giving the **Trividkarana** process of grossification. In principle there is no difference between the two theories. The main idea is the same.

Further, we somehow have the idea that each Upanishad is a book and it is separate from the others. This is because of the way they are arranged in our library! For convenience, the Vedas and Upanishads are split into smaller units so that they fit more easily into our bookshelves. We cannot overlook the convenience of binding smaller units.

But the Upanishads are actually one big volume; nay, the whole of the Vedas are actually ONE body of knowledge! There is a copy of the Vedas in the Samadhi Mandir of Sivanandashram which is enormous in size. It contains all the Upanishads, but will require four people just to carry it, let alone handling it and reading it!

At the other extreme, if we read only one Upanishad, we should not think that we know the Upanishads. That would be a grave error; it would be like visiting a home, seeing one person in it, and saying that one has seen the whole family. Each Upanishad has a contribution to make in the body of knowledge. As many as possible should be studied to get a broad idea of the philosophy of Vedanta from different angles.

The **Chandogya Upanishad** citation here is similar to the Taittiriya citation of Verse 4. Where Atman was used to denote Reality, now we have the word Sat. Also, the link between Samkalpa Srishti and Kramaad Srishti is now completed by listing the order of creation in the same verse.

Essentially, we move forward in grasping clearly the three stages of Creation. This is covered beautifully in the three verbs found in this verse, as follows:

1. **Pure Existence: 1** This is expressed as ***Sadeva Aseed***, “only Existence was”. It refers to Nirguna Brahman, the stage where there is no trace of Creation at all. The Upanishads use this as a base from which to describe the start of the creation process.

2. **Conceptualisation: 2** This is expressed in the word *Eekshata*, “He visualised or conceived”. This stage refers to Saguna Brahman. This may be compared to the Design phase in which the architect visualises the details of a building and draws the plans for it.

3. **Actual Creation: 4** This is expressed by the word *Sasarja*, “He creates”. The subtle and gross bodies are created and assembled together. This is when the One becomes many. This is like the Construction phase of a project. The end product is created in accordance with the design that went before it.

Types of Bodies

In addition, to clearly distinguishing the above three stages or phases of Ishwara’s Creation, there is more detail given here of the bodies for various creatures. Verse 4 only mentioned Dehaah, “the bodies”. Here, the hint is given that there are other types of bodies. The general Vedantic literature describes 4 kinds of bodies. These are:

- i) **Andaja**: “born of eggs”, such as birds;
- ii) **Udbijja**: “bursting forth from the earth”, such as plants and trees;
- iii) **Swedaja**: “born from sweat (liquids)”, such as lice, ticks, and mosquitoes;
- iv) **Jarayuja** or **Jeevaja**: “born from the womb”, such as mammals, e.g. man.

The Time Factor

Time is only applicable to the third phase, the actual Creation. Once Time enters the picture, then one can speak of order or sequence of events. Until then, it is absurd to talk of order, for we are in a realm beyond Time, a realm where Time does not exist.

In the first phase, there is no question of there being any time, because there is nothing but Existence. In the second phase, the conceptualisation is *instant*. It is actually there in a dormant state even in phase one. It gets activated in the second phase but that does not require Time to make it happen. We are still not in the realm of Time. Only in the third phase, as soon as the creation phase starts, the first thing created is Time.

Then everything happens within the framework of Time. Once we operate in Time, then we automatically must include Causality also. The happening of one moment prepares for the happening of the next moment and so on. There is a cause and effect chain that starts with the birth of Time.

Space also is born once Time is born. With the first moment of creation there is no sense in speaking of Space. Only when the second moment arrives, the gap between the first moment and the second moment is called Space. In that space an event happens. Then when the third moment arrives, the second event is completed. And so, we are in the realm of Time, Space and Causality, which were totally absent in the first two phases of creation.

Thus, with the fifth citation, we understand the interrelationship of Time, Space and Causality, and begin to discover the role they play in the unfolding of the Order of creation.

The picture of Ishwara-Srishti is getting more and more clear with each citation.

Verse 7: Creation, Preservation & Destruction (Mu Upan.)

विस्फुलिङ्गा यथा वह्नेर्जायन्तेऽक्षरतस्तथा ।
 विविधाश्चिज्जडा भावा इत्याथर्वणिकी श्रुतिः ॥ ७॥
 visphulingā yathā vahnērjāyantē:'kṣaratastathā |
 vividhāścijjāḍā bhāvā ityātharvaṇikī śrutih ॥ 7॥

1	<i>visphulingaa yathaa vahneh ,</i>	Just as <u>sparks from a blazing fire</u>
2	<i>jaayante akshharatah tathaa;</i>	emanate, so also from the immutable Brahman,
3	<i>vividhaah-chit-jaDaa bhaavaa ,</i>	different animate and inanimate things arise.
4	<i>iti aatharvaNikee shrutih.</i>	Thus says that which belongs to Atharvana Veda, (i.e. Mundaka Upanishad 2.1.1.)

This is the sixth citation, and comes from the Atharvana Veda. Among the Upanishads of that Veda is **Mundaka Upanishad**, which gets its name from the “shaven head” of Sannyasis and Sadhus. It is meant for Sannyasis. As the shaving blade shaves off the hair growing wildly on the head, so also the Knowledge of this Upanishad ‘shaves off’ the ignorance growing wildly on their Atman!

The actual citation is as follows:

तदेतत्सत्यं –
 यथा सुदीप्तात्पावकाद् विस्फुलिङ्गाः,
 सहस्रशः प्रभवन्ते सरूपाः ।
 तथाऽक्षराद् विविधाः सोम्य भावाः,
 प्रजायन्ते तत्र चैवापि यन्ति ॥२.१.१॥

0	<i>tad etat satyam,</i>	Know That to be this Truth (from the higher standpoint):
1	<i>yathaa sudeeptaat paavakaad visphulingaah,</i>	As issue forth the flaming <u>sparks of fire</u>
2	<i>sahasrashah prabhavante saroopaah;</i>	by the thousands, similar in nature to the fire;
3	<i>tathaa-aksharaad vividhaah somya bhaavaah,</i>	so also from the <u>Indestructible Brahman, various diverse</u> beings, O beloved youth,
4	<i>prajaayante tatra cha eva api yanti.</i>	originate there and verily once again find their way back into It.

Note: The bold words are cited in this Panchadashee verse

- 1-2** i) The Creation Phase: sparks come out of the fire;
 ii) The Sustenance Phase: they hover around the fire;
 iii) The Destruction Phase: and then go back into the fire.

In essence, the sparks (objects of creation) are part of the fire, and there are many of them even though the fire is only one. It is the fire that sustains their short duration while they appear to be separated from it.

3 The fire represents the immutable Brahman. Although diverse are the beings arising from Brahman, Brahman is ever One only and It is the support for the beings. Brahman is One; beings are many. Brahman is eternal; beings are ephemeral.

Chit-Jada: “sentient or inert”. The emission from the fire can be very bright sparks to dull black smoke. Living beings, which possess a subtle body, are sentient due to the presence of their subtle body. Inert objects do not have a subtle body. It is the subtle body that gives life to the gross body.

However, whether sentient or inert, all bodies have consciousness in them. Since they all have Existence, they also have to have Consciousness and Ananda, too. The latter are inseparable from Existence. The fact that a thing exists is enough proof that it also has Consciousness and Bliss, i.e. its substratum is Brahman.

4 When the life-span of beings is over, then they return into Brahman. We see that the simile is near perfect. [No simile can be perfect, especially for Brahman, which has no equal!] But this simile gets remarkably close to perfect.

New Points Added to Ishwara-Srishti

This citation adds the following to our concept of Ishwara-Srishti:

- i) The variety (the sparks) is the same as the One (the fire).
 - ii) The variety is sustained by that One.
 - iii) The variety finally goes back to the One.
 - iv) The variety is destructible, the One is Indestructible.
- Thus, the sparks come and go, but the fire lives on forever.

The next two verses are taken together. They are from the **Brihad-Aranyaka Upanishad**, which is found in the *Vajasneya Shaka* of the Shukla Yajur Veda.

Verse 8: *From the One to the Many (Brihad. Upan.)*

जगदव्याकृतं पूर्वमासीदव्याक्रियताधुना ।
दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥ ८॥
jagadavyākṛtaṁ pūrvamāsīdvāṅkriyatādhunā |
dṛśyābhyāṁ nāmarūpābhyāṁ virāḍādiṣu tē sphuṭeḥ || 8||

1	<i>jagad avyakritam poorvam aaseed,</i>	The world was <u>undifferentiated</u> before creation.
2	<i>vyaakriyataa adhunaa;</i>	Now it has become filled with an incredible variety.
3	<i>drishyaabhyaam naama-roopaa-bhyaam ,</i>	These manifest themselves through various names and forms, which
4	<i>viraaD aadishhu te sphuTe.</i>	are clearly evident in the things that constitute <u>Virat</u> .

Note: This quote is from the Brihad-Aranyaka Upanishad 4.1.7.

Verse 9: *The Creation of Living Creatures (Brihad. Upan.)*

विराण्मनुर्नरो गावः खराश्चाजावयस्तथा ।
पिपीलिकावधि द्वन्द्वमिति वाजसनेयिनः ॥ ९॥

virāṇmanurnarō gāvaḥ kharāśvājāvayastathā |

pipīlikāvadhi dvandvamiti vājasaneyinah

|| 9 ||

5	<i>viraaT manuh narah gaavah ,</i>	<i>From the composite Virat, came the law-giver, then the human beings, and then the cattle;</i>
6	<i>khara ashva ajah avayah tathaa;</i>	<i>Then came the mules, the horses and the goats, and so on, in the same way, came many others</i>
7	<i>pipeelika avadhi dvandvam ,</i>	<i>right down to the tiny ants. All of them were in pairs, i.e. male and female.</i>
8	<i>iti vaajasaneyinah.</i>	<i>Thus it is said in the Vajasaneya branch (of the Shukla Yajur Veda comprising the Brihad-Aranyaka Upanishad).</i>

Note: This quote is from the Brihad-Aranyaka Upanishad 4.1.4.

The above verses focus on the transition from the unmanifested state to the manifested state of the creation. The emphasis is to show that in Pure Brahman there is the *potential* for variety in creation. The combination of Brahman with Maya, the potential to create, is called Ishwara.

We often refer to Brahman as “beginningless”. This is not strictly correct. In Pure Brahman there is no Time concept, so to speak of a beginningless Brahman is a compromise to quench our thirsty intellects. For Brahman, Acharya suggested that we use “*before before* creation”, since “before creation” is used to refer to Ishwara having Maya as His potential to create. So Ishwara becomes the First Moment of Creation! Since no one can tell when this first moment occurred, Ishwara goes by the term “beginningless”. That is the correct understanding of the Time concept and the use of “before creation”.

The Unmanifested State Before Creation

1 Once again the same starting point is imagined just to satisfy the intellect of man. The emphasis this time is on the World being present in an **undifferentiated** or potential state, rather than it being absent “before creation”. The focus has shifted from the previous citations. We are now very anxiously focussed on the Creation that is imminent.

Swamiji quoted the **Brihadaranyaka Upanishad**:

Tato vai sat ajaayata –

Meaning: ***“At that time, indeed, only the Unborn Existence was.”***

Avyaakritam: “undifferentiated”. The very fact that a word that is the opposite of “differentiated” has to be used to describe this state of creation, hints that the differentiated state is present in a potential form. We are speaking of a state when the three Gunas are in equilibrium. To talk of equilibrium of the three Gunas implies that the three Gunas are present!

When we speak of an ocean without any waves, we are not denying the possibility of waves in the water. The ocean water stands for Sat; the waves stand for Creation. Similarly, the potential for creation is present, whether creation is manifest or unmanifest. **ISHWARA** is the term given to the causal state of creation when Creation has not yet manifested.

Another point which we have already seen is that Existence is present in every bit of Creation. Creation came from Existence, and Existence pervades Creation.

Swamiji gave a good example of this. Let us assume that all varieties of biscuits are made of the same ingredients – flour and sugar. A clever shopkeeper decides to add variety in his store by introducing biscuits of all kinds of shapes. There are ‘cat-biscuits’ and ‘monkey-biscuits’. Children now come into his shop and ask for particular shapes that they like. Many children want to buy all the shapes they can afford. The business thrives. Children are no longer interested in the biscuit itself but in the shape of the biscuits. The shopkeeper encourages this as much as possible – it is good for his business!

Brahman is the biscuit. Ishwara and Maya are the shopkeepers who add colour and variety to it and develop a roaring trade in biscuits! The Jivas are the children who buy into their trick and forget all about the biscuit in their preoccupation with shapes and colours.

The Manifested State of Creation

2-3 Our vision now swings to the other extreme of Creation, when it is seen in all its colourful variety in a pageantry of names and forms. It is the World as we know it through our senses. From “No Creation” to “Full Creation” is a 180 degree swing in perspective.

Swamiji kept in focus the purpose of this citation. The essential point was to show that the variety that was there in potential form in the causal state of Ishwara, is now seen in its manifested state in **VIRAT**. What is the difference between these two?

4 Te Spshute: “clearly evident”. The clue lies in this adjective. When creation is manifested, it means it has become clearly evident to the *senses*. There is no disputing its existence now. This is the state called **Viraat**. In this state there is the fullest, visible evidence of Creation. It is not hidden any longer from our knowledge. There is no element of suspense or doubt. It is there for all to see. That is the significance of **Te Spshute**.

Hiranyagarbha – the Subtle State of Creation

There is a state which lies in between the unmanifested Ishwara and the fully manifested Virat. It is the subtle state when Creation exists in thought form only, not visible to the senses. This in its totality is termed **HIRANYAGARBHA**.

Thought also has its own form, colour, quality, etc, just as objects do. Swami Sivananda says, “Thoughts are just like things.” They can be transmitted from one person to another. Love and Hate are two opposite thoughts. One can feel the vibrations of each even though they may not be seen. Thoughts are in the realm of Hiranyagarbha.

Now we are ready to put all three states of Creation together in one table:

CATEGORY	CAUSAL	SUBTLE	GROSS
TOTALITY	ISHWARA	HIRANYAGARBHA	VIRAT
INDIVIDUALITY	<i>Prajna</i>	<i>Taijasa</i>	<i>Vishwa</i>
CAUSE/EFFECT REL.	only <i>Kaarana</i> only <i>Cause</i>	<i>Kaarya-Kaarana</i> <i>Cause & Effect</i>	<i>Kaarya</i> only <i>Effect</i> only
ALTERNATE NAME	<i>Kaarana Brahma</i>	-	<i>Kaarya Brahma</i>
SANKHYA TERMS	<i>Prakriti</i>	<i>Prakriti-Vikriti</i>	<i>Vikriti</i>

Viraat Aadishu: “starting from Virat”. What are the other items in Virat? This is explained in Verse 9.

The List of Creatures under VIRAT

5-7 Virat is the collective term for Consciousness associated with the whole Brahmanda or Totality of Creation. When we speak of individual units of creation, then the term used is Vishwa. Among the types of bodies to be found in Vishwa are the following, which are found in **Brihadaranyaka Upanishad**, 4.1.4:

- | | | |
|-------|------------------|--|
| i) | <i>Narah</i> | human beings; |
| ii) | <i>Gaavah</i> | cattle; |
| iii) | <i>Kharaah</i> | asses and mules; |
| iv) | <i>Ashwah</i> | horses; |
| v) | <i>Ajah</i> | goats; |
| vi) | <i>Avaya</i> | and others; |
| vii) | <i>Pipeelika</i> | ants; |
| | <i>Avadhi</i> | right down to; till the end; |
| viii) | <i>Dvandvam</i> | both male and female, i.e. all of them in pairs. |

8 The Vajasaneyina Shaka or branch of the Shukla Yajur Veda is where the Brihad-Aranyaka Upanishad is to be found. Within this Upanishad, Chapter 4, Section 1 explains at length how the entire Jagat is only a manifestation of Purusha. It is entitled “Purushavidha Brahmana”.

The verse 4.1.4 in this section has this as part of it:

Evam eva yad idam kincha mithunam, aa pipeelikaabhyah tat sarvam asrijata.

Meaning: “*Thus indeed He created all that exists here as a pair, right down to the ants.*”

The verse 4.1.7 in this section has:

Taddhedam tarhi avyaakritam aaseed, tad naama roopaabhyaam eva vyaakriyata, asau naamaayam idam roopa iti.

Meaning: “*Verily, then this was that unmanifested. It differentiated itself into name and form only, as it is of such and such name, and of such and such form.*”

All the quotes in this Chapter, from Shwetaaswatara Up. to Brihad-Aranyaka Up. provide details of Ishwara-Srishti as the world around us. The next Chapter continues with Ishwara-Srishti with regard to the creation of the Jivas or individual souls of creatures.



PANCHADASHEE – 04

Chapter 3: (Verses 10-13, 4 No.)

Ishwara's Creation: 2. The JIVAS

THE FIRST PHASE OF Ishwara-Srishti has been completed in the last Chapter, dealing with creation of Jagat or the World. This was achieved by the **Eekshata** and **Sasrija** powers of Ishwara in conjunction with Maya. Eekshata is the conceptualisation state and Sasrija is the creation stage. Now we turn to Phase 2 of Ishwara-Srishti, which concerns the creation of the Jivas or individual beings, with particular focus on human beings.

It is important to note that Jivas fall under a special category of Ishwara-Srishti, and for this reason it is placed in a Chapter of its own. In this phase **Praveshata** is the key step as the Lord Ishwara “enters” into the bodies of all creatures.

Once the creation of the Jivas by Ishwara is well understood, then we can move on to the next Chapter to Jiva-Srishti or the creation produced by the Jivas, which is very different from Ishwara-Srishti, the creation produced by Ishwara.

Graha Pravasha Ceremony – A Family Enters the New Home

A good mundane example of an entry of the type we are concerned with is the Graha Pravasha ceremony performed when one enters one's new home. When a new home is built, and everything is made ready for the owner to enter and begin residing in it, a big ceremony known in English as “the House-warming Party” is organised. In Indian tradition this ceremony is very sacred and is actually reminiscent of the very situation we are discussing in this Chapter.

The Lord's entry into the body, resembles the entry of the owner and his family into their new home. Whilst the festivities will naturally be there, the sanctity is maintained by conducting a proper havan ceremony to invite the Lord to come and dwell in the home, just as He comes and dwells in our ‘body-home’ at the time we are born. The Lord's entry is to be taken symbolically in a spirit of thanksgiving and prayer for His blessings.

Reflection of Sun in Mirror

Another example is as follows. During the day, there is sunlight everywhere. Light falls on every surface available to it. Most surfaces absorb the light into itself. One sees the object by the light that is reflected. This is the case with Jagat Srishti. However, a special case is when we hold a mirror to the sun. In such a case, we not only see the mirror, but we also see the sun itself reflected in the mirror. Clearly, the mirror is a special type of object in this regard. The sun has, so to say, “entered” into the mirror!

In the mirror of the body of all living creatures, the Sun of Ishwara makes an “Entry”. Where is the mirror in the body? It is the Intellect of the subtle body. The Light of Consciousness appears more distinctly in the intellect than on anything else.

Verse 10: Ishwara Enters the Jivas

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।
इति ताः श्रुतयः प्राहु जीवत्वं प्राणधारणात् ॥ १०॥
kṛtvā rūpāntaram jaivam dēhē prāviśadīśvaraḥ |
iti tāḥ śrutayah prāhu jīvatvam prāṇadhāraṇāt ॥ 10॥

1	<i>kritvaa roopaantaram jaivam ,</i>	<i>Taking on the totally different form of Individuality,</i>
2	<i>dehe praavishad eeshvarah;</i>	<i>Ishwara now entered into their body.</i>
3	<i>iti taah shrutayah praahu ,</i>	<i>There are many scriptural citations telling us that</i>
4	<i>jeevatvam praaNa-dhaaraNaat.</i>	<i>He (Ishwara) as Jiva upholds the Pranas (in a body).</i>

Now we move into an altogether different kind of creation. Of course, the earlier Phase has to take place to produce the various bodies of different creatures. The gross bodies are part of Phase 1 of Ishwara-Srishti. However, something totally different from Phase 1 now takes place in creation. The introduction to this Chapter tells us what is so special about the **Lord's Entry** into these bodies.

The creation in Phase 1 was like producing waves from water, or producing sparks from a blazing fire, or like clay being shaped into different pots. The material for creating the World came from Ishwara Himself. The Lord created the World but it remained inert, just as Maya Herself remains inert even in the presence of Ishwara, being constituted of the three Gunas (Sattwa, Rajas and Tamas). The sentiency of Ishwara is not present in the bulk of physical objects of creation of the world.

1 Roopaaantara: “an altogether different form”. The individual is a restrictive for Ishwara; He can hardly be recognised in it. He is no longer any semblance of his glorious worshipful form as the Supreme Lord. In a body He appears as though He were in a jail or under “house arrest”! This new form of His as a body is like a little hut in comparison to a country estate. For this reason, another term is needed to describe Him, and the word **Jiva** fills this need. The Jiva is Ishwara Himself in another ‘home’ – a sort of prison home, if you like.

Jaivam: this means “Individuality.” Compared to the Totality which was enjoyed by Ishwara with regard to the World, Jaivam is an extremely limited field for Ishwara to function in. For this reason, too, the new name, Jiva, from which Jaivam is derived, is more appropriate to represent **Individuality**.

Ishwara Enters the Bodies of the Jivas

2 Now something that never happened in Phase 1, happens in Phase 2 of Creation.

Praavishat: “he enters”. The Lord Ishwara Himself enters into the bodies of the beings He has created. This is quite a different matter from creating the world out of Himself and letting it remain an inert creation. Now, by entering into each body, He gives **Sentiency** to the beings. Life is imparted to the body; sentiency becomes manifest in it.

This is in striking contrast to the simple and straightforward creation of the World, which required three stages: i) **Sadeva Aaseed** – He was Pure Existence; ii) **Eekshata** – He conceptualised; and iii) **Sasarja** – He manifested in gross form. Now we have an additional step iv) **Praavishat** – He enters His creation.

By entering into the bodies, Ishwara appears in a very concrete, evident and intrinsic form. He appears as a reflection of His original form as Brahman. How can one possibly describe such an Entry? Sri Shankaracharya, in his Bhashya on the Taittiriya Upanishad, makes the following excellent attempt:

Aadarsha iva pravishtah purusha pratibimbah jalaadishu iva.

Meaning: *“It is as if in a mirror the Sun itself has entered; or in the waters of the ocean, the Sun itself dives in!”*

This is completely different from the Sun just being reflected from the surface of the mirror or the ocean surface. What is it like to be actually going inside these? Surely His entry into the bodies must transform the very nature of the body.

What Does Ishwara Do in the Body?

3-4 Ishwara as the Jiva performs a much-needed task in the body. Only through His Presence therein can the Life-forces or Pranas in the body be upheld or supported. There is nothing else that can do that. Due to this function, He is no longer called Ishwara but Jiva.

Prana Dhaaraat: *“Support for the Pranas”*. What are the functions of the Pranas that are sustained by the Presence of Ishwara in Jiva? There are three primary functions, viz., Jnana Shakti, Ichha Shakti and Kriya Shakti, i.e. Knowledge, Desire and Action.

Some Special Features of “JIVA”

1. ***Jiva as Ishwara:*** Although Jiva has no semblance to Ishwara, the fact is that he is Ishwara in that form. He is not a duplicate of Ishwara, but Ishwara Himself, even though he looks almost entirely the opposite of Ishwara. It is not that Ishwara takes a *lesser* form and enters the bodies; He enters them as He actually is, as the Atman or Self.

There is a quotation from the Taittiriya Upanishad which verifies this:

Tat srishtvaa tadevaanu praavishata.

Meaning: *“Having created that individual being, He Himself entered into it.”*

In the Chandogya Upanishad also we find:

Anena jeevena aatmana anupravishya.

Meaning: *“As the Atman or Self, He entered, and came to be known as Jiva.”*

2. ***Jiva as Subtle Body:*** We have already mentioned that the gross body remains as part of Ishwara-Srishti. It is the subtle body into which Ishwara enters. The true Jiva is the subtle body. We will see this in the next verse more clearly. The sentience of the Jiva lies in its subtle body in conjunction with Consciousness.

3. ***An Entry Alone, Not A Creation:*** In the previous Chapter, we can say that Ishwara created the world out of Himself as per the conception He had of it in His mind. But with Jiva it is a different kind of creation. In fact, we cannot call it Srishti, because it is not created out of any plan or any projection of an idea. It arises simply as a result of Ishwara entering into the beings and becoming the Jiva. There is no creation as such – Jiva is just Ishwara in a different guise, so to speak.

Only as a matter of speech we say “Ishwara created Jiva”, but what is actually meant is that He began playing a new role called **Individuality**, just as an actor plays out the role of a character in the drama.

4. Jiva Has Ishwara's Characteristics: Jagat is created, so it has a birth and a death. Jagat is not Anadi, i.e. it is not beginningless. However, Jiva is not created like Jagat, but is Ishwara in another form. Hence it takes on the same characteristics as Ishwara. Except in its limited nature, it takes on all other characteristics of Ishwara.

This means that in essence, the individual soul, Jiva, is identical to the Universal Soul, Ishwara. Both have the same Substratum, Brahman. We will learn more of this identity later.

Verse 11: *The Constituents of Jiva*

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्संघोजीव उच्यते ॥ ११॥
caitanyam yadadhiṣṭhānam liṅgadēhaśca yaḥ punaḥ |
cicchāyā liṅgadēhasthā tatsaṅghōjīva ucyatē || 11||

1	chaitanyam yad adhishhThaanam,	i) The <u>Pure Consciousness</u> as the Substratum;
2	linggadehah cha yah punah;	ii) the <u>subtle body</u> as described earlier; and
3	chit-chhaayaa linggadeha-sthaa ,	iii) the <u>reflection</u> of Consciousness in subtle body;
4	tat sanghah jeeva uchyate.	the composite of these three constitute the JIVA .

We have seen Jiva from an overall perspective in relation to Ishwara-Srishti. In this verse we look at Jiva from its own perspective and find out what it is constituted of. What is it that makes up the essential Jiva? We are told here that Jiva is made up of three essential ingredients. A table with a comparative example will help greatly to understand this:

	THE JIVA'S CONSTITUENTS		AN EXAMPLE
1	CHAITANYAM (Shuddha Brahman)	Pure Consciousness	<i>Sunlight</i>
2	LINGA DEHA (Sookshma Shareera)	The Subtle Body (in the Intellect)	<i>Mirror</i>
3	CHIT-CHHAAYA (Chidaabhaasaa)	Reflection of Consciousness	<i>Reflection of Sunlight</i>

The technical definition for Jiva is : “that which survives the death of the body”. This appears to be a rather evasive definition, but when it is examined carefully it is found to be the most accurate. Let us consider each ingredient in turn:

i) Consciousness: We know that Consciousness, which is the same as Existence, has to be present in all of Creation, so its presence in Jiva is not unique to the Jiva. This means it is not the essential Jiva. It is there as the Substratum of all that exists.

ii) The Linga Deha: What is it without which there can be no Jiva? It is the subtle body. Death is defined as the moment when the subtle body departs from the body.

The presence of the subtle body is absolutely essential for Jiva to exist. It serves the same function as mirror. If the mirror breaks, there is no reflection of light. Similarly, if the subtle body, notably the ***intellect*** among its 17 components, departs from the body, that is like the breaking of the mirror. There can be no talk of a reflection of Consciousness without the intellect. Thus the subtle body is the essential part of the Jiva.

iii) **The Chit-Chhaya**: The reflection of consciousness is, arguably, the actual Jiva itself. But, we must remember that without the intellect there is no possibility of having a reflection. We can say, therefore, that the intellect forms the material aspect of the Jiva, while the reflection of consciousness forms the spiritual aspect of the Jiva.

Jiva & Rebirth

An interesting point to note is that when the body is about to die, the subtle body is packed up as the 'luggage' that is made ready before embarking on a journey. When the subtle body is thrown out by the Udana Prana, that is the moment of death. However, death is not the end of the Jiva; it is only the end of its existence in that particular body. After taking a rest in its heavenly abode, the Jiva's subtle body returns to take another body. When this happens, it is unpacked into the new body and resumes its function as when it left the previous body. We say that the soul is reborn in another body.

Thus, the Jiva's existence continues from birth to birth, until the subtle body become more and more purified, with less and less Karmas binding it, until finally it attains liberation from all Karmic bonds.

The above is the full implication of identifying the constituents of the Jiva in this verse. It is to tell us how important it is to purify our inner instrument, the mind and the intellect, so that we can be liberated from the endless cycle of rebirth.

The Distinction Between Jagat & Jiva

Swamiji now drew the fine distinction between the Jagat of Phase 1 and the Jiva of Phase 2 of Ishwara-Srishti.

If we consider a circle, then Jagat may be compared to the circumference, and Jiva to the centre point of the circle. Wherever we touch, it will be Ishwara's creation, but in Jiva we touch the very core of Ishwara. Whilst Jagat is purely a superimposition upon Ishwara, the Jiva as the reflection of Ishwara, is the very Being of Ishwara.

The Jiva has sentiency due to the Presence of the reflected Consciousness which permeates every thought, word and action of it. In comparison, Jagat has only inertness.

Jagat cannot create anything further as it has no sentiency, while Jiva, being a "Little Ishwara", is capable of creating by using the raw materials provided by Jagat. We shall be concerning ourselves with Jiva's creation in the next Chapter.

The Deha (physical body) of the Jiva is a part of Jagat. When the Jiva goes to sleep, the body is still there, just as the whole of Jagat is still there. But, the subtle body becomes unavailable. Hence, Jiva is dormant in deep sleep, while inert Jagat is still present.

The opposite happens during cosmic Pralaya. At that time, the whole of Jagat gets dissolves, i.e. it is not there, while the subtle body of Jiva remains in a dormant state, ready to take up a new body when the Pralaya ends and the new cycle of Srishti begins. These are all interesting from a philosophic perspective and show how deep yet simple the ancient sages were in their power of enquiry and insight.

Jiva & Ishwara as CONGLOMERATE of 3 Constituents

Often the doubt may arise in a student as to which of the three constituents of Jiva is the most important. This verse makes it very clear that all three together constitute the Jiva, hence the question is not even entertained here. However, Swamiji did not dismiss the doubt as Sri Vidyananyaji does. He gave it a good enquiry, and considered each constituent in turn.

i) Is it Chit-Chhaya? The reflected consciousness in both Ishwara and Jiva determine their characteristics. The sentiency of both is due to the reflected consciousness. The **spiritual element** of Ishwara and Jiva has to be taken as Chit-Chhaya.

ii) Is it the Subtle Body (intellect)? This is the Upadhi of Maya or Avidya respectively for Ishwara and Jiva. It is the **material element** of Ishwara and Jiva. The Upadhi is what determines the quality of the reflection, whether it is bright or dull, intelligent or stupid, etc. So there is a good case for the Upadhi to be considered as the real Jiva. It certainly plays a key role in the type of Jiva that is reflected from it. Hence, we may say that the Upadhi contributes towards the quality of life enjoyed by the Jiva.

iii) Is it the Pure Consciousness? Pure Consciousness is what enables the Jiva to have experiences. It is the source from which Jiva gets its very Existence. So, It too has a right to claim importance. Being the very Substratum of the Jiva, without It, neither Jiva nor Ishwara can exist. Hence, Pure Consciousness has to be accepted as an essential constituent that cannot be omitted.

The conclusion is that all three operate as a conglomerate to constitute the Jiva, or Ishwara for that matter. The only difference between Ishwara and Jiva lies in the Upadhi of each. Both must have all three constituents in order to exist, to function, and to determine their properties. They are both **Sanghaat**, meaning they are a conglomerate of all three.

Chidabhasa is the actual Jiva. However, it has no legs to stand on without the Linga Shareera's intellect as the Upadhi; and no face to show without Pure Consciousness to give it its very existence.

Verse 12: The Two Powers – Nirmana & Moha

माहेश्वरी तु या माया तस्या निर्माणशक्तिवत् ।
विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ॥ १२॥
māhēśvarī tu yā māyā tasyā nirmāṇaśaktivat |
vidyatē mōhaśaktiśca taṁ jīvaṁ mōhayatyasau || 12||

1	<i>maaheshvaree tu yaa maayaa ,</i>	<i>That Great Ishwara, when associated with Maya,</i>
2	<i>tasyaa nirmaaNa-shaktivat;</i>	<i>has the power to project Itself and create (Vikshepa).</i>
3	<i>vidyate moha-shaktih cha ,</i>	<i>But it also has another power that deludes (Avarana).</i>
4	<i>tam jeevam mohayati asau.</i>	<i>By this power it deludes this Jiva.</i>

There are two citations contained in this verse. The first line is from the **Shwetaas-watara Upanishad** 4.10; the second line is from the **Narsimha-Taapaneeya Upanishad** 9.

Nirman Shakti is also commonly called as Vikshepa, the Projection Power of Maya.

Moha Shakti is also commonly called Avarana, the Veiling Power of Avidya.

A lot has been said of the similarity between Ishwara and Jiva, in spite of their different appearances. Now we consider their deep differences, which cannot be ignored.

The original light of the sun is always superior to the reflected light. A reflection may be close to but never the same as the original. The difference that we are now going to look at is due to the difference in the medium or **Upadhi** through which the reflection takes place. The Upadhis of Ishwara and Jiva are diametrically opposite.

Maya – the Upadhi of Ishwara

1-2 Ishwara's Upadhi is Maya, which is predominantly Sattwic. When Maya and Ishwara are in partnership, the dominant quality of the creation produced is Sattwa with Rajas. Rajas is the neutral motive power that makes creation possible.

Ishwara requires the same three constituents that we have seen in Jiva:

- i) **Shuddha Chaitanya**: Pure Consciousness;
- ii) **Trigunatmika**: This is the Upadhi made up of Maya. It is made up largely of Sattwa, with a little of Rajas, and very little Tamas;
- iii) **Chit-Chhaya**: The reflection of Consciousness from Maya.

Due to the presence of Rajas, the Nirmana-Shakti, the ability to create is active in Ishwara. This is what we have already seen in Ishwara-Srishti. This Shakti is also called Vikshepa Shakti, or the power of Projection.

Avidya – the Upadhi of Jiva

3-4 In contrast to Maya, Jiva's Upadhi is Avidya, which is predominantly Tamasic. When Avidya and Jiva are in partnership, the dominant quality of the resulting creation is Tamas with little Rajas in it. When Rajas functions in conjunction with Tamas it produces the imperfect Jiva-Srishti. For this reason, the nature of Jiva's creation is steeped in ignorance and delusion.

If a mirror is shaken, the reflection also will appear to shake; if the mirror is covered with dust, the reflection will appear dull and unclear; if the mirror is warped, the reflection will appear warped. These changes in the reflection are due to changes in the Upadhis, the mirrors. The incoming rays of Consciousness cannot change, but the Upadhi of Jiva is seen to change considerably, even from one day to the next, depending on the dominant quality in the mind.

The fluctuation in the experience of consciousness in the intellect is called "Vikara Roopa". This is due to changes that occur within the intellect itself, and not to changes intrinsic to the reflected Consciousness.

The result of fluctuations in the Avidya Upadhi is that the Jiva gets deluded. Delusion means that the Jiva, although it takes its origin in the Omniscient and Omnipotent Ishwara, now imagines itself to be a limited being with severe restrictions to its powers. This leads to the definition of Jiva as **Swaroopa Jnana Rahita** – "of a form limited in knowledge"

The Two Birds in Katha Upanishad

In the Katha Upanishad there is the example of two birds sitting on the same branch of a tree. One is lower and the other is higher on the branch. One bird is eating all the time

The Reverse Journey

The reverse journey is the spiritual path, often called “The Path Beyond Sorrow”.

The procedure of returning to where we came from requires Sadhana or spiritual effort. In the context of this text, all such spiritual effort is part of Jiva-Srishti. Later we will learn of two kinds of Jiva-Srishti, and Sadhana is one of them. The primary Sadhana is to cultivate Sattwa and eradicate Rajas and Tamas. Once the Jiva touches the Sattwa zone by making its mind and intellect pure, then it is well on its way to liberate itself from the bondage to worldly life.

We have seen that Rajas is responsible for the Nirmana Shakti, also known as the projecting power. Tamas is responsible for the Moha Shakti or the veiling power. The former has to be brought to serve Sadhana, and the latter has to be eradicated altogether.

TOTALITY & INDIVIDUALITY

Ishwara-Srishti can be seen all over in the external world. It is predominant. It is the Samashti or Totality of Creation, inert as well as sentient. Jiva is the pinnacle of its creation wherein Ishwara Himself has “Entered”, so to say, in a very special way.

From Jiva begins the Vyashti or individual creation. Avidya is responsible for the creation of Vyashti or Individuality in nature. It is useful at this stage to compare and contrast the Samashti and the Vyashti aspects of creation.

Group behaviour is different from individual behaviour. The property displayed by individuals is always different from that of a group. To illustrate this we take the example of a **Tree**. An individual tree is not the same as a forest of trees. In a forest one can get lost; one cannot get lost in a single tree. A forest can harbour wild animals, whereas a single tree cannot. Nobody is frightened by a tree, but they do get scared of entering a forest.

Another example would be **Water**. A drop of water is harmless. Nobody can get drowned in a drop. But a vast collection of drops form a lake or the ocean, and one can easily get drowned in a lake or in the ocean.

Let us return to Ishwara and Jiva, where we are now seeing Ishwara as the vast collective and Jiva as the vulnerable individual. Jiva is easily bound in the net of worldly life, whereas Ishwara does not get so bound. This is not because of Ishwara’s superiority in numbers. It is not Ishwara’s overwhelming majority that makes the Jiva feel vulnerable.

The real reason that makes Ishwara so different from Jiva is the distinct difference in their **Upadhis**, Maya and Avidya respectively. The Jiva becomes vulnerable to bondage due to the ignorance predominant in its Upadhi, Avidya. If the Jiva makes an effort to overcome its ignorance, then it can enjoy the same status as Ishwara with regard to its creation in the world. Jiva-Srishti can be made to merge into Ishwara-Srishti. That is the ideal for the Jiva.



PHASES OF ISHWARA-SRISHTI

MAJOR TERMS:

BRAHMAN	The Supreme Reality, <i>Satchidananda</i>
ISHWARA & PRAKRITI	Parents of Creation; the <i>Creator & Creatrix</i>
(Maheshwara & Maya)	The Great Ishwara & the Illusory Power

A. EEKSHATA: (DESIGN STAGE for World)

JNANA SHAKTI	<i>Omniscience</i> , the Knowledge to Create
ICCHA SHAKTI	<i>Omnipresence</i> , the Will to Create
SAMKALPA SRISHTI	<i>Design</i> , Conceptualisation of Creation
ISHWARA	<i>Causal Level</i> – Planning, Envisioning,
NIMITTA KARANA	<i>Efficient Cause</i> – Ishwara
UPADANA KARANA	<i>Material Cause</i> – Prakriti (Maya)

B. SRIJATA, SASARJA: (CONSTRUCTION STAGE for World)

KRIYA SHAKTI	<i>Omnipotence</i> , the Power to create
KRAMAAD SRISHTI	Creation of <i>Time, Order & Sequence</i>
HIRANYAGARBHA	<i>Subtle Level</i> – Tanmatras, Subtle Elements;
VIRAT	<i>Gross Level</i> – Panchekarana, gross elements;
BAHUDHAA	One becomes <i>Many</i> ; total <i>Immanence</i> of God
BRAHMANDA	Creation of the 14 Worlds – <i>Macrocosm</i>
COSMIC TRINITY	<i>Creation, Preservation & Destruction</i>
PINDANDA	Creation of the Living Creatures – <i>Microcosm</i>

C. PRAVESHATA: (GRAND ENTRY into JIVA)

ENTRY into Jiva	Ishwara begins a new <i>Role of Individuality</i>
EMPOWERMENT of Jiva	<i>Co-Creator</i> with Ishwara
CONSTITUENTS of Jiva:	
a) Chit	<i>Pure Consciousness</i>
b) Avidya; Buddhi	The Upadhi of Jiva; the <i>Intellect</i>
c) Chit-Chhaaya	<i>Reflection</i> of Consciousness
The TWOFOLD NATURE of Jiva	
a) Nirmana	<i>Creation</i> (Projection)
b) Moha	<i>Delusion</i> (Veiling)
PURPOSE of Birth of Jiva	Experience of <i>Joy & Sorrow</i>
TRANSMIGRATION	<i>Rebirth</i> of Jiva, due to <i>Bondage</i> to the World

PANCHADASHEE – 04

Chapter 4: (Verses 14-23, 10 No.)

JIVA'S Creation

HAVING CREATED THE Jiva, Ishwara Himself entered into it and took up His residence in the Jiva. The net result of this “Entry” is that the Jiva became empowered to be a co-creator with Ishwara. The Jiva is given the free will to create. It has the power to make changes to Ishwara’s creation to suit its own convenience and enjoyment.

The creative expression of this capacity enjoyed by the Jiva is called **JIVA-SRISHTI**.

An Example of Jiva-Srishti: If the Jiva wanted to build a freeway across hilly terrain, he was free to carry out the necessary earthworks to cut and fill earth wherever needed so as to obtain the right road profile desired. He could rearrange the drainage of water across or along the freeway to suit the slope of the ground. He could build culverts under the freeway to allow water to flow across, or build bridges across deep valleys and rivers to carry the paved roadway across them. This is an example of how Jiva can modify Ishwara’s creation for his own needs, convenience and enjoyment.

This chapter deals with such modifications made by Jivas (mankind) to Mother Nature. Ishwara’s creation has one intention; Jiva’s creation has another. In accordance with the intention of the Jiva, he accrues results from his interference with Nature. The chapter deals with these results in great detail. What emerges from these changes is that the solution to man’s problems is to set right all the imbalances produced in Nature due to Jiva’s activities. Wherever Jiva has done things that go against Nature, he incurs the wrath of Nature and pays the penalty for it. To show this is the purpose of this chapter.

Whilst Ishwara’s creation is dominated by Sattwa, Jiva’s is dominated by Tamas. That, in a nutshell, differentiates the two creations.

Verse 14: *Jiva Creates by Knowledge and by Actions*

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।

अन्नानि सप्तज्ञानेन कर्मणाजनयत्पिता

॥ १४॥

saptānnabrāhmaṇē dvaitam jīvasṛṣṭam prapañcitam |

annāni saptajñānēna karmaṇājanayatpitā

|| 14||

1	<i>saptaannabraahmaNe dvaitam ,</i>	<i>In the Saptaanna Brahmana of Br.Up, the Duality</i>
2	<i>jeevasrishhTam prapanchitam;</i>	<i>created by the Jiva is described.</i>
3	<i>annaani sapta jnaanena ,</i>	<i>“Seven kinds of Food” – by <u>knowledge</u> and</i>
4	<i>karmaNaajanayatpitaa.</i>	<i>by <u>actions</u>, these are created with Jiva as the father.</i>

THE JIVA IS ANAADI (BEGINNINGLESS)

In Vedanta, there are six principles which are considered to be Anaadi or beginningless. The verse that contains these principles is:

***Jeeva eesha vishuddhaa chit, tatah jeeveshayorbhidaa;
Avidya tat chitoh yogah, shad asmaakam anaadayah.***

Meaning: “Jiva, Ishwara and pure Consciousness; the difference between Jiva and Ishwara; Avidya (Maya), and the connection between Avidya and Chit (viz. Time) – these are the six beginningless principles.”

The point about the Jiva being beginningless is that this is unlike the usual creation of Ishwara which has a beginning and an end. The Jiva is a special creation of Ishwara:

- i) Being an integral **Amsa** (part) of Ishwara, Jiva inherits Ishwara’s power to create.
- ii) Jiva is no ordinary creation of Ishwara. Jiva cannot exist without Ishwara.
- iii) The Jiva exists at the individual level, and Ishwara at the total level.

As Jiva is inseparable from Ishwara, it cannot strictly be considered to be Ishwara’s creation, although that is how we have expressed it in the last chapter. It is really a “**mini-Ishwara**”, so to say.

We note that Sri Vidyananyaji continues to use the method of quoting citations from the Upanishads for Jiva-Srishti, as he had done previously for Ishwara-Srishti.

1 The words Mantra and Brahmana in the Vedas are used respectively to denote a summarisation and an elaboration. What is referred to in brief in a Mantra is expanded or elaborated in a Brahmana. In chapter 5 of the 1st Brahmana of the Br.Upanishad, the subject is **Saptaanna** or the “Sevenfold Food”. Verses 14-16 are the first three verses of this chapter.

Jiva-Srishti – the Creation of Jiva

2 Jiva Srishtam: “the creation of Jiva”. There is a distinct difference between Ishwara-Srishti and Jiva-Srishti. Ishwara creates through Maya which is predominantly Sattwic. Hence, we do not have problems in Ishwara-Srishti. It is perfect in all respects. However, Jiva’s creation is different in the following ways:

- i) Jiva creates through the power of Avidya which is a dark, Tamasic power;
- ii) Jiva has limited knowledge to create; it is not omniscient like Ishwara; and
- iii) Jiva’s creation stems from self-will, which is usually contradictory to divine will.

For these reasons, Jiva’s creation is characterised by the following:

- i) It is studded with imperfection and defects due to the Upadhi of Avidya;
- ii) The Jiva accumulates Paapa and Punya through its creation;
- iii) Paapa and Punya ripen into pain and suffering. Ishwara is free from these.

Examples of Jiva’s Creation

1. The example of the construction of a freeway has already been given.
2. Swamiji gave the example of the creation of the Vedanta Class. We decided to learn Vedanta, so we started classes on Tuesdays and Fridays. Then we decided to spread the classes to reach more people, so we opted for the Webinar system. The equipment had

to be purchased. More people were employed to run the technical side. This is Jiva-Srishti, an expression of the ideas of man. It can go on increasing; that is its nature.

3. Here is another true example of a recent shooting that happened in America. It was so horrific that people were agasp saying, “O, look what God has done!” But really it was all Jiva’s work only. It can be described vedantically as follows: A Jiva took the gun and went into a tall building to the 21st floor. The Jiva saw many other Jivas at the open-air concert below. The Jiva opened the window and the Jiva started pumping bullets into the crowd of Jivas. Yet, the whole incident gets blamed onto God or Ishwara!

4. Here is another more personal example. Suppose you decide to be sad one day. You tell yourself, “No matter what, I am going to be sad today.” So even if people come to you on that day to make you laugh, you bite your teeth and remain sad-faced. Eventually you actually become sad, sad, sad and sad! This is the power of Jiva to create sadness.

On the other hand, we can decide to be happy. We get up and start jogging to drive away all sadness and feel happy, no matter how much sorrow is around. In this way we actually start beginning to feel happy. We can create our own sadness and our own happiness with our mind alone. And we can do this not only for ourselves but also for others. It is within the power of the Jiva to act in such a way that others are benefitted.

“The Sevenfold Food” Concept

3a Annaani Sapta: “*the sevenfold food*”. This is what the Jiva creates. However, this is explained in more detail later in the verses to come. In this first verse, we take note only of the name given to the whole concept.

How Jiva Creates

The verse gives more attention on how the Jiva creates rather than what the Jiva creates. There are two distinct inputs in the Jiva’s creation. They are:

3b Jnaanena: “*by knowledge, willing, thinking*”. This is the internal input, from the mind of man. The mind can be seen either to initiate the performance of action or to be the action itself. We can create merely with our thoughts.

4a Karmanaa: “*by doing, acting, using our energies*”. This is the external input, through the ‘hands and feet’ of man. It is the more commonly accepted way in which we create. We make things happen by acting, putting forth our energies into a project and bringing out the results physically. This is given a complimentary term nowadays – we say that such a person is “Proactive!”

In the Br.Up, the term **Medhayaa** is used for Jnaana, and **Tapasaa** for Karmanaa. Medhayaa carries with it a sense of intense contemplation, concentration and conceptualisation; Tapasaa carries with it a sense of solid, hard labour or toil.

For Ishwara the effort for one-pointedness in thought and action comes naturally. His Sattwa is so strong that His power to focus thought is enormous. It is very hard for Jivas to match this exceptional ability that the Devas possess. Ishwara outclasses the Jiva in creating things. Jivas take much longer to do the same amount of work.

It is interesting for us to note that the Upanishads tacitly differentiate between Jnana and Karma – mental effort and physical effort – the former being held superior.

Karmanaam pitrulokah; vidyaya devalokah

Meaning: “*Through actions we attain Pitruloka; through knowledge Devaloka.*”

The implication of this statement is that through good deeds, even if they are motivated by desire, we can lead a good, noble life that will take us to the higher realm of the Pitrus or ancestors. But through knowledge, we can be much more effective and earn a still higher place – the realm of the Gods. This means we raise ourselves to the status of Devatas. We qualify ourselves for God’s Design Office, not just His Workshop!

To summarise, a life of moderate goodness and average badness qualifies us to be humans on Earth. But a life of all goodness, righteousness, caring and sharing qualifies us for higher worlds such as the realms of our ancestors and that of the Devatas.

Jiva’s Status as “Father”

4b Janayat Pitaa: The Jiva “*creates as a father*”. Here the Jiva is formally given the status of being a co-creator with Ishwara. By combining his thoughts, words and deeds, the Jiva brings about a change in his environment, which is explained as follows:

Stage 1: The Jiva basically modifies the creation of Ishwara. Every thought, word and deed of man produces an effect on Ishwara’s creation. This effect is called **Apoorva**, which literally means “*it was not there before*”, i.e. the effect was not in Ishwara’s creation before. Something was done to produce a change in the latter.

Stage 2: The Apoorva produces a ‘mark’ on the Jiva, which is a sort of ‘scar’ left behind by the action done. The common term for this mark is **Punya & Paapa**, “*merit and demerit*”. Punya and Paapa become the effects of the Apoorva. Ishwara-Srishti is not like this. There is no Paapa and Punya accumulated by Ishwara as there is no self-will in Him.

Paapa and Punya is Adrishta or “unseen”. Even then man has the tendency to give them a form. There are many tales of the Chitra Guptas keeping a record of this Paapa and Punya in their large registers meant for this purpose. When Lord Yama wants to know something about a dying person, he goes to these books, opens to the right page, and reads out all the deeds that he had done!

There are even tales of Paapa and Punya being stored away in large bins or buckets ready to be despatched to each soul at the time of his birth. In modern times these are not just tales but it is a reality that a person’s records are stored in hard drives somewhere in cyber space on large computers having a huge number of GBs of memory space.

Actually, the data is all stored inside us in our own **Antahkarana** compartment called “memory”. At the time of death, this “memory” also gets packed away for storage with the rest of the subtle body. No backup is necessary. The gross body may “crash” but not the subtle body. It is part of the luggage that gets carried forward to the next birth.

Stage 3: When Paapa and Punya manifest, they come to us as **Joys & Sorrows**. According to the Paapa and Punya of all humanity, a World is created by Ishwara for all Jivas to work out their respective Karmas. The Karma may have taken place a long time ago and is kept in unseen seed form until it ripens.

Then suddenly, in a matter of days, we see signs of it beginning to manifest. The manifestation of these signs preceding the Karma appears to us to be the *cause* of the Karma we experience. But it is only the *immediate* cause, not the true cause. The true cause is the deed we did a long time ago. It takes Ishwara some Time to prepare the ground for its manifestation.

SAPTAANNA – THE “SEVENFOLD FOOD” CONCEPT

Its Broad Vision & Message to Mankind

WE BEGIN NOW with a detailed exposition of **Saptaanna**, the “Sevenfold Food” concept mentioned in the above verse. Swamiji introduced the novel concept as follows:

The entire body is an organism where each cell is dependent on the proper working of every other cell to function smoothly. A link in a chain can function as a chain provided that all the other links also do their function properly. In the same way, the whole Cosmos is one organism. The Jiva is a Pitaa (father) not only for itself but for all the web of other Jivas that are connected with it.

Saptaanna includes the Jiva’s creation for other Jivas as well. It is an ideal view of Jiva-Srishti. It teaches us to be ever mindful of our responsibilities towards all who contribute towards our well-being. It encompasses in its embrace not only humans, but also birds and animals, and even the ancestors and Devatas. The vision of Saptaanna is very broad. We are about to see how one Jiva can be Pitaa for the whole world!

Fulfilling the ‘Saptaanna’ Vision

The vision is fulfilled when every Jiva performs all his responsibilities to the tee, in every department and in the right spirit. Our inter-dependency thrusts this responsibility onto us.

The **Pancha Maha Yajnas** serve the same purpose as Saptaanna, viz. to pay off all our debts to all other creatures who form the “Chain of Survival”. The Yajnas are:

- i) Bhoota Yajna: our debt to other animals, birds, fish, etc.
- ii) Pitru Yajna: gratitude to our forefathers – we did not have to reinvent the wheel.
- iii) Deva Yajna: gratitude to them for their munificence towards us.
- iv) Rishi Yajna: gratitude for the knowledge (Vedas) they have passed on to us.
- v) Manushya or Nru Yajna: gratitude to all beings, whether connected or not.

Along the same lines, there is the injunction in the **Manu Smriti** that we should divide our earnings into six portions for distribution to the forefathers, Deities, Atithis (unexpected guests coming *without* an appointment), to relatives not so financially well off, to oneself, and to the King (government).

Myth of the “Self-made Man”

No one is a “self-made man” as we are prone to say. We are made by the contributions of many others, and we contribute to making many others, too. We are part of the Cosmic web. What I say to you affects you and vice versa. Kahlil Gibran says, “Not a leaf falls without the silent consent of the entire tree.”

This is the spirit of the Indian tradition. This is the spirit which the Brihadaranyaka Up in its own way is trying to convey through the beautiful idea of **Saptaanna**, “the Seven Kinds of Food” produced by the Jiva. By this idea it is conveying to the world that we are responsible for all that happens to mankind. We are required to bring all our knowledge and all our energies to the altar of worship and service of all beings in the world.

Verse 15: The Beneficiaries of “SAPTAANNA”

मर्त्यानामेकं देवान्ने द्वे पश्चान्नं चतुर्थकम् ।

अन्नत्रितयमात्मार्थमन्नानां विनियोजनम्

॥ १५॥

martyānāmēkaṁ dēvānnē dvē paśvānnaṁ caturthakam |

annatritayamātmārthamannānāṁ viniyōjanam

॥ 15॥

1	<i>martyaanaamekam devaanne dve,</i>	<i>The first portion is meant for all <u>humanity</u>; the next two portions are for the <u>Devatas</u> (Deities);</i>
2	<i>pashvaannam chaturthakam;</i>	<i>The fourth portion is for the <u>lower animals</u>;</i>
3	<i>annatritayamaatmaartham ,</i>	<i>The remaining three portions are for <u>oneself</u> –</i>
4	<i>annaanaam viniyojanam.</i>	<i>The results one accrues are to be shared in this way.</i>

In a manner characteristic of Sri Vidyananyaji, we move step by step forward, except that ‘step by step’ to Vidyananyaji seems to mean ‘leap by leap’!

4 We have already seen two methods of distributing the results of Jiva-Srishti, namely the Pancha Maha Yajnas and the method in Manu Smriti. We now consider the beneficiaries according to **Saptaanna**. It is very different.

1-3 In the Saptaanna method seven beneficiaries are listed as follows:

Portion	BENEFICIARY (AGENT)	
1	Martyah	<i>mortals (humanity)</i>
2	Devaah	<i>the Gods – 1</i>
3	Devaah	<i>the Gods – 2</i>
4	Pashuh	<i>animals, birds, etc</i>
5	Aatmaa	<i>oneself – 1</i>
6	Aatmaa	<i>oneself – 2</i>
7	Aatmaa	<i>oneself – 3</i>

1. Offerings for All Humanity

1a Martyaanaam: “for all mortals”. No one can claim that the food is his, even if he has paid for it or produced it or worked for it – that is the Upanishadic view. Food belongs to all. For this reason we should not waste food because it is not ours; we are depriving someone else of their share. No country or group can claim to have a right over it.

This view certainly goes against the grain of modern economic culture. It may be argued that the view is only a matter of cultural difference and need not be taken too seriously. Nevertheless, it is important to know the attitude in the East towards food.

Swamiji gave his explanation for this as follows: When one eats alone and another looks on, that person also feels a longing for it. Why? Because it also belongs to him! – such is the reasoning found in the Brihad-Aranyaka Upanishad.

If we think about it, the food is created by Ishwara. We only enter the picture as instruments to facilitate the process. What we have not created does not belong to us. Hence, it is regarded as belonging to all.

2. Offerings for the Devatas or Gods

1b Devaa Anne Dve: “Two portions for the Deities”. In the Hindu tradition, we accept the a higher realm of existence above the Earth plane in which live the higher Beings called Devatas. They are superior to us in every respect. They can guide us from their realm. They can see us though we cannot see them.

Why do we give two portions to them? The following three reasons are offered:

i) **Subtle & Gross:** Two portions are allocated to the Deities because we have a twofold creation, the subtle and the gross. The subtle is more significant than the gross. If we as humans are entitled to one part of the food, then the Deities surely deserve more for their subtle contribution. They permit and bless the whole operation.

ii) **Knowledge & Action:** The subtle is acted upon by our organs of knowledge; the gross is acted upon by our organs of action. Knowledge and action are what we need in order to create. Each of these two groups has its own team of Deities. We owe a portion of food to each team.

iii) **Production & Assimilation:** Another explanation for two portions to Deities is this: The production of food requires one team of Deities; the assimilation of that food into the body and mind requires another team of Deities. Hence, two portions to the Devatas.

Respecting the Residences of Deities

The Devatas or Deities are responsible for the many cosmic governing functions, e.g. rain, wind, storage of water in the oceans, the mountain ranges, the sun, the moon, etc. These are the residences or “bodies” of the Deities, although the bodies are not the Deities.

Swamiji explained: “When I talk to you, I am not talking to your body but to your mind. I cannot see your mind, but I can see your body. So I look at your body while talking to you. If I do not do that, you will be offended and think I am belittling you. Also, if I take you to be only your body, you will be offended because you place your worth above your body. We all have the feeling that we are worth more than just our body.

“And so, when I pray to the Sun God, I look at the physical sun. My first sight of the sun reminds me of the Sun Deity. My hands rise up and I salute the Sun-God.

“Another point is this: When I want to contact you, it is your body that I have to find. I can be sure that your mind is there, too; it cannot be anywhere else. So the body has a utility of purpose – it *locates* your mind for me; or we may say it is what makes your mind *available* to me!” It is the same with contacting the Gods through their divine Bodies.”

The following point may be difficult for Westerners to understand. In the Indian tradition we respect not only the Deity but His residence also. For instance, Prithvi Devata is the Lord of the Earth. Hence, we respect the Earth itself. An Indian will not call the foundation-laying ceremony by the name “Ground-breaking Ceremony.” That sounds harsh and cruel to him. He will say it is **Bhumi Puja**, “*worship of the Earth*” to get its permission to build the house.

Similarly, even the building is respected. An Indian will not say “house-warming party”. He says **Griha Pravesham**, meaning “*entry into the new home*”.

When Hindus worship fire, water, air or earth, it is not idol-worship. The idea held in the mind is to feel ourselves responsible for maintaining and taking care of these natural resources. Worship is a responsibility we are accepting upon ourselves.

Example of Mt. Everest: When Edmund Hillary and his Nepali partner Tensing reached the peak of Everest, Hillary exclaimed, “We have conquered Everest!” Tensing quietly responded, “Everest has given us permission to place our feet on its head!” Two contrasting cultures had made their respective statements.

Why should we think that inert bodies have no life? Indians prefer to think that the physical is an aspect of Life, without which Life cannot express itself. The food offered into the mouth finds its way to every part of the body, due to the presence of the Deities.

3. Offerings for the Animal Kingdom

2 Pashuh: “animals”. Hindus have cultivated a special caring attitude towards animals, particularly those who assist man in his work of creation, and also particularly those animals which survive on vegetarian food, as themselves. Cows, goats, sheep, camels, horses, donkeys and elephants hold a special place in the culture of Hindus. Even dogs and cats, though not vegetarian, are accepted as man’s friends and taken care of.

There is a noteworthy characteristic among animals. They see without *judging*. They are described as **Kevalam Pashyati**, “it only sees”, i.e. they do not think over it and pass a judgement. In Malayalam, animals are called **Vayila Jiva**, “speechless creatures” which is the same as the English expression “dumb animals”. For their dumbness if not for anything else, we owe them one portion out of seven – at least we will never hear them complain!

Specific animals are put in the service of man’s protection. Armies are built up using animals. In literature we find that the strength of an army is measured in terms of the animals that constitute it. Elephants are said to represent the strength of an army.

One portion of the Jiva Srishti goes towards the wellbeing of animals in gratitude for their service and companionship.

4. Offerings for Oneself

3 Tritayam Aatmaartham: “three portions for oneself”. Finally we come to a team of three beneficiaries which all belong to ourself. We utilise all these three aspects of our being to produce “Food”, i.e. to create things.

The 3 portions for oneself are detailed in the next verse, under ‘Contributions’.

Verse 16: *The Contributions of Each Beneficiary*

ब्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।

वाक्प्राणश्चेति सप्तत्वमन्नानामवगम्यताम्

॥ १६॥

vrīhyādikam darśapūrṇamāsau kṣīram tathā manah |

vākprāṇaścēti sapṭatvamannānāmavagamyatām || 16||

1	<i>vreehi aadikam darsha-poorNa-maasau,</i>	(For humanity are) grains such as wheat, etc; (for the Devatas) the full and new-moon offerings ;
2	<i>kshheeram tathaa manah;</i>	(for the lower animals) is milk ; the mind ,
3	<i>vaak praaNah cha iti sapṭatvam,</i>	speech and vital airs (are for oneself). These seven
4	<i>annaanaam avagamyataam.</i>	are the various kinds of Food produced by the Jiva.

KARMA & UPASANA KANDAS

The **Karma Kanda** and the **Upasana Kanda** precede the **Jnana Kanda** in the Vedas. Jnana Kanda, also known as Upanishads or Vedanta, is all about man's identity with the Supreme Reality. When we deal with man's life in the world of plurality, the portions that are more relevant are the Karma Kanda and Upasana Kanda.

The Karma Kanda deals with man's Karmas or actions, and the Upasanas deal with man's thought processes and mental activities such as concentration, self-analysis, contemplation, worship of the Lord, etc. Since Jiva-Srishti involves both actions and reflection, the present subject falls under these two Kandas of the Vedas.

Upasanas are practised with the idea of training the mind to be one-pointed. For example, in the Shiva Manasic Pooja (an Upasana), the practitioner considers his mind to be Mother Parvati. Parvati is worshipping Her Lord, the Supreme Being as Shiva. The offerings made are the Pranas and the senses which are regarded as the servants.

We now have a verse which tells us what the contributions are of each one of the seven beneficiaries listed in the previous verse. Why are they entitled to be beneficiaries? This is being described here.

Contributions to the Results

There are 7 Contributors (*Beneficiaries*) and 7 Contributions are listed. Some may even see this verse as listing the 7 Results ("Foods") of Jiva-Srishti. In other words the 7 agents, the 7 inputs and the 7 outputs are listed. The tendency for the casual reader may be to match them up, so that each beneficiary makes one contribution and receives one result. This approach greatly distorts the truth being conveyed. As students we should be careful not to make this error.

The contributors (beneficiaries) do not make only one contribution, nor do they take as their share only one of the 7 results produced from the contributions. All contributors do their utmost to maximise the end results. They could be making two or more contributions towards the result, and partaking of two or more of the results. Also, the result they partake of need not be directly related to their contribution.

Example of Employees: It is like the employees in a company and their salaries. Each employee makes one major contribution and several other secondary contributions according to the need of the company and his capacity. The salary he gets is jointly built up out of all the results put together. He does not draw a salary just from his own department's produce or profits, but from the whole firm's profits.

Also, a person may be working for an engineering company as an accountant, knowing nothing about engineering. He, too, is entitled to a share of the profits produced by the engineering activities.

We have thus set the stage for the proper analysis of this verse in its multifarious facets. We are actually looking at a complex **Matrix** of inter-relationships between 7 agents, 7 inputs and 7 outputs. Some matching or pairing is there, but it is not a hard and fast rule. It is a three-dimensional matrix of relationships. Any one item in the matrix can be connected to any other item in the matrix. This is the view presented hereunder.

No.	CONTRIBUTOR (AGENT)		CONTRIBUTION (INPUT)		RESULTS (OUTPUT)
1	Martyah	Community	Agriculture, Industry		Vreehi (grains), implements
2	Devaah	Deities, Gods	Darsha-Poorna	Rituals, Rites, Blessings	Inspiration, Consent, Harmony, Co-operation, Sacrifice
3					
4	Pashuh	Animals, etc.	Drafting, Defence		Ksheeram (milk), Transport
5	Aatmaa	Oneself	Manah	mind	Planning & Design, Knowledge
6			Vaak	speech	Meetings, Conferences, Reports
7			Pranah	life energy	Actions, Manual Labour, Fuels

Contributions from the Community

1a Vreehi: “grains”. This represents all Food, the primary produce of Jiva-Srishti, and which is a co-operative, joint effort of the whole society. Agricultural activity was the primary contribution of all men in the days before industrialisation. Grain was the wealth of the whole society, and everyone had a right to it. The granary belonged to the community.

Contributions from the Deities

1b Darsha-Poorna Maasau: “the new- and full-moon rituals”; this stands for the Blessings of the Deities, which is the contribution that the Gods make towards Jiva-Srishti.

Contributions from Animals

2a Ksheeram: “milk”. Milk here stands as a representative item for the contribution made by all animals which help man in his agricultural activities. The bullocks that pull the plough and turn the wheels to obtain water from the well; the horses and donkeys that provide the means of transport for man and for his goods; the cows that provide him with milk; and so on.

Animals can also find their own food, but sometimes man deprives them of it, e.g. a calf wanting milk from its mother may get denied. The cow’s milk should go to the calf first, and only the surplus should be taken by the farmer. Arjuna was called a “calf” in the Geeta Mahatmyam as he was the first one to drink the ‘milk’ of the Bhagavad Geeta.

Contributions from Oneself

2b Manah: “the mind”. This represents the mental activity that each one of us makes in the execution of his work. The careful planning of an activity is an important contribution towards the success of the whole activity. This is the mind’s contribution.

3a Vaak: “speech”. This represents all the discussions and meetings which take place concerning any team activity such as agriculture. This is a contribution made by our tongue.

3b Praanah: “the life-energies”. This represents all the hard work we put in physically in order to carry out our plans. Labourers may be engaged who are specially qualified to do this work, but generally it is everyone’s duty to put his share of ‘elbow grease’ into the work being done by society.

Story of Mongoose in Mahabharata

Swamiji related this story to aptly illustrate the spirit of sacrifice that applies to all the contributions described above.

A mongoose had come to a poor Brahmin's house. The Brahmin's family did not have sufficient food to eat. All that the mother could prepare were a few rotis, one for each of the four members of the family. Just when they were about to eat, a knock was heard on the door. It was a passing traveller, very hungry and tired.

The Brahmin gave his roti to the guest. It did not satisfy him fully. Then the wife gave her roti. He was still not satisfied. The son and the daughter gave their rotis. The guest was happy and went away. That night the entire family died of hunger. The mongoose was grief-stricken to see this and began rolling in grief on the ground outside the home, and then left.

A strange thing happened to the mongoose. The half of its body on which he rolled became golden in colour. When the mongoose noticed this, he put it down to the sanctity that the ground of the Brahmin's dwelling had acquired as a result of their self-sacrifice.

Now the mongoose wanted to make the other half also golden. So he went to various Yajnas and rolled on the ground there but without success. He finally came to King Yudhisthira's Yajna, which was a grand occasion indeed as he was so well-known for his righteousness and was now ruler of the whole of India. The mongoose was not successful even here.

Through psychic power, Yudhisthira came to know of the mongoose's fruitless mission. He also understood why this had happened. His pride was quelled. The moment Yudhisthira had given up his pride, the other half of the mongoose's body became golden!

The teaching here is that the sacrifice of egoism is the essence of any Yajna. The secondary teaching is to look upon the guest as God. This is the spirit of serving humanity.

Verse 17: *Ishwara's Creation is Modified by Jiva*

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथापि ज्ञानकर्माभ्यां जीवो कार्षीत्तदन्नताम् ॥ १७॥
īśēna yadyapyētāni nirmītāni svarūpataḥ |
tathāpi jñānakarmābhyāṁ jīvō kārṣīttadannatām || 17||

1	<i>eeshena yadi api etaani ,</i>	<i>Though by Ishwara are all these objects</i>
2	<i>nirmitaani svaroopatah;</i>	<i>created in their <u>original forms</u>,</i>
3	<i>tathaa api jnaana-karmaabhyaam,</i>	<i>still by adding to it his own knowledge and actions</i>
4	<i>jeevah kaarshheet tad annataam.</i>	<i>the <u>Jiva converts them</u> into objects of enjoyment.</i>

We are now in a position to understand the fine line of distinction between Ishwara's creation and Jiva's creation. This verse is devoted to making the distinction clear.

1-2 Svaroopatah: "in their original forms". Ishwara is the creator of all the objects as they occur in Nature. Man cannot create the wheat, the apples, the bananas, etc. Nature (Ishwara) creates all the agricultural produce. Nature creates the iron and steel which is used in different ways by man. Nature creates the animals which are domesticated and used by man in his activities.

The items actually offered in the fire in a Yajna are all produced by nature only. It is God's creation that is being offered back to Him.

How & Why Jiva Modifies Nature's Creation

3-4 However, the Jiva comes along and brings his knowledge and actions to bear on this creation of Ishwara. His contribution is to modify Ishwara's creation to suit his own requirements, needs, comfort and enjoyment.

The term "*man-made*" is used for things created by the Jiva. The term is usually used in the sense that it is "*not natural*", or that it is "*artificial*".

From a spiritual point of view, it makes an interesting, insightful and revealing study to see the how and why of the Jiva's choice to modify Nature's product.

JIVA'S MODIFICATION OF ISHWARA'S CREATION

Jiva's creation is essentially a modification of Ishwara's creation. In the process of converting Ishwara's creation to suit a particular need, another need of the Jiva may be denied. For example, grain is needed by man, but he wants it in the form of flour. The process of crushing the seed to make flour introduces the danger of the flour turning rancid in a few weeks. So the Jiva removes the oily flax and the wheat germ from the flour. Now the flour is refined, lasts longer, and also looks and tastes better. But without the wheat germ and oil, it is not healthier! The Jiva's interference thus introduces some advantages and also some disadvantages.

Another example is juices from fruits. Nature produces only the fruits. It is the Jiva who squeezes out the juice from it. As fresh fruit juice this is very healthy, except that the roughage is removed and so we do not get the advantage of it to clean our bowels. The Jiva does not stop there. He then *ferments* the juice until alcohol is produced in it. He perfects this technique and produces 'world quality' wine and whiskey!

Clearly, the Jiva has his own agenda for taste and enjoyment, which were not anticipated by Nature, otherwise Nature Herself would have produced wines and whiskeys.

Besides making changes to the product, the Jiva finds ingenuous ways to package Nature's products. He prepacks them for convenience. That becomes a huge industry. He goes a step further. By packaging the food in luxurious style, he finds he can sell it for a higher price in the market. A whole new industry is set rolling merely based on the value of the packaging that goes with the food.

The Jiva does not stop even there. He goes further to obtain a monopoly over a particular natural product, package it as a brand, and sell it at huge profits. For example, bottled water has become a big industry. It started as a need to supply clean, potable water. Then it grew and grew. Another industry of manufacturing the plastic bottles for it was created. This industry has a perilous ecological impact on the environment. But the bottling of water increased. It became such a good business that consortiums all over the world began to buy out sources of natural water in order to perpetuate their business. That meant people became dependent on bottled water; they could not get it any other way!

This is just to give us an idea of the motives that drive the Jiva to modify Nature's creation. It raises doubts over the Jiva's real intention. Does he mean to improve the product as found in Nature, or does he intend to improve his bank account? The corporate world is clearly driven by large profits, and have shown little interest in ecological balance.

Verse 18: Ishwara Creates, Jiva Enjoys

ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।

पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम्

॥ १८॥

īśakāryaṁ jīvabhōgyaṁ jagaddvābhyāṁ samanvitam |

pitṛjanyā bhartṛbhōgyā yathā yōṣittathēṣyatām

॥ 18॥

1	<i>eeshah-kaaryam jeeva-bhogyam ,</i>	<i>Ishwara creates them, and Jiva enjoys them –</i>
2	<i>jagad dvaabhyaam samanvitam;</i>	<i>Thus are the twofold creations related. This is like:</i>
3	<i>pitru-janyaa bhartru-bhogyaa ,</i>	<i>Father creating her, and husband enjoying her –</i>
4	<i>yathaa yoshhit tathaa ishhyataam.</i>	<i>thus is a woman related to each of them!</i>

In this verse, Sri Vidyanaraya finds a perfect simile for the different relationship that a product has with Ishwara and with Jiva. The change is due to the attitude of Ishwara towards the product and of Jiva towards the same product. The two of them see the same product in distinctly different ways.

The Simile of a Woman

As a **father** and a **husband** relate to the same woman in different ways, so also Ishwara and Jiva relate to the same object in different ways, with different motives and purposes. This is exactly the situation we are discussing. Ishwara creates with a pure selfless motive. Jiva enjoys that creation with his own selfish motive in mind.

Swamiji stressed that the verse has to be grasped equally with the roles of father, husband and woman changed to mother, wife and man. The verse would then apply equally to both man and woman, and be free from any charge of bias.

Besides the meaning of the verse, the student should not miss the beauty and poetic symmetry in the lines. This is brought out clearly in the Pada by Pada translation. When Sanskrit literature is appreciated for its aesthetic quality, we do full justice to the author, the subject being studied, and to the literary tradition of the Sanskrit language. Vedanta, earns its rightful place of glory rather than become a dry academic subject.

Verse 19: Maya & Mind Compared

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।

मनो वृत्त्यात्मको जीवो संकल्पो भोगसाधनम्

॥ १९॥

māyāvṛtṭyātmakō hīśasaṁkalpaḥ sādhanam janau |

manō vṛtṭyātmakō jīvō saṁkalpō bhōgasāadhanam

॥ 19॥

1	<i>maayaa-vritti aatmakah hi eesha ,</i>	<i>The <u>functions of Maya</u>, the power of the <u>Lord</u>,</i>
2	<i>samkalpah saadhanam janau;</i>	<i>are the cause (or means) for the creation of world;</i>
3	<i>manah vritti aatmakah jeevah ,</i>	<i>The <u>functions of the mind</u>, the power of the <u>Jiva</u>,</i>
4	<i>samkalpah bhoga saadhanam.</i>	<i>are the cause (or means) for their enjoyment.</i>

What has been said of the aesthetics of the previous verse, applies to this verse word for word. Its construction is identical in its symmetry.

The reason for the two different attitudes or purposes of Ishwara and Jiva are traced back to their fundamentals. A point to bear in mind is that **Bhoga** is to be taken to mean both “enjoyment” (joy) as well as “disappointment” (sorrow). Then the true meaning of the verse comes out.

1-2 The creation of Ishwara is neutral with regard to desire. It is based purely on the Karmic need of all Jivas concerned, without any favour. Maya is a Sattwic predominant power, and hence it is free from selfish desire when it creates.

3-4 The mind of the Jiva is dominated by Avidya, the Cosmic veiling power of Ignorance. Such a mind is bound to have strong likes and dislikes. This affects how it views an object created by Ishwara. Likes and dislikes makes the Jiva react with either attraction or repulsion, and according to the reaction, it experiences joy or sorrow respectively.

The next verse gives an example of how the same object is seen differently by different Jivas, according to the likes and dislikes in their mind.

Verse 20: *Role of the Mental State*

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।

भोक्तृधीवृत्तिनानात्वाद्भोगो बहुधेष्यते

॥ २०॥

īśanirmitamaṇyādaū vastunyēkavidhē sthitē |

bhōkṭṛdhīvṛttinānātvāttadbhōgō bahudhēṣyate

|| 20||

1	<i>eesha nirmita maNi aadau ,</i>	<i>The creations of Ishwara such as gemstones, etc,</i>
2	<i>vastuni eka vidhe sthite;</i>	<i>are things which remain <u>ever the same</u>;</i>
3	<i>bhoktru-dheeh vritti naanaatvaat,</i>	<i>According to the <u>mental states</u>, in different ways</i>
4	<i>tad bhogah bahudhaa ishhyate.</i>	<i>do different people enjoy (or are pained by) them.</i>

1-2 Eka Vidhe: “ever the same”. Ishwara’s creation does not change. It remains the same. A **gem** will remain a gem. In Ishwara’s mind there is total neutrality in creating it.

3-4 Naanaatvaat: “in different ways”. However, the Jiva approaches it differently. The actual differences with which he approaches them are spelt out in the next verse. But the message here is that **Bhoktru Dheeh**, the mental state of the enjoyer, varies from person to person.

Verse 21: *Positive, Negative or Neutral Reactions*

हृष्यत्येको मणिं लब्ध्वा क्रुद्ध्यत्यन्यो ह्यलाभतः ।

पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति

॥ २१॥

hṛṣyatyēkō maṇim labdhvā kruddhyatyanyō hyalābhataḥ |

paśyatyēva viraktō:'tra na hṛṣyati na kupyati

|| 21||

1	<i>hrishhyati ekah maNim labdhvaa ,</i>	<i>One man may feel <u>happy</u> on obtaining a gem;</i>
2	<i>kruddhyati anyah hi alaabhatah;</i>	<i>another feels <u>disappointed</u> at failing to obtain it;</i>
3	<i>pashyati eva viraktah atra ,</i>	<i>a man who is uninterested in it, may <u>just look</u> on,</i>
4	<i>na hrishhyati na kupyati.</i>	<i>feeling neither happiness nor disappointment..</i>

The positive reaction, the negative reaction, and the neutral reaction are depicted in this verse, when the same object is seen by three differently inclined people.

1 Positive Reaction: Hrushyati – “he is happy”. This man actually possesses the gem.

2 Negative Reaction: Kruddhyati – “he is disappointed”. This man lost his chance to possess it.

3 Neutral Reaction: Pashyati Eva – “he just looks on”. This man has no interest in gems even if he knows their monetary value, so he remains indifferent to them. He feels neither happy nor dissatisfied by them.

The gem could be any other object of enjoyment, and a not unusual case is when it happens to be a girl. The scenario? The typical love-triangle. Two boys, A & B, take a liking to the same girl, C. C chooses A, who becomes very happy, while B is disappointed, even angry. C is Ishwara-Srishti; she is the same person. But A & B are the Jivas who see her with different mental reactions.

Story Told by Sri Vidyananyaji

Sri Vidyananyaji was a King before he became a Sannyasi. He recounts the following true incident. The Muslim invaders of his day (around the 13th century) had looted many temples of their gold ornaments. They would melt down the ornaments and produce small ‘bricks’ of gold so that they are not identified by anyone. These gold bricks would be put into bags and transported on the backs of donkeys.

One day one of the bricks fell down from a donkey while in transit and was not noticed. A few days later, a peasant in the area was going for his morning ablutions, and as usual, he looked around for stones to place on the ground so that he could squat on them and do his business. He happened to pick up the gold brick. With complete indifference he placed it beside another rock of similar size and squatted on both of them.

The King’s soldiers who were patrolling the area saw this and wondered at the peasant’s stupidity to use such a valuable gold block as a brick to do his ablutions! They were happy to find the brick, but had the good sense to wait for the man to finish his job before promptly picking it up, rinsing it in a nearby stream, and taking it to the King. To the surprise of the soldiers, the King was more interested in knowing who the peasant was rather than what they had brought to him!

The man was soon found and brought to the King. The King asked him to explain what he was doing in such a remote area. The peasant recounted the whole story. He said he knew it was a gold block, but he was indifferent to it. He was only interested in using it to sit on for his ablutions, after which he knowingly left it untouched! Sri Vidyananyaji praised the man for his Vairagya (dispassion) and gave him acclaim as a great Bhakta of the Lord. He further decreed that the money raised by selling the gold should be used to build a temple on that very spot where it was found. Such were the people living in India in those days!

One feels compelled to ask: Was the real gold the ‘brick’ or the peasant?

Verse 22: *Threefold Variation in Jiva's Creation*

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः ।

सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु

॥ २२॥

priyō:'priya upēkṣyaścētyākārā maṇigāstrayaḥ |

sṛṣṭā jīvairīśasṛṣṭam rūpaṁ sādharmaṇam triṣu

॥ 22॥

1	<i>priyah apriyah upekshhyah cha iti,</i>	Happiness, disappointment or indifference –
2	<i>aakaaraa maNigaah trayah;</i>	with regard to the gem, these are <u>three feelings</u>
3	<i>srishhTaa jeevaih eesha-srishhTam,</i>	created by the Jiva; but Ishwara's creation, the
4	<i>roopam saadhaaraNam trishhu.</i>	nature of the gem, remains <u>the same</u> throughout.

1-2 The three emotions described by three verbs in the previous verse, are repeated here as three nouns. **Upekshi** is non-chalance or indifference. This, too, is Jiva-Srishti.

Although only three types are named in this verse, in reality the variety could be more finely differentiated. The next verse indicates an example with more than 3 types.

3-4 The difference between Jiva's and Ishwara's creation is made clear – the former varies in nature, while the latter remains constant.

Swamiji explained the difference using two technical terms:

i) **Visheshana Amsa**: This is the *adjective* portion, and refers to Jiva-Srishti.

ii) **Visheshya Amsa**: This is the *substantive* portion, and refers to Ishwara-Srishti.

Verse 23: *A Woman & Her Many Relationships*

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।

प्रतियोगिधिया योषिद्विद्यते न स्वरूपतः

॥ २३॥

bhāryā snuṣā nanāṇdā ca yātā mātētyanēkadhā |

pratiyogidhiyā yōṣidbhidyatē na svarūpataḥ

॥ 23॥

1	<i>bhaaryaa snushhaa nanaandaa cha ,</i>	As wife, daughter-in-law, sister-in-law,
2	<i>yaataa maataa iti anekadhaa;</i>	cousin or mother – <u>appearing differently</u> as these
3	<i>pratiyogi dhiyaa yoshhid ,</i>	personal mental relationships, the woman
4	<i>bhidiate na svaroopatah.</i>	to herself remains the <u>same person</u> .

1-2 The same woman is seen differently by five different relatives of hers. She is wife to her husband; daughter-in-law to her mother-in-law; sister-in-law to her husband's siblings; like a "cousin" to her husband's siblings' spouses; and mother to her own children. There could be many other relationships possible for the same woman.

3 Pratiyogi: This is a technical term that refers to one's personal relationships with other people. This refers to the 'she' that is with respect to each different relationship.

4 Quite independent of any relationships, there is an essential 'she', too, who is the woman as she appears to herself!

The varying relationships with different people is part of Jiva-Srishti. The essential person, independent of any relationship, is the Ishwara-Srishti. Jiva-Srishti can be of various kinds, according to one's own mental inclinations. Ishwara-Srishti is constant because it is independent of any relationship and independent of mental inclinations.

Differences in Jiva-Srishti are seen in the feelings of a person. The way in which we embrace a wife is different from the way we embrace a daughter. There is love in both cases, but it is a different type of love.

The next chapter explores the different "mental inclinations" that one can have towards the same objects of creation.



PANCHADASHEE – 04

Chapter 5: (Verses 24-31, 8 No.)

“MATERIAL” & “MENTAL” Forms

Verse 24: Objection: *We do Not See Jiva’s Creation*

ननु ज्ञानानि भिद्यन्तामाकारस्तु न भिद्यते ।

योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः

॥ २४॥

nanu jñānāni bhidyantāmākāraṣtu na bhidyatē |

yōṣidvapuṣyatiśayō na dṛṣṭō jīvanirmitaḥ

॥ 24॥

1	<i>nanu jnaanaani bhidyantaam ,</i>	<u>Objection:</u> <i>Despite the differences in relationships</i>
2	<i>aakaarastu na bhidyate;</i>	<i>that are admitted, there is no change in the</i>
3	<i>yoshhid vapushhi atishayah ,</i>	<i>woman; extra changes in her physical appearance</i>
4	<i>na drishhTah jeeva-nirmitah.</i>	<i>are not seen due to the changing perceptions of Jivas.</i>

A clever, observant Objector places his doubt before the Vedantin:

He says, “Where is your Jiva-Srishti? I do not see any Jiva-Srishti. In spite of the different people’s attitudes towards her, there is no change in the woman’s appearance. She is still the same, as Ishwara created her. So there is only Ishwara-Srishti; this Jiva-Srishti is only a figment of your imagination!”

1 Jnaanaani: “cognition”. One’s cognition of a person varies according to the relationship we have with the person.

2 However, there is no change in the physical characteristics of the person. Swamiji was quick to point out that a person does not grow a horn because of one relationship, and a beard because of another. If there is no special feature in a person that denotes a different relationship, why call these relationships Jiva-Srishti? Why give so much importance to these changes by calling them creations in their own right?

The objector considers the word Srishti to be too big a word to be used simply to describe changes in one’s relationships to another person. More so when there is not a bit of change in the physical features of a person due to changing relationships.

Different households make an item like *upama* in their homes. Each home makes it slightly differently. The *upama* tastes slightly different from home to home. We are willing to concede that in the matter of preparing *upama*, there can be many variations and each one may be considered a unique ‘creation’. But to call the same person who has no physical changes as in the case of upamas – to call her as a different creation is a misuse of the term Jiva-Srishti.

This is the view presented in this verse by the objector. He is not sure what exactly is being called as Jiva-Srishti.

Verse 25: Reply: Changes in the Subtle Body

मैवं मांसमयी योषित्काचिदन्या मनोमयी ।

मांसमय्या अभेदेऽपि भिद्यतेऽत्र मनोमयी

॥ २५॥

maivam māṁsamayī yōṣitkācidanyā manōmayī |

māṁsamayyā abhēdē:'pi bhidyatē:'tra manōmayī

|| 25||

1	<i>maa evam maamsa-mayee yoshhit ,</i>	<i>Not so. Besides her fleshy, gross body, the woman</i>
2	<i>kaachid anyaa manomayee;</i>	<i>has a mental, subtle body, too.</i>
3	<i>maamsamayyaa abhede api ,</i>	<i>Although her fleshy, gross body remains unaffected (by</i>
4	<i>bhidyate atra manomayee.</i>	<i>different relationships) changes do occur to the subtle body.</i>

1 To the Vedantin, the objection does not hold. “Not so,” he says, in a matter of fact manner. The Poorvapakshin is taking only the gross body of the woman into account.

2 To the Vedantin’s fine-tuned intellect, just as there is something called a ‘physical lady’, so too there is something called a ‘mental lady’. In fact, we shall soon see that in the view of the Vedantin, the mental lady is seen more clearly than the physical lady. The mental lady is the lady that matters, not the physical lady.

3-4 The Vedantin agrees that no change occurs to the woman’s gross body as a result of any relationship. However, he makes his claim that the subtle body (concerning mental inclination) of the woman towards the different relatives changes for each case. The woman’s feelings are different for each different relationship.

Not only does the mind change according to one’s relationship, but it also changes when we hear something complimentary or contradictory about that person. We may like a person. Then someone tells us nasty things about that person. A doubt is created in our mind. Then someone praises that person. We do not know whom to believe.

The human mind faces many complexities from its environment. It requires a strong and highly trained mind to avoid being influenced by the dubious remarks of others. This is why spiritual aspirants are advised neither to mix too much, nor to socialize too much, and never to indulge in gossip about others. Even a strong Sadhaka is advised to be cautious; how much more one who is a novice on the path!

Objects, Mind & Consciousness

Presented here is the Vedantic view of how perceptions take place in the mind. A proper understanding of perceptions is required in order to grasp the rest of this text.

How do we perceive the world? It is our world of thoughts that we really perceive, not the actual physical world. As an envelope for a letter, or as a pot for pot-space, so also the mind is an envelope for consciousness. If the mind is not there, there would be only pure consciousness. But mind is there; and mind is a bundle of many “thought-envelopes”.

When I hold a watch in my fist tightly, the shape of the space in my fist is that of the watch in it. Similarly, when I see an **object X**, my mind clutches it tightly and takes the form of X. Like the space in my fist, the consciousness enveloped by my mind takes the form of the object X. As far as the mind is concerned, the real object is the consciousness that is fashioned in the form of the object. That is what the mind sees. When I see you, you are in my mind in the form of the consciousness that represents your form.

“MENTAL INCLINATIONS”

Their Influence on Perception of Objects

Thought X is of an object X that I see in the external world. Another thought connected with X is already present in my mind, let us call it **Thought Y**. Since X and Y are related to each other, as soon as X is formed, Y joins it and together they become **Thought XY**. What we now perceive is not just X, but XY. This fact has enormous consequences on our perception. It means we are not actually seeing X which is the physical person out there, but a modified version of X, called XY, due to the presence of Y that is already in my mind.

Example: Now imagine X to be a woman that stands before my eyes. Y can be the knowledge that she is my daughter. Y is already in my mind. When I see X, the “woman”, Y immediately joins it in my mind and makes it **XY** = “*the woman is my daughter*”. Someone else sees the same X but he has in his mind a thought Z which is the knowledge that she is his wife. He sees the same X, the “woman”, as **XZ** = “*the woman is my wife*”. Although the woman X is the same, two persons are seeing her in two different ways. Y and Z are the “mental inclinations” which affect our perception of X differently.

Now let us extend this idea a bit further. When X combines with Y or Z, it is like an envelope within an envelope. Envelope X is placed inside envelope Y or Z. The first envelope is the form of the woman, the second envelope is the knowledge that she is a daughter or a wife. Consciousness X is the woman who is perceived as consciousness XY or XZ, the daughter or the wife.

Thought Combinations or Chains

This idea can easily be extended to more than two envelopes. There can be any number of envelopes enclosed into one another forming a thought combination. For example, to X and Y a third thought U, “third child”, can be added to get a combined thought called **XYU** = “*she is my daughter, my third child*”. Another thought V, “married”, is added to give us **XYUV** = “*she is my daughter, my third child, and she is married.*”

And so on, thought after thought can be placed as envelopes into each other to form thought chains in the mind. Of course, Y cannot combine with Z, as daughter cannot be wife.

Thought Compounds

Just one more complexity may be added for illustration. A thought combination can get *fixed* and become a thought compound. This is like H₂ combining with O to become H₂O or water, a totally independent molecule unlike hydrogen or oxygen of which it is made. As another example, we can have a white stripe, a green stripe and an orange stripe. When all three stripes are placed next to each other, they combine to become the “Indian Flag”, which is a compound, a single idea independent of the individual colour stripes.

In this way thought combinations, thought compounds and thought chains create a complex **mental world** that is very different from the ‘raw materials’, X1, X2, etc, of which they are made. Our “mental inclinations” (U, V, Y and Z) are the Jiva-Srishti which are added to Ishwara-Srishti (X) to produce a mental world that is different for every individual! That is the world that really matters to each one of us, not the one which our senses behold. The mind-created world is our true world for all practical purposes.

Verse 26: Objection: No “Mental Form” in Waking State

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।

जाग्रन्मानेन मेयस्य न मनोमयतेति चेत्

॥ २६॥

bhrāntisvapnamanōrājyaśmṛtiṣvastu manōmayam |

jāgranmānēna mēyasya na manōmayatēti cēt

|| 26||

1	<i>bhraanti svapna manorajya ,</i>	Objection: Agreed, in delusion, dream, day-dream,
2	<i>smritishhu astu manomayam;</i>	and in imagination, there is only the ‘mental’ form .
3	<i>jaagrat(i) maanena meyasya ,</i>	But in the waking state , the means of knowledge is the (direct perception) of the object itself; (clearly),
4	<i>na manomayatah iti chet.</i>	there cannot be a ‘mental’ form, (but only the ‘material’ form). That is my doubt.

SOME USEFUL SAMSKRIT TERMS

Pramaatha: this is the subject of knowledge – the “*knower*”;

Pramaana: this is the means of knowledge – the “*knowing*”;

Prameya: this is the object of knowledge – the “*known*”.

These three together are known as the **Triputi**. A fourth word is **Pramaa** or **Pramiti**, meaning “*knowledge*”. The Pramatha contacts the Prameya through the Pramana and obtains the Pramiti. [In this verse the **Pra** Upasarga or prefix is omitted.]

The idea of an internal “mental form” produced out of an external “material form” is a breakthrough in our understanding. On this point, the objector raises the following doubt:

Clear Case of “Mental Form”

1-2 Manomayam: “*mental form*”. The objector has no problem with the mental form concept in the states mentioned here. He agrees that the form has to be mental in these specific cases:

In **Bhraanti** or delusion, there is no lady at all there, but the person thinks that it is a lady. In **Swapna** or dream, the lady appears out of the storehouse of memories of ladies in one’s mind. In **Manorajya** or day-dream, it is different from a dream because there is an active participation from the person to get absorbed, even while he is apparently in the waking state, in the thought of the lady who is not there! Finally, in **Smriti**, the person recalls to his mind again and again the thought of his beloved lady. It is, as it were, what happens in the days between engagement and wedding!

The Doubtful Case of “Mental Form”

3-4 However, in the waking state proper, the objector has a doubt. The lady stands right before us, in flesh and blood, so to say. Our eyes behold her, and there may be involvement of other senses also such as the ears in conversation with her, or touch if there is a handshake, etc. The point is how can this “material form”, which is undeniably there, be considered to be a “mental form”?

Verse 27: Reply: ‘Mental’ & ‘Material’ are Combined

बाधं माने तु मेयेन योगात्स्याद्विषयाकृतिः ।
भाष्यवार्तिककारभ्यामयमर्थ उदाहृतः (उदीहृतः) ॥ २७॥
bādham mānē tu mēyēna yōgātsyādvīṣayākṛtiḥ |
bhāṣyavārtikakārābhyāmayamartha udāhṛtaḥ ॥ 27॥

1	<i>baadham maane tu meyena ,</i>	Reply: Partially right – we, too, do not deny that the means is indeed the ‘material’ object ;
2	<i>yogaat syaad vishhaya aakritih;</i>	however, the mind is also connected with it, and modifies the external form in its own way.
3	<i>bhaashhya-vaartikakaara-abhyaam ,</i>	Both Shankaracharya and Sureshwaracharya
4	<i>ayam artha udaahritah (udeehritah).</i>	acknowledge this as a fact.

1 As per the decorum of a Vedantin, he begins with the common ground shared between him and the objector. Both agree that there is an external “material form”. It can be called Ishwara-Srishti, but that is not the issue here.

2 The “mental” form of the Vedantin is a product of the Pramatha or subject. The Pramana for such a mental form is also a mental input. Only the Prameya is “material”. That is what the Vedantin has to convey.

In the block on “Mental Inclinations”, it is clarified that the final form taken in by the mind is a “mental creation”, even though it has a component in it that is physical in origin. The Vedantin is concerned about the final form that enters his mind, not the initial form that is obtained by his senses.

Yogaat: “combination”. The mental inclination component gets combined with the material form as a matter of course; it cannot be avoided. The combination of X with any of the mental inclinations (U,V,Y or Z) is automatic. The Vedantin is not trying to declare the external object to be a mental one. He is saying that it unavoidably gets combined with a mental creation and becomes a combination, and may even go further and become an irreversible compound of the two.

Definitions: Bhashya-kara and Vartika-kara

3-4 Swamiji appropriately took time to give us the formal definitions of the two terms used in this verse. A Bhashyakara is defined by the following quote:

***Sootraartho varnyate yatra, padayih sootraanu saaribhih;
swapadaani cha varnyante, bhaashyam bhaashya vido viduh.***

Meaning: “*The meaning of the sootras (the source text, i.e. the Upanishads) should be given word for word without leaving out anything; One’s own words have to be explained also (not just the text’s), this is called a Bhashya. Only one who truly knows can do this.*”

Similarly, the Vartikakara is defined as:

Ukta, anukta, durukta vyatikaari.

Meaning: “*What is written (in the Bhashya), what has not been said (in it), and what has been said insufficiently, poorly or ambiguously (in it) – is to be explained by the Vaartikakaari.*”

In the context of this text, the Bhashyakara referred to is Sri Shankaracharyaji; and the Vartikakari is his disciple, Sri Sureshwaracharyaji. The Bhashyakara has to approve the Vartikakari who is to comment on his work. He has to fully trust the Vartikakari not to distort the meaning of his text. From this we see that Shankaracharyaji had great faith in his disciple to carry out the responsibility of being his Vartikakari.

A Vartikakari even has the license to go into subjects that are not directly covered in the Bhashya. He may say things that are not connected to the source text or to the Bhashya upon which he is writing the Vartika. In Sureshwaracharya's work, this often happens and one is left to wonder at the relevance of his writing to the original. However, in the end the point made does add more clarity to the thoughts of the original.

In the three verses that follow, the first two are from Shankaracharyaji's Text, "*Upadeshasahasri*", while the third is from Sureshvaracharyaji's Vartika, "*Manasollasa*".

Verse 28: As Molten Copper in a Mould

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।
 रूपादीन् व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ २८॥
 mūṣāsiktaṁ yathā tāmraṁ tannibhaṁ jāyatē tathā |
 rūpādīn vyāpnuvaccittaṁ tannibhaṁ dṛśyatē dhruvam || 28||

1	<i>mooshhaa siktam yathaa taamram ,</i>	<i>When <u>molten copper</u> is poured into a mould,</i>
2	<i>tannibham jaayate tathaa;</i>	<i>it takes the form of the mould. So also,</i>
3	<i>roopaadeen vyaapnuvat chittam ,</i>	<i>in the mould of the world of objects, <u>the mind</u></i>
4	<i>tannibham drishyate dhruvam.</i>	<i>takes the form of objects perceived by it.</i>

* This verse is from Upadeshasahasri, 14.3 by Sri Shankaracharyaji.

This example, given by Sri Shankaracharyaji, is rather crude to describe something that takes place in the mind. But, as a starting point, it conveys the process of cognition.

The Vedantic Theory of Cognition

1-2 In the simile, one has to imagine copper being first smelted at a very high temperature into a liquid form. This liquid is poured into a mould of a particular form. As it gets poured, it takes the shape of the mould, filling in every corner of the mould. When it cools down, the mould can be removed and the copper replica of the mould is obtained.

3-4 The simile may now be applied to the process of cognition. The molten copper represents the Antahkarana or the mind. The mould represents the object to be known. As the mind encompasses the object, it takes on the form of the object. The fluidity of the copper represents the reflected consciousness which actually carries the mind to the object.

We have the statement in philosophy: "The world is a projection of the mind." The truth of this statement is demonstrated by this process of cognition. Ishwara-Srishti is the unprojected creation of the external object. Then for that object to be cognised, there is the projected creation of the mind towards the object, encircling the object and capturing its form in the mind. This is called Jiva-Srishti. When we say "a beautiful gem", the gem is the unprojected creation, and the beauty is the projected creation.

Verse 29: As Sunrays on the World of Objects

व्यञ्जको वा यथाऽऽलोको व्यङ्ग्यस्याकारतामियात् ।
 सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥ २९॥
 vyañjakō vā yathā: 'lōkō vyaṅgyasyākāratāmiyāt |
 sarvārthavyañjakatvāddhīrarthākārā pradṛśyātē ॥ 29॥

1	<i>vyanjakah vaa yathaa aalokah ,</i>	Or, <u>sunlight</u> becomes the revealer (takes the form)
2	<i>vyanggyasya aakaarataam iyaat;</i>	of the object which it <u>illuminates</u> ;
3	<i>sarvaartha vyanjakatvaat dheeh ,</i>	so the <u>inner instrument</u> reveals (takes the forms
4	<i>arthaah aakaaraah pradrishyate.</i>	of) the objects which it <u>perceives</u> .

* This verse is from Upadeshasahasri, 14.4 by Sri Shankaracharyaji.

This verse improves on the simile used in the previous verse. The crudeness of copper is replaced by the subtlety of rays of sunlight. The idea of cognition that is conveyed remains exactly the same. A gross example is substituted by a subtle example.

1-2 Aalokah: “rays of sunlight”. In the simile, molten copper is replaced by rays of sunlight. There is now a lightness in the simile. We do not need to have a furnace to melt the copper, nor give time for the copper to cool down in the mould before seeing the results. With sunrays, the speed matches the speed of reflected consciousness, and the invisible rays match the invisible mind. The rays are also all-pervading like consciousness.

Thus we have a greatly improved simile, with no change in the message it conveys about cognition. With sunrays, we actually see a ‘light-image’ of the object. In the dark, I cannot see the object. But when light is present, I see it distinctly.

Two forms of nouns are used to convey the revealing of knowledge of the object. **Vyanjakah** means “revealer or manifestor”. **Vyanggyah** means “that which is revealed or manifested”. The former is used for sunlight, the latter for the object that is lit.

3-4 The Antahkarana is represented by the sunlight; the reflected consciousness is represented by the rays of the sun; the cognition of the object is represented by the sunrays taking the form of the object lit. In Cognition, the mind takes the form of the object.

Verse 30: The Full Process of Cognition

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।
 मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥ ३०॥
 māturmānābhiniṣpattirniṣpannaṁ mēyamēti tat |
 mēyābhisangataṁ tacca mēyābhatvaṁ prapadyatē ॥ 30॥

1	<i>maatuh maanaabhi nishhpattih ,</i>	Through the mind, <u>reflected consciousness</u> is born.
2	<i>nishhpannam meyameti tat;</i>	Thus born, it proceeds as a <u>stream</u> towards the object.
3	<i>meya abhisangatam tat cha ,</i>	It then comes in <u>contact</u> with the object. The mind then
4	<i>meya aabhatvam prapadyate.</i>	takes the <u>formness</u> of the object. This is <u>COGNITION</u> .

* This verse is from Manasollasa, 3.6, by Sri Sureshwaracharyaji.

Sri Sureshwaracharyaji's Vartika is named *Manasollasa*, i.e. *Maanasa Ullaasa*, meaning "Light of the Mind". It is a commentary on the *Dakshinamoorthy Stotra* by Sri Shankaracharyaji.

The Process of Cognition

There are four steps in the Process of Cognition. Each step is a sentence forming each Pada of the verse. The steps are:

1 The reflected consciousness (Pramaatuh) takes birth in the Antahkarana, just as a reflection of light takes its birth in a mirror.

2 The Antahkarana becomes a conduit or a means for the reflected consciousness to reach out to the objects. The Antahkarana on its own is inert, so it cannot go to the objects by itself; it takes a ride on reflected consciousness to go there. Whatever is perceived, my mind is present there owing to the flow of reflected consciousness to the object perceived.

As an example, the Antahkarana may be represented as a lake full of water. The lake can reflect the sunlight. A stream flowing out from the lake can also reflect the same sunlight. The stream is the reflected consciousness flowing towards the object to be known. The banks of the stream form the part of the Antahkarana which gives it direction. The speed of the flow is instantaneous; consciousness does not need time to travel, for it is all-pervading already.

3 The stream reaches the object.

4 The stream encircles the object, and takes its form. In this way the external form is brought into the mind.

As soon as the mind takes the form of the object, cognition is said to have happened.

Vritti Vyaapti & Phala Vyaapti

Elsewhere, in Vedantic texts like *Vedanta Sara* and *Viveka Choodamani*, the Theory of Cognition is explained using these two technical terms. **Vritti Vyaapti** is the Antahkarana or mind taking the form of the object; **Phala Vyaapti** is the reflected consciousness revealing the knowledge of the object. *Phala* means "fruit", which in the context of cognition is the knowledge of the object.

The process is described as follows:

The Vritti (mind) first covers the object and dispels the ignorance which veils the object from us. A brief philosophical explanation is that the Sattwa of the mind cancels out the Tamas of the object. As soon as this is done, the Phala Vyaapti or reflected consciousness reveals the knowledge. The former step is like lifting the blanket over a person sleeping in a dark room. The latter step is like shining a torchlight onto the sleeping man's face to know who is sleeping.

Although this explanation may convey the idea that the two steps occur one after the other, in actual fact, they are *simultaneous*. There is not even a nano-second gap between the two. It is only for purposes of clarity that the process of cognition is split into these two steps.

The final conclusion of the above verses is that the external object is accepted by Vedantins, not rejected as done by the Vijnanavadins, a sect of Buddhists.

Verse 31: The Cognisers of the Two Objects

सत्येवं विषयौ द्वौ स्तो घटौ मृण्मयधीमयौ ।
मृण्मयो मानमेयः स्यात्साक्षिभाष्यस्तु धीमयः ॥ ३१॥
satyēvaṁ viṣayau dvau stō ghaṭau mṛṇmayadhīmayau |
mṛṇmayō mānamēyaḥ syātsākṣibhāṣyastu dhīmayah || 31||

1	<i>sati evam vishhayau dvau stah ,</i>	Thus we see that there are two kinds of objects:
2	<i>ghaTau mriNmaya-dheemayau;</i>	the ‘material’ one like pot, and the ‘mental’ one.
3	<i>mriNmayah maana-meyah syaat ,</i>	The ‘ material ’ object is cognised by the mind;
4	<i>saakshhi bhaashhi astu dheemayah.</i>	the ‘ mental ’ object is cognised by the Witness.

1-2 This is essentially a summary verse for this chapter on the differentiation of the two kinds of objects, the ‘material’ one and the ‘mental’ one. The former is at the external, gross level and is typified here by using **Mrinmaya** or “clay-made” as an example of it. The latter is at an internal, subtle level and is described here as **Dheemaya**, or “mind-made”.

Ghatau: This is the dual form of the noun in Sanskrit. Since both are in the realm of Unreality, they are both referred to as **Pots**. Both have the same ontological status, one is made of clay and the other of thought.

The outer object is **Ishwara-Srishti**, while the internal object is **Jiva-Srishti**. The total perception is a combination of the two creations. We have no control over Ishwara-Srishti, but we have full control over the Jiva-Srishti. Thus the responsibilities for the two objects are clearly spelt out. The Jiva adds not a grain of sand to Ishwara’s mountain; nor is Ishwara responsible for a single modification of thought in one’s mind!

The Two Cognisers

In addition to being a summary statement, the verse clearly identifies two different cognisers for each of the objects.

3 The external or ‘material’ object is cognised by the **mind**. The mind brings together the data from the five senses and specifies the characteristics of the outer object in terms of form and colour, sound, touch, taste and smell.

4 The internal or ‘mental’ object is cognised directly by the **witness-consciousness**. The witness perceives directly, without the help of the senses. The characteristics of this object are not the crude sense signals, but the mental modifications of the mind. Examples of this have been given in this text as the three attitudes towards the same **gem**; or the numerous relationships possible towards the same **woman**.

The problem arising from having two cognisers is, “Whose cognition do we trust?” The cognition of the mind is of the same level as a report we get from a servant. The mind, being an instrument, is like our servant. Can we trust the report of a servant? The witness on the other hand is ‘me’ itself. Surely, I must trust myself more than my servant. Thus the mental world gets a higher credibility than the external world. What ‘I’ myself see is more trustworthy than what my servant, the mind, sees. This fact is utilised in the next chapter.

PANCHADASHEE – 04

Chapter 6: (Verses 32-37, 6 No.)

Which Creation Causes BONDAGE?

THE QUESTION NOW taken up is which of the two objects, the ‘material’ or the ‘mental’, is responsible for the bondage of man. We are getting closer to the spiritual objective of the text as we focus on this question. *Dvaita Vivekatah* begins to occupy its true place in spiritual literature. It is a unique way of leading man out of the pitiable bondage he finds himself in, especially in the present period of civilisation when we find Jiva-Srishti being literally worshipped globally by mankind.

A viable solution is offered to Man. The Jiva need correct himself only with regard to what he is responsible for. He need not do anything over which he has no control or responsibility. The Jiva can fix only Jiva-Srishti. He need not bother himself over fixing Ishwara-Srishti – that is perfectly fine as it is!

It is no coincidence that this chapter passes the mid-point of the entire text. For it is the very heart of the subject matter concerned. The purpose of this study is solely to liberate ourselves from our **Bondage**.

Verse 32: *The Anvaya-Vyatireka Method*

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।
सत्यस्मिन्सुखदुःखेस्तस्तस्मिन्नसति न द्वयम् ॥ ३२॥
anvayavyatirēkābhyāṁ dhīmayō jīvabandhakṛt |
satyasminsukhaduḥkhē sta stasminnasati na dvayam || 32||

1	<i>anvaya-vyatireka-aabhyaam ,</i>	By applying the “ <u>Law of Invariable Concomitance</u> ”,
2	<i>dheemayah jeeva-bandhakrit;</i>	we conclude that ‘ <u>mental</u> ’ creations cause bondage.
3	<i>sati asmin sukha-duhkhe stah ,</i>	When they are <u>present</u> , joy and sorrow are there;
4	<i>tasmin na sati na dvayam.</i>	when they are <u>absent</u> , both these are also not there.

1 The method proposed here of finding out what causes our bondage is a time-honoured technique known to man from time immemorial. The ancient Hindu Rishis used it to draw a convincing logical conclusion to problems such as what we are about to tackle.

Examples of Anvaya-Vyatireka Logic

1. Boy & Noise: Swamiji’s example: “When I hear tapping, I see the boy. When I do not hear the tapping, I do not see the boy. Therefore, the boy is the cause of the tapping.”

2. The King’s State-by-State Tour: In a certain country, the King went from state to state on a nationwide tour. He used to be accompanied by the State’s Chief Minister and

several other dignitaries. Sometimes important people from other nearby states were also invited to join the party. A foreign spy who had never seen the King had the assignment to follow the entourage wherever it went. He took photographs of the tour party in every state and sent them back to his boss in another country. The boss also had no idea who the King was. Fortunately, he knew all about **Anvaya Vyatireka** as a technique that could help him find out without having to leave his office.

He examined every picture and carefully noted who were present on the stage at every state function. Some were present only in one picture, others were present in several pictures. But there was one person who was present in *every single picture*. That, according to Anvaya-Vyatireka – and the boss of the spy – had to be the King!

3. A Knock-Out Football Competition: A list of teams participating in a football tournament is on your desk. At each stage of the competition, the teams that are still in the running are Anvaya. The teams that get knocked out are Vyatireka. Round after round, the Anvaya teams list gets shorter and shorter. In the quarter-finals it is 8 teams; in the semi-finals it is 4 teams; and in the finals it is only two teams. The winner is just one team. That is the Anvaya team. All the rest are Vyatireka.

It is as simple as that. The logic is unquestionable; the conclusion faultless. This is an application of Anvaya-Vyatireka. Another name for it is “The Logic of Co-presence and Co-absence”. **Anvaya** means “*still standing as candidate*”, due to unbroken presence; **Vyatireka** means “*disqualified candidate*”, due to being absent even if only once”.

When two candidates have the same rating for every state, they are related as in the example of Boy & Noise. In the example of the King, he is Anvaya as he is ever present; all the other candidates get disqualified due to their absence even if only once.

Finding the Cause of Bondage

In a grid of squares, the conditions are placed horizontally. The candidates for selection are placed vertically. The resulting block of squares are filled in with a tick or a cross, depending on whether the candidate is present or absent in that state.

In the case we are examining, we have the following grid:

CANDIDATES	S T A T E S		
	Waking	Dream	Deep Sleep
“Material” Object	✓	✗	✗
“Mental Object”	✓	✓	✗
Joy & Sorrow	✓	✓	✗

“Mental object” and “Joy & Sorrow” are related because they have the same rating in all three states. The same rating means that when the mind is available, there is joy and sorrow. When the mind is not available, there is no joy and sorrow.

Bondage is defined as the experience of joy and sorrow. Bondage is not only sorrow but joy also. The conclusion is that Bondage to the world is due to the “mental” object created by the Jiva. Ishwara’s creation of the “material” object is not the cause of our bondage. This is very important to grasp clearly.

Verse 33: The Dream & Deep Sleep States

असत्यपि च बाह्यार्थे स्वप्नादौ बध्यते नरः ।
समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बध्यते ॥ ३३॥
asatyapi ca bāhyārthē svapnādaū badhyatē naraḥ |
samādhisuptimūrcchāsu satyapyasminna badhyatē || 33||

1	<i>asati api cha baahyaarthe ,</i>	<i>Although the external objects are not available,</i>
2	<i>svapna aadau badhyate narah;</i>	<i>in dream and the other 3 states, man is <u>still bound</u>.*</i>
3	<i>samaadhi-supti-moorchchaasu ,</i>	<i>In <u>deep sleep</u>, Samadhi and in a faint,</i>
4	<i>sati api asmin na badhyate.</i>	<i>even though in the midst of objects, he is <u>not bound</u>.*</i>

* Bound = bound to Sukha and Duhkha

The grid box shown above includes the dream and deep sleep states, although they belong to this verse. Through this verse the whole checking process is completed.

1 During both dream and deep sleep states, external objects may be there but are not available. The “objects” referred to are the mental objects. They alone cause bondage.

The Dream State

2 In dream, the mind experiences joy and sorrow by experiencing such a mental object. For this reason, the dreamer is subject to bondage during dream. If there are tempting external objects nearby, the dreamer is not aware of them, so they do not affect him. He is affected only by the mental objects of his dream.

The four states given in verse 26 are included under “dream” in this verse. They are delusion, dream, day-dream and imagination (***Bhraanti***, ***Swapna***, ***Manorajya*** and ***Smriti***). In all these four states, the potential for bondage is equally present.

The Deep Sleep State

3-4 However, in deep sleep, the even mental objects are not available. The sleeper’s subtle body is gone to rest and his mind is not available to create a mental object. There are no thoughts in one’s mind during deep, dreamless sleep. For this reason, the sleeper is not subject to bondage during sleep. As in dream, if there are tempting external objects nearby, the sleeper is not aware of them, so they do not affect him.

Included under deep sleep are two other states in which also joy and sorrow are not possible. The first of these is ***Samadhi*** at its highest level, i.e. Nirvikalpa Samadhi. Here there is no consciousness of the phenomenal existence but only abidance in the Self within. The sage in Samadhi is in a realm beyond the reach of joy and sorrow. The second of these is the ***coma*** or state of unconsciousness, when a person has fainted. The mind of such a person is disconnected from his consciousness, and so he does not experience joy and sorrow.

Conclusion: The important conclusion drawn in this verse is that joy and sorrow are there only when the mind is functioning. The presence or absence of the external world is ***immaterial*** in the experience of joy and sorrow. The argument that if there is no external objects, then there cannot be joy or sorrow is shown to be invalid.

Thus it is conclusively proved that bondage is due solely to “mental” objects.

Verse 34: Example: Part A – False Tragedy Never Occurred

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।

विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति

॥ ३४॥

dūradēśaṁ gatē putrē jīvatyēvātra tatpitā |

vipralambhakavākyēna mṛtaṁ matvā prarōditi

|| 34||

1	<i>dooradesham gate putre ,</i>	<i>Regarding a son who has gone to a far-off country,</i>
2	<i>jeevati eva atra tat pitaa;</i>	<i>though he is very much <u>alive</u> and well there, the father</i>
3	<i>vipralambhaka vaakyena ,</i>	<i>is told by a <u>mischievous liar</u> that he is actually</i>
4	<i>mritam matvaa praroditi.</i>	<i>dead. Believing this, the father <u>becomes aggrieved</u>.</i>

“What Happened to My Ganesh?”

Vijay’s son, Ganesh, has settled well in a America. He has started his own business and is doing very well. He is hale and hearty. However, Chander, a mischievous man, whose own son is a total failure in life, and who is very jealous of Vijay and his successful son, Ganesh, decides to cause distress in the life of his erstwhile friend, Vijay.

He goes over to Vijay’s house one day and says, “Look, Vijay, I am aware that we have our differences and have not been good friends to each other, but still there are certain things which even bad friendship cannot stand in the way of. There is something I need to tell you ... Oh, I don’t know if I may ... actually I am not sure ...”

Vijay’s curiosity to know is aroused. He is anxious to know what his one time friend is wanting to say. He ventures to say, “You need not hold back what you want to say, Chander. Whatever it is, it will be good for you to get it off your chest.”

Chander then, still very hesitant, says, “You see . . . you see it is about your son, Ganesh. I was there two weeks ago, in the States, when it happened. He was on his way to come and visit me, and ... and a terrible thing happened ... how can I tell ... you will not believe me ...”

Vijay sits up straight, waiting for Chander’s words to come out. He begins to sense that something unpleasant has happened. “Go on, Chander, what happened? Was there an accident or something?”

Chander chokes to find his words. He slowly nods his head.

Vijay becomes very nervous and fearful. “What, Chander! You mean ... you mean that Ganesh had an accident!”

Chander cannot say anything. He just shakes his head in sorrow and holds Vijay’s hand. Vijay is now suddenly overcome by acute fear and anxiety. “Is he alright, Chander? O, tell me, Chander, has anything serious happened to my Ganesh?” Chander says not a word, but only shakes his head slowly from side to side and is himself filled with tears of sorrow. Vijay now understands. “O, my Ganesh, he is no more!” he shrieks out, and is filled with uncontrollable grief.

Chander, his mission accomplished successfully, slowly gets up and leaves the place, leaving behind him an inconsolable Vijay, hysterical with grief.

Verse 35: Example: Part B – True Tragedy Never Known

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति ।
अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥ ३५॥
mṛtē:'pi tasminvārtāyāmaśrutāyāṁ na rōditi |
ataḥ sarvasya jīvasya bandhakṛnmānasam jagat ॥ 35॥

1	<i>mrite api tasmin vaartaayaam ,</i>	<i>If the son is actually dead, but the news of that</i>
2	<i>ashrutaayaam na roditi;</i>	<i>is not heard by him, he will not be in grief.</i>
3	<i>ataḥ sarvasya jeevasya ,</i>	<i>Therefore, for all Jivas without exception,</i>
4	<i>bandhakrit maanasam jagat.</i>	<i>the cause of bondage is one's own mental world.</i>

1-4 The opposite of the above scenario could also happen. It is possible that the son, Ganesh, is really dead, but the news does not reach Vijay, the father. In such a case, there is no emotional upheaval in Vijay. He remains blissfully unaware of the true situation of the death of his son. This shows that one's mental world is the real cause of sorrow or joy.

The Teaching

What do these two diametrically opposite events teach? *The mind is the cause of joy as well as sorrow.* The outer event is not as important as the mental event. If the mind is unaware of the external situation, however bad it may be, then it has no effect on the person. On the other hand, a mentally accepted version of something, even if it is not true, can bring one intense sorrow or joy.

"Mind Over Matter" – the Story of Victor Frankl

Swamiji quoted briefly the story of a German citizen who had undergone the worst kind of torture whilst in a concentration camp. The name of the person is Victor Frankl, and he has written a book giving his experiences in Germany during the Second World War.

Victor was put through the most painful experiences. However, he had found a way to remain unaffected by them. He created his own mental world while in prison. He allowed none of the externals to affect his own mental world. He asserted his great mental strength above his adverse circumstances. He truly believed that he could never be affected by the outer torture. In his own mind he found all the inner resources to face the hardships imposed on him in the concentration camp. It was a case of *mind over matter*.

Such situations can lead one to believe that the external world is of no value at all. It may as well not be there. This is what the Buddhist school of Vijnanavadins believe. They do not recognise any reality other than the mental world. This is taken up in the next verse.

Verse 36: Objection: So the External World is Meaningless!

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।
न हृद्याकारमाधातुं बाह्यस्यापेक्षितत्त्वतः ॥ ३६॥
vijñānavādō bāhyārthavaiyarthyaātsyādiheṭi cēt |
na hṛdyākāramādhātuṁ bāhyasyāpēkṣitattvataḥ ॥ 36॥

1	<i>vijnaanavaadah baahyaartha,</i>	<u>Objn:</u> <i>The Vijnanavadin says that the external world</i>
2	<i>vaiyarthyaat syaad iha iti chet;</i>	<i>is superfluous. Are you not saying the same thing?</i>
3	<i>na hridi aakaaram aadhaatum ,</i>	<u>Reply:</u> <i>No, for the form to enter the internal world,</i>
4	<i>baahyasya apekshhitattvatah.</i>	<i>the external form is found to be necessary.</i>

VIJNANAVADA – A SCHOOL OF BUDDHISM

THIS IS A SCHOOL of philosophy which is built around the idea that everything happens in the mind. This concept is pushed to such an extent that the two realities on either side of the mind are negated out of existence. On the one side is the reality of the external world and on the other side is the supreme Reality of Brahman or the Absolute. Both these realities are given no place among the Vijnanavadins.

In contrast to the Vijnavadins, Vedanta accommodates all three principles in the bosom of its heart – viz, the external world, the mental world, as well as the Supreme Reality or Brahman. All three have a role to play and are inter-related. This is the overall context of the argument that we take up now to close the chapter.

The primary topic of this chapter is “Bondage”. With regard to Bondage, Vedanta and Vijnanavada touch common ground. Both philosophies concur that the “mental world” is all that really matters when it comes to bondage to the world. We have just seen that bondage is due to the mental world we carry around in our mind. The external world by itself has nothing to do with bondage. This fact may easily mislead the unwary student to consider Vedanta to be just another name for Vijnanavada!

The danger of mixing up the two philosophies is being considered in the two verses that conclude this chapter.

The Objector’s Case

1-2 Vaiyarthyaat: “not necessary, superfluous”. This is a key word in the verse. The fact that the external world is overwritten by the internal or ‘mental’ world, leads an objector to say that Vedanta recognises solely the mental world, and not the external world. The external world need not be there. It is found to be unnecessary as a cause for bondage.

This is the fact of the matter. The comparison of Vedanta with the Vijnanavadin is an extension to this fact. As we have seen from the above introduction to the Vijnanavada philosophy, they also believe in only a mental world. Does that not place Vedanta in the same camp as the Vijnavadins? – that is the objector’s question.

Using Vedantic terms to describe the Vijnanavadin’s core belief, we can say that they accept only Jiva-Srishti and not Ishwara-Srishti. Vedanta accepts both, as we shall see in the reply.

The Vedantin’s Case

3-4 From the Vedantic theory of perception we discussed earlier, it is clear that the initial input for the ‘mental creation’ comes from the external world. The mind takes the form of the object that comes to it from the senses. Upon that basic form is added whatever

mental preconceptions already exist in one's own mind. Together, a new combination called the 'mental creation' is formed.

This clearly shows that Vedanta accepts the external world also. It does not have the temerity or the audacity to reject the outer world outright as the Vijnanavadins do.

It is not part of the doubt raised here, but it may be mentioned at this point that the Vijnanavadins also do not accept a **Knower** in their philosophy.

There is no Knower (the Self in Vedanta) since they believe that everything is in the mind only. They have raised the mind to the status of being the subject "I". The mind has Reality status in the Vijnanavadin's philosophy. The fact that the mind keeps changing due to the changing content of its thoughts is no problem to them. They are quite happy to have a Reality that changes from moment to moment. In fact, that is how they get their full name as "Shanika Vijnanavada". **Shanika** means "that which keeps changing from moment to moment". The word **Vijnana** refers to the mental world to which they give all the importance. Vijnana is Reality to them.

Verse 37: Reply: Purposelessness Not a Criterion

वैयार्थ्यमस्तु वा बाह्यं न वारयितुमीशमहे ।
 प्रयोजनमपेक्षन्ते न मानानिति हि स्थितिः ॥ ३७॥
 vaiyārthyamastu vā bāhyaṁ na vārayitumīśmahē |
 prayōjanamapēkṣantē na mānāniti hi sthitiḥ ॥ 37॥

		(As it neither causes nor helps to explain bondage,)
1	<i>vaiyaarthyam astu vaa baahyam</i>	Let the external world be of little or no purpose .
2	<i>na vaarayitum eeshmahe;</i>	Yet we do not dare to dispense with it altogether.
3	<i>prayojanam apekshhante ,</i>	For, the utility of external things is a requirement that is
4	<i>na maanaani iti hi sthitiḥ.</i>	of no concern to the senses; they only need it to exist .

The Vedantin continues his reply to the objection raised. The objection may be seen as a charge levelled against Vedanta, and so there is a defensive tone in the reply.

"The External World is Purposeless"

1-2 The Vedantin puts forward a logical argument. The charge against Vedanta is that the external world is rendered useless if it is only the mental world that causes bondage. What purpose does the external world serve, if it does not contribute to the bondage of man?

Vaiyaarthyam: Again the "superfluity" of the external world comes into focus. The Vedantin builds up his argument by saying, "Let the external world be considered of little or no value. As far as Bondage is concerned, we accept that it has no impact on our joy and sorrow. It does not have any influence on our bondage to the world.

Vaarayitum: "it is dispensable". The Vijnanavadin's answer to this purposelessness of the world is to simply dispense with the world and say it does not exist. By doing so they somehow imagine the problem is over. This is like the ostrich which buries its head into the sand and says that the world does not exist!

The Vedantin does not discard the external world. Does one have the right to discard a thing as non-existent simply because it is of no use to him?

Swamiji gave an example: “I walk from here to the temple below. I see so many things along the way. Many of the things are of no use to me. The frog that croaks is of no use. Does that give me the right to say the frog does not exist?”

The Function of the Senses Not Dependent on Utility

3-4 Now the Vedantin goes a step further and a bit deeper into the argument to put it to bed once and for all. He, as it were, hammers the final nail into its coffin.

Maanaani: “*means of knowledge*”. The senses are a means of obtaining knowledge. They are an instrument, and an instrument will do what it is designed to do. The instrument of the senses are designed to bring in information of the external world, and they will do so without picking and choosing. They will collect data from all objects, not just selected objects. In other words, they work with a neutral objective.

Whether an object is useful or useless is not the concern of the senses. They do not disable their function when they encounter a useless object, or enhance it on encountering a useful object. They remain neutrally disposed to both. They require an object to possess only one condition – it must exist, it must have existence; useful or useless is immaterial to the senses.

This means that the utility of an object is not reason enough to consider an object to be valid; nor is the uselessness of an object reason enough to consider it to be invalid. Many things that are useless from one point of view may be useful from another point of view. Their existence is not determined by their utility. That is the Vedantin’s point.

Vijnanavada – A Hidden Agenda?

The Vedantin clears a major point under which Vijnanavada is clouded. One would expect that this will help Vijnanavada to rectify itself. But the philosophy persists. Primarily this is because it wants to thrive in darkness. The mind is a good stronghold for it to take cover in. One finds that many a philosophy is a convenient tool to hide an agenda of avoiding the rigour of Sadhana.

Vedanta, being a path of illumination, does not avoid rigorous disciplines needed to proceed forward on the path. If dispassion and renunciation are needed, Vedanta welcomes their practice. Not so other schools which seek not to check the mind’s desire for pleasure. This is their hidden agenda. For this reason, Vedanta does not advocate too much debate and argumentation with other schools, but makes its point clear to students of Vedanta so that they do not get tempted by other materialistic philosophies.

The next chapter deals with another school that poses a different issue. It is hard to identify the problem as it takes shelter in the Vedas and is indigenous to India.



PANCHADASHEE – 04

Chapter 7: (Verses 38-42, 5 No.)

The NECESSITY of Ishwara-Srishti

THIS OBJECTOR IS A YOGI and is a sincere and well-skilled practitioner of Yoga. He has heard the Vedantin's view on the external 'material' world and the internal 'mental' world. He has an idea that the Vedantin will make a good customer for his trade.

The salesman in him comes to the fore and he says: "I am very interested to hear what you have just said – that the mind is at the root of bondage to Samsara. It is a most worthy conclusion to come to. Look, I am not a Vijñanavadin nor am I an Advaitin. You two can fight it out regarding the external world and whether it exists or not. I am not so much concerned with that issue. I am a Yogi and I have something else that I wish to share with you as I think you are ready for it."

The situation is a salesman's dream – the right customer at the right time in the right place simply walks into your showroom uninvited, wanting exactly what you sell!

Verse 38: Objection: "Yoga Alone is Needed"

बन्धश्चेन्मानसं द्वैतं तन्निरोधेन शाम्यति ।

अभ्यासेद्योगमेवातो ब्रह्मज्ञानेन किं वद

॥ ३८॥

bandhaścēnmānasaṁ dvaitaṁ tannirōdhēna śāmyati |

abhyāsēdyōgamēvātō brahmajñānēna kiṁ vada || 38||

1	<i>bandhah chet maanasam dvaitam</i>	If you say <u>the mind</u> causes the bondage to world,
2	<i>tat nirodhena shaamyati;</i>	then by controlling it, we can bring about <u>its cessation</u> .
3	<i>abhyaased yogam eva atah ,</i>	So, only <u>Yoga</u> needs to be practised.
4	<i>brahma-jnaanena kim vada.</i>	What purpose does <u>Knowledge of Brahman</u> serve?

1-2 The Yogi continues addressing the Vedantin in whom he sees a prospective customer: "I see your real concern is bondage to this world. You feel the mind is at the root of it; the 'mental' world is what really matters to you. If that be the case, I can be of genuine help to you in your quest. You see, I am a Yogi. I have engaged myself in intense practices of Yoga at the highest level. Yoga helps to destroy the mind. It can free you from mental restlessness. It brings you to a state of quietude of the mind.

3-4 "You only want to bring about the cessation of the mind, don't you? So, here is the solution. Just do Yoga and you will have cessation of the mind. Come with me, I will start you off on a basic course of Yoga and within six months you will have all the quietness of mind you desire!

“There is no need for you to bother about the acrobatics of Brahma-Jnana. Of what use is that going to be to you who wish only to have peace of mind? Why do you break your head over Brahma-Jnana, my friend? It will take away all peace from your mind.”

At this point, Swamiji also humorously added some spice to the Yogi’s argument:

He said, “Look, we are already on the fourth book of *Panchadashi*. Many of you have been studying Vedanta for more than a year now. What have you gained by saying ‘*I am Brahman, I am Brahman*’? Has anything happened to you yet? Have you made any change? Has it taken away your mind even by an ounce?”

In this way, the objection – or, rather, the salesmanship – of the Yogi, was clearly and fairly presented before the class, some of whom may also make good clients!

Patanjali Yoga

Patanjali Yoga is an eight-step systematic method of Sadhana that eventually leads to the stilling of the mind. The major role in the system is played by Pranayama, or breath-control, although the initial two preparatory steps are themselves as important in cleansing out the mind of all unwanted desires.

The Asanas and the Pranayama prepare the launch-pad for the journey out of the mind. Pranayama’s role is to cease the endless formation of Vrittis or thoughts in the mind primarily through retention of the breath. The very objective of Patanjali Yoga is ***Chitta Vritti Nirodhanam***, “*the destruction of thought modifications in the mind*”.

The fact that Yoga does this is not refuted by the Vedantin. His complaint is only this: that, having taken all this trouble, it is all wasted if not put to the correct use.

Verse 39: Reply: Yogic Destruction of Mind is Temporary

तात्कालिक द्वैतशान्तावप्यागामीजनीक्षयः ।
 ब्रह्मज्ञानं विना न स्यादिति वेदान्तदिण्डिमः ॥ ३९॥
 tātkālika dvaitaśāntāvapyāgāmījanīkṣayaḥ |
 brahmajñānaṁ vinā na syāditi vēdāntaḍiṇḍimahaḥ || 39||

1	<i>taatkaalika dvaitashaantau,</i>	<i>Indeed, while one is actually doing the practice of Yoga, it will certainly bring cessation of the mind.</i>
2	<i>api aagaamee janee kshhayah;</i>	<i>But at the birth of the first moment after Yoga, the destruction of the mind that it produces</i>
3	<i>brahmajnaanam vinaa na syaad ,</i>	<i>will not remain, unless one has knowledge of Self.</i>
4	<i>iti vedaanta DiNDimah.</i>	<i>This is the “Drum-Beat” of Vedanta!</i>

1-2 Taatkaalika: “for that time only”. What is *not* explained by the salesman is that the **Kshayah** or “*destruction of mind*” by Yoga is a temporary state which figuratively lasts only while one is ‘holding his nose’, as it were. This state produced by Yogic breathing is intended only to serve as a platform for one to practice deeper Vedantic meditation.

3 Vedantic meditation is known as Nididhyasana, a deep enquiry on the nature of the Self, characterized by knowledge that one is not the body and mind but the Eternal Self. Only such meditation transforms the meditator. When he comes out of the practice he has

changed into a better person. If this meditation is not done in the thought-free state produced by Yoga, and the person considers the thought-free state to be an end in itself rather than a means to the end, then the entire effort is wasted.

2 Aagaamee Janee: “the birth of the very next moment”. Immediately after coming out of the quiet state of Yoga, the thoughts of joy and sorrow start returning. By simply going into an inert thought-free state, one remains in the same old state of delusion.

It is like placing a rocket on the launch pad without having any idea of where it is supposed to go! Instead of firing the rocket, it is drawn back to the hangar – what a foolish waste of effort!

3 Brahma Jnaana: “Knowledge of Brahman”. The Vedantin’s view is that Patanjali Yoga is a tool in his hands to assist him to meditate on Brahman without any distraction from the mind. If he does not use the tool for this purpose, the Yoga has to be considered a wasted effort. The Yogic state only becomes useful when it is used in conjunction with Brahma Jnana.

Brahma Jnaana – Knowledge of Brahman

4 Dindimah: “drum-beat”. When an important event is to take place in a village, men are sent around the entire village to blow their bugles and beat the drums to draw the attention of people. Thereafter, the announcement of the event is made. This method itself is very entertaining to watch. Throngs of children will accompany the “drum-beat” party, adding more fanfare and laughter to the whole procession. The villagers come out of their homes to hear for themselves what is about to happen. A festive atmosphere is created, and the villagers look forward to the event with excitement.

Brahma Jnana is the DRUM-BEAT of Vedanta. The word is well-chosen to attach the same importance to Brahma Jnana – it is the attraction of Vedanta!

Brahma Jnana is that knowledge by which one can remove **Avidya** or Ignorance, the very root of all joy and sorrow. Avidya exists at the deepest level in man, and requires a surgical elimination. Even death does not end joy and sorrow permanently; one has to take rebirth and continue the struggle. This is the greatness of Brahma Jnana. It is most worthy of being announced by ‘beat of drums’!

Verse 40: Knowledge Reveals Illusoriness of Creation

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।

बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिना

॥ ४०॥

anivṛttē:'pīśasṛṣṭē dvaitē tasya mṛṣātmatām |

buddhvā brahmādvayaṁ bōddhum śakyaṁ vastvaikyavādinā || 40||

1	<i>anivṛtte api eeshasrishhTe dvaite,</i>	<i>Even without having to put an end to Ishwara’s creation of the <u>external dual world</u>,</i>
2	<i>tasya mrishha aatmataam;</i>	<i>when the <u>illusoriness</u> of its hold over the mind</i>
3	<i>buddhvaa brahma-advayam; boddhum shakyam vastu,</i>	<i>is understood by <u>knowledge</u> of the Non-dual Reality, then it becomes possible for that Reality to be known.</i>
4	<i>aikya (ekatva) vaadinaa.</i>	<i><u>Oneness</u> with the Reality is proclaimed by Vedanta.</i>

Thus far we have seen two attempts at resolving the problem of Bondage:

- i) The method of ignoring the existence of the external world by the Vijnanavadins.
- ii) The method of shutting off the mind from the external world by the Yogis.

Both these are found to be unsatisfactory to the Vedantin because both give reality to the mind. The Vedantin proposes a third method here. He says:

iii) **1** “Let Ishwara-Srishti – the external world – be there. There is no need for us to remove it. It is created by Ishwara, not us, the Jivas. So it is not our business to tamper with it. We have not put it there. Also, it is not the cause of bondage, so leave it alone.

2 “What will help us is to understand the illusoriness of its hold over our mind. It is the illusion created in the mind which produces the ‘mental’ world, which in turn causes our joys and sorrows, i.e. our bondage. The proper thing for us to do is to obtain the knowledge by which the illusion of the external world is seen clearly by our intellect.

3 “That knowledge is none other than Knowledge of the Self, knowledge of the Non-dual Reality. This knowledge clearly identifies the illusion to be within our mind. Brahma Jnana is all about telling us who we really are. It helps us to remove the veil of illusion over the Ego that we think we are. Brahma Jnana teaches us not to take ourselves as the body, nor to consider ourselves as the mind. So destroying the external world, or the body which is a part of it, or even the mind which is an illusory creation within the body – none of these is necessary. What is necessary is the knowledge of who we really are. That is the most helpful step in removing our bondage.

4 “Once we understand that we are in reality the Supreme Self, then all our efforts can get directed towards achieving **Aikya** or “Oneness” with Reality. With firm faith and the supporting knowledge of Brahman, we can succeed to become one with Brahman and remove our bondage once and for all.”

That is the method proposed by the Vedanta school of thought (**Vaadinnaa**), for which the drum beats were brought out in the previous verse.

Thus we see that the Advaitin always aims to eliminate the root cause of Bondage. He is never satisfied with temporary solutions or apparent solutions. He goes for the ‘jugular’ and aims to remove the very cause of bondage by raising himself to the level of Non-duality. Once he is established in Non-duality, he is beyond the reach of the Duality of this world, including the illusion of his own mind. That is the foolproof solution to the problem of his Bondage.

Example: Mirage in the Desert

Swamiji, not content with the snake and rope analogy, took up the mirage as the proper simile to illustrate this verse. Until proper knowledge of a mirage, we look at a mirage and think it is a huge body of water. The appearance of it is undeniable. In every way it looks identical to a body of water.

The only way we can avoid making this mistake is by a thorough knowledge of what a mirage is, how it is actually an illusion. How the rays of sunlight get refracted off the hot air layer just above the ground and create the appearance of a reflection from a water surface, etc. When all the scientific facts of a mirage are gathered, then and then alone will we never again be fooled by a mirage. Thereafter, we shall never make the mistake of taking it for water. Knowledge puts an end to all misconception once and for all.

Verse 41: When the External World is Absent

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावतः ।

विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम्

॥ ४१॥

pralayē tannivṛttau tu guruśāstrādyabhāvataḥ |

virōdhidvaitābhāvē:'pi na śakyaṁ bōddhumadvayam || 41||

1	<i>pralaye tat nivrittai tu ,</i>	At the time of <u>dissolution</u> of the whole universe, when all duality disappears,
2	<i>guru-shaastra-aadi abhaavatah;</i>	there is no <u>Guru</u> , and no <u>scriptures</u> , etc. Hence,
3	<i>virodhi dvaita abhaave api ,</i>	even though the duality in contention is not there,
4	<i>na shakyaṁ boddhum advayam.</i>	the Non-dual Brahman still <u>remains unknown</u> .

Up to now, we have considered Ishwara-Srishti or the external world to be present, whether we like it or not, since we have no power to delete it out of our life. Now the Vedantin considers the case when even the external world is absent, in combination with the absence of Brhama Jnana. Does that help to remove our delusion?

Pralaya – Cosmic Dissolution

1 In the science of Cosmology, there is the consideration of the complete dissolution of the universe, when there is nothing, gross or subtle, that exists. Everything folds up and returns to the causal state. Even Maya is in a state of equilibrium, merged in Brahman.

In Indian scriptures, an interesting time scale is provided for the occurrence of Pralaya. The figures concerned are astronomical. It starts with an hour of Brahma:

COSMIC TIME SCALE for PRALAYA

1 Brahma Hour	(1 B.Hr)	=	1,000	Earth years
12 B.Hrs	(1 “day” period)	=	12,000	E. years
	[1 forward, day-cycle: Satya, Dwapara, Treta and Kali Yugas.]			
12 B.Hrs	(1 “night” period)	=	12,000	E. years
	[1 return, night-cycle: Kali, Treta, Dwapara and Satya Yugas.]			
1 Brahma’s Day	(1 day + 1 night)	=	24,000	E.years
	[1 Maha Yuga]			
1 Brahma’s Year	(360 B. Days)	=	8,640,000	E.years
Brahma’s Lifespan	(100 B. Yrs)	=	864 million	E.years

PRALAYA occurs at the end of each Brahma’s Lifespan. It lasts for the same duration!
i.e. Frequency of each Pralaya = 1,728 million E.years

ii) **Upasana Kanda**: The devotees engaged at the Upasana Kanda level and who worship the Deities, also require Ishwara-Srishti to provide them with the Pratima or idol to worship the Lord. In fact, the Upasakas require Ishwara Himself as their object of worship, let alone His Srishti. They practice Upasanas or exercises in concentration. Ishwara-Srishti thus helps them to develop *Chitta Ekagrata* (one-pointedness of mind).

iii) **Jnana Kanda**: Even at the Jnana Kanda level Ishwara-Srishti is needed, albeit in its subtle aspects. For Sravana and Manana the help of the Guru is needed – the Guru is part of Ishwara-Srishti. For study the scriptures are required – these are also part of Ishwara-Srishti.

A Karma Yogi requires a field for his activity. He requires Artha or wealth in order to carry out useful charitable activities. Ishwara-Srishti is needed to perform useful works to promote Dharma. Practice of Dharma is essential for one's evolution. Dharma requires interaction with people. Every interaction gives us an opportunity to clear our Karmic account. Interactions may produce joy or sorrow; these should be seen as working out of our Karmas.

Our spiritual lives also depend on the input of many good people whom we meet. Interaction with them helps us to go forward in life. By having Satsang with more evolved souls, we make considerable progress.

3 We cannot get rid of Ishwara-Srishti; we have to learn to make the best of it.

4 Hence, there is no reason why we should be working towards eliminating Ishwara-Srishti. That is something impossible; it is also something unnecessary. The example of Pralaya shows that even if Ishwara-Srishti is eliminated, it will not help us out of bondage.

Conclusion: Ishwara-Srishti Aids our Evolution

There is no need to hate the world. This is not what Vedanta asks us to do. It is the wrong understanding of Vedanta that has made some misguided people have a negative attitude towards the world. This is not helpful in any way. We just have to think of all the above ways in which the outer world helps us in our Sadhana.

Swamiji quoted this statement to help correct our attitude to the world: "I like the world, but I cannot get along with my neighbours." It means that we must adopt a selfless attitude towards the world, not a selfish one. Then we will not complain about the world but use it to further our spiritual progress.



PANCHADASHEE – 04

Chapter 8: (Verses 43-51, 9 No.)

The TWOFOLD Jiva-Srishti

WE HAVE ESTABLISHED in the last Chapter that Ishwara-Srishti is a necessity; that it is not a hindrance to our spiritual growth; nor is it the cause of our Bondage. The only other place we can find the cause of Bondage is Jiva-Srishti. Thus, we turn our attention to Jiva-Srishti in our search for a solution to the problem of man's Bondage.

This Chapter is where we discover the cause and begin to pinpoint the solution to Bondage. The exploration of Jiva-Srishti goes very deep. First Sri Vidyananya divides Jiva-Srishti into two streams, as we shall soon see, and accepts the stream that is helpful to us. Then he divides the second, problematic stream into two parts as well. He this way he isolates the problem of Jiva-Srishti and deals with it in a neat and logical manner.

The Chapter ends with no doubt in our mind as to where the Bondage problem lies. We corner the enemy and prepare ourselves to deal with it in the following two Chapters.

Verse 43: The Conforming & Contrary Types

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।

उपाददीता शास्त्रीयमातत्त्वस्यावबोधनात्

॥ ४३॥

jīvadvaitam tu śāstrīyamaśāstrīyamiti dvidhā |

upādādītā śāstrīyamātattvasyāvabōdhanāt

|| 43||

1	<i>jeeva-dvaitam tu shaastreeyam,</i>	<i>Duality created by Jiva can conform to scriptures,</i>
2	<i>ashaastreeyam iti dvidhaa;</i>	<i>or be contrary to scriptures. These are the two types.</i>
3	<i>upaadadeetaa shaastreeyam ,</i>	<i>The conforming type should be kept in mind</i>
4	<i>aatattvasya avabodhanaat.</i>	<i>until such time that Brahman is fully realised.</i>

The twofold nature of Jiva-Srishti is introduced at the outset. This is again typical of the logical style of presentation so characteristic in all of Sri Vidyananyaji's literature. We stand in awe of a teacher like him who takes us so systematically through a difficult subject.

The two types are as follows:

i) **Shaastreeyam**: "in conformity with the scriptures". **1** This type is favoured by the Shastras. It is helpful to our spiritual pursuit. It accumulates Punya or merits.

ii) **Ashaastreeyam**: "contrary to the scriptures". **2** This type is not in conformity with the scriptures. It is harmful to our spiritual pursuit. It accumulates Paapa or demerits.

From the Collective Viewpoint: There are all types of people on earth – both good and bad. There are those with constructive ideas and those with destructive ideas. There are

those who work for the good of all, as well as those who work only for themselves at the expense of others. According to which group is in the majority, the overall human Karma builds up. Ishwara sits and takes the collective Karma of man into account and creates the necessary circumstances so that humanity may progress.

Generally, the human being has a tendency to work for selfish ends if he is not sufficiently motivated to act for the good of all. It matters little whether he is educated or not; it matters only whether he is trained to be selfish or unselfish. In the absence of good training, he is invariably selfish. This imposes a formidable demand which Nature is not designed to cope with. Nature's answer to this demand is sorrow and more sorrow.

From the Individual Viewpoint: In an individual, both types of Jiva-Srishti are found. A person performs a mixture of both types according to the level of his understanding.

Each individual is provided with the necessary circumstances for his growth. Ishwara creates conditions best suited for the working out of his Prarabdha Karma.

As each one's Karma is unique to himself, the circumstances we are placed in vary from individual to individual. One may feel that God is partial when we look at these differences, but that is an uninformed view. When the Karmas are taken into account, there is no injustice in Ishwara-Srishti. It works with scientific precision.

The Conforming Type of Jiva-Srishti

3 The important point that emerges here is that Sadhana is primarily what is done by the mental attitude of the Jiva. The external circumstances and facilities are Ishwara-Srishti's responsibility. The Jiva's input is through the mind. Hence, the words, "*kept in mind*". All the Sadhana that he is expected to do (detailed in the next verse) is to be done with full mental concentration. Then only will it have its effect and bear the desired fruit.

Swamiji gave the technical definition of Shaastreeyam as:

Brahman jnana upakaaratwena shastra bodhitam

Meaning: "***what is explicated in the Shastra as helpful in attaining Brahma Jnana.***"

4 Another significant point about this type of Jiva-Srishti is that it should be continued until such time one realises the Self, i.e. has the direct experience of the Atman.

A. JIVA-SRISHTI: THE CONFORMING TYPE

Verse 44: ***Conforming Type Given Up After Realisation***

आत्मब्रह्मविचारख्यं शास्त्रीयं मानसं जगत् ।

बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम्

॥ ४४॥

ātmabrahmavicārākhyam śāstrīyam mānasam jagat |

buddhē tattvē tacca hēyamiti śrutyanuśāsanam ॥ 44॥

1	<i>aatma-brahma-vichaara aakhyam ,</i>	<i>Reflection on identity between Brahman & Jiva</i>
2	<i>shaastreeyam maanasam jagat;</i>	<i>constitutes the "mental world" that conforms.</i>
3	<i>buddhe tattve tat cha heyam ,</i>	<i>When the Reality is realised, it should be given up.</i>
4	<i>iti shruti anushaasanam.</i>	<i>This is the injunction of the scriptures.</i>

The point to note at once is that there is a Jiva-Srishti that is beneficial to the seeker. In the language of a Sadhaka, this conforming type of Jiva-Srishti is called **Sadhana**. In Vedanta, Sadhana is the effort that a seeker makes to evolve spiritually. Because this is an effort that has to come from the Jiva, it has to be classified under Jiva-Srishti.

God can only do so much; the rest of the work has to be done by the Jiva. It is like a horse that can be taken to the water, but it has to do the drinking itself. Swamiji's example was: "You can give a banana to a hungry person; nay, you can even peel it for him. But, he himself has to eat it." That is case here between Ishwara-Srishti and Jiva-Srishti: Ishwara can provide us with the best facilities in the world – the right Guru, the best scriptures, the best Ashram right next to the Ganga – but we have to make the effort to take full advantage of all these. We need to ask, "What do I have to do, beyond what God has already so kindly done for me?"

Apart from the general **Sadhana Chatushtaya**, the Sadhana that conforms to the Vedantic scriptures falls into three categories:

i) **Sravanam**: By using the scriptures as the means, all doubts with respect to the Pramana (means of knowledge) are removed. Abhaava, the doubt pertaining to one's own existence, is destroyed by Sravana.

ii) **Mananam**: By reflecting on the knowledge using the logic suggested by the scriptures, all doubts concerning the Prameya (object of knowledge, the Self) are removed. Asambhaavana, doubting the possibility of realising the Self, is destroyed by Manana.

iii) **Nididhyasanam**: By meditating on the identity of the Self and Brahman, all doubt with respect to the Pramaatha (the subject, or knower, the seeker himself) is removed. Viparita Bhaavana, the doubt about one's capacity to realise the Self, is removed.

THE SHAD-VIDHA LINGAS

(The Six Signposts that Reveal the True Meaning of a Text Studied)

The following six signposts in a text are given in *Vedanta Sara*. They are repeated here for completeness in discussing **Sravana**. During scriptural study, it is vital to pick out these signs, as they help us to know the main points being emphasised in it.

- | | | |
|------|------------------------------|--|
| i) | Upakrama-Upasamhaarau | <i>the beginning and the conclusion;</i> |
| ii) | Abhyaasa | <i>repetition of key points; emphasis;</i> |
| iii) | Apoorvataa | <i>the new ground covered; originality; novelty or uniqueness; what was not told before but is being told now.</i> |
| iv) | Phala | <i>result or fruit; the benefits accrued;</i> |
| v) | Arthavaada | <i>eulogy; praise;</i> |
| vi) | Upapatti | <i>logic; reasoning; example; illustration;</i> |

By identifying the above signposts in a text being studied, the true meaning of it is revealed to the student.

Verse 45: Citation 1: Amritanada Upanishad

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।

परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत्

॥ ४५॥

śāstrāṇyadhītya mēdhāvī abhyasya ca punaḥ punaḥ |

paramaṁ brahma vijñāya ulkāvatānyathōtsrjēt || 45||

1	<i>shaastraaNi adheetya medhaavee,</i>	<i>An intelligent one who has studied the scriptures,</i>
2	<i>abhyasya cha punah punah;</i>	<i>and has <u>repeatedly practised</u> what they enjoin,</i>
3	<i>paramam brahma vijnaaya</i>	<i>after realising the Supreme Brahman, should</i>
4	<i>ulkaavat taani athah utsrijet.</i>	<i>give them up, as a <u>torchlight</u> at the journey's end.</i>

* This citation is from the Amritanada Upanishad, verse 1.

Sri Vidyananyaji now quotes five scriptural citations in the next four verses to support his statement regarding dropping of the Conforming Jiva-Srishti only *after* realisation of the Self. The support of the scriptures in key matters such as this particular point is used not only to add conviction in the mind of the reader but also to show that this knowledge comes down from time-honoured authentic sources and is not a “discovery” being pushed by Sri Vidyananyaji.

1 Adheetaya: “the intelligent student”. This is the basic person referred to. He is further described by other words in the verse. It comes from the root *Dhee*, which means “the intellect”. Studying is a function performed by the intellect.

Medhaavee: “one who is able to hold knowledge”; this is further described below:

THE MEDHAVEE

This term is used in the sense of a qualification for studying the scriptures. The person being indicated is someone who is wise; who possesses the **Sadhana Chatushtaya** or fourfold qualifications that render him eligible for further scriptural study.

The person has the **Chitta Ekagrata** or one-pointedness of mind to grasp scriptural truths; and the **Chitta Shuddhi** or purity of mind to retain that truth.

A deeper meaning is obtained by including the root *Ee*, which means “to go to”, and which occurs in both the above words. The idea being that he does not just study by himself, but *goes to* a teacher, a **Guru**, to study the scriptural texts. The presence of the Guru is understood here. The reason is that this study requires not just the literal knowledge but also the wisdom that comes through the presence of a teacher. There is a **Parampara** or lineage that has to be followed if one is to properly grasp the application of knowledge.

In any learning, even to learn how to make *dosa*, a teacher's presence adds the subtle touch of finesse in the art. There is a particular skill that can be acquired only by being with a teacher. The finer points cannot be expressed in words but have to be seen. In the spiritual field, the Guru's human touch is needed *to go* from the finite to the Infinite.

Swami Chinmayananda used to say, “The knowledge goes through the wings of the teacher to the heart of the student!”

2 Abhyasya: “application of the teaching in one’s life”. The repeated practice of the material studied is needed to obtain the fruit of the knowledge, the realisation of Truth.

3 Once the fruit of realisation is obtained, then and only then can the aspirant give up the practice. This is the main point for which the citation is made.

4 Ulkaavat: Finally, a simile is given to help fortify the idea. In the old days in India, a long stick was carried by travellers. When it got dark, a rag soaked in kerosene was tied at the tip of the stick and set alight. This is the Ulkaa, a flaming torch, which lit the path ahead. Once the traveller reached his destination, he did not take the torch into the home, but left it in a safe place far away from the homestead.

In the same way, the Jiva-Srishti (self-effort) of Sadhana is to be dropped when the homestead of realisation is reached.

Verse 46: Citation 2: Amritabindu Upanishad

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
 पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥ ४६॥
 granthamabhyasya mēdhāvī jñānavijñānatatparaḥ |
 palālamiva dhānyārthī tyajēdgranthamaśēṣataḥ || 46||

1	<i>grantham abhyasya medhaavee ,</i>	<i>An intelligent one who has practised the scriptures</i>
2	<i>jnaana-vijnaana-tatparah;</i>	<i><u>intent on obtaining knowledge</u> and realising Truth,</i>
3	<i>palaalam iva dhaanyarthee ,</i>	<i>like one intent on obtaining grain <u>discards the husk,</u></i>
4	<i>tyajed grantham asheshhatah.</i>	<i>should <u>discard the scriptures</u> after realising Truth.</i>

* This citation is from Amritabindu Upanishad, verse 18.

1 The same qualified person as mentioned in the first citation, having arrived at the same goal of realisation. In addition the following is to be noted:

THE INTENTION BEHIND STUDY

2 Jnana Vijnana Tatparah: Tatparah is the intention behind the studying. Swamiji elaborated the importance of studying for the right reason.

Jnana refers to intellectual clarity; it is Shastra Janyam. First we must understand what is being taught. Then comes Vijnana, which is the actual experience of that knowledge; it is Anubhava Janyam. This is the correct intention one should have.

Swamiji told us of how Swami Chinmayanandaji guided students, when they were completing the Sandeepany Course and were about to go out to teach at various centres. He would say to the young Brahmacharis, “When you go out and hold classes, don’t feel that you are teaching. Feel that you are only ‘loudly reflecting’. Mentally thank the people for giving you the opportunity to do so. Feel that your intellect is talking to your own mind, and that the people are only overhearing what it is saying!”

3-4 Palaala Vat: “like the husk simile”. The simile is of a farmer who is only intent on obtaining the grain. He peels off the husk to get to the grain. Once he extracts the grain, the husk serves no purpose and is discarded. The seeker similarly, when he has realised the Truth, *discards* (i.e. discontinues) the Sadhana which brings him to the Truth.

Verse 47: Citation 3: Brihadaaranyaka Upanishad

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
 नानुध्यायेद्बहूञ्छब्दान्वाचो विग्लापनं हि तत् ॥ ४७॥
 tamēva dhīrō vijñāya prajñāṁ kurvīta brāhmaṇaḥ |
 nānudhyāyēdbahūñchabdānvācō viglāpanaṁ hi tat ॥ 47॥

1	<i>tam eva dheerah vijnaaya ,</i>	<i>A wise man who has experienced the Truth,</i>
2	<i>prajnaam kurveeta braahmaNah;</i>	<i>should keep his faculties united with Brahman.</i>
3	<i>na anudhyaayed bahoon shabdaan</i>	<i>He should not trouble himself with many texts,</i>
4	<i>vaachah viglaapanam hi tat.</i>	<i>for they will only drain the energy of his organs.</i>

* This citation is from the Brihadaranyaka Upanishad, 4.4.21.

1 Dheerah: “the wise, intelligent person”; the same person as before.

2-4 The same message of discontinuing the Sadhana is expressed differently as “not trouble himself with too many texts.” Once the Truth is realised, further study would be “merely a drain on the energy of one’s organs (the intellect).”

THE MEANING OF “BRAHMANA”

The additional point brought out in this citation is the meaning of the word **Brahmanah**. Here it means “one who is united with Brahman”. This is its original meaning.

Swamiji expanded on this and told us that the word has changed meanings over time. Gradually the meaning got diluted and it was taken to mean “one who chants the Vedas”. This is clearly a greatly diluted meaning. It no longer referred to a realised saint, but became linked to a function.

With the passage of time, the meaning became even more narrow, and became linked to a profession – that of being a teacher of the Vedas. Eventually it came to the meaning we associate it with today – that of a caste group.

Verse 48: Citation 4: Mundaka & Katha Upanishads

तमेवैकं विजानीत ह्यन्या वाचो विमुञ्चथ ।
 यच्चेद्वाङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ॥ ४८॥
 tamēvaikaṁ vijānīta hyanya vācō vimuñcatha |
 yaccēdvāṁmanasī prājña ityādyāḥ śrutayaḥ sphuṭāḥ ॥ 48॥

1	<i>tamevaikam vijaaneeta ,</i>	<i>"Know that One alone</i>
2	<i>hyanyaa vaachah vimunchatha;</i>	<i>and give up all other talks . . ."</i>
3	<i>yachched vaang manasee praajna ,</i>	<i>"The discriminating man should merge his speech and keep it within his mind."</i>
4	<i>ityaadyaah shrutayah sphuTaah.</i>	<i>In these and many more other ways, the Srutis make this point very clear.</i>

* The first line is extracted from Mundaka Upanishad, 2.2.5.

The second line is from the Katha Upanishad, 3.13.

1-2 The full quote from the Mundaka Upanishad is:

***tam eva ekam jaanatha aatmaanam,
anyaa vaachah vimunchatha, amritasya eshah setuh.***

*"Know Him alone as the one Self of all,
and desist from all other talk; for 'This' is the bridge to the shore of immortality!"*

3 The full quote from the Katha Upanishad is:

***Yachhet vaak manasee praajnah
tat yachhet jnaane aatmani;
jnaanam aatmani mahati niyachhet
tat yachhet shaante aatmani.***

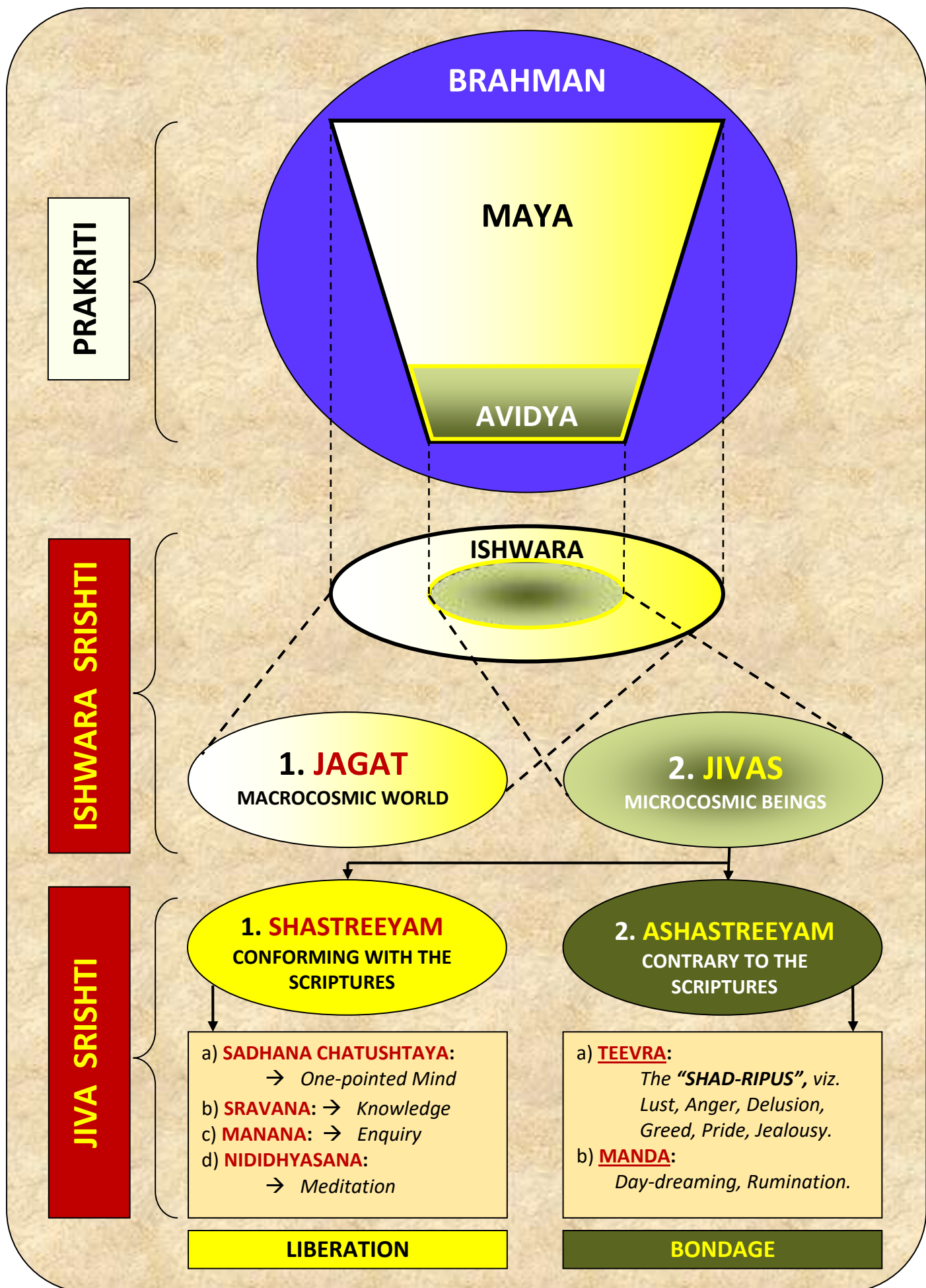
*The discriminating man should merge the organ of speech into the mind;
he should merge that mind into the intelligent self (intellect);
he should merge the intelligent self into the Mahat (Total Mind, Hiranyagarbha);
he should merge the Mahat into the peaceful Self.*

Regarding discontinuing of the Sadhana, the theme of all four citations, Swamiji made a general comment about being cautious of assessing when that point is reached. He said there is always the danger of us overestimating our own achievement, overestimating our goodness, and in the process, discontinuing the Sadhana prematurely.

We should look carefully at what the Shrutis repeat so often in so many different ways, because they all tell us to take the Sadhana right up to the point of realisation, not before it. Our tendency, if we are not guided in the matter by a Guru, is to prematurely curtail the Sadhana and think we are realised.

The human tendency is to be very facile about finding the faults of others, and drag our feet in finding our own faults. We have to exercise caution against such a tendency in the matter concerned in these verses.





B. JIVA-SRISHTI: THE CONTRARY TYPE

Verse 49: *Two Sub-divisions of the CONTRARY Type*

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।

कामक्रोधादिकं तीव्रं मनोराज्यं तथेतर्त्

॥ ४९॥

aśāstrīyamapi dvaitam tīvram mandamiti dvidhā |

kāmakrōdhādikaṁ tīvram manōrājyaṁ tathētarat

|| 49||

1	<i>ashaastreeyam api dvaitam ,</i>	The duality of Jiva-Srishti <u>CONTRARY</u> to scriptures
2	<i>teevram mandam iti dvidhaa;</i>	is also of two kinds – <u>strong and weak</u> .
3	<i>kaama-krodha-adikam teevram,</i>	Giving rise to desires and its entourage is the <u>strong</u> ;
4	<i>manoraaajyam tathaa itarat.</i>	producing rumination and day-dreams, is the <u>weak</u> .

Now we move on to the second type of Jiva-Srishti, the type that goes contrary to or does not conform to the scriptures.

1-2 Like Jiva-Srishti itself, this sub-type (**Api**) is also split into two types. They are:

i) **Teevram**: “strong”; this is the virulent type, also considered as the “violent” type.

ii) **Mandam**: “weak”; this is also described as mild or the dull type.

In general, the terms Teevra and Manda are relative to how much pain and sorrow is produced, how much it troubles us, how much it throws our life into disorder, and how much fear, anxiety and affliction follows in its wake. Both types cause these results; the difference lies in the fact that the strong type brings them *immediately*, while the weak type brings them *in due course*.

The “Teevra” Type of Ashaastreeyam

3 This is the type that produces results immediately, due to the actual execution of the contrary deeds. The contrary deeds that fall into this category are the **Shad-Ripus**, the “Sixfold Enemies” or vices. They are enemies of one’s peace of mind. Swamiji went through them in some detail:

i) **Kama**: “desire, passion”. This is the king among the six vices.

ii) **Krodha**: “anger”. If desire is unfulfilled, it produces anger.

iii) **Moha**: “delusion”. When anger reaches its extreme, it produces delusion.

iv) **Lobha**: “greed”. If desire is fulfilled, it produces greed.

v) **Mada**: “pride”. If greed is fulfilled, it produces pride.

vi) **Matsarya**: “jealousy”. If greed is unfulfilled, it produces jealousy.

In this way, all six enemies are like the coaches of a single train, with Desire as the leading coach, and all others following in its wake.

Delusion is the absence of any sense of right or wrong; one cannot judge right from wrong, and reverses them; one is not in control of himself. The intellect is totally clouded.

Pride is arrogance; it is too high an opinion of oneself. It is the feeling, “Do you know who I am?”

Anger brings unimaginable pain to others. In a fit of anger, one can harm his own child, like Hiranyakashipu’s treatment of Prahlad; one can destroy his whole career.

The “Manda” Type of Ashaastreeyam

4 This is the type that produces results in due course of time. It is the precursor of the Teevra type. It culminates in the Teevra type eventually.

Itarat: “the other”. In comparison to Teevra, Manda is the ‘other’. The Aitareya Upanishad derives its name from this word. Its author, Rishi Mahidasa, was “the son of the other”, the mistress of his father. This caused much social ostracism in his life and made him thoroughly dispassionate towards the world, which is how he became a saint.

Manorajyam: “imagination”. The Manda type starts with voluptuous rumination of desire in one’s mind. It may be called day-dreaming, but is more mischievous than that. One loses touch with reality and starts imagining what he is going to do if only he had the opportunity to do so.

Swamiji gave the example of a student sitting to write his exams. He goes into a mental revelry of what he will do after the last paper is over. In that state he sits through the whole time without answering a single question. The consequences of his revelry come to him when the results are out!

Verse 50: Contrary Types Given Up Before Realisation

उभयं तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये ।

समः समाहितत्वं च साधनेषु श्रुतं यतः

॥ ५०॥

ubhayam tattvabōdhātprāṅnivāryam bōdhasiddhayē |

samah samāhitatvam ca sādhanēṣu śrutam yataḥ

|| 50||

1	<i>ubhayam tattva-bodhaat praak ,</i>	<u>Before</u> starting the study of the Reality, <u>both</u> of
2	<i>nivaaryam bodha-siddhaye;</i>	these have to be <u>given up</u> . For study of Brahman,
3	<i>samah samaahitatvam cha ,</i>	mental poise and concentration are
4	<i>saadhaneshhu shrutam yatah.</i>	<u>prerequisite Sadhanas</u> according to the scriptures.

1-2 Praak: “before”. This is a key word in the context. The dropping is required *before* one even begins to study the scriptures. Just as it is essential to pass matric before entering university, so also it is essential to drop the “six enemies” before entering higher levels in spirituality.

Why do both these types need to be given up? It is because they are both **Ashaastreeyam**. By definition they are against the scriptures. They should not be treated lightly, but dropped at once, especially by one who is planning to lead a spiritual life.

If one is unable to muster the determination to give them up, then one has to be content with leading a good Samsaric life; later, with greater maturity of spirit, he will surely be a Jijnasu or Sadhaka, which is man’s inevitable destiny.

3-4 Apart from being Ashaastreeyam, the dropping of both types is also a necessity in order to possess the qualities needed for the higher life. Giving up the Teevra type brings mental poise; and giving up the Manda type brings concentration. Possessing these qualities implies mastery in **Sadhana Chatushtaya**.

SWAMIJI'S INSIGHTS ON DISPASSION

A CHILD IS PLAYING with a balloon. We can see the joy on the child's face when it is with the balloon. We are aware that, at any time, the balloon is going to burst. But the child is blissfully unaware of that fact, and goes on engrossed in its play. The flip side of its joy is the sorrow that it is sure to experience when the balloon does finally burst.

That is the situation with all sense pleasures. The 'balloon' changes; it 'upgrades' to more sophisticated objects, but the joy-sorrow scenario remains the same.

I was first posted at Kodaikanal in the cool, mountainous heights of Tamilnadu. It is a tourist centre. For a brief period from March to June it attracts many tourists. Then come the winds, the rains, and finally the bitter cold. It is not so enjoyable then. But while the going is good, it is like Switzerland. The tourists come with "Aahs!" and go back with "Ughs!"

A "tourist spot" which was in great vogue when I was young was Heaven! You can't imagine how attracted people are to it, when they read of it in the 'travel brochures' – which means the Karma Kanda of the Vedas, of course. Nowadays we don't see that craze to go to Heaven anymore. There are enough pleasure-centres created on Earth itself to keep people entranced in pleasure.

Like any tourist centre, Heaven is not a good place to make your permanent residence. After a brief period as tourists, we encounter defects there as well. Our mind-set will compel us to be jealous of the rulers there. Indra and Vayu live in huge mansions; compared to that we may find a place in the 'slums' of Heaven. What would it be like to live in a slum in Heaven? The same pattern continues in heaven as on earth.

Desire – the Cause of All Evil

Bhagavan Buddha saw through this one big defect called Desire. How did he come to such an understanding? He had realised that in essence he was Satchidananda. When he knew who he was – *everything* – what would he care for anything else!

It is **Kama** or Desire that slyly comes to us and says, "I know you are not happy. Come, I will make you happy." We believe her as she is so attractively enticing. We invite ourselves into her trap. Kama makes us commit a sort of suicide. While in her company, we do not see our Satchidananda nature. For this reason, the Buddha saw it as Enemy No. 1.

Guruji (Swami Tejomayanandaji) used to tell us, "A wise man acts from happiness; an ignorant man acts for happiness." The wise man is in tune with his Satchidananda nature and acts from there; the ignorant man does not recognise his real nature and so he seeks for it outside. The conclusion is that after knowledge, we should not even think of fulfilling our desires. It is a poisonous thought that rules out further progress to Aparoksha Jnana.

Prarabdha Karma vs Purushartha

Prarabdha has power to affect our external circumstances; whereas **Purushartha** or self-effort has the power to affect our internal circumstances. Purushartha finds a way to handle Prarabdha and let it pass harmlessly. Purushartha is a greater power than Prarabdha because it is subtler. Mind always has more power than matter. Purushartha is a soul force; Prarabdha is a material force. Our anchor should be in Purushartha; we should not be resigned to our Prarabdha.

Verse 51: *The Lust-Bound Soul Unfit for Freedom*

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।

कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता

॥ ५१॥

bōdhādūrdhvaṁ ca taddhēyaṁ jīvanmuktiprasiddhayē |

kāmādiklēśabandhēna yuktasya na hi muktatā

॥ 51॥

1	<i>bodhaad oordhvam cha tad heyam</i>	<i><u>Even after</u> knowledge, these two must be given up</i>
2	<i>jeevan-mukti prasiddhaye;</i>	<i>for Jivanmukti to be perfectly established.</i>
3	<i>kaamaadi klesha bandhena ,</i>	<i>Suffering the pains and bondage of lustful passions –</i>
4	<i>yuktasya na hi muktataa.</i>	<i>one who is still thus tied, is <u>unfit for liberation</u> in life.</i>

1-2 Here Sri Vidyanaranyaji brings his vast practical experience with spiritual seekers into account. Knowing the dangerous tendency among seekers to overestimate themselves, Sri Vidyanaranyaji carefully closes the door of Desire to seekers who try to sneak a way of enjoying their desires even after obtaining knowledge of the Self.

3-4 There must be something seriously wrong with a seeker who wishes to resume enjoying sense pleasures after obtaining knowledge. It means that he has not really given up desire. The state of such a person is so critical that it is specially dealt with in the next two Chapters – diagnostically in Chapter 9 and surgically in Chapter 10.

Of one thing, Sri Vidyanaranyaji is certain: Lustful passions and the quest for Liberation cannot co-exist. The effort would be totally futile; it cannot bear any fruit. If a person is riddled with passions, he is disqualified and unfit for Liberation.



PANCHADASHEE – 04

Chapter 9: (Verses 52-56, 5 No.)

DIAGNOSIS of Contrary Types

SOME PEOPLE ASK, “Can Yoga and Bhoga be balanced?” They want the best of both worlds. It is actually an illusion. Such a thing is not possible. The two can never go together. It is wishful thinking, and mischievous to ask such a question. The mischievous question is now answered in an appropriate manner by Sri Vidyananyaji.

At the end of the last Chapter, we had a foretaste of what is to follow. Sri Vidyananyaji anticipated the absurd situation where misguided seekers may open a case for enjoying sense desires after having an intellectual understanding of knowledge of the Self (i.e. after Sravana), and perhaps, under the pretence of posing as realised souls, even after their ‘pretentious’ state of realisation!

In verse **51**, the great Teacher had firmly shut the door to such admission of Desire in the realm of spiritual perfection. An unlikely scenario?

It may sound like that, but in the actual world this can happen under peculiar circumstances where guidance from a qualified Guru is lacking. To forewarn spiritual seekers of such a scenario, Sri Vidyananyaji takes up the case in this and the next chapter, first giving it a good diagnosis, and following up with the necessary surgery!

Verse 52: **A Mischievous Question Answered Mischievously!**

जीवन्मुक्तिरियं मा भुज्जन्माभावे त्वहं कृती ।

तर्हि जन्मापि तेऽस्त्येव स्वर्गमात्रात्कृती भवान्

॥ ५२॥

jīvanmuktiriyam mā bhujjanmābhāvē tvaham kṛtī |

tarhi janmāpi tē:'styēva svargamātrātkṛtī bhavān

|| 52||

1	<i>jeevan-muktiḥ iyaṃ maa bhut,</i>	Objector: Let there be no liberation while living;
2	<i>janma-abhaave tu aham kritee;</i>	I am satisfied if there is <u>no birth</u> anymore.
3	<i>tarhi janma api te asti eva ,</i>	Reply: In that case, go for at least <u>one more birth</u> –
4	<i>svarga maatraat kritee bhavaan.</i>	Go to <u>Heaven</u> and enjoy the pleasures there!

We recap that at the end of the last Chapter, Sri Vidyananyaji categorically dismissed any possibility of spiritual realisation for one who is not willing or unable to give up the “Six Enemies” headed by Passion. An objector finds that too harsh to live with. So what he does is re-adjust his goal with this argument:

1-2 “Well, I don’t really care if I do not get liberated while living. I can do without the Jivanmukti that you offer under such stern disciplinary conditions. You did say that one who has knowledge of the Self has all his Karmas burnt immediately. This is what I propose to do.

“I will go for the knowledge; my Karmas will be annulled at one go; that means I am assured that I will not suffer any further birth. So, in the remaining period of my life after getting the knowledge, I will enjoy as much desires as I please. After all, this is my last chance to enjoy desires. What do you have to say to that?”

Heavenly Pleasures

3-4 The Vedantin sees what is troubling the objector. He makes a mischievous reply to the mischievous question. Swamiji dramatised it in his own unique way:

“Okay, I see your difficulty. I would like to suggest to you something better. You see, the pleasures on earth are riddled with defects – old age comes quickly, the pleasures are temporary, they always have a shadow of fear and anxiety behind them, they cannot satisfy you for ever. You do one thing. There is something called heavenly pleasure. Have you heard of that before?

“If you can just allow yourself one more birth, you can work now to go for heavenly pleasure. It is simply mind-boggling. There in heaven you do not have the problem of old age; you remain young and virile for ever; you can enjoy more refined and subtle pleasures there to your heart’s content. There is no end to them, and they will fully satisfy you.

“That is what you should work towards. All you need is to accumulate sufficient Punya to obtain access to heaven. For you that is no problem at all!”

Verse 53: *The “Chain of Desire” – the Greatest Defect!*

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।

स्वयं दोषतमात्मायं कामादिः किं न हीयते

॥ ५३॥

kṣayātiśayadōṣeṇa svargō hēyō yadā tadā |

svayaṁ dōṣatamātmāyaṁ kāmādiḥ kiṁ na hīyatē

|| 53||

1	<i>kshhaya atishaya doshheNa,</i>	Objector: Due to the great defect of being temporary,
2	<i>svargo heyo yadaa tadaa;</i>	<u>pleasures of heaven</u> have to be given up sooner or later.
3	<i>svayam doshhatama aatmaayam,</i>	Reply: In that case, the <u>greatest defect</u> of all is the
4	<i>kaamaadih kim na heeyate.</i>	<u>‘Chain of Passion’</u> – why don’t you give that up?

The objector considers the Vedantin’s proposal and is very impressed by it, especially when he hears of the exceptional quality of the pleasures that are obtained there, and the fact that one does not age in heaven. However, he has come to know from other sources of some defects even in Heaven . . .

1-2 The Objector gives his considered response: “Your suggestion seems a very good one, but . . . I have heard that even heavenly pleasures do not last forever. They say that when my Punya gets exhausted, I have to leave heaven and return – guess where . . . to Earth of all places! Who wants to come back here again? No, I don’t think I will take up your suggestion. I’d rather spend my Punya here itself, get as much enjoyment as I can in the time left, and then get done with it. Then I’ll be over with this human birth once and for all.”

3-4 This is a twist in the plan which surprises even the Vedantin. He least expected this ‘Vairagya’ from the objector. But it inspires him to improve upon his own suggestion.

Lust – the Defect of All Defects!

The Vedantin now takes the direct path in his reply: “Something about your reply prompts me to suggest to you what I think is in your best interest. I have been toying with you in this matter so far, but now you yourself have prompted me to reveal the true situation to you. I am going to do so, regardless of how you take it.

“You do not wish to go to heaven because of its defect, is that right? Then, this thing called Desire in your mind is the greatest defect of all defects! Why don’t you make every effort to get rid of that instead? Why are you averse to putting up a heroic fight against this No. 1 Enemy of all enemies? Come on, you can do it if you try hard enough. Just put your higher mind to the task of refusing to yield to the lower mind. You will surely succeed if you put in the right effort.

“Use the Jiva-Srishti of the Conforming type to overcome that of the Contrary type.”

The truth is out, and the Vedantin heaves a huge sigh of relief. The Objector is overpowered by a stunned silence. After a long silence, this is what follows . . .

Verse 54: Transgressing the Laws of the Scriptures

तत्त्वं बुद्ध्वापि कामादीन्निःशेषं न जहासि चेत् ।

यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घिनः

॥ ५४॥

tattvam buddhvāpi kāmādīnniḥśeṣam na jahāsi cēt |

yathēṣṭācaraṇam tē syātkarmaśāstrātilaṅghinaḥ

|| 54||

1	<i>tattvam buddhvā api kaamaadee,</i>	Even after “ <u>attaining</u> ” knowledge, the Shad Ripus –
2	<i>niḥsheshham na jahaasi chet;</i>	if they are not completely dropped by you,
3	<i>yathaa ishhaTa aacharaNam te syaat,</i>	it indicates that you wish to do <u>as you please</u> ,
4	<i>karma-shaastra atilangghinah.</i>	and you <u>transgress the laws</u> of the scriptures.

The Vedantin sees the receptivity in the objector, and responds to it with great compassion that reveals his true intention to really help the objector.

1-2 The Vedantin starts making the objector aware of his error, so that he gets fully convinced and begins to mend his ways. He says, “I think you are now ready to hear what I am about to say. You see, attaining knowledge is one thing and realizing it is quite another. There is a bridge to cross from one to the other, and that bridge is called **Purity**.

“Purity means no lust, no anger, no greed, and so on, any longer. So you see the error you were about to make? You wished to drink nectar and poison from the same cup! It would have destroyed you. It is Divine Grace that has saved you from this error.”

The Danger of Licentious Behaviour

3-4 The Vedantin continues, in a tone now brimming with compassion: “My dear brother, you have been saved from something even worse. Had you gone ahead, two unforgivable charges would have been laid against you by your own conscience. Firstly, you would be guilty of licentious behavior. By that I mean you would be considered to be self-willed; that means wanting to have your own way with no regard for the honoured words of the scriptures.

“And secondly, by ignoring the scriptures, you would be charged with deliberately transgressing the laws set down by the Lord Himself in the scriptures. Can you see the irreparable damage these two charges would have brought to your entire reputation?”

The Vedantin pauses for a while. He sees that there is a change of heart in the objector. He seems to be repulsed by his own earlier desire for pleasure. On noticing this change come over the man, the Vedantin continues in the following words . . .

Verse 55: *On Pretending to Know Brahman*

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव कोभेदोऽशुचिभक्षणे

॥ ५५॥

buddhādvaitasatattvasya yathēṣṭācaraṇaṁ yadi |

śunāṁ tattvadṛśāṁ caiva kōbhēdō:'śucibhakṣaṇē

|| 55||

1	<i>buddha-advaita-swatattvasya ,</i>	<i>One who <u>pretends to know</u> Brahman as his own Self,</i>
2	<i>yathaa ishTa aacharaNam yadi;</i>	<i>yet lives a life of <u>licentiousness</u> (no moral restraint) –</i>
3	<i>shunaam tattva drishaam cha eva,</i>	<i>between a <u>dog</u> and this so-called <u>knower</u> of Truth,</i>
4	<i>kobhedah ashuchibhakshhaNe.</i>	<i>what difference is there, as both desire to <u>eat rubbish</u>?</i>

The Vedantin is inspired to say the following words to one who has shown genuine signs of repentance for his earlier misdirected and self-willed desires. There is not a trace of harshness in his voice. In spite of the words and simile he uses, the Vedantin is free from any sarcasm or superiority in the tone of his voice, his face is serene, and does not carry the didactic tone of teacher towards his pupils. There is a loving concern about him.

The Danger of Self-Deception

1-2 He says, “Realising Brahman is the climax of spiritual attainment and there are very few people in this world who have succeeded. There are, of course, many who may claim or give the impression that they have succeeded, but it is not so. If one is found to be self-willed and licentious and still claims to be a realized soul, there cannot be greater self-deception than that. It is the limit of self-deception. God has saved you from making such an error in the nick of time.”

A Painful, but Penetrating Simile

3-4 A dog may be cared for in the best of conditions by its master. He is given his daily bath, dried well, groomed with care and kept in the master’s lounge. But as soon as he gets an opportunity, he runs outside, sniffs at everything and eats all sorts of rubbish.

Compare this dog to the man we are discussing. The man is in the care of a teacher. He is given the highest knowledge of the scriptures. He is well fed and cared for in the Guru’s household, and a good, healthy programme of spiritual activities is arranged for him. Yet, as soon as he gets an opportunity, he runs outside into worldly outlets, sniffs at every worldly pleasure and eats all the worldly ‘rubbish’ he can find. What is the difference?

The Vedantin uses this powerful simile, not to hurt the man, but to cement the **Dispassion** that has evidently arisen in his heart, so that he never repeats his error.

SWAMIJI'S INSIGHTS ON THIS DIAGNOSIS

Question: How do we get this sort of a thing happening? Do such people rise in the public's image due to some Siddhi or are they actually Jnanis?

Answer: Here is one reason. This could happen to someone who may have studied Vedanta for too long, and now deludes himself that he has realized. He thinks too highly of himself. As the text tells us, he has a false notion that he has realized. The problem originates in mixing up the Witness with the Ego. He says, "I am the Witness", but the "I" is really only the Ego.

As a result of this misguided identity with the Witness, he claims that he is not acting. Whatever happens at the BMI level (i.e. body, mind, intellect level) he simply distances himself from that. If the senses act, he says "I am not my senses. I am untouched by them." If Kama comes, he says "Let it come"; if Krodha comes, "Let it come". Many times seekers fall into such ruts. They get self-deluded, proud of their learning, and the fall comes.

Then he may go a little further. He may indulge in the Kama and justify himself by saying, "The senses are going to the objects. I am the Witness, I am not affected. Licentious behavior starts getting a hold over him. Such happenings and such people bring a bad name to Vedanta. They have some intellectual knowledge; just as a person gets to know some mathematics or physics, he gets to know some Vedanta. But knowledge is not realization. The sciences are objective, whereas Vedanta is subjective.

We should understand as a **fact** that one who is realized has to be free from Lust (see verse 51). That's final – any departure from that means that the person is not realized. When Kama is not there, a person will naturally do what is right. There is no question of having pretence. Take the example of a musician or a dancer. If he is still learning he may find it hard to press the right key or take the right step. Once he becomes a master, he finds it hard to press the wrong key or take the wrong step.

Half-baked knowledge of Vedanta can do great harm, to us as well as to society. Moral principles have to be adhered to at all stages. No one is exempt from them. The statement that after realization, the sage is "*beyond Dharma and Adharma*" has to be taken with a pinch of salt. It only means to say that before realization the moral code upheld the seeker, and after realization the seeker-turned-sage upholds the moral code. It does not mean that he gives it up; he stands as a beacon for it.

If at any time the mind slips to wrong thoughts, behaviour and actions, that is a strong notice to us that we are merely informed by knowledge, not transformed by it.

At no time is a fall from Dharma advocated in Vedanta or any other philosophy having a spiritual goal. A fall in Dharma indicates that our knowledge was never ripe. We can display the most foolish traits and not be aware of it. We can shout and scream at people and say, "I am not my mouth! I am pure Atman." We can get up from sleep at any abnormal hour and say, "I am beyond the three states of waking, dream and deep sleep!"

To obtain the highest gain, we need to have the highest discipline. This is true for secular matters, and more so for spiritual matters.

Dharma is the flower and Jnana is the fruit. From the flower of Dharma we get the fruit of Knowledge. It is not the other way around. This is the value of such discussions.

Verse 56: Pretence Multiplies the Censure

बोधात् पुरा मनोदोषमात्रात्क्लिशनास्यथाधुना ।

अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम्

॥ ५६॥

bōdhāt purā manōdōṣamātrātkliṣṭō:'syathādhunā |

aśēṣalōkanindā cētyahō tē bōdhavaibhavam

॥ 56॥

1	<i>bodhaat puraa manah doshha ,</i>	<i>Before knowledge, your own mental pains</i>
2	<i>maatrat klishhnaasi atha adhunaa;</i>	<i>alone were suffered by you; but now</i>
3	<i>asheshha loka nindaa cha iti ,</i>	<i>you suffer the censure of the whole world as well.</i>
4	<i>aho te bodha vaibhavam.</i>	<i>Look how glorious is the effect of your knowledge!</i>

The diagnosis ends in a climax. The Vedantin concludes by laying the bare facts to the man who objected to Jivanmukti at the very beginning of the chapter because he wanted to still enjoy his desires. When the facts are laid out before the intellect, the calamitous situation that he was saved from leaves an indelible impression on him, and he is sure never to run towards worldly pleasures after having climbed up so high in knowledge.

1-2 Before knowledge, the objector suffered only from his own Contrary Jiva-Srishti. In fact, it was to overcome this pain only that he actually took the trouble to obtain knowledge of the Self from a qualified teacher.

Atha Adhunaa: “But now”. This is a big ‘but’ in the man’s case. If he practises this knowledge, it will take him to the highest spiritual accomplishment. On the other hand, if he pretends to possess the accomplishment without practising the knowledge, thereby deceiving the world, the world is sure to discover this one day.

3-4 When that day comes, the world will reject him mercilessly. The ostracism he will face will be unbearable. And how would this have happened? Simply as a result of the knowledge he gained.

With bitter irony, Sri Vidyananyaji places before the about-to-be candidate of such a situation, the disastrous effect of the knowledge if it is used for the wrong purpose.



PANCHADASHEE – 04

Chapter 10: (Verses 57-62, 6 No.)

SURGERY on Contrary Types

SURGERY IS SOMETHING MANY people dread. The surgeon's knife sends a grim message to our mind that something has gone wrong somewhere, and needs to be fixed. We're programmed to dread this knife, so it can only be used under anaesthesia. We want the benefits of the surgery, especially when the problem is cancer, but we really dread having to go through the pain of surgical procedures and operations.

Inevitably, Sri Vidyananyaji has brought us into the operating theatre for the most important surgery in our lives – that which is going to remove the very source of all our troubles once and for all. He is ready, waiting with the knife in his hand. We are lying down before him waiting for the first cut.

What does he begin with? . . . the anaesthesia, of course!

Verse 57: *Genuineness Makes One a God on Earth*

विद्वराहादितुल्यत्वं मा काङ्क्षीस्तत्त्वविद् भवान् ।

सर्वधीदोषसंत्यागाल्लोकैः पूज्यस्व देववत्

॥ ५७॥

vidvarāhādityatvaṁ mā kāṅkṣīstattvavid bhavān |

sarvadhīdōṣasaṁtyāgāllōkaiḥ pūjyasva dēvavat

|| 57||

1	<i>vidvaraaha aadi tulyatvam maa</i>	<i>To the level of pigs in a sty, do not</i>
2	<i>kaangkshheeh, tattvavid bhavaan;</i>	<i>sink, O thou who art the knower of Truth!</i>
3	<i>sarva dhee doshha samtyaagaah,</i>	<i>Freeing yourself from all mental defects,</i>
4	<i>lokaih poojyasva devavat.</i>	<i>be worshipped by the world like a God!</i>

When we know what we are being saved from and what awaits us after surgery, we have lesser resistance to face the surgeon and allow him to use the knife.

1 In Indian villages, it is a common sight to see the **Vidvaraaha** or boars, commonly called pigs in the West, sniffing the foul drains, wallowing in the ditches amongst the litter of the day, and surviving on human madness and thoughtlessness.

There is a story in the Puranas of an Avatara who saved the Earth when it was hurled into the lowest depths of Hell by a proud demon. The Avatara was a Boar. This is no surprise, for two reasons. They are the most common residents of that part of the universe. And secondly, they are the most handy in picking up anything that has fallen into ditches! This time they had a very important job to do – they had to rescue the Earth! They sent their King to accomplish the task. To this day this King is recognised as an Avatara of the Lord!

We see here that every creature has his great function to perform, and Hinduism is ever ready to acknowledge them for that. The Boar hooked the Earth out of the ditch of Hell with its powerful tusks and placed it back in its orbit around the sun. What a great task that must have been, and how grateful must we be to the boar tribe for this favour!

2 We swing to the other end of the pendulum – from pigs to knower of Truth. Sri Vidyanarayanaji must surely be a genius to come up with such amazing juxtaposition of two opposites. But that is the truth of what the Boar teaches us. From the life of pigs we can be reinstated to our rightful place of sainthood . . . provided the *surgery* is done.

3 What is the surgery? – Removal of all the six “mental defects”. This is no mean surgery as we shall soon see. It needs the genius of a Dr. Vidyanaraya to perform it. We are riddled head to foot with these defects. The human being is unique in possessing this disease. Every other creature is praying for this operation to be done successfully!

4 And what does man stand to gain? Indeed, if the operation is successful, not only all mankind, but every creature on earth will celebrate the success. A God on earth will be born. Messages of goodwill and congratulations will come pouring in from all quarters.

Verse 58: **Solution 1: For the Teevra Defects**

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।

प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव

॥ ५८॥

kāmyādidoṣadr̥ṣṭyādyāḥ kāmāditīyāgahētavah |

prasiddhā mōkṣasāstrēṣu tānanviṣya sukhī bhava

|| 58||

1	<i>kaamya aadi doshha drishhTi aadyaah,</i>	<i>Remembering the fettering nature of lust, etc,</i>
2	<i>kaamaadi tyaga hetavah;</i>	<i>the urges of the ‘Passion-train’ can be renounced.</i>
3	<i>prasiddhaa mokshha-shaastreshhu ,</i>	<i>The scriptures dealing with liberation affirm this.</i>
4	<i>taan anvishhya sukhee bhava.</i>	<i>Search carefully for such precepts and be happy.</i>

The First Incision & the Only Insertion

1 “Remember that passion is a FETTER”. That is the stent inserted by the surgeon, Dr Vidyanaraya. It is the most difficult operation because it is so difficult to insert this. Passion a fetter? How absurd! Most people would say, “It gives pleasure, it is what everyone lives for, it is the spice of life,” and so on. There are a million reasons why the very opposite is accepted in human civilisation.

Every advertisement, in print or vividly dramatised on TV, tells us only one thing – that there is nothing more pleasant than sense pleasure. That’s what makes people hesitate to go into theatre to have this operation done. They do not think it is a problem.

2 The whole train of defects follows Kama or passion. This has already been detailed earlier. It was described as the Defect of all defects to the objector who thought that even Heaven had its defects.

The Core Message of the Scriptures

3 The whole Vedas point in the direction of Liberation, but we must remember that the Vedas hold out sub-goals before showing us the ultimate goal of Liberation. This is

because if it spoke to us only of Liberation, nobody would find it attractive enough. So it offers other goals like pleasure, then Heaven, etc. before cajoling us into Liberation.

The Upanishads is where it starts seriously bringing forth its greatest message to mankind – the goal of Liberation from our mental captivity. That is the portion we are concerned with in Vedanta.

4 Anvishya: “search carefully”. If we search the scriptures carefully, we shall discover so many instances where they present to us methods by which Kama can be destroyed. That is what it really wants to teach. Other things are secondary. Sincere students will not underrate its instructions to live a simple life, to renounce superficialities, to give up a life of ordinary sense pursuit. The Upanishads are really a manual on the life of **Renunciation**.

They ask us relentlessly to renounce, till it sinks deep into our mind.

Sukhee Bhava: “be happy”. Once we do as the scriptures say, the happiness is not just an ordinary kind of happiness. The Happiness referred to here is nothing short of Jivan-mukti, Liberation while living. There is nothing else that gives us true happiness of the highest order.

THE DEFECTS OF LIKES & DISLIKES

This verse is actually the whole surgery itself. We dare not pass it by lightly. For that reason Swamiji gave it full consideration from different angles.

Kaamya is usually considered to be that which we like. The **Aadi** is added to it to cover the dislikes also. **LIKES AND DISLIKES** both need to be treated together.

To see the defects in that which we like is called Pratipaksha Bhavana by Swami Sivananda. The mind usually sees only one side, and is blind to the other side. By this Bhavana we compel the mind by gradual training to see both sides of likes. This corrects the blindness. What are the defects to be seen in likes?

In the Katha Upanishad there is a verse which speaks about **Dosha Drishti**, seeing the defects of things. The pleasure we get from likes is temporary. Even as we are enjoying it, it is rapidly reaching its end. In addition, even as we are enjoying pleasure, we ourselves are becoming weaker and weaker, so our capacity to enjoy them is reducing day by day, with every enjoyment of the object. For this reason, Nachiketas asks Yama not to give him wealth, as it will only wear down his senses.

Swamiji taught us another method. When desire comes we can attack it at its root with **Viveka**. Suppose we are tempted by name and fame. We can ask, “What does it matter even if I become the King?” The idea is to question every tendency of the mind. By studying its nature, we can be free from preconceptions that govern our way of thinking. We will stop allowing the mind to lead us blindly. Every inclination is called into question.

In the same way, we can approach our dislikes, also. It is more difficult to give up hating than to give up liking. This is something that we may not grasp immediately. But Swamiji gave examples. More than love, it is hate that binds us. With respect to objects, love binds; but with respect to people, it is hate that binds. We notice with objects, more often we remember things which we like; but when it comes to people, more often we remember people whom we dislike.

Verse 59: Manda – Seed for Teevra Defects

त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः ।

अशेषदोषबीजत्वात् क्षतिर्भगवतेरिता

॥ ५९॥

tyajyatāmēṣa kāmādirmanōrājyē tu kā kṣatih |

aśēṣadōṣabījatvāt kṣatirbhagavatēritā

|| 59||

1	tyajyataam esha kaamaadih,	Objn: All right, let the defective passions be removed.
2	manoraajye tu kaa kshhatih;	But what is the harm in <u>imagining</u> the objects desired?
3	asheshha dosha beejatvaat ,	Reply: Such mental preoccupation is the <u>very seed</u> of
4	kshhatih bhagavata eeritaa.	all evils. So says the Lord of the Geeta, Sri Krishna.

Another mischievous question is posed by an objector.

1-2 The man says, “Okay, I can see that the Six Enemies have to be avoided. I accept that because they do concrete harm to our spiritual wellbeing. But why can’t I not just dwell on them mentally? It is such a harmless thing to do. I am not polluting myself physically, but just musing on them. What harm can there be in that?”

The question simply shows that the Six Enemies are really not regarded as enemies at all, but as friends! Why would one want to muse on them if they were really regarded as enemies? Thus the question itself gives away the real agenda of the person. He cannot be serious about his desire to jump out of the Desire Train.

3-4 When his wish to ruminate is analysed a little more deeply, it is actually very foolish. He wants to give up the tree of Desire, but he decides he would take away a seed as a souvenir before he bids goodbye to the tree. What follows is best described by Lord Krishna in the Bhagavad Gita, 2.62-63. These are the next two verses of this text.

The Seed & the Tree Simile

The gulf between Manda and Teevra Jiva-Srishtis of the Ashastreeyam type is as vast as the difference between a seed and a full-grown tree – namely, it is only an apparent difference. Given sufficient time the gulf between them closes, and soon there is no difference between the seed and the tree.

The man plants that seed and starts watering it with his rumination, expecting that to be harmless. Once the seed sprouts, nothing in the world can stop it from powering forth into a shoot out of the ground. While the shoot comes up, the root can penetrate even solid rock on its way down. Nothing can prevent the sprout from growing up into a huge tree itself. The man’s desire to ruminate ‘safely’ proves to be disastrous.

Clouds never remain for long in the sky; they soon come down as rain.

Verse 60.1: The Slow Fall: From Manda to Teevra Level 1

ध्यायते विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते

॥ ६०.१॥

dhyāyatē viṣayānpuṁsaḥ saṅgastēṣūpajāyatē |

saṅgātsaṁjāyatē kāmāḥ kāmātkrōdhō'bhijāyatē

|| 60.1||

1	<i>dhyaayate vishhayaan pumsah,</i>	<i>From dwelling mentally on objects, attachment arises;</i>
2	<i>sangghah teshhu upajaayate;</i>	<i>from this (attachment) arises fondness for the object;</i>
3	<i>sanggaatsamjaayate kaamah ,</i>	<i>from fondness arises the desire to possess the object;</i>
4	<i>kaamaatkrodho abhijaayate.</i>	<i>from desire that is unfulfilled, anger fast arises.</i>

* This verse is from the Bhagavad Geeta, 2.62.

In this and the next verse, two famous verses from the Bhagavad Geeta are quoted without any changes. Sri Krishna describes the dramatic decline that begins with the Manda type of Contrary Jiva-Srishti and deteriorates rapidly in the next verse to the worst level of the Teevra type of Contrary Jiva-Srishti.

The Manda Phase

1-2 During the Manda phase, it is like a child's ball that has slipped from its hand and starts rolling down the stairs. It falls one step at a time while still just rolling.

This phase starts with Rumination over the sense objects. Rumination, we noted earlier, is the **Manoraajyam** of verse 49, here described as **Dhyaayate Vishayaan**. There is no difference between the two. This projects one stage further as **Sangah** or Fondness for the object, which may also be considered as 'courtship' and is part of the Manda phase.

The Teevra Phase – Level 1

3-4 The rolling ball picks up some speed and makes its first bounce between steps. This marks the onset of **Kama**, which is born in due course following a period of fond courtship. We are now in the Teevra phase, Level 1. The ball starts bouncing, but as yet it is just one step at a time.

However, Desire, being the root of all evil, cannot remain harmless for long. Soon, if it is not requited or fulfilled, its face changes into **Anger**. In its early stages, anger surfaces merely as a little irritation, the sign of disappointment and no more. There is a mild dissatisfaction, some feeling of indignation. The person shows his feelings by a crease of the forehead, or a sharp, snappish remark.

Very soon, it progresses into the next level . . .

Verse 60.2: The Rapid Fall: From Teevra 1 to Teevra 2

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति

॥ ६०.२॥

krōdhādbhavati sammōhaḥ sammōhātsmṛtīvibhramah |

smṛtibhramśādbuddhināśō buddhināśātpṛaṇāśyati

|| 60.2||

5	<i>krodhaadbhavati sammohah ,</i>	<i>From anger taken to the extreme, delusion arises;</i>
6	<i>sammohaatsmritivibhramah;</i>	<i>from delusion arises the loss of memory;</i>
7	<i>smritibhramshaadbuddhinaasho ,</i>	<i>from the loss of memory arises ruin of intellect;</i>
8	<i>buddhinaashaatpraNashyati.</i>	<i>and from ruin of intellect, the man perishes!</i>

* This verse is from the Bhagavad Geeta, 2.63. In some editions of Panchadasi, this verse is omitted.

5 The growth of anger is as unstoppable as the growth of a seed that has sprouted. It soon becomes full-blown anger, which ends in signs of terrible rage, fuming and frothing, flaming eyes, burning tongue, and perspiration over the whole face. The physiological changes are accompanied by a mental change which is best described as **Delusion**.

6 Delusion is like a cloud cover over the mind. Usually the mind functions together with the Chitta or memory. When this cloud cover is built up, there is **Loss of Memory**. It cannot be accessed. Without memory, the mind cannot function sensibly. All memory of the person being addressed is lost. One could be talking to one's mother or father, but in a spell of anger this is forgotten. The person addresses the other party in any manner he likes. Anger does not recognize friends, superiors, venerable men, etc. All memory is lost and he utters foul words towards all these people.

7 Now another all-important faculty gets disengaged – the **Intellect**. It is unavailable to the person's mind. When intellect is not there, man is no better than a beast. The ball that was bouncing one step a time, now starts *jumping* many steps at a time, as if in haste to reach the bottom as quickly as possible! We only see the preciousness of the intellect when we observe the behaviour of one who has lost it. It can be a most painful lesson to learn. The man is like a car that starts rolling on its own without a driver inside.

8 The jumping ball eventually comes down to the ground floor *crashing* against the window. There is the sound of shattering glass. This spells the utter ruin of the man. All the capital of trust he had so carefully built up earlier comes to nothing.

Who but Lord Krishna Himself can tell us such a tale of man's destruction. To think it all began due to some innocent rumination over objects! The objector receives a fitting reply to his mischievous question in the words of the Lord of the Geeta.

Is there a solution?

Verse 61: **Solution 2: For the Manda Defect – Samadhi**

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः ।
सुसम्पादः क्रमात्सोऽपि सविकल्पसमाधिना ॥ ६१॥
śakyam jētum manōrājyaṁ nirvikalpasamādhitaḥ |
susampādaḥ kramātsō'pi savikalpasamādhinā || 61||

1	<i>shakyam jetum manorajyam ,</i>	<i>The tendency of ruminating is overcome completely</i>
2	<i>nirvikalpasamaadhitah;</i>	<i>only when <u>Nirvikalpa Samadhi</u> is attained.</i>
3	<i>susampaadah kramaatso api ,</i>	<i>That can be easily gained patiently, step by step,</i>
4	<i>savikalpasamaadhinaa.</i>	<i>by first aiming for <u>Savikalpa Samadhi</u>.</i>

Manda Type More Difficult than Teevra Type

In a way, the solution to stop the Manda type is more difficult than that for the Teevra type of Jiva-Srishti. Desire is a concrete thought, whereas Manorajya is a subtle thought. The subtle is always deeper and, therefore, more difficult to dislodge.

In the Teevra type, we can see the desire and the anger manifesting; we can see pride welling up and jealousy churning in our mind; we can feel the effects of greed and delusion. They are palpable, so we can do something about them to stop them.

The Manda type, on the other hand, comes uninvited and without any such fanfare. It comes innocently as though it were a friend. How can we stop such a guest arriving into our mind? It just comes without a warning and starts its musing, which is amusing!

When we see an advert, at once thoughts begin to arise about the product being advertised. We start appreciating it, not realising that it is the forerunner of desire. Soon, the whole train of the “Six Defects” arrives and makes its presence felt.

An Explanation of Solution 2

1-2 The method of abandoning Rumination is indicated as **Nirvikalpa Samadhi**. This is equivalent to saying that rumination on desire can come to a stop only when the ultimate goal is attained, not before that. This is a measure of how difficult a task it is.

Swamiji gave us some idea of the solution by placing two examples before us:

i) **The Ant**: If honey and dark chocolate are kept next to each other, to which item will an ant go first? It goes to the honey, because it is sweeter.

ii) **Taming of Peacocks**: In the villages of India, peacocks are tamed in the following manner. Some opium is mixed into grain and kept in the yard to attract the wild peacocks. The birds come for the grain and eat the opium as well. The opium has an intoxicating effect on them. So they come again for the grain, thinking that there is something special about the grain. They begin coming daily at the same time for this treated grain which has become a ‘treat’ for them. Very soon, they decide to just stay on in the homestead. The dosage of the opium is reduced gradually until it is no longer necessary, since the peacocks have now become permanent residents. Gradually, the birds permit the children to touch them. Soon they become domesticated like pets and roam about freely in the yard.

The point of these two examples is that if we show the mind what true joy is, it will not run elsewhere to taste an imitation of joy. Nirvikalpa Samadhi brings true Bliss. Through meditation, the quiet mind is made to experience this Bliss in dribbles. As it tastes more Bliss it turns away of its own accord from sense pleasures. By being given daily dosages of Bliss, it is made to stay in the ‘household of Bliss’ permanently.

Only a Sadhaka can continue on the path for long; others will fall away by the wayside. Study alone will not be sufficient to sustain one on the path; it has to be supported by the practice of meditation and actual spiritual life.

Reaching the Goal in Stages

3 Susampaadah: “*made within easy reach*”. It looks difficult, but one has to only start and he will soon begin enjoying it.

Swamiji gave the example of learning swimming. When we were young we wanted to learn to swim but were afraid of going into the water. The body refuses to go in. Then a bigger boy comes along one day and pushes you into the water. After spluttering in the water for a while, we are forced to swim. The fear goes away. That is how learning starts.

4 Savikalpa Samadhi is the precursor of Nirvikalpa Samadhi. Savikalpa is God with form, i.e. it is the same as Ishwara or God, or adopting the form of a Deity such as Lord Rama or Krishna for worship. Some people are averse to using forms. In their case, since they need something to focus on, they can focus on the breath. This will quieten the mind. If even this is found too difficult, the Sadhaka can take up some useful work, some useful study, reading, etc. The idea is to wean the mind away from the ruminating habit.

Verse 62: **Solution 3: For the Manda Defect – Solitude**

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।

दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते

॥ ६२॥

buddhatattvēna dhīdōṣaśūnyēnaikāntavāsina |

dīrghaṁ praṇavamuccārya manōrājyaṁ vijīyatē || 62||

1	<i>buddha tattvena , dhee dosha shoonyena</i>	<i>One who has got the intellectual clarity of Reality; and who is free from the Teevra defects;</i>
2	<i>ekaanta vaasinaa deergham;</i>	<i>should live in solitude over a long period of time.</i>
3	<i>praNavam uchchaarya ,</i>	<i>There he should engage in the chanting of “Om”.</i>
4	<i>manoraaajyam vijeeyate.</i>	<i>His Manda defect will thus be overcome.</i>

This third method provides for the person who cannot bring his mind to meditate. What is the means available for such a person to give up Rumination?

The Person for this Method

1 *Buddha Tattvena*: “intellectual clarity of Reality”. The person has sufficient one-pointedness of mind to grasp the Truth, but lacks the purity of mind to hold it for a long period. His mind gets easily distracted and wanders into Manorajya, even though the knowledge of the Self is present in him.

***Dhee Dosha Shoonyena*:** “free from the defects of the intellect”. This is an important qualification of the person we are discussing. He has already freed himself from the Teevra type of vices, the Doshas such as Kama, Krodha, etc. Without this quality, the method that follows will end in dismal failure.

The Method – Solitude & “Om-Chanting”

2 *Ekaanta Vaasinaa*: “one who dwells in solitude”. This is not to be taken figuratively but literally. It means a quiet place where there are minimal disturbances. The place chosen for solitude should be free from traffic noises and also noises from too many shops and too many people. In such a place, the person described above can find the ideal conditions to quieten his mind and get into the meditative state that is eluding him.

Swamiji gave the example of the holy grounds of the Ashram which is far from disturbing sounds and which has the sacred birthplace of Sri Shankaracharyaji sanctifying it. Many people who come to the Ashram express how peaceful they feel while they are here. A visit once or twice a year to such places will be of great benefit to establish the person with the above qualifications into the practice of meditation.

3 *Pranavam*: “the sacred Om symbol”. There are three etymological meanings for the word Pranava. They are:

i) *Prakrishena Nuyate* – “by chanting Om, one realizes the Supreme.”

ii) It can also mean “that which is worshipped or honoured in the scriptures.”

In a way, the Shastra is the mother of Brahman. She gave the Name, Om, to Him. Only parents can give a name to a child. Hence, we can take the Shastra to be the Mother of Brahman! In the third Brahma Sootra, ***Shastra Yonitvaat***, the translation can be done in two ways: a) From the absolute point of view, “Brahman is the womb for the Shastra”, i.e.

Brahman is the revealer of the Shastras; or b) from the relative point of view, “the Shastras reveal Brahman”. In the latter case, the Shastras are like the Mother of Brahman. It is the mother who reveals knowledge to the child. She says, “This is the moon; this is the sun.” Mother is the first teacher, the “revealer”.

iii) A third meaning is as follows. **Nava** means “a boat to take us across”. **Pranava** would then mean “the great boat that takes us across the ocean of worldliness.”

The Three Syllables of “Om” – AUM

In order to help us go deeper into ourselves, the Mandukya Upanishad teaches us to have the following concentration when chanting Om:

- i) **A** – Vishva, focus on the gross body;
- ii) **U** – Taijasa, focus on the subtle body;
- iii) **M** – Prajna, focus on the causal body.

Even if we do not know anything about meditation, Om chanting will bring calmness and quietness into the mind. Om is the manifest form of the Unmanifest Silence or Shanti. For this reason we chant it with the word Shanti 3 times at the end of prayer, i.e. *Om Shantih Shantih Shantih!* The three times corresponds to the gross, subtle and causal bodies.

The text concludes in the next chapter. The teaching of Sage Vasishtha to his student, Sri Rama, is cited in support of the central teaching of this text.



PANCHADASHEE – 04

Chapter 11: (Verses 63-69, 7 No.)

VICTORY Over Jiva-Srishti

IN THIS CONCLUDING Chapter, we take a look at the state when all Jiva-Srishti of the Contrary type is totally eliminated. What is the result of such an attainment? What does victory over the mind mean in spiritual terms?

The conclusion that Sri Vidyanaraya draws from this victory is supported by some verses that are quoted from the *Yoga Vasishtha* and from the *Muktika Upanishad*. They clearly support his claims about the spiritual status of such a seeker.

Verse 63: *Vashishtha Explains the Method to Rama*

जिते तस्मिन् वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।
एतत्पदं वशिष्ठेन रामाय बहुधेरितम् ॥ ६३॥
jitē tasmin vṛttishūnyaṁ manastiṣṭhāti mūkavat |
ētatpadaṁ vaśiṣṭhēna rāmāya bahudhēritam ॥ 63॥

1	<i>jite tasmin vrittishoonyam</i>	When this ¹ is conquered, then totally <u>free of thoughts</u>
2	<i>manah tishhThati mookavat;</i>	does the mind become – like a quiet, <u>dumb person</u> .
3	<i>etatpadam vashishhThena ,</i>	By the <u>Sage Vashishtha</u> ² , this method ³
4	<i>raamaaya bahudha eeritam.</i>	is explained in various ways to his student, <u>Sri Rama</u> .

¹ Both the Teevra & Manda types of Contrary Jiva-Srishti are meant here.

² This conversation is found in the book, “Yoga Vashishtha” written by Sage Valmiki.

³ The method of attaining conquest of the Contrary Jiva-Srishti.

The Person Being Spoken of

1 At the outset we need to be clear who is being spoken about in this verse, and in fact in this whole chapter.

Jite Tasmin: “one who has conquered”. The person referred to is the patient who has successfully undergone the ‘diagnosis’ and the ‘surgery’ described in the previous two chapters. He has triumphed over the two types of negative Jiva-Srishti contrary to the scriptures, namely, the Teevra and Manda types. Both have been eliminated completely.

What is the accomplishment of such a person? His mind has become **Vritti-shoonyam**, or free of all thoughts. The cessation of the mind is the highest accomplishment.

2 This state is compared to that of a dumb person. The comparison is not meant to be taken literally. A dumb person’s silence is due to a defect, whereas the silent mind of a seeker is due to the eradication of all the “Six Defects”.

The method used to bring about this thought-free state is a well-known technique known to psychologists. It is called Pratipaksha Bhavana, the method by which the defects of a thing are removed by turning one's attention to an alternative attraction. In this case, the mind is made to taste the sweetness of the Self, so that it turns away from the defective pleasures of the senses. This was well covered in the last chapter.

3-4 This method is described by the Sage Vasishtha to his disciple, Sri Rama. The example compels our attention as no less a person than the great Sage Vasishtha has explained it; and it has been explained to no less a person than Sri Rama Himself. This makes the quotation all the more effective. It pays a tribute to the method.

Two massive literary works were written on the life of Sri Rama. The popular one is the story of Rama by Sage Valmiki, which is called ***Ramayana***. Less known, but even larger than the Ramayana, is the ***Yoga Vasishtha*** in which the teachings of Sage Vasishtha to Sri Rama are contained.

Two verses from the *Yoga Vasishtha* are now quoted in this text.

Verse 64: *The Triviality of Objects (Yoga Vasishtha)*

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।

सम्पन्नं चेत्तदोत्पन्ना परा निर्वाणनिर्वृतिः

॥ ३४ ॥

drśyam nāstīti bōdhēna manasō drśyamārjanam |

sampannam cēttadōtpannā parā nirvānanirvrtiḥ || 64||

1	<i>drishyam na asti iti bodhena ,</i>	<i>By the knowledge that the ‘seen’ is insubstantial,</i>
2	<i>manasah drishya maarjanam;</i>	<i>the mind is cleansed of all that is seen</i>
3	<i>sampannam chet tad utpannaa,</i>	<i>in the entire phenomenal world. Then arises</i>
4	<i>paraa nirvaaNa nirvritih.</i>	<i>the profound bliss of Liberation (Nirvana).</i>

* This is verse 3.6 from the Vairagya Prakarana of *Yoga Vasishtha*.

The Basis of the Method

The Teevra and the Manda types of Jiva-Srishti thrive solely on the attraction the mind feels for an object. If that attraction can be removed and replaced by an alternative non-harmful attraction, then the mind will stop running to the object.

1 Bodhena: “knowledge”. Step 1 is to get the knowledge by which we learn to see the objects as being unreal. The knowledge is that whatever is ‘seen’ by something else has to be unreal. Only the ultimate ‘Seer’, the Witness consciousness, is real. This knowledge is described at great length by the Sage to Sri Rama.

2-3 Step 2 is to apply this knowledge on all objects seen by the senses. When this is done, they all come to be known as unreal and insubstantial. In Vedantic terms, the real 'dirt' in the mind is the notion that the objects are real and that they have the capacity to provide happiness by being enjoyed. That 'dirt' is cleaned away when the unreality of objects is perceived. When objects are removed, thoughts are removed, as also Jiva-Srishti.

4 Step 3 is to give the taste of true happiness to the mind. This is found in the Self within. It is called the state of Nirvana.

Verse 65: Silencing the Vasanas – the Highest State (Yoga Vasishtha)

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।

सन्त्यक्तवासनान्मौनादृते न्यस्त्युत्तमं पदम्

॥ ६५॥

vicāritamalaṁ śāstraṁ cīramudgrāhitaṁ mithaḥ |

santyaaktaavāsanānmaunādṛtē nyastyuttamaṁ padam || 65||

		<u>Sri Rama reports back:</u>
1	<i>vichaaritam alam shaastram ,</i>	<i>I have sufficiently enquired into the Shastras</i>
2	<i>chiram udgraahitam mithah;</i>	<i>and grasped them by being with you for a long time.</i>
3	<i>santyakta vaasanaat maunaad,</i>	<i>The disappearance of passions by silencing them –</i>
4	<i>rite ni asti uttamam padam.</i>	<i>other than this there is no higher state.</i>

* This is verse 57.28 from the Sthiti Prakarana of Yoga Vasishtha.

Sri Rama now gives his feedback to his Guru, Sage Vasishtha:

1 Whilst with his Guru, he underwent a rigid course of intellectual study which acquainted him with many of the Upanishads. Thus he acquired a good mastery over the philosophy taught in the scriptures.

2 However, more than just the theoretical learning, young Rama had the opportunity of staying with his Guru over a long period of time. That conveyed to him a teaching even harder to grasp than the study of the literature. In Rama's words, "I have absorbed the teachings from you by staying with you. I could not have got this in any other way. Your presence has been of greater help to me than the texts I have studied. Only by personal contact with you has the essence of the teaching been understood.

Thus Sravana and Manana have been completed up to this point.

3 Then by following the living example of the Guru, Rama was able to conquer his passions. The disappearance of passions is equivalent to Nididhyasana. Note that it is not only by meditation that this can be achieved, but more by the pure presence of the Guru.

Vasanas require no prior permission to come and trouble us. They spring by themselves from the subconscious mind. This can happen when Prarabdha matures and one can be distracted by them even after reaching a high spiritual state. The impact of occasional disturbances from Prarabdha is discussed in the next verse.

4 Finally, Sri Rama confirms from his own experience that to have a mind that is free from thoughts is undoubtedly the highest state one could be in. When the thoughts in the mind have all dissolved, Consciousness alone remains.

Verse 66: Occasional Distractions Due to Prarabdha

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना ।

पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात्

॥ ६६॥

vikṣipyatē kadāciddhīḥ karmaṇā bhōgadāyinaḥ |

punaḥ samāhitā sā syāttadaivābhyāsapāṭavāt

|| 66||

If the Sadhaka has done all the necessary Sadhana to be rewarded with a thought-free mind, rather than look for a loophole in his effort, why not congratulate him? That is, indeed, what he rightly deserves, and that is what Vidyaranya now confers upon him.

The truth proclaimed here is verified in many scriptural passages, among them the Taittiriya Upanishad.

1-3 It is positively declared that to call such a thought-free person a knower of Brahman is an understatement. He is more than just a knower. He is Brahman Himself!

In Paroksha Jnana (indirect, theoretical knowledge from outer sources) one can be called a knower. But in Aparoksha Jnana (direct, intuitive experience of Truth) one can only be called Brahman Himself. There is no individual there to be known as knower.

Thus, while the opponent is still looking for ways to demote the sage, Sri Vidyaranya fearlessly promotes him to a realm beyond the reach of his intellect.

A Philosophical Explanation

The above statement is not mere muscle-play between two debaters. There is a valid philosophical explanation for it. The Ego with which ordinary people are so familiar, is in a burnt state in the Jnani. Ordinarily, we consider Ego to be our Self, but the sage regards it as a mere thought. He does not give it the same reality as we give it. He has identified himself fully with his true Self.

For this reason, the sage is regarded as having only a **Baadhit Ahamkara**, a “falsified ego”. The sage’s ego is like a shadow only, something lacking in solidity or reality, something that is insubstantial. He does not give it too much importance. Baadhit Ahamkara is like burnt paper that has just sufficient strength to retain its original form; the moment it is touched, it collapses into a heap of ashes. Similarly, the burnt ego retains just enough shape to carry out its functions in the phenomenal plane; it has no strength to manifest individuality. Even to call it Baadhit Ahamkara is a compromise in the eyes of a pure Vedantin; it is merely to satisfy the intellect of the Vedanta student.

4 Munayah: “*Munis or realised sages*”. The word literally means “one who has transcended his mind”, i.e. one who has attained complete mastery over his mind.

Such a Muni is said to be **Paara Darshinah**, or “one who has seen the other side” of Vedanta. The ‘other side’ represents the Absolute realm, the other shore, the experience of the Absolute. He doesn’t just talk of it, he has become it.

Swamiji ended with a quotation from the *Manisha Panchakam*, verse 5, which appropriately describes the state of the Muni, which is the state of Brahmanhood.

Of the Ocean of Bliss, only a tiny “droplet of a droplet” is sufficient to satiate Indra and the other Gods;

But he whose mind is contented and has come to a peaceful state, such a Yogi’s mind is satiated by obtaining the entire ocean of Bliss itself!

*With intellect absorbed in Him, he becomes **not just a knower of Brahman, but Brahman Himself.***

Rare is such a one. The very King of the Gods (Indra) worships his feet! This, indeed, is my firm conviction!

Verse 68: *The Sage in Pure Consciousness (Muktika Upan.)*

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।

यस्तिष्ठति स तु ब्रह्मन्ब्रह्म न ब्रह्मवित्स्वयम्

॥ ६८॥

darśanādarśanē hitvā svayaṁ kēvalarūpataḥ |

yastiṣṭhati sa tu brahmanbrahma na brahmavitsvayam

|| 68||

1	<i>darshanaadarshane hitvaa ,</i>	<i>Whether he knows or does not know – he cares not;</i>
2	<i>svayam kevala-roopatah;</i>	<i>for he remains identified with Pure Consciousness.</i>
3	<i>yah tishhThati sa tu brahman,</i>	<i>One who is in this state, he is indeed Brahman alone –</i>
4	<i>brahma na brahmavit svayam</i>	<i>not just a knower of Brahman, but Brahman himself!</i>

* This verse is from the Muktika Upanishad, 2.64. Vasishtha says this to Sri Rama.

1 While the mind-intellect duo was active, thoughts were flowing freely through them, and individuality was experienced. But when thoughts cease altogether, the situation is radically different. There is no mind or intellect. Who, or rather what, is there to know or not to know? The question becomes irrelevant. The person is not in possession of a mind so “he cares not” over these distinctions.

2 Kevala: “alone; of single nature”. Swamiji explained this state of aloneness by comparing it with what the state of duality is like. In the realm of Duality, we have some ‘other’ against which a comparison can be made. Verse 20 from Panchadashi Book 02 throws light on the type of differences found between objects. The following is an extract from there:

i) Svagatah Bheda: This type of difference occurs within the object itself (Sva). An example of this is a tree. Within a tree, there are many parts or components such as the trunk, branches, leaves, buds, flowers, fruits, etc.

ii) Sajaateeya Bheda: This type of difference occurs between two objects independent of each other, but related somewhat by being of the same species. An example here would be two trees, but each tree is of a different type. One may be a pear tree, the other a mango tree. They are of the same species (fruit trees), but different in the fruits they yield.

iii) Vijaateeya Bheda: This type of difference occurs between two objects which are also independent of each other as above, but totally unrelated to each other by being of different species. An example of this would be a tree and a stone. They are neither similar in species, nor in any other perceivable way. They are totally unrelated objects.

3 The state being spoken of is the state of illumination or God-realisation. The individuality is gone for ever. There is no person present there to experience ordinary life. What is present is nothing short of Divinity itself. It is only Brahman, and nothing else, that is left. Duality has made way for Non-duality or Brahman.

Swamiji explained this using the mirror example. As long as there is a mirror, we can talk of reflections. But when the mirror itself is destroyed, there are no reflections any longer. One now deals only with the pure original sunrays. In the same way, whilst the mirror-mind is present, we experience the reflection of Consciousness. But when the mind is destroyed, there is no reflection any longer. The thought-free mind is as good as no mind, or better still, it can only be pure Consciousness.

4 Since there is no individual left, we cannot speak of a knower of Brahman. We can only truthfully say that Brahman alone has taken the place of the individual who was there. This is described as Brahman without a second.

Verse 69: Conclusion: End of Jiva Srishti is Liberation

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।

लभ्यतेऽसावतोऽन्नेदमीशद्वैताद्विवेचितम्

॥ ६९॥

jīvanmuktēḥ parā kāṣṭhā jīvadvaitavivarjanāt |

labhyatē:'sāvatō:'trēdamīśadvaitādvivēcitam

॥ 69॥

1	<i>jeevanmukteh paraa kaashhThaa ,</i>	<i>This <u>Jivanmukti</u> is the ultimate limit, the final step.</i>
2	<i>jeeva dvaita vivarjanaat;</i>	<i>By being free of the <u>mental creations</u> of the Jiva,</i>
3	<i>labhyate asau atah atra idam ,</i>	<i>ones attains it. Thus, in this chapter, the <u>Jiva-Srishti</u></i>
4	<i>eesha dvaitaad vivechitam.</i>	<i>has been differentiated from <u>Ishwara-Srishti</u>.</i>

1 The state of Jivanmukti is Liberation while living, considered in Vedanta to be the ultimate aim of life. Bondage is what one finds intolerable in life.

2 The Jiva works hard towards the state of Liberation. All “mental inclinations” that distort our view of the world have to be given up. In this text that effort is called Jiva-Srishti. Liberation is the culmination of this Jiva-Srishti.

Swamiji emphasised that the effort required is twofold, namely, i) to perform the conforming type of Jiva-Srishti; as well as ii) to give up the non-conforming type of Jiva-Srishti.

3-4 The last line repeats what the text began with. It is the Upasamhaara (conclusion) for the Upakrama (introduction) that we began with. This is in conformity with the Shad-Vidhi Lingas of Vedanta, by which a text’s full meaning is brought out.

Swamiji then led us with a prayer just before the Guru Stotras were to be chanted: “Thus, by God’s Grace, Gurudev’s blessings, Bhagavan Shankaracharyaji’s Kripa, and the Param Anugraha of Sri Vidyananyaji, we have come to the end of Dvaita Viveka Prakarana of Panchadashee Book 04.”

इति द्वैतविवेकनाम चतुर्थः परिच्छेदः

॥ ४ ॥

॥ iti dvaitavivekanaama chaturthah parichchedah

॥ 4 ॥

॥ ॐ तत् सत् ॥

Om Tat Sat!

