

Swami Vidyaranya's

PANCHADASHEE – 6.2

CHITRA DEEPA

PART 2/3: Verses 102-185 of 290

The Lamp of the Picture

MODERN-DAY REFLECTIONS

On a 13TH CENTURY VEDANTA CLASSIC

TEXT

47.06.2

by a South African Student
Swami Gurubhaktananda
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A FOUNDATIONAL TEXT ON VEDANTA PHILOSOPHY
PANCHADASHEE – An Anthology of 15 Texts by Swami Vidyananyaji

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The Author – 5th July 2020 Sacred Guru Purnima Day

Om Namah Shivaaya!

Text
47.06.2



पञ्चदशी-६: "चित्रदीप"

PANCHADASHEE – 06, Part 2/3, Verses 102-185

CHITRA DEEPA

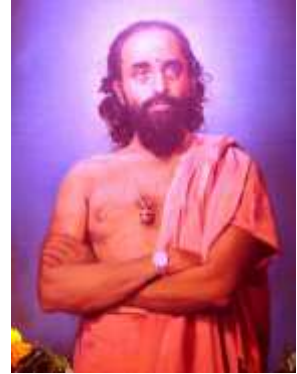
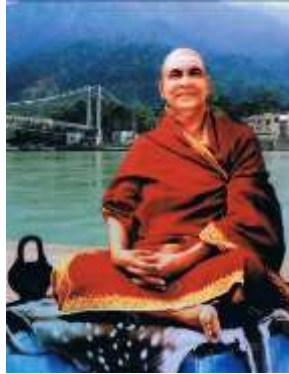
"The Lamp of the Picture"

A 13th Century Classic by Sri Swami Vidyaranya

MODERN-DAY REFLECTIONS

By Swami Gurubhaktananda

*Based on the 64 Lectures delivered
by Swami Advayanandaji (referred to as "Swamiji" in book),
Incharge, Chinmaya International Foundation, Veliyanad, Kerala.
from 24th May 2019 – 12th November 2019 (Incomplete)*



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

SERVE • LOVE • GIVE • PURIFY • MEDITATE • REALISE

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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;

3. To Puja Sri Swami Tejomayanandaji (Guruji)

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

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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.

PANCHADASHEE – 06, Part 2/3

CHITRA DEEPA

“The Lamp of the Picture”

THE PANCHADASHEE – Book 06, Part 2/3

Chitra Deepa (Verses 102-185 of 290)

“The Lamp of the Picture”

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**END OF PART 2/3
OF PANCHADASHI – BOOK 06**



NOTE TO READERS:

Part 2 of Book 06 of the Panchadashee is planned to contain verses 102 to 185 out of the total of 290 verses.

Temporarily, the text runs up to verse 174 only. The remaining 11 verses from 175 to 185 have not yet been delivered, as Swami Advayanandaji has not been well since Nov 12th 2019. He is expected to resume classes in July or August of 2020.

[LINK TO PART 1 \(BRIEF RE-CAP\)](#)

WE ENDED PART 1 taking a look at three viewpoints on the Atman by the Astika schools of thought, i.e. those who take their stand based on the Vedas. The three viewpoints were: i) that Atman is conscious; ii) Atman is unconscious; and iii) Atman is both conscious and unconscious. Each subsequent school proved the previous school to be false.

In the case of the third viewpoint, the Sankhyan school was brought in to refute it on the basis that it was not possible for Atman to be both conscious and unconscious at the same time. In its place, the Sankhyans came up with the theory of an inert Prakriti taking sole responsibility for creation, while a multiple Purusha, named Chit in each individual soul, remained totally uninvolved in the creation process. This was a blend between an inert Creator and a sentient Purusha who was split into numerous selves in each living being.

This position of the Sankhyans, although it effectively silenced the proposition of the Atman being both conscious and unconscious, raised new problems. The foremost of these was that an inert Prakriti took charge of the whole creation process. How could something inert create anything? Swamiji gave the example of a classroom that was neat and tidy when one entered it. Surely, the desks and chairs did not arrange themselves! There must have been some sentient being behind all the arrangements to prepare the hall for the lecture.

Secondly, the proposal of the Sankhyans meant that there would be innumerable Purushas, one in each living being. This was most unacceptable. Prakriti would be the supreme creatrix, whilst Purusha will have no part in it, and merely look on helplessly as a powerless Chit in every Jeeva. True, the Chit would be untouched by creation, but what a relegated role it would play! It would not even be secondary, but tertiary to Prakriti, for it would be below even Ahamkara, an effect of Prakriti.

In addition, such a Chit would not be permanent. It would die when the Jeeva dies. Or, worse still, if the Jeevas go to war, they could kill each other, and then there will be no Chit at all! Theoretically, this is possible, especially in the case of man.

Introduction to the Yoga School

A solution to this unacceptable situation had to be found. It came from the Yoga School of philosophy, a close ally of the Sankhya school. The two schools share many common concepts, but in so far as Purusha is concerned, Yoga makes a formidable improvement by introducing the idea of an **Ishwara**, who becomes the macrocosmic counterpart of the microcosmic **Jeeva**. The positing of Ishwara also adds sentiency to the process of Creation. It is a novel contribution, indeed.

This is the point at which we take up the text in Part 2. We have the Yoga School standing up to challenge its own sister-school, the Sankhyans, by introducing the concept of Ishwara into philosophy.

The concept of Ishwara itself undergoes several changes before the Advaita philosophy finally brings it to the form we see it in Vedanta.

The journey of the evolution of Ishwara from the Yoga school to the Advaita school is the subject matter of the first Chapter of Part 2: “**Viewpoints on Ishwara**”.

PANCHADASHEE – 06

Chapter 9: (Verse 102-124, 23 No.)

Viewpoints on ISHWARA

THE POSITING OF ISHWARA

Verse 102: *The Partnership of Ishwara & Prakriti*

चित्सन्निधौ प्रवृत्ताया प्रकृतेर्हि नियामकम् ।

ईश्वरं ब्रुवते योगाः स जीवेभ्यः परः श्रुतः

॥ १०२॥

citsannidhau pravṛttāyā prakṛtēṛhi niyāmakam |

īśvaram bruvatē yōgāḥ sa jīvēbhyaḥ parah śrutah

|| 102||

1-2	<i>chit-sannidhau pravrittāyā prakriteh hi niyāmakam;</i>	<i>Due to the proximity of consciousness, Prakriti is able to perform its functions; Indeed, in order to control Prakriti,</i>
3	<i>eeshvaram bruvate yogāh</i>	<i>the <u>Yoga School</u> postulates the existence of Ishwara,</i>
4	<i>sa jeevebhyaḥ parah shrutah</i>	<i>distinct from and superior to Jeevas, says the Shruti.</i>

The followers of the Yoga School are called **Yogaah**. The School was founded by Maharshi Patanjali, who composed his *Yoga Sutras* to establish the school as a philosophy.

1 Chit: “consciousness”. This is not just consciousness in the individual as defined by the Sankhyans, but the totality of consciousness. It is at the same level as Prakriti. Indeed, the two can be considered to be a couple that brings forth the whole of Creation.

2-3 Prakriti goes into action due to the presence of this universal consciousness posited by the Yoga school of thought. Prakriti needs a controller, since by itself She is inert. The function of controlling Prakriti is a new concept introduced by the Yoga school, and is given the name of **Ishwara**.

Thus we have consciousness at two levels: i) At the individual level, Chit is known as the Jeeva; and ii) at the Universal level, the new concept of Ishwara is posited.

The Yoga school retains the definition of Prakriti as given by the Sankhyans. There is no change required to be made to Prakriti. The only change is that She is now wedded to Ishwara, who imparts the sentiency for Her to create the world. Ishwara controls Prakriti.

4 In relation to Jeeva, Ishwara stands distinct from Jeeva, and is much superior and higher to the Jeeva. So says the Shruti. The Shruti or scripture is the only means of knowing who Ishwara is, for Ishwara is beyond the limited range of the Jeeva’s power of knowledge.

Jeevebhyaḥ: The multiplicity of Jeeva is recognised at the outset by using this plural term. While there can be only one Ishwara, Jeevas are numerous.

THE CONTROLLERSHIP OF ISHWARA

What is actually meant by Ishwara's controllership?

It means that He is able to determine the fruit of one's Karma. As per a Jeeva's Karma, so is the body selected by Ishwara for that Jeeva. The body for each Jeeva may vary from one birth to another, due to the changing Karma. In each birth, the body taken is determined by the package of Karma allocated for that particular birth. This means that there is no guarantee that a human being in one birth will be born as a human being in successive births. In this way we can envisage a given soul going through many types of births in different bodies.

The joy and sorrow that is experienced by each Jeeva is also controlled by Ishwara. This is because Ishwara alone is all-knowing or *Omniscient*. He alone knows what each Jeeva deserves to get. There is no capriciousness in Nature. Everything is worked out precisely by one's merits and demerits.

Verse 103: The Shruti Citation Quoted by Yoga School

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुतिः ।

आरण्यके संभ्रमेण ह्यन्तर्याम्युपपादितः

॥ १०३॥

pradhānakṣētrajñāpatirguṇēśa iti hi śrutiḥ |

āraṇyakē sambhramēṇa hyantaryāmyupapāditah

|| 103||

1	<i>pradhāna kshhetrajna patih</i>	<i>The Lord of Prakriti, the Lord of Jeevas, and</i>
2	<i>guṇāh eeshah iti hi shrutih;</i>	<i>of the three Gunas, too, is Ishwara. So says the Shruti.</i>
3	<i>āraṇyake asambhrameṇa</i>	<i>In the Aranyaka part, without a doubt (line after line)</i>
4	<i>hi antaryāmi upapāditah</i>	<i>Ishwara is called the Inner Controller.</i>

The *Swetāsvatara Upanishad* 6.14 is quoted by the Yoga school to justify their stance. All the words that appear in this verse also appear in the *Swetasvatara Up.* verse.

1 Pradhana: “the three Gunas in equilibrium”; i.e. Prakriti on the verge of creating. When the three Gunas are perfectly in balance with each other, that state of Prakriti is called Pradhana.

Kshetrajna: Unlike in the Geeta where this word refers to the Self or Atman, here it refers to the “Jeeva”. The Yoga school does not know of the Self, and mistakes Jeeva to be the Self. Thus, in addition to being Lord of Prakriti, Ishwara is the Lord of the Jeevas also.

Kshetra means “field”. It can refer to the body which is the field in which we act. Because we mistake the body to be the Self, Kshetrajna is interpreted as Jeeva. Or, it can also refer to the world, which is the field of our experiences.

2 Guneshah: This can be broken up as **Gunaah Eeshah**, “Lord of the Gunas”. Although Pradhana is mentioned already, why are the Gunas being mentioned separately? This is because at different stages of creation, different Gunas come into play. So the creation of Pradhana is differentiated by the Gunas she is constituted of, as follows:

- i) Sattwa Guna: is responsible for the Jnana Indriyas.
- ii) Rajas Guna: is responsible for the Karma Indriyas.
- iii) Tamas Guna: is responsible for the gross body.

Manas is a combination of both Sattwa and Rajas, which makes mind another part of creation all on its own.

Patih: “Controller”. Ishwara is seen as the controller of the all the three principles listed above. The controllership of the Lord is described in the above block. Ishwara’s controllership is established by citing two quotations – first through Swetaswatara Up and then through the Brihadaranyaka Up.

3 Aranyake: “in the Aranyaka”. Here the word does not refer to the Aranyaka portion of the Upanishads. It refers to the Brihadaranyaka Upanishad (3.7), which actually is found in the Brahmana portion of the Upanishads.

LOCATION OF THE UPANISHADS IN THE VEDAS

The Vedas may also be divided into four parts in this way: The Mantra Samhitas, the Brahmanas, the Aranyakas and the Upanishads. The Upanishads, interestingly, are not found on their own in a separate portion; they are found within the previous three portions. It is for this reason that the Upanishads are also described as “pervading the Vedas”, for they occur in all the other three portions. They are not an isolated part of the Vedas. This is an important point to be noted.

Asambhramena: There can be no doubt as to what is being taught in this verse of the Brihadaranyaka Up. In line after line we see the description of Ishwara repeated again and again – that He is the Lord of all beings and things:

yah sarvāni bhootāni antaro yamayati – He who controls all beings from inside.
ye shate ātmā, antaryāmi amrtah – He is the Self and He is Immortal.

4 Like this there are many other lines, each stating the glory of Ishwara. This whole section is called “**Antaryami Brahmana**”. In this sense, Brahmana can be taken to mean a Chapter. The word ‘Brahmana’ literally means “*an elaboration on some topic*”.

Important Note: In Yoga philosophy, we never find any reference to Ishwara being identical to Jeeva. Ishwara is always considered to be the Lord of Jeevas. The two are never thought of as being identical. The principle of Oneness is not in the Yoga philosophy. The Yogis confine their viewpoint only to this one aspect of Ishwara. The Jeeva is seen only in its state of ignorance. In the Yoga school, there is no such thing as enlightenment for the Jeeva. The Jeeva remains ever inferior and subservient to Ishwara.

This happens because the Yoga school takes one small piece of scripture and focuses solely on it, without seeing it in the context of all the other passages. Advaita Vedanta alone sees the full picture, and is therefore able to interpret all the passages in an integrated manner to obtain a complete picture. When the full picture is seen, then Oneness is clearly seen to be the central goal offered by the Upanishads. Oneness is a principle that is unique to Vedanta.

Verse 104: The Viewpoints of Various Schools Introduced

अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।

वाक्यान्यपि यथाप्रज्ञं दार्ढ्यायोदाहरन्ति हि

॥ १०४॥

atrāpi kalahāyantē vādinah svasvayuktibhiḥ |

vākyānyapi yathāprajñam dārḍhyāyodāharanti hi

॥ 104॥

1	<i>atrāpi kalahāyante</i>	<i>Even here (concerning Ishwara), there are conflicting</i>
2	<i>vādinah svasva-yuktibhiḥ;</i>	<i>views of philosophers having their own <u>interpretation</u></i>
3	<i>vākyānyapi yathā prajnam</i>	<i>of scriptural statements as per their <u>understanding</u>.</i>
4	<i>dārḍhyāya udāharanti hi</i>	<i>They <u>strengthen</u> their view by destroying that of others.</i>

The overall plan of Sri Vidyananyaji is to show us the different concepts that the schools have of Ishwara. Finally, he comes to the Vedantic viewpoint at the end of the chapter, which neatly harmonises all of these viewpoints in one firm statement on Ishwara.

1 Atra Api: “even here in the topic (on Ishwara)”. As before, in the matter of size of Atman and on the matter of the nature of Atman, here too we are about to see various interpretations of Ishwara, each one based on some scriptural quotation, quoted out of context with other passages that contradict them. The total picture is seen only when we come to the Advaitic viewpoint.

Kalahaayante: “views that are prone to conflicts”. The very fact that the views are based on isolated passages in the Shruti without any effort to integrate them, makes them prone to conflicts and arguments.

2-3 Yathaa Prajnam: “as per their level of understanding”. According to their own yardstick, they measure the depth of the Vedas. In fact, they are merely measuring and professing their own understanding of the Vedas.

There is no doubt that all these philosophers have thought deeply over this matter, but they are governed by their own capacity to dive deeper into the truth due to their level of understanding. The result is that they are bound to come to a conclusion that does not take all the facts into account.

In addition, each one of these philosophers adheres to his own peculiar brand of arguments. He does not accept the logic suggested by the scriptures. Hence, following his own lead, he is sure to make his own narrow conclusion. The scriptural sentences are bound to be interpreted in a narrow sense due to being taken out of context.

4 Most important of all, the intention of these philosophers is merely to establish the supremacy of their own viewpoint, not to find out what the truth is. This is not a scientific approach. There is much self-assertion and little consideration for the search of truth. They should be seeking to know what the Vedas are telling, not what they wish it to tell.

Udaaharanti: “they seek to destroy”. Assertion of their view is accompanied by a desire to destroy the views of others. This reduces them to the level of behaving like a group of quarrelsome children. There is no interest in the truth any more.

1. THE YOGA SCHOOL

Verse 105: *Ishwara According to the Yoga School*

क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः ।

पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित्

॥ १०५॥

klēśakarmavipākaistadāśayairapyasaṁyutaḥ |

pumviśeṣō bhavēdīśō jīvavatsō:'pyasaṅgacit

|| 105||

1	<i>klesha-karma-vipākaiḥ</i>	From <u>miseriaes</u> , from <u>actions</u> , from the <u>results</u> of actions
2	<i>tad āshayaḥ api asaṁyutaḥ;</i>	and from the <u>impressions</u> by them – free from these;
3	<i>pumvisheshah bhaved eeshah</i>	<i>Ishwara</i> is a <u>special type</u> of consciousness,
4	<i>jeevavat saḥ api asanga chit.</i>	compared to Jeeva. He is unattached consciousness.

The verse is almost a replica of its source, 1.24 of the Samadhi Pada of *Yoga Sutras*:

***klesha karma vipākaiḥ tad āshayaḥ aparāmrishṭah;
purusha viśeshah eśwaraḥ.***

Meaning: “*Ishwara is a peculiar type of consciousness untouched (unaffected) by the four defects, namely – i. the (fivefold) sorrows; ii. the (threefold) actions; iii. the (threefold) fruits of actions; and iv. the stain or impression it leaves behind in the mind.*”

In this Sutra, we see the concept of Liberation or Release of the Yoga school.

1-2 These are the “Four Defects” that the Jeeva is ridden with. In contrast, Ishwara is free (**Asamyuktah**) from them all. In the ensuing block, more details are given of the Four Defects. They are all mentioned in the above Sutra in the same words.

3-4 Ishwara is now compared with Jeeva. Both are forms of consciousness, but each one is of a different type (according to the Yoga school). Ishwara’s type is considered “special” in comparison with that of Jeeva. What is special about Ishwara?

Unlike Jeeva, Ishwara (**Sah**) is not affected in any way by these four defects, because He is untouched (**Asanga**) by them. The Jeeva, due to the influence of Avidya upon it, is inescapably caught in the clutches of these four defects.

Swamiji mentioned that if the Jeeva became aware that it really is the Atman, then it, too, would be untouched by these defects. This is a substantial statement. It gives us hope that we can be free from all sorrow if we are able to realize our true Self.

Vedanta’s Sadhana & Sadhya

In a question and answer session at this point, Swamiji clarified that Vedanta accepts all the Sadhana aspects (the means) of other schools, but rejects the Sadhya (the goal) that they strive for. Vedanta’s goal is always **Jiva-Brahma Aikya**, “Realisation of the Oneness of Jeeva and Brahman,” whereas none of the other schools have this as their goal.

Vedanta has no problem with the means adopted by various schools. From the Yoga school, they learn how to annul the mind of its thoughts; from the Sankhyan school they learn the theory of creation, rejecting the multiple-Brahman theory; from the Nyaya school they learn the system of analysis which is the best in the field.

THE “FOUR DEFECTS”

Swamiji went into great detail in analyzing the “Four Defects” listed in v 105:

A. The Fivefold Kleshas:

i) Avidya: This is ignorance, i.e. taking the Not-Self to be the Self, in particular taking the body to be oneself. This is the first error. From this all other defects arise as follows:

ii) Asmita: Asmita is derived from the word *Asmi*, meaning “I am”. The ignorance manifests itself as an identity thought, *Aham Asmi*, “I am this body”. Between the mind and Self, there arises the thought of “I am”. The mind and Self get united by this thought and appear as one. This is Abhiman. Asmita is a concrete expression of Abhiman. Thus Asmita is the first effect of Avidya.

iii) Raga: In life we experience many joyful instances. Due to this, there is the remembrance of joy, and of that which brings the joy. This is followed by attachment to the object of joy. A longing, called Trishna or Raga, develops for that object, and is linked to the memory of the joy brought by the object.

At this point Swamiji gave an example: You go to an ice-cream parlour. You usually have chocolate, vanilla or strawberry, each one identified with its own unique colour. This time your friend says, “Try this flavour today. It is called tender coconut.” You look at it, it is pure white, and it does not look attractive like the ones you are used to. You have no immediate attraction for it. Your friend urges you, “Come on, just try some.” You think, “No harm, let me try.” You give in. You taste it and are stunned by its unique flavour. Raga has arisen for the new flavour. The Raga is not actually for the ice-cream, but for the joy of eating it, and this is what is linked to past memory.

iv) Dwesh: This is the opposite of Raga. It is the remembrance of sorrow or pain. When such an experience is recalled, a repulsion is generated, not an attraction.

v) Abhinivesha: Nivesha means “an entry”. Abhinivesha means that which has “entered fully” into you and become a part of your personality. It becomes something that gets associated with you all the time, not only by you but by others when they think of you. They say, “See that fellow over there; he likes tender coconut ice-cream!”

Abhinivesha is that which has overpowered you and become permanently set in your mind. One of the strongest of these urges is “to wish to continue to live forever.” You do not want to die, and become afraid of death. Thus “fear of death” has come to be called Abhinivesha; it is the desire to remain immortal. This thought is ever present in one, for no apparent cause, from moment to moment. It is instinctive, automatic and comes without a reason for it. Swamiji again gave an example: How does a baby learn to suckle? The answer is “By instinct.” How does instinct arise? We say it is a remembrance from past experiences.

From the fear of death comes the belief that it is *painful* to die, even though the very next moment can be very blissful! People wish to avoid death to avoid this imagined pain. This fear of death, which comes naturally to all, is Abhinivesha.

Ignorance is seen differently by the Yoga school and by Vedanta. Yoga sees it as an aspect of Vikshepa, the projecting power of Maya, and therefore defines it in terms of the projections of the Not-Self. Vedanta sees it as an aspect of Avarana, the veiling power of Maya. This is seen as the root of ignorance. This comes before Vikshepa.

B. The Threefold Karmas:

Karma is the performance of action, or its avoidance.

i) Shukla: This is Vihita Karma, or that which has to be done.

ii) Krishna: This is Nishidha Karma, or that which has to be avoided.

iii) Shukla & Krishna: This is a mixture of the above two. One aspect of the action has to be done, while another aspect has to be avoided. When you are driving, you have to keep control over the steering wheel and accelerator. These actions have to be done. At the same time, you have to be alert not to cause an accident. Accidents have to be avoided.

C. The Threefold Vipakas:

Vipaka is the fructification of actions. Results manifest in three ways according to the Yoga Shastra:

i) Jaati: In the form of one's birth. We could be born as Devas, humans or animals.

ii) Aayuh: In the form of one's lifespan, which could be long or short.

iii) Bhoga: In the form of enjoyment or suffering, as determined by our merits and demerits respectively.

D. Aashaya:

The primary meaning of Aashaya is "Dharma or Adharma". Its secondary meaning is "Vasanas" or "Samskaras", which depend on Dharma and Adharma. When Karma is done, and Vipaka has fructified, then certain changes take place in the mind which have a long-lasting effect on us. A tendency or **Samskara** is formed that wants to repeat itself.

The word Samskaras is used when we see them as impressions left behind on the psyche by the four defects. It is the ultimate fruit of all desires, thoughts, words and deeds.

The word Vasanas is used when we see them as 'dwelling' in the mind. The root of Aashaya is 'shi', "to lie down, to rest, to dwell." They are the final deposits that settle down in the mind. The definition is:

Chitta bhumau sherate iti āshaya – "that which rests in the mind is Aashaya."

In the Puranas we have many stories that illustrate how and where our Samskaras are recorded and stored. A common story is of a clerk in heaven who is responsible for the task. We can picture him sitting with his big heap of files, making ticks and crosses against our name. That is good as far as the imagery goes. But, the real file lies in our own mind!

Similar is the case of our Sanchita Karma storehouse. To help us understand this, scriptures speak of a Bank of Karma holding it in deposit somewhere 'up there'. But, this record also lies in our own mind in a subtle form.

Thus we have elaborated on verse 105 greatly, covering the full definition of Ishwara according to the Yoga Shastra. There is a similarity between Ishwara and Jeeva, except that the former is unattached, while the latter is attached to the above four defects. This difference is due solely to Avidya or Ignorance.

The next three verses expand on this difference between Ishwara and Jeeva . . .

Verse 106: The Rulership of Ishwara

तथापि पुंविशेषत्वाद्धटतेऽस्य नियन्त्रता ।

अव्यवस्थौ बन्धमोक्षावापतेतामिहान्यथा

॥ १०६॥

tathāpi puṁviśēṣatvādhṛṭatē'sya niyantrṭā |

avyavasthau bandhamōkṣāvāpatētāmihānyathā

॥ 106॥

1	<i>tathā api puṁvisheshhatvād</i>	As a special manifestation of Purusha ,
2	<i>ghaṭate asya niyantritā;</i>	Ishwara has Rulership over the whole Universe.
3	<i>avyavasthau bandha-mokshhau</i>	No regulation of bondage & release (<u>law and order</u>)
4	<i>āpatetām iha anyathā</i>	would be possible without the rulership of Ishwara.

1-2 The main point of the Yoga school is to have an Ishwara that can control Prakriti. It goes without saying that such an Ishwara also has Rulership over the whole universe.

3-4 Rulership is a very special quality endowed upon Ishwara. It has to be well-deserved. Rulership is a function that is absolutely necessary for any project to be executed in an orderly and regulated manner. A big 'project' like the universe has to have an extraordinary Ruler to ensure that it is well run.

Swamiji gave us three terms for Rulership:

i) Niyantritaa (or Niyantritvam): Ishwara leads; Jeevas follow.

ii) Isha Sheelata (or Sheelatvam): Ishwara wields the power; Jeevas are controlled.

iii) Prerakatvaa (or Prerakatvam): Ishwara propels; Jeevas are propelled.

Proof of Ishwara's Existence

Avyavasthau: "absence of regulations". Without regulations there will be no specificity, no law and order; only chaos and turmoil will exist everywhere.

The bondage and liberation referred to here has to be taken to mean the full range of our experience of everything in the world. All opposites are included. Some may be sad, some happy; some may be ignorant, others full of knowledge; some may be in bondage, others may be free, etc.

All the opposites depend on certain laws being followed or disobeyed. If obeyed there is order or liberty; if disobeyed there is disorder or bondage. Without laws in place, the world will run on an *ad hoc* basis, which is undesirable. Life will be unpredictable. There will be no cause and effect relationship. Confusion alone will reign. This is what will happen if there were no Ishwara to rule the world.

All logic is governed by Ishwara. There is a logical way in which a doer becomes an enjoyer. If one person does, and another enjoys, this is injustice and can only happen when Adharma is on the rise.

We can deduce that Ishwara exists because of the order that we see in everything taking place in Nature. This is called the Arthapatti Pramana, the means of knowing something due to its absence. Thus one does not have to see Ishwara in order to believe in Him. We can logically deduce that Ishwara exists by seeing all the laws in operation. That alone explains the non-accidental state of existence.

In this verse, the Yoga school proves convincingly the need for positing Ishwara as the Controller or Ruler of the universe.

Verse 107: Shruti Citation on Rulership of Ishwara

भीषास्मादित्येवमादावसङ्गस्य परात्मनः ।
श्रुतं तद्युक्तमप्यस्य क्लेशकर्माद्यसङ्गमात् ॥ १०७॥

bhīṣāsmādityēvamādāvasaṅgasya parātmanah |
śrutam tadyuktamapyasya klēśakarmādyasaṅgamāt ॥ 107॥

1	<i>bheeshhā asmād iti evam ādau</i>	<i>“Out of Fear of Ishwara” – does all this carry on.</i>
2	<i>asangasya parātmanah;</i>	<i>He is the Ruler, though He may be <u>unattached</u>.</i>
3	<i>shrutam tad yuktam api asya</i>	<i>The Shruti fully justifies His rulership</i>
4	<i>kleshakarmādi asangamāt</i>	<i>as He is not touched by the “four defects”.</i>

The citation is from Taittiriya Up, 2.8.1. The passage quotes how **Bheeshaa**, meaning “Fear”, is used as a means of controlling Jeevas. The passage runs:

“Wholesome Fear” of Cosmic Law

***“bheeshaa asmaat vaatah pavate; bheeshaa udeti sooryah;
bheeshaa asmaat agnih cha indrah cha; mrityuh dhaavati pancham,” iti***
***“Out of fear of Him, the Wind blows; Out of fear of Him, the Sun rises;
Out of fear runs Fire, as also Indra,; and Yama, the Lord of Death, the fifth.”***

1-2 The point being made is that everything runs systematically only because the objects of creation have a “wholesome fear” for the cosmic laws that govern the universe. Naturally, this creates an image of a stern Boss whose orders have to be obeyed, and if they are not they will be severely punished. It is as though the Yogis are telling the Sankhyans, “Listen, O Sankhyans, do you hear what the Shrutis are saying about Ishwara? And you have turned a deaf ear to Him!”

Agni does its function of burning; Indra does his duty of taking care of the heavens; Mrityuh (Lord Yama) ‘runs about everywhere’ doing his job of despatching living beings to the realms of death.

3-4 The Yoga school’s core principle is that all this tremendous Rulership is only possible because Ishwara keeps Himself aloof from the ‘factory floor’, as it were. He remains untouched by all the four defects. This aloofness entitles Him, so believe the Yoga school, to fully justify His Rulership. Only one who stands apart can administer proper true justice, not someone who has a stake in the happenings.

Tad Uktam Api Asya: “His rulership is fully justified.” Thus the scriptures place the seal on Ishwara’s rulership. It is well in place, befitting, and as it should be. “Ishwara is the right man for the job,” concludes the Shruti.

Verse 108: The Situation of the Jeevas

जीवानामप्यसङ्गत्वात्क्लेशादि न ह्यथापि च ।
विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ॥ १०८॥

1	<i>jeevānām api asangatvāt</i>	<i>Although the Jeevas are in truth <u>unattached</u> to the</i>
2	<i>kleśādi na hi atha api cha;</i>	<i>“four defects”, and should be unaffected by them, yet</i>
3	<i>viveka agrahataḥ kleśa-</i>	<i>they fail to <u>grasp</u> this fact; the result is that miseries,</i>
4	<i>karmādi prāk udeeritam</i>	<i>actions, etc, are all <u>imagined</u> to affect them.</i>

ISHWARA, CHIT & JEEVA **As Defined in Yoga Philosophy**

In Vedanta we have a pure Atman that is unassociated, and an impure Jeeva that is a reflection of Atman, fully identified with the Body. But in the Yoga school, the concept of consciousness is entirely different. To the Yogis there is the existence of two types of consciousness: **Ishwara** is a ‘special manifestation’ at macroscopic level and **Chit** is a separate manifestation at individual level. To complicate matters, there are as many Chits as there are individuals; whereas Ishwara is one, unified consciousness.

Are the two related to each other? No. Chit is an entity unrelated to Ishwara. In the Yoga school, Ishwara is a separate type of consciousness; it is not the composite collection of all individual Chits. The only connection between them is that both provide sentience – the former to Prakriti as a whole, and the latter to Jeeva, an effect of Prakriti. The only relationship between Ishwara and Chit is one of ‘Ruler towards the ruled’. There is no talk of any identity between them. The latter is solely a Vedantic concept.

The **Jeeva** of the Yoga school is purely a creation or effect of Prakriti, having the nature of Prakriti. Such a Jeeva is too dense with ignorance to be able to know that it is in fact pure Chit. Jeeva is through and through identified with the “Four Defects”, oblivious of the existence of Chit. It imagines itself to be only a small, helpless part of Prakriti.

The Yoga school now deals with the situation that the Jeevas are placed in. Where does the Jeeva stand under the Rulership of Ishwara? Is he happy to obey? Does he obey willingly or grudgingly? Does he disobey unknowingly? There is a bit of both among Jeevas. Let us examine the position of the Jeeva from his own angle, in order to understand what difficulties he faces in obeying Ishwara:

1-2 Jeevaanaam: “the truth regarding the Jeevas”. The Jeevas are really Chits alone in essence. Like Ishwara, Chit, the individual consciousness is indeed unattached to the four defects. This is the situation from the point of view of Chit. However, from the Jeeva’s ignorant point of view, this cannot be seen because the Jeeva is immersed in ignorance. The actual situation that pertains to the Jeeva is something very different . . .

3-4 Viveka Agrahataḥ: “it fails to discriminate”. The Jeeva fails to comprehend that it is in fact Chit. This is due to being wholly influenced by Prakriti which is Avidya or root ignorance. The Jeeva experiences itself through the adjunct of Prakriti. Such an experience is ridden by the “Four Defects”. It cannot escape these defects, because it is totally identified with Prakriti.

THE CONCEPT OF LIBERATION As Defined in Yoga Philosophy

Jivanmukti is a Vedantic concept, and is not found in any of the other schools of Indian philosophy. In Yoga Shastra, the Jeeva will always remain a Jeeva, it cannot evolve itself and become Chit. Since the bondage of Jeeva is solely to the Four Defects, liberation of the Jeeva in the Yoga school consists in freeing the Jeeva from these defects. This is possible only by 'deadening' the mind. This is called **Chitta Vritti Nirodha**, "*the destruction of all mental modifications arising in the mind*". This effectively defines the concept of Liberation held by the Yoga school.

In the Yoga school, the Jeeva alone (not Chit) is affected by the four defects. If somehow the defects can be prevented from affecting the Jeeva, that would be Moksha for the Yogis. How to achieve this? By disconnecting the mind from the four defects. How is this achieved? By 'deadening' the thoughts arising in the mind. That brings relief to the mind.

The Sadhana to achieve this is the eightfold method of Patanjali Maharshi's Yoga. They achieve this temporarily through the practice of Pranayama, withdrawal of the senses, concentration and meditation. The eighth step of this Yoga is **Samadhi**. It is a state wherein the mind is brought to a complete standstill. In this state, the Four Defects are unable to affect the Jeeva. While he is in this state of Samadhi, the Jeeva is "liberated". When the state passes by and normal consciousness returns, bondage to the defects also returns. So the Yoga school's idea of liberation is something that is *temporary*, not permanent.

In Vedanta, Liberation is attained through a firm conviction in the knowledge of the Self. It is a permanent, irreversible state brought about by total purification of the subtle body, so that there is no trace of Avidya in the Jeeva. This enlightened state can be experienced while living, and brings about an end to the Samsaric experience once and for all. There is no rebirth for one who attains this state. This is Vedanta's concept of liberation.

2. THE NYAYA SCHOOL OF LOGIC

Verse 109: *Ishwara Rules Due to Eternal Qualities*

नित्यज्ञानप्रयत्नेच्छागुणानीशस्य मन्वते ।

असङ्गस्य नियन्त्रत्वमयुक्तमिति तार्किकाः

॥ १०९॥

nityajñānaprayatnēcchāguṇānīśasya manvatē |

asaṅgasya niyantr̥tvamayuktamiti tār̥kikāḥ

|| 109||

1	<i>nitya jñāna prayatna itchhā</i>	<i>i) Eternal <u>knowledge</u>, eternal <u>will</u> and eternal <u>desire</u> –</i>
2	<i>guṇān eeshasya manvate;</i>	<i>by investing these (three) Qualities upon Ishwara,</i>
3	<i>asangasya niyantritvam</i>	<i>His rulership (is secured). ii) His detachment</i>
4	<i>ayuktam iti tār̥kikāḥ</i>	<i>is not a logical requirement. So say the Naiyayikas.</i>

The Naiyayikas now have their say in the matter of defining Ishwara. They contest the Yoga school's opinion on the nature of Ishwara on two fronts:

SCHOOL	DIFFERENCE 1	DIFFERENCE 2
YOGA	Nirguna (no qualities)	Asanga (unattached)
NYAYA	Saguna (having the three eternal qualities)	Sasanga (attached)

Explanation of Difference 1

1-2 This is about qualities possessed by Ishwara. The Yoga School defined Ishwara as being without any qualities. The purpose of having Ishwara to them was merely to provide the sentiency needed for Prakriti to create the universe. To them, there was no need for Ishwara to possess any qualities, for everything is managed by Prakriti.

This stand is refuted by the Nyaya school. Their reason is that if Ishwara does not possess qualities, how is it possible for Him to control or lead the universe. Surely someone who is a leader must possess immense qualities superior to those possessed by his subjects.

For this reason, the Naiyayikas posit that Ishwara has to possess qualities – three of them. All of them have to be eternal. They are **Jnana**, **Kriya** and **Ichha** (knowledge, will and desire). Ishwara needs to have a thorough knowledge of His creation; He has to possess a dynamic will in order to execute every detail of the creation process; and he has to have the desire to create something out of nothing, a plan that has to be put into effect.

It is also required by the Naiyayikas that these be eternally possessed. We shall see more of this requirement when we discuss the next school.

Explanation of Difference 2

3-4 This difference concerns the detachment of Ishwara from being involved in the affairs of creation. Here again, the Nyaya school finds it a bit impractical for a detached Ishwara to have control over the activities of Jeevas. Surely, in order to lead others effectively, the leader has to be present amidst them, giving them inspiration and encouragement. If He is aloof from his subjects He will not be an effective leader.

For this reason, the Nyaya school claims it is not a logical requirement that Ishwara be Asanga, detached. They posit that Ishwara be Sasanga. The 'Sa' prefix stands for 'Sahita', meaning "with". Ishwara rules "with connection" to his subjects.

In these two ways, the nature of Ishwara is modified having practicalities in mind.

DEFINITION OF A DEFINITION

At this point Swamiji explained the three key defects to be avoided in a **Definition**:

i) **Ativyaapti**: This is an over-statement; e.g. "Sugar is sweet". As there are many other items that are also sweet, this definition includes things that are not sugar.

ii) **Avyaapti**: This is an under-statement; e.g. "Sugar is crystalline". As sugar itself can have many other forms, this definition does not include all the available forms of sugar.

iii) **Asambhava**: The chemical formula of sugar is $C_{12}H_{22}O_{11}$. If we write it as anything else, it will not be sugar. It will be factually incorrect, or Asambhava.

THE LIMITATIONS OF LOGIC

The Nyaya School (**Taarkikaah**) depends solely on logic for all its conclusions. This narrows down its rightful sphere to sense-perceived objects. In contrast, the Poorva and Uttara Meemamsa Schools enquire into Dharma and Brahma respectively, both of which are not in the ken of our perception. Logic cannot be the means for these two schools.

In logic, we have to first know what we are dealing with before we can apply logic to it. For example, a logician has to know what the number 1 is and what the number 4 is; then he can apply logic to them and say: $1 + 4 = 5$. Without prior knowledge of the numbers, it is impossible to apply this logic.

For this reason, both the Meemamsa schools depend primarily on the Shrutis, and only secondarily on logic and reason. This is especially true for Uttara Meemamsa or Vedanta. In their case, the rule is **Shruti Anusarini Yukti** – “Logic follows after Scripture”. For most other schools, the rule is **Yukti Anusarini Shruti** – “Scripture follows after Logic.”

Verse 110: *The Support of the Shrutis*

पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।

सत्यकामः सत्यसंकल्प इत्यादिश्रुतिर्जगौ

॥ ११०॥

pumvishēṣatvamapyasya guṇairēva na cānyathā |

satyakāmaḥ satyasamkalpa ityādiśrutirjagau

॥ 110॥

1	<i>pumvisheshhatvam api asya</i>	<i>The speciality of Ishwara to be Lord of all is due to</i>
2	<i>guṇaih eva na cha anyathā;</i>	<i>these Qualities alone, and for <u>no other</u> reason.</i>
3	<i>satyakāmah satyasamkalpa</i>	<i>“He has true <u>desires</u> and true <u>resolves</u>” –</i>
4	<i>iti ādi shrutih jagau</i>	<i>this is the Shruti passage that (the logicians) quote.</i>

A Shruti is now cited by the Nyaya school in order to support their view. It is from the Chandogya Up, 8.1.5 and 8.7.1 to 3.

1-2 The Logicians here reveal their lack of depth in attempting to apply logic where it is inapplicable to do so. Ishwara does not fall into the category of “perceived objects”, and hence logic cannot be the prime means. It has to be Shruti.

Here, they make a statement that the Lordship of Ishwara is due only to the three eternal qualities listed in the previous verse. They specifically rule out any other reason for His Lordship. Earlier, the Yoga school said that Ishwara is “free from” the four defects, and therefore He is the Lord of the Universe. The logicians refute this. If this were so, then every saint would also have to be counted as Ishwara, since they too are free of these defects.

This type of logic violates key passages in the scripture which say that “the knower of Brahman becomes Brahman.” In other words, the realized saint becomes even higher than Ishwara. He is one with the Supreme Brahman Himself!

3-4 Let us see the Chandogya Up. passage that the Naiyayikas are quoting:

Satyakaamah, Satyasamkalpah: “true desires, true resolves”. ‘True’ is equivalent to ‘eternal’. The Truth does not change; it is for ever. This quote from the Chandogya Up. is from where the Nyaya school gets its three eternal qualities for Ishwara.

Kaama in this context does not mean likes and dislikes, but the pure desire to create and be of welfare to the beings of this world. The Naiyayikas quite rightly say that there is nothing wrong in having good desires, possess beneficial knowledge and make healthy resolutions. This is required by Ishwara in His task of ruling the world. These are non-defective qualities, unlike the four defective ones possessed by the Jeevas.

INTRODUCTION TO THE UPASAKAS

We now come to those who do not fall under the six Darshanas of Indian philosophy. They are classified under Upasakas, i.e. those who are engaged in Upasanas. They are essentially worshippers, not philosophers. They view Ishwara as the Lord of Creation. In order to justify their worship, they do indulge in a bit of philosophy also. The Upasakas take the **Puranas** as their Pramana or preferred means of knowledge. They also place great value on the body of scriptures known as the **Agamas**, which are secondary to the Vedas.

From the Vedantic point of view, Hiranyagarbha is Consciousness associated with the total Subtle Body. Virat is Consciousness associated with the total Gross Body. The subtle body includes the causal, and the gross includes both the subtle and the causal. It is a cumulative build-up as we go down the hierarchy. If we look at all three levels, we can say Ishwara is the speciality of the causal; Hiranyagarbha is the speciality of the subtle; and Virat is the speciality of the gross.

3. THE FOLLOWERS OF HIRANYAGARBHA

Verse 111: *The Hairanyagarbhaah's Viewpoint*

नित्यज्ञानादिमत्त्वेऽस्य सृष्टिरेव सदा भवेत् ।

हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः

॥ १११॥

nityajñānādimattvē:sya sṛṣṭirēva sadā bhavēt |

hiraṇyagarbha īśo:'tō liṅgadēhēna saṁyutaḥ

|| 111||

1	<i>nitya jñānādi mattve asya</i>	Being endowed with <u>eternal qualities</u> , Ishwara
2	<i>srishṭih eva sadā bhavet;</i>	would be always busy engaged in creation.
3	<i>hiraṇyagarbha eeshah atah</i>	Therefore, He must be Hiranyagarbha
4	<i>linga dehena samyutah</i>	who is the Lord of the total <u>Subtle Body</u> .

Hiranyagarbha is the apex of Creation. He is at the head of the entire Subtle creation. All the subtle elements arise from the womb of Hiranyagarbha. ‘Garbha’ means “womb”. The followers of Hiranyagarbha are called Hairanyagarbhaah. They now enter the discussion as they have something of their own to add to it.

1-2 The Hairanyagarbhaah say to the Naiyayikas:

“You are taking Ishwara to be possessing *eternal* qualities. This means that the creation will always be there, eternally. Then what about Pralaya, the time when the universe dissolves and there is nothing? According to you, there will be no Pralaya, because Ishwara will go on creating.

“This is a defect in your theory of Ishwara. To allow for Pralaya, we have to restrict Ishwara’s lifespan to the period of creation only. Only when creation is there, does it become necessary for Ishwara to be there to see to the law and order. When there is Pralaya, there is no need for any Ishwara. That is His time to go on a holiday.

3 “This scenario already exists for Hiranyagarbha. He is the source of all the Tanmatras or subtle elements. Only when Hiranyagarbha produces these elements, can there be creation. During Pralaya, there is no Hiranyagarbha. So, there you have it – Ishwara must be Hiranyagarbha!”

This certainly seems to be a very well thought-out proposition. It stands to reason. The Hairanyagarbhaah will certainly make good philosophers!

Lord of the Subtle Body

Linga Shareera is the Subtle Body. The word is used to indicate life. The human body shows signs of life only because of the presence of the Linga Shareera. Since the subtle body has got seventeen components, i.e. it has got parts, it can be destroyed. No law is violated by the destruction or dissolution of the subtle body during Pralaya.

Where do they get their Pramana or justification for their theory? . . .

Verse 112: *The Shruti Citation to Support Hiranyagarbha*

उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम् ।

लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावतः

॥ ११२॥

udgīthabrāhmaṇē tasya māhātmyamativistṛtam |

liṅgasattvē'pi jīvatvaṁ nāsyā karmādyabhāvataḥ

|| 112||

1	<i>udgeetha brāhmaṇe tasya</i>	In the Udgeeta Brahmana , Hiranyagarbha's
2	<i>māhātmyam ativistritam;</i>	glory is <u>sung</u> in great detail.
3	<i>lingasattve api jeevatvam</i>	<u>Doubt:</u> The totality of all subtle bodies, is He not a <u>Jeeva</u> ?
4	<i>nāsyā karmādi abhāvataḥ</i>	<u>Reply:</u> Not at all, for he is free of all the “ Four Defects ”.

We note that the Upasakas also quote an authority from the Vedas, and that, too, from the Upanishad portion, straight from the horse’s mouth! This citation is from Brihadaranyaka Up 1.3, and also appears in detail in Chandogya Up 1.6.

1-2 In the Chandogya Up, the whole of 1.6 is devoted to the glory of Hiranyagarbha.

3 Now a ‘subtle’ doubt is raised about Hiranyagarbha’s Subtle Body. Since he has a Subtle Body and is the Total Mind, is He not just a glorified Jeeva?

4 No, it is added that He is free from the “Four Defects”, just as the Yogis postulated earlier. This is proof that he is not just a magnified Jeeva, but worthy of being Ishwara.

Hiranyagarbha Worshipped as the Sun

Now we see the brilliance of the Hiranyagarbhaah. They choose the sun for their worship. All light comes from the sun. It is the source of all light. What better symbol can one have for Hiranyagarbha who is the source of all the subtle elements, the Tanmatras?

As the sun, Hiranyagarbha gets established firmly as the source of all creation, as well as the source of all effulgence, knowledge, radiance, brilliance, etc. Even the gross elements come from the subtle elements produced by Hiranyagarbha.

In case some opposition may arise over the dethroning of the Nyaya school's three eternal qualities of Ishwara, the Hiranyagarbha worshippers have a ready answer. The Sun also stands for the source of all knowledge, of all energy and activity, and for the fulfillment of all desire. So the three qualities of the Naiyayikas are still present, except that they no longer need to be eternal.

In the Chandogya Up, the deification of the sun is quite startling. He is depicted as having a *hiranya mashru*, "a golden moustache and beard"; he has *hiranya keshha*, "golden hair"; all his Pranas are golden; even his finger-nails are golden! This is the detail in which the Upanishad goes to justify Hiranyagarbha's worship in the form of the Sun.

Most certainly, the Hiranyagarbha proposition seems to be a great improvement upon the model of the Logicians, since it accommodates dissolution without sacrificing the three great qualities of Rulership.

4. THE FOLLOWERS OF VIRAT

Verse 113: *The Viewpoint of the Vairajaah*

स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते ।

वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान्

॥ ११३॥

sthūladēhaṁ vinā liṅgadēhō na kvāpi dṛśyatē |

vairājō dēha īśō:'taḥ sarvatō mastakādimān

|| 113||

1	<i>sthūla deham vinā linga</i>	<i>A subtle body without a gross body?</i>
2	<i>deho na kvāpi drishyate;</i>	<i>Such a spectacle has not been seen anywhere!</i>
3	<i>vairājah deha eeshah atah</i>	<i>Therefore, Virat with a body must be the real Ishwara;</i>
4	<i>sarvatah mastakādimān</i>	<i>He has everything that a body needs – head downwards.</i>

Virat is the total Gross Body of creation. When the subtle elements undergo the Pancheekrita process of grossification, they become gross elements. Then the subtle body has a dwelling for itself in a gross body. So Virat is the same Hiranyagarbha, now having a dwelling place.

With Virat having Earth itself as His manifested body, one does not have to look to the Sun for an object to worship. The objects are right here on earth itself. There are any number of them. These are described in the next verse . . .

Verse 114: The Universe as the Form of Virat

सहस्रशीर्षेत्येवं हि विश्वतश्चक्षुरित्यपि ।

श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः

॥ ११४॥

sahasraśīrṣētyēvaṁ hi viśvataścakṣurityapi |

śrutamityāhuraniśaṁ viśvarūpasya cintakāḥ

॥ 114॥

1	<i>sahasrasheersha iti evam hi</i>	<i>"Having a thousand heads" – such, indeed,</i>
2	<i>vishvatah chakshuh iti api;</i>	<i>is the universal Virat – "with as many eyes" even;</i>
3	<i>shrutam iti āhuh anisham</i>	<i>This is how the <u>scriptures</u> always declare Virat to be.</i>
4	<i>vishvarūpasya chintakāḥ</i>	<i>The <u>whole universe</u> is His form, to be meditated upon!</i>

1 The **Purusha Suktam** – Rig Veda 1.10.90 – comes to mind at once when we think of the universal form of Virat. Indeed, that is being quoted here to describe Virat. In the Suktam, every physical detail of Virat's body is covered. Every part of the body represents some universal quality of his. Even animals and trees are included in the amazing description. It has made the Purusha Suktam a prime means to glorify the omnipresence of God. The Suktam is chanted regularly in all Ashrams throughout India.

2 The Svetasvatara Up 3.3 reads:

Vishwatah chakshuh ityapi, vishvato mukha, vishvato baahuh, uta vishvataspaad.
"The Universe is His eye; the universe his mouth, the universe his arms and legs."

3 This is how the scriptures describe the Universal Form of Virat. It is always (**Anisham**) described in this manner, without any exception.

4 He has the form of the whole Universe. Upon this Form, the worshipper of Virat meditates. To this form he offers his worship. This must surely be the end of the hunt for the perfect Ishwara!

5. THE WORSHIPPERS OF A PERSONAL LORD

From the Vedas, our discussion came to the Puranas in general. The hunt does not end there. We go further into specific Puranas. There are 18 Puranas in all. All have been written or compiled by Sage Veda Vyasa. Each Purana deifies a particular Deity, and the Purana gets the name after the Deity it projects as the Lord. A worshipper is free to choose whichever Deity he likes. The chosen Deity is called his Ishtha Devata, or favourite Deity.

First we go to the Brahma Purana where the Deity is Brahmaji, also called Prajapati, the progenitor of the human race. Then we move on to the Vishnu Purana, where Lord Vishnu, the sustainer of all beings, is the Lord. Then we go to the Shiva Purana, which upholds Lord Shiva as Lord. Lord Shiva is the Deity who presides over the dissolution of creation. These three Deities form the Hindu Trinity – Brahma the Creator, Vishnu the Sustainer, and Shiva the Destroyer. They are now presented as versions of Ishwara.

It must be remembered that all these Puranas and the stories that occur in them have been compiled by one person, Sage Veda Vyasa. There is no quarrel among them.

5.1 THE WORSHIPPERS OF BRAHMA (PRAJAPATI)

Verse 115: An “Unmanageable, Unimaginable” Worship

सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता ।
ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ॥ ११५॥

sarvataḥ pāṇipādatvē kṛmyādēraṇi cēśatā |
tataścaturmukhō dēva ēvēśō nētarah pumān || 115||

1	<i>sarvataḥ pāṇipādatve</i>	“A Lord with thousands of hands and legs –
2	<i>krimyādeh api cha eeshatā;</i>	why, then even <u>insects</u> and <u>worms</u> will be Ishwara! ”
3	<i>tatah chaturmukhah deva</i>	Saying thus, the four-faced Lord Brahma (Prajapati) –
4	<i>eva eeshah na itarah pumān</i>	is alone taken to be Ishwara and no one else.

1-2 The conception of Ishwara held out by the Virat Upasakas is most unacceptable to the majority of people who follow the various Puranas. “What are you talking? How can we worship a Deity with so many hands and legs, so many eyes, ears and noses? It is ridiculous. If that be the case, then even insects and worms will find their place on our shrines and we can do nothing to remove them from there. No, that is stretching things too far. We are not going to worship such a God!”

3-4 Then what are they going to do? “We will restrict our worship to Brahmaji, our Lord Prajapati. He has only four faces. That is enough for us. We can manage that somehow. Each face faces a different direction, so four *pujaris* are sufficient to attend to all His needs. That is more reasonable than attending to a God with thousands of mouths!”

And so, the devotees of Brahmaji are adamant. “The remaining 996 heads, arms and mouths can stay outside our temple. We are sorry. Or, they can join us in the temple and worship the four-faced Creator with us, and have the Prasad afterwards.”

Verse 116: The Worship of the Progenitor

पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।
प्रजा असृजतेत्यादिश्रुतिश्चोदाहरन्त्यमी ॥ ११६॥

putrārtham tamupāsīnā ēvamāhuḥ prajāpatiḥ |
prajā asṛjatētyādīśrutīścōdāharantyaṁ || 116||

1	<i>putrārtham tam upāseenā</i>	“For obtaining <u>progeny</u> , we offer our worship
2	<i>evam āhuh prajāpatiḥ;</i>	to Prajapatiḥ .” So say those (who worship Brahma).
3	<i>prajā asrijata iti ādi</i>	“Brahma created the people,” – this and other passages
4	<i>shrutih chodāharanti amee</i>	from the <u>Shrutis</u> are cited by them in support.

1-4 These people worship Brahma for the sake of children. The Ishwara that they can relate well to is He who gives them children.

5.2 THE WORSHIPPERS OF VISHNU

Verse 117: *Brahmaji Born from Vishnu's Navel!*

विष्णोर्नाभेः समुद्भूतो वेधाः कमलजस्ततः ।

विष्णुरेवेश इत्याहुर्लोके भागवता जनाः

॥ ११७॥

viṣṇōrnābhēḥ samudbhūtō vēdhāḥ kamalajastataḥ |

viṣṇurēvēśa ityāhurlōkē bhāgavatā janāḥ

॥ 117॥

1	<i>vishhṇoh nābheh samudbhūtah</i>	<i>"From the <u>navel</u> of the Lord of the Ocean (Vishnu)</i>
2	<i>vedhāḥ kamala-jah tatah;</i>	<i>came forth the <u>lotus-born</u> Brahma –</i>
3	<i>vishhṇuh eva isha iti āhuh</i>	<i>so Vishnu alone can be called as Ishwara," so say</i>
4	<i>loke bhāgavatā janāḥ</i>	<i>the popular devotees known as the Bhagavatas.</i>

The worshippers of the other Deities cannot keep quiet after their brothers have put forward their case. Why stop at Brahma and Prajapati? They, too, wish to have their Lord recognised.

1-4 The Vaishnavites now step forward. They make their claim: "Brahma Himself, who is honoured above as Ishwara, was born from our own Lord Vishnu's navel. So how can He be greater than Lord Vishnu? No, Lord Vishnu has to be the true Ishwara. There can be no doubt about that."

5.3 THE WORSHIPPERS OF SHIVA

Verse 118: *Fire from the Feet of Shiva!*

शिवस्य पादावन्वेष्टुं शार्ङ्ग्यशक्तस्ततः शिवः ।

ईशो न विष्णुरित्याहुः शैवा आगममानिनः

॥ ११८॥

śivasya pādāvanvēṣṭum śāṅ-gyaśaktastataḥ śivah |

īśō na viṣṇurityāhuḥ śaivā āgamamāninah

॥ 118॥

1	<i>shivasya pādau anveshṭum</i>	<i>"The <u>Feet of Lord Shiva</u> could not be discovered</i>
2	<i>shārṅgya shaktah tatah shivah;</i>	<i>in spite of all the efforts by Vishnu. Therefore, Shiva</i>
3	<i>eeshah na vishhṇuh iti āhuh</i>	<i>is Ishwara, not Vishnu," thus claim the</i>
4	<i>shaivā āgama māninah</i>	<i>Shaivites on the strength of their <u>Shiva Agamas</u>.</i>

1-4 There is a story in the Shiva Agama of the streak of fire that appeared before Brahma and Vishnu. Each of them went in search of the extremities of the streak to find out who it belonged to. Brahma went to the top and Vishnu went to the bottom. Neither of them could find the owner of the fire streak. Lord Shiva Himself manifested and revealed that His Feet were the source of the Fire. Due to this, the Shaivites claim Shiva is Ishwara.

5.4 THE WORSHIPPERS OF GANESHA

Verse 119: *Shiva Worships His Son, Ganesha!*

पुत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।
विनायकं प्राहुरीशं गाणपत्यमते रताः ॥ ११९॥

puratrayam sādayitum vighnēśam sō:'pyapūjayat |
vināyakam prāhurīśam gāṇapatyamatē ratāḥ ॥ 119॥

1	<i>puratrayam sādayitum</i>	<i>In order to conquer the <u>demons</u> of the three cities,</i>
2	<i>vighnesham sah api apūjayat;</i>	<i>even Shiva worshipped the “Remover of obstacles”.</i>
3	<i>vināyakam prāhuh eesham</i>	<i>Therefore, the <u>elephant-faced</u> Lord is Ishwara,</i>
4	<i>gāṇapatya mate ratāḥ</i>	<i>thus say the followers of the creed of Ganesha.</i>

Ganesha was the elder son of Lord Shiva. This is the irony of this delightful little allegory from the Puranas. Once, the Father had to worship the son!

1-2 At some point in time, Lord Shiva had to go to conquer three demons who resided in three different cities. The three cities represented Sattwa, Rajas and Tamas, the constituents of Prakriti. Shiva's aim was to restore righteous control over these three Gunas, which were being controlled by demons.

In order to remove the obstacles in the way of achieving this task, the Lord Himself showed His humility by setting an example of worshipping His son, Ganesha, to remove the obstacles. Thus did the Father glorify His son, and perpetuate the worship of Ganesha by devotees who wished to achieve the same purpose for success in all their ventures.

3-4 The above allegory is quoted by devotees of Ganesha in order to install Him as the Ishwara above all the preceding ones.

5.5 WORSHIPPERS OF VARIOUS OTHER DEITIES

Verse 120: *Many More Candidates for Ishwarahood*

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२०॥

ēvamanyē svasvapakṣābhimānēnānyathānyathā |
mantrārthavādakalpādīnāśritya pratipēdirē ॥ 120॥

1	<i>evam anye svasvapakshha</i>	<i>In this manner, there are many other sects that try to</i>
2	<i>abhimānena anyathā anyathā;</i>	<i>declare their own favourite deity to be the supreme</i>
3	<i>mantra arthavād akalpādeen</i>	<i>Ishwara reigning over all the others.</i>
4	<i>āshritya pratipedire</i>	<i>Mantra, Stotra in praise & eulogy, and literature –</i>
		<i>taking recourse to these means, they quote scriptures.</i>

1-2 Like the above claims, there are other sects like the worshippers of Kali, Parvati and Lakshmi; the numerous Kula devis and Devatas for each family lineage; the worshippers of deities who are responsible for healing certain diseases, e.g. Sheetaladevi who is worshipped by mothers for the removal of small-pox and chicken-pox in their children; and many others worshipped for various reasons – all of them present their own Deities to be acknowledged as Ishwara.

Anyathaa Anyathaa: “etc, etc.” There is no end to such claims. It can go on forever.

3-4 “Scriptures” here refers to the innumerable writings in Indian literature, mythology, traditions, legends, etc, wherein are contained endless stories eulogising various gods and goddesses. They do not necessarily refer to authoritative writings on the religion. Further, they do not refer only to moral characters, but extend to all and sundry. There are sects who worship Ravana also, despite his lustful character.

In other words, claiming of Ishwarahood has become a fashion among people. If we have to look at it in this light, then today the candidates for Ishwara would extend to all the film-stars, cricketers, footballers, politicians, etc! This is how the meaning tends to grow and grow to no end. The following verse summarises the situation excellently . . .

SUMMARY OF VIEWPOINTS SO FAR

Verse 121: *From the Inner Ruler to Inert Objects*

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्चत्थार्कवंशादेः कुलदैवत्वदर्शनात् ॥ १२१॥

antaryāmiṇamārabhya sthāvarāntēśavādinaḥ |
santyaśvatthārkavamśādēḥ kuladaivatvadarśanāt ॥ 121॥

1	<i>antaryāmiṇam ārabhya</i>	<i>Thus every entity – from the Inner Ruler down to</i>
2	<i>sthāvarānta eesha vādinah;</i>	<i>inert objects – all these are regarded as Ishwara.</i>
3	<i>santi ashvattha, arka, vamsha-adeh</i>	<i>Even the sacred fig tree, the sunplant, the bamboo pole (jhandā), and many other items –</i>
4	<i>kuladaivatva darshanāt</i>	<i>are worshipped by people as family deities.</i>

1-2 The range covered in this chapter starts with the Inner Ruler (the **Antaryamin**) and ends in this verse with certain inert objects. It is a vast spectrum intended to suit the vast spectrum of human types we see in society.

3-4 Some of the common objects are mentioned here:

Ashwatha: “the fig tree” or peepul tree, this is quoted in the Geeta and the Katha Upanishad.

Arka: “the sun-plant”, is used to make a garland for Ganesha. It has a poisonous milky liquid that comes out of its stem (*canotropis*).

Vamsha: “the bamboo”; a cluster of bamboo poles is a common sight outside a dwelling. They remind the household of the protection of their deity, e.g. Sri Hanuman.

enquiry does not put forward its own idea about the Truth. It just wants to know what the Shruti wants to teach us. All pre-conditioning is set aside and the focus is on the Truth.

2 Agama is the scripture. This is the primary means adopted in the search for Truth. As a means of confirming this, logic is also used, but it is guided by the scripture, not allowed to run in its own way of adopting sense perception as a means. Vedanta is not against logic, but it is against adopting improper means to acquire knowledge.

3 What is the result of using such an approach? The most significant outcome of this pure approach is that a uniform conclusion is arrived at even if the enquirers do the enquiry independently of each other. Because the principles employed are scientific, the conclusion reached by all is bound to be the same.

If the composition of water is scientifically investigated, all scientists will arrive at the conclusion that it is H₂O. If any scientist has some other intention behind his search, e.g. to satisfy a condition for more funding for his project, then he may twist the experimental facts and conclude that water is H₃O. He may get his funding as desired, but he would be far from the Truth.

4 It is this unbiased investigation that is going to be presented to us in the next two verses that conclude this chapter.

Verse 123: *Maya & Ishwara in Partnership*

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्

॥ १२३॥

māyām tu prakṛtiṁ vidyānmāyinaṁ tu mahēśvaram |

asyāvayavabhūtaistu vyāptam sarvamidaṁ jagat

|| 123||

1	<i>māyām tu prakritim vidyāt</i>	The Shruti says Maya is Prakriti (<u>material cause</u>);
2	<i>māyinaṁ tu maheshvaram;</i>	The Lord of Maya is the Great Ishwara (<u>efficient cause</u>);
3	<i>asya avayava bhūtaiḥ tu</i>	The objects of the world are like <u>parts</u> of Ishwara;
4	<i>vyāptam sarvam idam jagat.</i>	Ishwara <u>pervades</u> all that is here in this world.

The first two Padas are exceptionally important. They provide the key definition of Ishwara, and how He is related to Maya. With remarkable clarity an intricate relationship is expounded by Sri Vidyaranya in his characteristic fashion – using the minimum of words. We need to extract every drop of meaning from every word:

Firstly, the ‘tu’ in each of the first three Padas is for Avadhāraṇa, i.e. it adds emphasis to what is being proclaimed. It gives the status of a principle to what is being said.

What is Maya?

1 Prakriti: “that which is a Cause only, and can never be an effect”. At once, we see Maya defined as the original material Cause of the universe. This is its essential scientific definition. Other definitions are also there but they are seen from man’s point of view. The material cause is known as the Upadana Karana.

Vidyaat: “has to be well grasped”. Emphasises the need for a strong understanding.

Who is Ishwara?

2 Maayinam: This can mean “*Lord of Maya*” and also “*one who has Maya as his Upadhi.*” Upadhi is the conditioning, the filter, the adjunct through which Consciousness gets reflected. Ishwara is not Consciousness; nor is He Maya; He is “Consciousness with Maya as His Upadhi.”

Mahaa Eeshwaram: “*the Great Ishwara*”; the implication of ‘great’ is that Ishwara controls Maya. Ishwara is the Adhishthana or support of Maya. The implication of this is that He is the Nimitta Karana or efficient cause of the world. Together with Maya, this means that Ishwara is the Abhinna Nimitta Upadana Karana, i.e. both material and efficient cause of the universe.

The word Vidyaat has been placed at the very centre of the two Padas, and can therefore be applied to **2** as well. It is emphasized that Ishwara also has to be well-understood in this way. It is made clear that the supremacy of Ishwara is based on this understanding of Maya and Ishwara, not on any other concept of them. Only the Ishwara understood in this manner is capable of the following two qualities:

3 Ishwara is the Whole, the universe of objects forms His parts.

4 Ishwara is all-pervasive. He pervades the entire Jagat.

The definition of Ishwara as conceived in the whole of this verse is the full Vedantic viewpoint of Ishwara. One can see that this is not a pre-conceived idea but the result of an attempt to find out what the scripture is trying to teach us. Only such a conception of Ishwara has the power to unify all the previous concepts of Ishwara. When this knowledge is incorporated into our understanding of Ishwara, then whatever we conceive as the external form of Ishwara will represent this fundamental Truth.

In all the earlier attempts, this knowledge was not there. Each group simply put forward a theory and stuck to it by justifying it with a Shruti quotation. They did not enquire deeply to find out what Ishwara really means. Thus they end up in disputes with each other.

Fanaticism vs the Truth

Objection: “You say only Vedanta can provide unity of vision. Is that not fanaticism?”

Answer: “Fanaticism is holding on to a statement without making a full enquiry into the Truth. When proper enquiry is made and all facts are taken into account, then Truth is arrived at. Truth is not fanaticism. It does not even appear so. Truth cannot be contradicted. It will always hold its own, and it alone can harmonise all other viewpoints and therefore has no need to quarrel with any opponents. This cannot be said of fanaticism.

This point is so important, that Swamiji repeated it many times and ended with:

“When Vedanta is understood to really mean a ‘Total Vision’, there is no problem of fanaticism. But when it is thought of as something different from the other schools, then Vedanta, too, becomes fanatical! Note this point very well – that even Vedanta can become a fad if we do not understand it in the proper way.”

Without **Vidyaat**, nothing will fall in place. All our ideas will remain as limited concepts. With Vidyaat, all viewpoints can be reconciled in the light of Vedanta.

Hence, the danger to avoid is to allow Vedanta to become another fad. This can and does happen among those who do not grasp its essentials. Padas **1-2** need to be fully and thoroughly understood, before we leave this chapter.

Verse 124: Conclusion: Shruti's Definition of Ishwara

इति श्रुत्यनुसारेण न्यायो निर्णय ईश्वरे ।

तथा सत्यविरोधः स्यात्स्थावरान्तेशवादिनाम्

॥ १२४॥

iti śrutyānusāreṇa nyāyō nirṇaya īśvarē |

tathā satyavirōdhaḥ syātssthāvarāntēśavādinām

|| 124||

1	<i>iti shruti anusāreṇa</i>	<i>In this way, by following the guidelines of the Shruti,</i>
2	<i>nyāyah nirṇaya eeshvare;</i>	<i>a most reasonable definition of Ishwara is arrived at;</i>
3	<i>tathā sati avirodhah syāt</i>	<i>Therein, there is no clash (with other schools),</i>
4	<i>sthāvarānta eesha vādinām.</i>	<i>not even with worshippers of trees, etc, as Ishwara!</i>

1 Anusaarena: “following the Shruti”. This is the key word, not only of this Pada, not only of this verse, but of this whole chapter. If only we sincerely follow the guidelines given in the scripture, we shall not be misled by faulty logic, pre-conceived ideas, preferential concepts, personal inclinations, etc – all of which will deflect us from the Truth and lead us to limited conclusions.

2 Nirnaya: “the correct definition”. This is arrived at only by taking our lead from the scriptures. There is no alternative, as we are dealing with a subject that is beyond the scope of the limited senses and the limited range of intellectual logic.

3 Avirodhah: “non-contradictory”. If we do this, then the conclusion we arrive at will not clash with anyone. Then alone will we be in a position to harmonise all the views contained in this chapter. That is the essential condition to be fulfilled.

4 Sthaavaranta: “even worshippers of trees”. This brings in the gross end of the spectrum into the limelight. It is that which appears most ludicrous to stand as a candidate for Ishwara. But with the right understanding, Vedantins are able to accept even trees as Ishwara. Everything in the universe is a manifestation that is superimposed on the Truth. Hence, every object becomes worthy of our reverence and respect.

Conclusion

This is the climax of what Hinduism has to offer to the world. Vedanta is one philosophy that can truly integrate all other philosophies. No other philosophy can do the same. This is an undisputable fact.

“The whole world is one family” – only Vedanta can say that with not a trace of fanaticism, or any trace of vanity. It is simply a fact to them.

Swamiji closed with an inspired statement: “Those having unlimited thinking will always be able to appreciate those with limited thinking. But those with limited thinking will always have an argument against other schools, be they limited or unlimited.”





LORD VISHNU

*Lying on His snake-bed in the Ocean of Samsara,
a symbol of total Control.*

PANCHADASHEE – 06

Chapter 10: (Verse 125-150, 26 No.)

THE WONDER THAT IS MAYA

1. THE NATURE OF MAYA

(Verses 125-130)

Verse 125: *The Nature of Maya Introduced*

माया चेयं तमोरूपा तापनीये तदीरणात् ।
अनुभूतिं तत्र मानं प्रतियज्ञे श्रुतिः स्वयम् ॥ १२५॥

māyā cēyaṁ tamōrūpā tāpanīyē tadīraṇāt |
anubhūtiṁ tatra mānaṁ pratiyajñē śrutiḥ svayam ॥ 125॥

1	<i>māyā cha iyaṁ tamorūpā</i>	<i>“MAYA is of the nature of Tamas (darkness)” –</i>
2	<i>tāpaneeye tad eeraṇāt;</i>	<i>thus says the <u>Tapaneeya Upanishad</u>.</i>
3	<i>anubhūtim tatra mānam</i>	<i>“Empirical experience is the <u>evidence</u> for this.”</i>
4	<i>pratiyajne shrutih svayam</i>	<i>The scripture itself declares this to be a fact.</i>

Maya stands at the threshold of Creation, as it were. On one side of Her is Brahman, the Supreme Reality, and on the other is the whole of Creation. Maya stands as the primary cause of Creation, but, as with Brahman, She Herself has no cause. This is the mysterious power that we shall be learning about in this Chapter.

1-2 The Upanishad which is quoted here has two parts to it – the Poorva and the Uttara. This passage is from section 9.4 of the Uttara portion. The actual quotation is:

¹ ***Maayaa cha tamoroopa anubhutih*** ***Maya is experienced as darkness;***
² ***tadetad jadam mohaattmakam,*** ***She is inert and illusory in nature;***
³ ***anantam idam roopamasya.*** ***She is all-pervasive in nature;***

In this verse the first line of the quote is covered, concerning the darkness of Maya. Darkness is symbolic of the state of ignorance, as light symbolises the state of knowledge.

3-4 i) Darkness: This is experienced by all. The experience of it is itself the best proof of the presence of Maya. All of us say we do not know our real nature. In addition to what the Shruti says, is our own direct experience of this darkness.

Verse 126: *The Common View of Maya*

जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।
आबालगोपं स्पष्टत्वादानन्त्यं तस्य साब्रवीत् ॥ १२६॥

1	<i>jaḍam mohātmakam tat cha iti</i>	<i>"Inert and of an illusory nature is Maya" –</i>
2	<i>anubhāvayati shrutiḥ;</i>	<i>the Shruti helps us to understand this experience:</i>
3	<i>ābālagopam spashhṭatvād</i>	<i>An undeveloped simpleton clearly display this;</i>
4	<i>ānanyam tasya sā abraveet</i>	<i>"The experience of Maya is universal," says Shruti.</i>

The second and third lines of the Tapaniya Upanishad quote are now being covered.

After having affirmed the 'darkness' of Maya, the scripture moves on to describe another three qualities of Maya:

1 ii) Jadam: "insentient". Maya is inert, insentient. The Consciousness of Ishwara is required in order to manifest Her power. In deep sleep we experience solid inertness. In Jada, there is no effulgence.

iii) Mohaatomakam: "illusoriness". Maya also possesses an illusory nature. Illusion refers to our experience of constantly mistaking a thing for something else. There are two aspects to this illusoriness:

a. Dharmee Adhyasa – Dharmee means an object. Here, an object is mistaken to be some other object. For example, a rope is mistaken to be a snake. In the same way, the body and mind are mistaken to be oneself.

b. Dharma Adhyasa – Dharma means a quality possessed by the Dharmee. The quality is mistaken to be oneself. For example, the snake is poisonous. The quality of poisonousness is superimposed on the snake. Even so, the body's properties become *my* properties.

2 Sri Vidyananyaji shows us how the Shruti comes forward with a helping hand to make us understand these two aspects of illusoriness:

3 The Shruti gives an example: **Bala** stands for "children"; **Gopam** stands for "cowherd" or an illiterate, uneducated or retarded person, someone with a backward intellect. We have used the word 'simpleton' in the translation. In such a person we see the qualities of intellectual **Jadam** and **Moha** displayed in the greater measure.

Swamiji, however, made a special point of interpreting this line in a general way. He said, "It refers to everyone *up to* the simpleton, including even educated people. This is spiritual delusion. Education does not exempt one from this type of delusion. Why, even a Vedanta student can and does have this delusion, what to speak of others!" Quite a novel interpretation, but it comes from experience.

4 iv) Ananyam: "all-pervasive, universal". This is the fourth description of Maya (the third in this verse). The experience of Maya in the above three ways is universal. There are no exceptions to this experience. This universality of the experience of Maya justifies Swamiji's interpretation of Pada 3 explained above. No one can escape the influence of Maya, however educated he may be.

Spashtavaat: "because it is so clearly seen". The word is cleverly positioned in between Balagopam and Ananyam, so that it can be taken to apply to both. Both conditions are clearly seen among ordinary people of the world.

Verse 127: Illustrations of the Common View

अचिदात्मघटादिनां यत्स्वरूपं जडं हि तत् ।

यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः

॥ १२७॥

acidātma ghaṭādinām yatsvarūpaṁ jaḍam hi tat |

yatra kuṇṭhībhavēdbuddhiḥ sa mōha iti laukikāḥ

॥ 127॥

1	<i>achidātma ghaṭādinām</i>	<i>There is no consciousness in <u>pots</u>, and other objects;</i>
2	<i>yatsvarūpaṁ jaḍam hi tat;</i>	<i>These objects display Inertness as their very nature.</i>
3	<i>yatra kuṇṭheebhavedbuddhiḥ</i>	<i>Where the intellect is “too blunted to penetrate”,</i>
4	<i>sa moha iti laukikāḥ</i>	<i>that is called Delusion in common experience.</i>

Jada and Moha are further explained using examples in this verse.

1-2 Jadam: “Inertness”. In the simplest example, inertness can be seen in all objects that have no consciousness manifesting through them. This happens when there is no subtle body within the gross body of these objects. It is the subtle body that is able to manifest consciousness and impart sentiency to objects. Such objects are called “living beings”.

3-4 Moha: “Delusion”. Here is an interesting example to illustrate the manifestation of delusion. We see it in people whose intellects are “too blunt to penetrate” anything. The **Kuntheebhaved** actually describes how difficult it is to cut things with a blunt knife. That is how a dull intellect is with subtle thoughts. It has no power to penetrate anything.

Another way of explaining the same word is given by Swami Swahananda: “The intellect feels *shy* to fathom the depths of Maya!” It is always welcoming to see how creatively the meanings of special words can be put across.

Verse 128: The Analytical View of Maya

इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः

॥ १२८॥

ittham laukikadr̥ṣṭyāitatsarvairapyanubhūyate |

yuktidr̥ṣṭyā tvanirvācyaṁ nāsadāśīditiśrutēḥ

॥ 128॥

1	<i>ittham laukika drishhtya etat</i>	<i>The above are the common perceptions of Maya,</i>
2	<i>sarvaih api anubhūyate;</i>	<i>based on the experience of all people. However,</i>
3	<i>yuktidrishhtyā tu anirvāchyam</i>	<i>from the <u>logical perspective</u>, Maya is inexplicable.</i>
4	<i>na asad āseet iti shruteh</i>	<i>The Shruti says, “It is neither Asat, nor Sat.”</i>

A different category of viewpoint is now added. It represents the perspective on Maya when **logic** is applied, i.e. when some thought is given to what Maya is. Obviously, this cannot be common to all people, but only applies to serious students or seekers of Truth.

1-2 That Maya is Tamas, Jada, Mohakam and Anantya, as described in the verses so far, covers the ‘Laukika’ (common) viewpoints. It paves the way for the logical viewpoint:

3-4 When an intellectual enquiry is made into the nature of Maya, then a different viewpoint arises, which falls into the ‘uncommon’ category.

One begins to probe into the mystery of Maya. The first question that arises is: “What is the cause of Maya?” This question is illegitimate because causality itself is a product of Maya. There is no cause before Maya. For that reason, Maya’s technical term is Prakriti, “that which causes everything, but which itself has no cause.”

Anirvaachyam: It is found that Maya is “*inexplicable*”. This description does not mean that Maya cannot be explained; indeed, it *is* the explanation for Maya. When investigated carefully, Maya is found to be neither False, nor True; neither non-existent, nor existent. It is a real puzzle to work out what it could be.

Nāsadāseet nosadāseet “It is neither Asat, nor is it Sat.”

This is from the *Naasadeeya Suktam* in the Rig Veda (10.129). It is brought in to assist the explanation. More on the logical approach is explained in the next verse.

Verse 129: *Explanation of the Analytical View*

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।
विद्यादृष्ट्या श्रुतं तुच्छं तस्य नित्यनिवृत्तिः ॥ १२९॥

nāsadāsīdvibhātātvānnō sadāsīcca bādhanāt |
vidyādṛṣṭyā śrutam tucchaṁ tasya nityanivṛttitah ॥ 129॥

1	<i>na asat āseet vibhātāt</i>	<i>Maya cannot be Asat, since its effects are so obvious;</i>
2	<i>no sat āseet cha bādhanāt</i>	<i>Nor can it be Sat, since it comes to an end with knowledge.</i>
3	<i>vidyā drishhtyā shrutam tuchchham</i>	<i>From the point of view of knowledge as given in scripture, it is negligible (to the realized person)</i>
4	<i>tasya nitya nivrittitah</i>	<i>since (to him) it is always inoperative.</i>

The Nasadeeya Suktam citation is being explained in this verse – the fact that Maya is neither Asat nor Sat.

1 Since the effects of Maya are undeniably manifest, its existence cannot be denied. This means it cannot be **Asat**, something that is false or has no existence. We are experiencing Maya all the time, so how can we deny it? Everywhere we turn, we see names and forms. Maya is their cause, so Maya cannot be denied. This is from the ordinary *layman’s* point of view.

2 Secondly, from a *Sadhaka’s* point of view, he learns from the scriptures that Maya does come to an end when one is established in knowledge of the Self. This means that it cannot be **Sat** either, for Sat is something which exists forever; it can never come to an end.

3-4 Thirdly, from an *enlightened person’s* point of view, i.e. one who has directly experienced the Truth, he does not see Maya the way we do. To him there is **no Maya**, meaning that it is inoperative in his case. He has transcended Maya. The usual expression for this is that he has “crossed over” Maya. This is the meaning of **Tuccha**. Nivrittih conveys the same meaning, “it is ever absent.”

Verse 130: The Wise Man's View of Maya

तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।

ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः

॥ १३०॥

tucchānirvacanīyā ca vāstavī cētyasau tridhā |

jñeyā māyā tribhirbōdhaiḥ śrautayauktikalaukikaiḥ

॥ 130॥

1	<i>tuchchha anirvachaneeyā cha</i>	As <u>nothing</u> , as <u>inexplicable</u> , and as
2	<i>vāstavee cheti asau tridhā;</i>	something <u>real</u> – these are three experiences of Maya .
3	<i>jneyā māyā tribhirbodhaih</i>	Thus is Maya known by three different means:
4	<i>shrautayauktikalaukikaih</i>	by Shruti , by logic and by common experience.

In this verse, we see an example of the literary skill of Sri Vidyananyaji at its best. He literally draws the following table directly into our mind so that we can easily remember it. Sri Vidyananyaji covers amazing ground by summarizing all the three viewpoints learnt so far and drawing a clear table in our mind:

	1 PERSON	2 EXPERIENCES of MAYA	3 KNOWLEDGE	4 MAYA	5 VERSES
1	JNANI	<i>Tucchaa</i> – Maya is negligible	Shrutika by scriptures	Asat	129
2	SEEKER	<i>Anirvachaneeya</i> – Maya is inexplicable	Yuktika by logic/reason	Mithya	128-129
3	LAYMAN	<i>Vaastavee</i> – Maya is real	Laukika by the senses	Sat	125-127

Three **types of people** in different stages of spiritual evolution see Maya in three different ways. These are seen in the three rows, and named under column 1.

1-2 The three **experiences of Maya** are given under column 2. They indicate how Maya is experienced by each of the three persons.

3-4 The **means of knowledge** upon which the three persons rely is different. It is the means they adopt that make them see Maya differently. The means are indicated under column 3.

What **Maya** is experienced as by each of these persons is given in column 4. Maya is seen in three different ways: as Asat, Mithya and Sat.

The **verse references** that apply to each type of person are given under column 5.

1. The Jnani: The Jnani is the Shruta. He has sincerely followed the guidelines of the scriptures and come to the realization of the Truth. Based on his vision of Truth, there is no Maya. Swamiji explained the feelings of such a Jnani on Maya. He was once afraid of Maya or puzzled by it. Now that he knows the truth that Maya was never there in the first place, he feels a bit embarrassed, or, as Swamiji expressed it, he feels abashed.

2. The Seeker: The Sadhaka or seeker of Truth is yet to reach realisation. He takes the trouble of making an enquiry on Maya to satisfy his intellect, and discovers that Maya is inexplicable. It is neither Sat nor Asat. It falls in the category of Mithya.

The seeker has not understood Maya fully, yet he has faith that it can come to an end when he gets complete knowledge of the Self. He works towards this goal. He pursues his Sadhana diligently in order to come to the Jnani's stage.

3. The Layman: This is the common man who does not take any trouble to look deeper than sense perception for his knowledge about Maya. To him Maya is a solid reality. He can neither escape its charms, nor does he want to escape them. He simply accepts that that is how life in the world is, and cares little to elevate his understanding. He remains where he is – rooted in body consciousness and sense perception.

What is Tucchaa?

This question was asked by one of the students, and Swamiji gave an example to illustrate what **Tucchaa** or “nothingness” is.

An ignorant man sees a piece of jewellery as something sentimental. He associates it with someone very dear to him. His value of the jewellery is commensurate with his affection for the person who wears the jewellery. However, a jeweller sees the same jewellery independent of any sentimentality. He sees only the gold, not anything else. He values it only at the price of gold in the market, not in terms of who wears it or how dear that person is. He will pay you only for the gold and not a pie more.

So also, the Jnani sees only the gold of Creation, not the sentimental attachment that is associated with it. This is the practical meaning of Tucchaa. The Jnani sees that Maya is undeniably manifest, yet he carries no illusion component in relation to it.

The worldly man sees a beautiful woman and gets carried away by her charm. The Jnani sees the same woman, but remains totally unaffected. This is also Tucchaa.

2. THE GENERAL EFFECTS OF MAYA

(Verses 131-133)

Verse 131: *The Existence & Non-Existence of Jagat*

अस्य सत्त्वमसत्त्वं च जगतो दर्शयत्यसौ ।

प्रसारणाच्च संकोचाद्यथा चित्रपटस्तथा

॥ १३१॥

asya sattvamasattvaṁ ca jagatō darśayatyasau |

prasāraṇācca saṁkōcādyathā citrapaṭastathā

|| 131||

1	<i>asya sattvam-asattvam cha</i>	<i>The existence and non-existence of</i>
2	<i>jagatah darshayati asau;</i>	<i>the world is exhibited by Maya.</i>
3	<i>prasāraṇāt cha samkochād</i>	<i>Its appearance and disappearance is also exhibited</i>
4	<i>yathā chitrapaṭah tathā</i>	<i>just as a <u>canvas picture</u> is rolled and unrolled.</i>

In verse 125, we presented verse 9.4 of the Nrsimha Uttara Tapaniya Upanishad. Now we move to verse 9.5 of the same Upanishad:

⁴ ***Asya sattvam asattvam cha darshayati***

Maya exhibits the existence or non-existence of the world; (v.131)

⁵ *Siddhatva-asiddhatvabhyam* the presence or absence of the world; (v.131)

⁶ *swaatantra-aswaatantratwena.*

the independence and dependence on the world; (v.132)

In this verse, lines 4 and 5 of the citation are explained.

The existence and non-existence mentioned in v.129 were with reference to Maya. A logical analysis was done on the nature of Maya, to show that Maya is neither Sat nor Asat.

1-2 Here the existence and non-existence is with reference to **Jagat**, the World. The context is to show how Maya's effects come and go. At times the world is seen to exist, and at other times it is withdrawn – as during cosmic Pralaya.

3-4 This is compared to the rolling in and rolling out of a canvas on which a picture is painted. When the canvas is rolled out, the picture is seen; when it is rolled in, the picture cannot be seen.

Swamiji added one more modern example. In a sarie shop, a lady asks to see various saries. The salesman pulls the sarie off from the shelf and opens it up to display it fully. The lady places it over her body to see what she would look like. That is another 'Maya' in itself! Like that she asks for many other saries. Each time the salesman opens it up and then folds it away, just like the rolling in and rolling out of the canvas picture.

Verse 132: The Dependence & Independence of Maya

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।

स्वतन्त्रापि तथैव स्यादसङ्गस्यान्यथाकृतेः

॥ १३२॥

asvatantrā hi māyā syādapratīte'rvinā citim |

svatantrāpi tathaiva syādasangasyānyathākṛtēḥ

|| 132||

1	<i>asvatantrā hi māyā syād</i>	<i>Maya is, indeed, seen to be dependent, for</i>
2	<i>aprateeteh vinā chitim;</i>	<i>without the <u>cognizing faculty</u>, Maya has no appearance.</i>
3	<i>svatantra api tathaa eva syād</i>	<i>In another sense, Maya is independent also, for</i>
4	<i>asangasya anyathā kriteh</i>	<i>it can make the <u>unattached</u> Atman appear <u>attached</u>.</i>

Line 6 of the citation from Tapaneeya Upanishad is being explained.

1-2 Maya is dependent on our cognition for its Satta and Bhaana (Prakasha is another word for this). Satta is existence or non-existence; and Bhaana is the appearance (availability) or disappearance (non-availability) of the world. If Maya has no effects that appear to our senses, then it cannot be experienced.

3-4 On the other hand, Maya can be seen to be independent also in the following way: It can make the non-attached Atman appear to be attached. By this is meant that Maya can make Consciousness appear as this world. It does not require any permission from Consciousness to do that. Swamiji added: "Do you think Consciousness will permit it? No. But Maya is independent; she does Her job anyway."

Thus we see that in producing Her effects, Maya is dependent on our sense perception, and also independent of Consciousness.

Verse 133: Effects are Both Insentient & Sentient

कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।

चिदाभासस्वरूपेण जीवेशावपि निर्ममे

॥ १३३॥

kūṭasthāsaṅgamātmānaṁ jagattvēna karōti sā |

cidābhāsasvarūpeṇa jīvēśāvapi nirmamē

|| 133||

1	<i>kūṭasta asangam ātmānam</i>	The <u>immutable</u> and <u>unattached</u> (ever-free) Atman
2	<i>jagattvena karoti sā;</i>	is transformed into this Universe by Maya.
3	<i>chidābhāsa svarūpeṇa</i>	Casting the <u>reflection</u> of Consciousness over Herself,
4	<i>jeeva-eeshau api nirmame</i>	she creates even Jeeva and Ishwara (as part of universe).

At this point we have a *fork* in the creation process. The first line deals in general with all creation, mostly **insentient**. The second line deals specifically with the **sentient** portion of that creation. We see that Jeeva and Ishwara are the two apexes of Maya's sentient creation. We shall deal specifically with the sentient creation in the next chapter. Here we are concerned mainly with the total Creation in a general way.

1 Kootastha: "indestructible". Most often this term refers to Brahman or Atman, the Pure Consciousness. Here the meaning is "anvil", and stands for Brahman upon which everything else is beaten into different shapes, but which itself does not change.

However, we seldom realise that Maya is also imperishable and indestructible. The term Kootastha is also used at times for Maya, as it is in the Geeta, Chapter 15. There is an additional reason why the term Koota is better suited for Maya than for Brahman. 'Koota' means "a lie, falsehood, an appearance, falsity, cheating". In the Geeta, it refers to the bundle of falsity. Koota also means *Rashi* or "a heap", but that does not apply here.

2 The point about creation is that it grabs all the attention, and prevents us from seeing Brahman which is the only thing that is there. On a surface of water without waves, we are aware of water only. But as soon as waves appear on the surface, we lose sight of the water and see only the waves. So also, in the world, our attention is caught by the 'waves' of names and forms, and we overlook the 'water' of Brahman.

3 Chidabhasa is "reflection of Consciousness". We shall deal more on this topic in the next chapter. The reflection is like a shawl that is cast over Maya. Wearing this shawl, Maya appears as Ishwara or Jeeva, depending on the size and characteristics of the shawl:

- i) Consciousness appearing through the medium of Maya becomes Ishwara;
- ii) Consciousness appearing through the medium of Avidya becomes Jeeva.

Maya at the macrocosmic level is predominantly Sattwic.

Avidya at the microcosmic level is predominantly Tamasic.

The Macrocosm is the Total mind; the Microcosm is the individual mind (intellect).

4 From Chidabhasa, comes the sentient creation of Ishwara (the totality) and Jeeva (the individuality). The Tapaniya Upanishad 9.5 quoted earlier continues with:

⁷Jeeveshau aabhaasena karoti

"Maya creates Jeeva and Ishwara through the reflection of consciousness."

⁸Maayaa cha avidyaa cha swayam eva bhavati.

“It itself become Maya; it itself becomes Avidya.” (v.133)

What causes the reflection to happen? For Ishwara, Maya Herself serves as the reflecting medium; for Jeeva, Avidya in the form of the intellect serves as the medium.

When we speak of Jagat, the world, we should always remember that it includes Jeeva and Ishwara also. They are very much part of Maya’s creation.

Thus, so far Sri Vidyanaya has brought out the full meaning of verses 9.4 and 9.5 of the Nrsimha Uttara Tapaniya Upanishad. We shall next see Maya, the master craftress in action. She is spellbinding when She is at work!

3. THE “WONDER” OF MAYA

(Verses 134-139)

Verse 134: ***How Maya Casts Her Magical Spells!***

कूटस्थमनुपदृत्य करोति जगदादिकम् ।

दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः

॥ १३४॥

kūṭasthamanupadr̥tya karōti jagadādikam |

durghaṭaikaavidhāyinyāṁ māyāyāṁ kā camatkṛtiḥ

|| 134||

1	<i>kūṭastham anupadr̥tya</i>	<i>Without causing any kind of <u>trouble</u> to Consciousness,</i>
2	<i>karoti jagadādikam;</i>	<i>Maya sets about creating this world.</i>
3	<i>durghaṭaika vidhāyinyām</i>	<i>She then makes the <u>impossible</u> look possible!</i>
4	<i>māyāyāṁ kā chamatkṛtiḥ</i>	<i>What magical charm is there in Maya when She works!</i>

1-2 Anupadritya: “without any trouble”. Trouble to Consciousness! Can anything trouble the unattached, untouched Supreme Reality?

With great sensitivity, Sri Vidyanayaji portrays the gentleness of Maya at work. There is a marriage here between philosophy at its highest and poetry at its most delicate.

Swamiji explained that the ‘trouble’ means without causing any modification in Consciousness, without any Vikara or Baaditva (change or destruction).

Instead of Karoti, the verb Kalpayati could also have fitted well. Swamiji explained that Maya imagines, and the world just appears, as if by magic. **Karoti**, “she creates”, gives the impression that there is some effort involved. The whole point is that the projection of the world is not factual, it is just an appearance!

The Magical Charm of Maya

3 How is it possible for Maya to do this? How can the Pure Consciousness appear to be inert? How does the Infinite appear to be finite? How does she transform Brahman into Ishwara? On that which is untouched by action, how does Maya succeed in performing her creative processes?

We can understand milk becoming curd, and curd becoming buttermilk; we can understand milk becoming butter, and butter becoming ghee; but how does Consciousness become the world?

Durghataika: “Making the impossible possible”. For everything that is impossible, Maya has only one answer – “That is my job.”

Maya is meant for such things only. Her job is to do that – the impossible! So, when she does it, what is so surprising about it?

We have seen many descriptions of Maya so far. Now we have to add **Durghataika** – making the impossible, possible. The next verse helps us to sink this thought into our mind.

Sri Shankaracharya has written five verses on Maya, called *Maya Panchakam*. Each verse ends with:

Aghatita ghatana patayasee maayaa – “What cannot happen, happens by the very efficient and capable Maya.”

4 Kaa Chamatkrti! “What magic!” Amazing, astonishing, surprising, unbelievable! Swamiji used all the words he felt were appropriate, and finally settled with “*Impossible*”.

This introduces the verses that follow, in which Maya is depicted as a magician and her charms are compared to a “magic-show”.

Verse 135: How Maya Performs the Impossible

द्रवत्वमुदके वह्नावुष्णं काठिन्यमश्मनि ।

मायाया दुर्घटत्वं च स्वतः सिद्ध्यति नान्यथा

॥ १३५॥

dravatvamudakē vahnāvuṣṇyaṁ kāṭhinyamaśmani |

māyāyā durghaṭatvaṁ ca svataḥ siddhyati nānyathā

|| 135||

1-2	<i>dravatvam-udake, vahnau- ushṇyam, kāṭhinyam-ashmani;</i>	<i>As fluidity in water; as the heat in fire; as hardness in stone –</i>
3	<i>māyāyā durghaṭatvam cha</i>	<i>Even so is Maya’s nature of making the impossible possible.</i>
4	<i>svataḥ siddhyati na anyathā</i>	<i>She is naturally endowed with this unique quality. There is no other reason for it to happen.</i>

1-2 The qualities mentioned here are all natural to the materials concerned. Swamiji used the word Sahaja to describe it which means “born with it”. These qualities are born along with the items described.

3-4 Swata Sidhyati: All the things that Maya does, she alone can do. She is “self-accomplished”. Even a magician is a poor imitation of Maya’s power. She outdoes any magician at his own game!

Just as fire does not have to depend on anything else to produce heat; nor water on anything to be fluid (except perhaps the temperature!); nor stone on anything to display its hardness – so also, Maya is independent of anything in performing the impossible!

Verse 136: When Does the “Magic-Show” End?

न वेत्ति लोको यावतां साक्षात्तावच्चमत्कृतिम् ।
धत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति

॥ १३६॥

na vētti lōkō yāvattām sākṣāttāvaccamatkṛtim |
dhattē manasi paścāttu māyaiṣētyupaśāmyati

॥ 136॥

1	<i>na veti lokah yāvat tām</i>	<i>While the common man does not know Maya</i>
2	<i>sākshāt tāvat chamatkritim;</i>	<i>directly, so long the magic-show</i>
3	<i>dhatte manasi pashchāt tu</i>	<i>goes on fascinating his mind. But afterwards when</i>
4	<i>māyā esha iti upashāmyati</i>	<i>Maya is known, the magic ceases to fascinate him.</i>

1-3 The show put up by Maya fascinates a common person who has no idea about who or what Maya is.

3-4 But over the course of time, he acquires spiritual knowledge and wisdom when he gets to know Maya fully. Then he ceases to get fascinated by her tricks.

Incidents With Guruji

Swamiji narrated an incident that happened at the Ashram once. There was a problem and all were trying to assert their own solution. After the meeting, as Guruji was coming out he said, “You saw?” Swamiji asked him, “Saw what, Guruji?” Guruji replied, “Maya in action! Lasting solutions cannot be found in a world that is itself not lasting.”

On another occasion, Guruji said, “In this world nothing is surprising.” The people around Guruji asked, “What does Guruji mean by that?” Guruji said, “It is like that only, this whole world is a surprise!”

An Experience by Marconi

There is an example of Marconi, the inventor of the radio. After the invention was announced, the world was acclaiming him. But Marconi looked very pensive and disturbed, and was in a withdrawn mood. A friend asked him, “What’s the matter?” Marconi said, I understand how this radio works; but I don’t understand why it works.

In any matter, there is no final answer for ‘why’. Swamiji showed the class his plate. What is this? – a plate. Enquire further – it is metal; still further – atoms, electrons and neutrons; still further – Energy. Beyond that it is very difficult. Superficially, answers are there, but as soon as we go deeper, there is no answer. Only the question remains. We stop seeing Maya as a wonder once we know her. We stop asking useless questions.

At this point the class was ending. Swamiji asked if there were any questions. No one dared to ask any!

Verse 137: Why Maya’s Effects Cause Astonishment

प्रसरन्ति हि चोद्यानि जगद्वस्तुत्ववादिषु ।
न चोदनीयं मायायां तस्याच्चोद्यैकरूपतः

॥ १३७॥

1	<i>prasaranti hi chodyāni</i>	<i>Indeed, questions (wonders) are bound to arise</i>
2	<i>jagad vastutva vādiṣhu;</i>	<i>among those who believe in the <u>reality</u> of this world.</i>
3	<i>na chodaneeyam māyāyām</i>	<i>But one need not question (wonder at) Maya's effects,</i>
4	<i>tasyāt chodya eka rūpataḥ</i>	<i>for <u>Maya herself</u> is a "big question mark" (a wonder).</i>

We note that the word **Chodya** can be translated literally as “a question” or figuratively as “a wonder”. Both would be applicable.

The people being addressed in this verse are the Naiyayikas, Vaiseshikas, Sankhyas, etc, to whom the world appears as something very real. They are amazed by the effects of Maya. Each wonder raises a new question in their mind. Vedantins, however, see the same effects, and it makes them wonder at Maya herself.

1-2 Questions flow out from our mind because we take the effects of Maya as being real, and then start wondering how, why, what, where, etc. Because we have not understood Maya's nature – of making the impossible possible – we ask all sorts of questions about Maya's effects.

Even philosophers ask hundreds of questions about Consciousness, because they do not understand that it is all Maya's tricks.

3-4 When the nature of Maya is understood to be similar to that of a magician, then all the questions cease to arise. A Vedantin simply looks at the same wonders and says, “Wow! That is Maya's doing. She is the big Question mark in all these other wonders!” She has to be enquired into. That would solve all the questions.

Those who see the world as real respond to it with the question, “How did Consciousness become inert, finite, the body, etc?” Vedantin's do not say ‘become’, they use the word ‘appear’. To them, “Consciousness appears inert, finite, the body, etc.” This takes away the reality extended to the world, and establishes the world as only an appearance, an unreality.

Magic: “A Lady in Pieces”

A well-known magician's trick is to call a lady from the audience and place her in a box. Then the magician pierces the box with a sharp sword. He shows the audience blood dripping from the sword. It is terrifying to some people in the crowd.

Fortunately, the whole crowd has accepted that they are seeing a magician at work. So they don't start dialling ‘911’ to call the ambulance or police. They don't start objecting to the horror they are seeing. They don't start shouting abuses at the magician. They have paid him for this and they enjoy the thrills that they are seeing.

Similarly, the Vedantin tells the other schools that Maya is like the magician. If we accept that, then we accept the world show – both the horrors and the wonders. We do not put the blame on Maya for what we see. We accept “Maya's show” just as the crowd accepts the magician's show.

The next verse takes this point on questions to a higher level . . . the word **chodyam** is mentioned five times in it!

Verse 138: An Infinite Regression of Questions

चोद्येऽपि यदि चोद्यं स्यात्तच्चोद्ये चोद्यते मया ।

परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम्

॥ १३८॥

cōdyē:'pi yadi cōdyam syāttaccōdyē cōdyatē mayā |

parihāryam tataścōdyam na punaḥ praticōdyatām

|| 138||

		The Vedantin addresses the other schools:
1	<i>chodye api yadi chodyam syāt</i>	<i>We have said to you that Maya is a 'Big Question'; if you now ask a question on that question,</i>
2	<i>tvat chodye chodyate mayā;</i>	<i>Then on your question, we, too, can ask more questions!</i>
3	<i>parihāryam tatah chodyam</i>	<i>You should make a <u>systematic enquiry</u> on the first 'Big Question',</i>
4	<i>na punaḥ praticodyatām</i>	<i>and not ask repeatedly question upon questions!</i>

The above is a free translation in English just for this verse, since it is difficult to get the gist of the verse in any other way. The Vedantin is talking to the objector:

1 Maya herself is a “Big Question”, a wonder, a mystery. By raising objections to all that she does, we do not solve any problem; we do not solve the mystery of Maya.

Even though I am telling you that Maya is where we should be paying our attention, you are still allowing your mind to go everywhere other than to her. Is this proper?

Suppose the teacher asks a child, “What is 2 x 2?” If the child knows the answer, it should say it. But if it does not, and instead asks, “Why is Sir asking me this question? Why now? What does he get by asking this? If I answer correctly, what does get out of it? And if incorrectly, what does he lose?” All such questioning is totally irrelevant.

So also, if you ask question after question other than about Maya directly, you are merely circumventing the main issue.

If you do not accept what I have said – that Maya’s effects are only an appearance – then you will imagine all sorts of other ways of creation, like a potter creating pots out of clay. Then the question of logistics arises – how much clay, from where he got it, when did he get it, etc. These can never be solved. For that reason, we have narrowed down the possibility to just an appearance. That ends all other arguments.

2 If you are allowed to raise further questions over the ‘Maya Question’, then I can also do the same with your questions, and ask you more serious counter questions. Where do we end up if we do this? Are we getting closer to an answer, or are we moving further away from it?

3 Look, there is a way to approach this problem. You need to make a systematic enquiry (**Parihaaryam**) into the big question mark of Maya. The objective of that question must be, “How can Maya be eradicated?” That way we tackle the jugular directly, and not any side issue.

4 To go on indulging in arguments after arguments is useless, so avoid raising all such unnecessary questions on something which is already a question. Do not indulge in this sort of game play. Look directly at Maya and remove the big Question Mark. All other questions

will be removed from your mind. If you do not do this, you will fall into a bottomless pit with an endless string of question upon question in a cycle.

The principle being taught here is: On something which is a question, it is foolish to ask another question. For example, I ask you, “What is the colour of this cloth?” You do not know, so you ask, “Is it not red?” This does not take us an inch forward. Do not face one question with another. Similarly, we should not shift our enquiry on Maya.

Verse 139: *The Way of the Wise Seeker*

विस्मयैकशरीराया मायायाश्चोद्यरूपतः ।

अन्वेष्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः

॥ १३९॥

vismayaikaśarīrāyā māyāyāścōdyarūpataḥ |

anvēṣyaḥ parihārō:'syā buddhimadbhiḥ prayatnataḥ

|| 139||

1	<i>vismayaika shareerāyā</i>	<i>An <u>embodiment</u> of sheer Wonder –</i>
2	<i>māyāyāh chodya-rūpataḥ;</i>	<i>is Maya whose form itself is a Wonder.</i>
3	<i>anveshhyah parihārah asyā</i>	<i>To seek the means to end this tantalizing <u>appearance</u></i>
4	<i>buddhimadbhiḥ prayatnataḥ</i>	<i>is what the wise ones make endless efforts to do.</i>

1-4 This section is concluded in a manner that naturally ushers in the next section.

Conclusion: The Wise Choice

Maya is itself not a reality; how much less real would her effects be? We only know the wonder of Maya through her effects. It is because we see her magical effects that we are compelled to define Maya as a magician. It is because we are puzzled by her effects, that we are forced to see her as being an illusory power. It is because we cannot withstand the temptations of her effects, that we are driven to call her the power of Delusion.

The wise, therefore, turn away from the effects of Maya, and shine the torchlight of their intellect on Maya herself. For they seek to end their miserable bondage to her effects. They direct their attention to what will liberate them than to what tantalizes them and hurls them into further bondage.

4. EFFORTS TO ERADICATE MAYA

(Verses 140-149)

At the end of the last talk, Swamiji again asked if anyone had any questions. As we now had two verses against posing of questions, no one dared to ask any! Swamiji had a hearty laugh and said, “O, I think you have understood everything about Maya!”

When one is caught in a fire, the only valid question he asks is, “How do I get out of here?” Similarly, when one is caught in the magical “**Fire of Maya**” then from the angle of a seeker and not just a layman, the logical question that pops up is “How do I eradicate Maya?” That is where we take up the thread of the discussion in this fourth sub-section under the subject of Maya.

Verse 140: Maya is Unreal, Just Like “Magic”

मायात्वमेव निश्चेयमिति चेत्तर्हि निश्चिनु ।
लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ॥ १४०॥

māyātvamēva niścēyamiti cēttarhi niścīnu |
lōkprasiddhamāyāyā lakṣaṇaṁ yattadīkṣyatām ॥ 140॥

1	<i>māyātvam eva nishcheyam</i>	<i>The sole aim should be to eradicate Maya;</i>
2	<i>iti chet tarhi nishchinu;</i>	<i>if this be your aim, then you can surely succeed.</i>
3	<i>loka-prasiddha-māyāyā</i>	<i>The popular definition of Maya is that she is Magic;</i>
4	<i>lakshhaṇam yat tad eekshhyatām</i>	<i>Apply this very definition to carefully observe her.</i>

1-4 It is clear what Sri Vidyananyaji’s strategy is to discover Maya’s secret. We are asked to carefully observe her “magic-show”, see it as *magic*, and then learn to respond to it with the firm conviction that it is nothing but *magic*!

Everyone knows that magic cannot be taken as something real nor as something too serious. That is precisely the clue we need – let us not take Maya or her effects as being *real*. That is step no. 1 on the way to eradicating Maya.

Verse 141: The Simile of Magic

न निरूपयितुं शक्या विस्पष्टं भासते च या ।
सा मायेतीन्द्रजालादौ लोकाः सम्प्रतिपेदिरे ॥ १४१॥

na nirūpayitum śakyā viśpaṣṭaṁ bhāsatē ca yā |
sā māyētīndrajālādaū lōkāḥ sampratipēdirē ॥ 141॥

1	<i>na nirūpayitum shakyā</i>	<i>It is <u>not possible</u> to determine what Maya is,</i>
2	<i>vispashhṭam bhāsate cha yā;</i>	<i>despite seeing her Effects so <u>clearly</u> (in the world).</i>
3	<i>sā māyā iti indrajāla ādaū</i>	<i>As with <u>magic</u>, so it is with <u>Maya</u> also –</i>
4	<i>lokāḥ sampratipedire</i>	<i>this is something even the common man understands.</i>

1 It is not possible to determine the head or tail of Maya. She is beyond logic; she leaves us stunned; we will never be able to fathom the secret of her workings.

2 Yet, the senses can perceive her effects very clearly. This, together with the above fact, simply means that what we see is not real. We cannot take the world at its face value.

3 Take a little example from an actual magic performance: Very evidently we see the pigeons before us. They cannot be denied. They appear and disappear. Similarly, we see the lady in one dress, then in another. It is happening right before our very eyes. Yet again, we actually see the magician drawing out a coin from his nose, etc. It is all undeniable.

However convinced our senses may be by these sights, our mind tells us that it is not true. There is an unknown factor which only the magician knows. However much we may try

to bribe the magician, he will not tell us his secret. It is the same with Maya – she will never divulge her secret.

We have no alternative but to treat this world show as a magic-show. However unscientific this may appear, in the case of Maya this is the only truly scientific approach!

4 This is also the only way that the common person will understand Maya to be. Any amount of logic will not work for the man who is caught in the trap of Maya.

Verse 142: Application of the Simile to the World

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।

मायामयं जगत्तस्मादीक्षस्वापक्षपाततः

॥ १४२॥

spaṣṭaṁ bhāti jagaccēdamaśakyaṁ tannirūpaṇam |

māyāmayam jagattasmādīkṣasvāpakṣapātataḥ

|| 142||

1	<i>spashhṭam bhāti jagat cha idam</i>	The world is clearly <u>seen</u> , but it is
2	<i>ashakyaṁ tat nirūpaṇam;</i>	not what our <u>mind</u> understands it to be.
3	<i>māyāmayam jagat tasmād</i>	Therefore, see the world as just a delusion ;
4	<i>eeekshha svāpakshha pātatah</i>	look at the world <u>objectively</u> without being <u>partial</u> .

Sri Vidyananyaji has prepared us, if not compelled us, to view this world in the same way as we view a magic performance. The following are the implications of doing that:

1 The world is seen just as clearly before our eyes as a magical performance is.

2 What we see out there in the world is not what we understand it to be in our mind. Something has been added to it in our mind. Our mind has adulterated what our senses receive from the world. We see an “adulterated” version of the world.

Swamiji gave an example of how other creatures see the objects that we see. A dog sees only in B&W, not in colour. A snake sees infrared light as well. It sees a far more colourful world than humans do. An ant sees only in one dimension. How can there be any colour at all for an ant?

3 If this is the case, then we are compelled to regard what we see of the world as being just a delusion, not something real.

4 There is a great need to remain impartial when we observe the world. We need to keep our presence of mind and not get carried away by what we see. The need is to always remain objective regarding the impressions received from the world. This becomes a spiritual practice, a **Sadhana** for the common man to raise himself to a seeker.

Verse 143: Efforts of Scientists Have Failed

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।

अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित्

॥ १४३॥

nirūpayitumārabdhē nikhilairapi paṇḍitaiḥ |

ajñānam puratastēṣām bhāti kakṣāsu kāsucit

|| 143||

1	<i>nirūpayitum ārabdhe</i>	<i>To try and determine the nature of the world</i>
2	<i>nikhilaiḥ api paṇḍitaiḥ;</i>	<i>is what all the wise scientists attempt to do.</i>
3	<i>ajñānam purataḥ teshhām</i>	<i>But Ignorance confronts them and stares back at them,</i>
4	<i>bhāti kakshhāsu kāsūchit</i>	<i>and they remain stuck in their search for knowledge.</i>

1-2 With gusto scientists set forth, wanting to establish the truth about this world. They carry in their mind various ideas, called prototypes or working models of what they envisage to be the truth. These are the **Panditaah**, the scientists, physicists, chemists, atomic researchers, etc. All of them try their utmost to discover the secrets of the world.

The search extends even to the biological sciences: How did the human being come into existence. Darwin's theory is that we came from the monkeys. That is just one theory; there are hundreds of others. There is a theory that says life came from "Spontaneous Generation". There was a bowl of 'soup'; lightning struck it, and the cells in the bowl started multiplying and soon became alive!

Some scientist decided to find out whether life has any weight. He weighed a person just before death and then weighed him again after death to see if there was a difference! One person weighed less, the next person weighed the same, and a third person weighed more, much to the amazement of the scientist.

The point about this sort of experimentation is that whatever analysis is taken up, what remains at the end is only more and more questions.

3 This is expressed graphically by Sri Vidyananyaji – Ignorance is personified and stands in front of the scientist staring directly into his face, as if mocking all his efforts to pierce Maya's veil. The scientist reaches a point where he throws up his hands.

There is an anecdote about Socrates in the Oracle of Delphis. Socrates was declared to be the wisest man in all Greece. He remarked, "I am not, but if the Oracle is saying it, it can't be wrong! May be, it is because I always say I don't know, that they think I am wise."

Even Sir Isaac Newton said he feels like a child playing with pebbles on the shore, while the vast ocean ahead of him remains unexplored.

Albert Einstein was also one whom people praised greatly, and his response was: "I feel I am standing on the shoulders of the great ones, from where I can see a little further than them what yet remains unknown."

4 In some important area of study, the scientist is stuck in the quicksands of ignorance, unable to move an inch further.

Sri Vidyananyaji now has a go at teasing the scientists . . .

Verse 144: ***Vedantin Questions the Scientist***

देहेन्द्रियादयो भवा वीर्येणोत्पादिताः कथम् ।

कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम्

॥ १४४ ॥

dēhēndriyādayō bhāvā vīryēṇōtpāditāḥ katham |

katham vā tatra caitanyamityuktē tē kimuttaram

|| 144||

1	<i>dehendriyādayah bhāvā</i>	<u>Ques 1:</u> This whole conglomerate of body and senses –
2	<i>veeryeṇa utpāditāḥ katham;</i>	tell us how it came out of the <u>sperm</u> ?
3	<i>katham vā tatra chaitanyam</i>	<u>Ques 2:</u> Or, how did Consciousness enter the <u>foetus</u> ?
4	<i>iti ukte te kimuttaram</i>	What answer can you give to these questions?

The focus is on understanding the “magic of Life”. The medical profession has made great strides in finding solutions for diseases that can delay the arrival of death, but they have not been able to explain the springs of Life. Both these questions pertain to Life.

1-2 The first question addresses the material aspect of life. That is complicated enough. Great progress has been made in medical science which have penetrated this sphere of knowledge, yet the roots of Life, which the question addresses, remains unknown.

3-4 The second question addresses the spiritual aspect of Life. That is beyond the ken of sense perception and there is no way for science to know this. This question is altogether beyond the reach of science.

The next two verses focus more on the efforts of scientists and the ultimate conclusion they all come to.

Verse 145: The Scientist's Reply

वीर्यस्यैष स्वभावश्चेत्कथं तद्विदितं त्वया ।

अन्वयव्यतिरेकौ यौ भग्नौ तौ व्यर्थवीर्यतः

॥ १४५॥

vīryasyaiṣa svabhāvaścētkatham tadviditaṁ tvayā |

anvayavyatirēkau yau bhagnau tau vyarthavīryataḥ

|| 145||

1	<i>veeryasya esha svabhāvaḥ chet</i>	<u>Scientist:</u> It is natural for a sperm to produce a body.
2	<i>katham tad viditam tvayā;</i>	<u>Vedantin:</u> What is the basis of your belief?
3	<i>anvaya-vyatirekau yau</i>	<u>Scientist:</u> Application of a method of logical analysis.
4	<i>bhagnau tau vyarthaveeryataḥ</i>	<u>Vedantin:</u> Logic collapses in a barren woman's case.

This little conversation may be expanded as follows:

1 As much as the scientist tries to probe the how and why of the sperm becoming a fully-fledged human body with arms, legs, sense organs, internal organs and head, the only answer he can give to the actual transformation process is, “It is natural.”

2 The Vedantin questions the basis of this belief.

3 The scientist says that he used the logical method called **Anvaya-Vyatireka**, by which the presence or absence of a factor is examined over the varying situations. In the case of the human body, it is found that the antecedent (the cause) is always the sperm. From such an analysis it is deduced that the sperm is the natural cause of the body.

4 The Vedantin objects to this result. “What about the case of a barren woman? The sperm is there but no body is produced!” The logic fails in such a case.

Verse 146: Vedantin's Ultimate Conclusion

न जानामि किमप्येतदित्यन्ते शरणं तव ।
अत एव महन्तोऽस्याः प्रवदन्तीन्द्रजालताम् ॥ १४६॥
na jānāmi kimapyēṭadityantē śaraṇaṁ tava |
ata ēva mahantō:'syāḥ pravadantīndrajālatām ॥ 146॥

1	<i>na jānāmi kim api etad</i>	Vedantin: “I do not know how it happens” –
2	<i>iti ante sharaṇam tava;</i>	In the end you will have to admit this as your <u>conclusion</u> .
3	<i>atah eva mahantah asyāḥ</i>	For this reason, <u>the wise</u> ones of this world
4	<i>pravadanti indrajālatām</i>	declare these matters as being the “ Magic of Maya ”.

A truly objective person will readily admit, “I do not know.” This is the final point that science comes to, after doing whatever research it wishes on all the available data.

The truly wise ones – the seekers of God and the God-realised ones – hold no illusions about this conclusion. They openly declare it to be a “magic-show” of Maya. For that is the inescapable fact.

When evolutionists speak of the “spontaneous generation of life” it is only a theory they hold in their mind. When it comes to explaining the presence of Consciousness, they are totally out of their depth. Some scientists persist that they have succeeded by giving a scientific name to Consciousness – they call it “God-particles”!

Swamiji’s advice to us is: “Don’t waste your time asking questions on Maya, about Maya, and while still in Maya. Ask only one question: How can I get out of Maya?”

Sri Vidyananyaji now quotes a verse whose source is unknown:

Verse 147: The “Magic” of the Human Being!

एतस्मान्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितम्
रेतश्चेतति हस्तमस्तकपदं प्रोद्भूतनानाङ्कुरम् ।
पर्यायेण शिशुत्वयौवनजरोगैरनेकैर्वृतम्
पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥ १४७॥

ētaśmānkimivēndrajālamaparaṁ yadgarbhavāśasthitam
rētaścēṭati hastamastakapadaṁ prōdbhūtanānāṅkuram |
paryāyēṇa śīśutvayauvanajarārōgairanēkairvṛtam
paśyatyatti śṛṇōti jighrati tathā gacchatyathāgacchati ॥ 147॥

1	<i>etasmāt kim iva indrajālam aparaṁ yad garbha vāśasthitam</i>	Can there be a thing more magical than this? – While dwelling in the <u>womb</u> ,
2	<i>retah chetati hasta-mastaka-padam prodbhūta nānāṅkuram;</i>	two cells (sperm and ovum) become a living being , developing hands, a head, and feet, and various other internal organs;

3	<i>paryāyeṇa shishutva-yauvana-jarā rogaih anekaih vritam</i>	<i>And in due course, passing through childhood, youth and old age, it takes up these various embodiments;</i>
4	<i>pashyati atti shriṇoti jighrati tathā gachchhati atha āgachchhati</i>	<i>It sees, it eats, it hears, it smells, and thereafter it <u>comes</u> and <u>goes</u> (answers to calls, and walks)!</i>

1 Poetry strengthens the message already given in verses 144 and 145. The verse beautifully expresses how Maya creates the miracle called the “**human being**”.

2 There are two cells, the sperm and ovum. They meet in the womb. A mysterious transformation takes place there. The cells start sub-dividing. They get differentiated into an unimaginable variety. They come alive, as it were! Tiny hands, feet and a head soon appear on the ‘object’, which is now called a human foetus. Internal organs start developing. All this takes many months, a good part of a year, but soon . . .

3 . . . a baby is born! The baby starts growing. It starts rolling, then crawling on all fours, then toddling. It is a bundle of joy for all. It does all sorts of mischief till it starts walking. Then problems start, the problems grow as the child grows! Its body begins to change over the passage of the decades of its life. It passes through childhood, youth, waxes into the prime of life and then wanes away into old age.

4 Throughout life, it performs various functions through its senses.

What incomprehensible energy expresses through all these changes! There is an unimaginable complexity and beauty in this dynamic creation that goes beyond our full comprehension. *It is the magic called “Life”.*

Verse 148: *The “Magic” Within a Seed*

देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।

क्व धाना कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु

॥ १४८॥

dēhavadvaṭadhānādaṁ suvicāryāvalōkyatām |

kva dhānā kutra vā vṛkṣastasmānmāyēti niścīnu

|| 148||

1	<i>dehavad vaṭa-dhāna-ādaṁ</i>	<i>Like the body (above), there is the tree and the seed.</i>
2	<i>suvichārya vilokyatām;</i>	<i>Carefully enquire deeply about the following:</i>
3	<i>kva dhānā kutra vā vrikshhah</i>	<i>How <u>small</u> is the seed, and how <u>giantlike</u> is the tree!</i>
4	<i>tasmāt māyā iti nishchinu</i>	<i>Therefore, please understand this also to be Maya.</i>

1-4 Another example of the expression of life is now given to drive home the same point as the above verse. The seed transforms into a giant tree. What a miracle of Life!

[Swamiji’s talk was on the 6th September 2019, a few months before the first signs of **Covid-19** were becoming known.] Swamiji said, “Take a small virus. It enters through a small opening, starts multiplying there, and kills the person. We take life for granted, but it is so complex in nature. It is an invincible force, yet it is also very delicate and vulnerable. Just as it manifests, it also withdraws itself.

“A jeweller can give you a wrist-watch and you feel so thrilled and joyful; but who gave you the wrist? The optician can give you a pair of spectacles to see better; but who gave you the eyes? A person complained that he had no shoes; he turned around and saw another who had no feet!

“Imagine the beauty of the tomato – how neatly the seeds inside it are arranged! Imagine the human eye – how finely detailed is its design, how it works with such precision! The same with the complex construction of the ear, and every other organ.”

THE GAP BETWEEN KNOWLEDGE & IGNORANCE **IS FILLED WITH FEAR**

(by Swami Advayanandaji)

Swamiji took a little diversion at this point. To us it was more than just a diversion. It breathed new life into the topic under discussion:

Everything in this world can be taken as a wonder, whether it works or not. Take this class as an example. There are so many of you. Think of how much mental activity is going on. You are taking in the talk. It is converted into impressions in your mind. Each thought is a brick laid in your mind. Brick upon brick is laid and cemented together by repetition to form the structure of some concept. Like that the concepts assemble together talk after talk, forming a big structure of **Knowledge** in your mind.

When a thing is understood for the first time, we are awestruck by it; when it does not happen that way, we also wonder why we are not able to grasp it! The truth of the world experience is that we are so surrounded by wonder after wonder, that we take it for granted and accept the ‘wonderful’ world as being real, and get attached to it!

Maya Iti Nischinu: “*Understand this to be Maya*”. There is an incomprehensibility about Maya. Our enquiry into Maya takes us into a dead-end. I would like to give you an example from my own life . . .

The beauty of knowledge is that the more I learnt, the clearer it became to me what I do not know. When I listen to very learned professors, I do not get any clarity! While at school, I understood everything. But the University starts confusing us.

In Standard 9, I learnt that light travels in a straight line. Then in the 11th Standard (pre-university) I learnt that it travels in waves. That was confusing enough. I did not go to university, or I would have got more confused. There they say that if you do not look at it, it travels straight like a particle. But if you look at it, then it travels as a wave! In school they say that gravity is the force of attraction between two bodies. In university they say that it is a kind of funnel-shaped electromagnetic field between bodies.

Indeed, the world is incomprehensible, yet the academics feel they have comprehended it. I always felt that actually it is not complicated. It is just that the academics have not understood that it is naturally complicated! But if they admit that they do not know, they are afraid that students will get up and walk out of the classroom!

Verse 149: Logicians – Paid in their Own Coin

निरुक्तावभिमानं ये दधते तार्किकादयः ।

हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः

॥ १४९॥

niruktāvabhimānam yē dadhatē tārlikādayaḥ |

harṣamiśrādibhistē tu khaṇḍanādaḥ sūśikṣitāḥ

|| 149||

1	<i>niruktau abhimānam ye</i>	<i>Proud of their <u>dialectical ability</u> to explain logically,</i>
2	<i>dadhate tārlikādayaḥ;</i>	<i>the Logicians and others feel <u>satisfied</u> with themselves.</i>
3	<i>Harsha Mishra ādi bhiste tu</i>	<i>But Vedantic philosophers like Harsha Mishra, etc,</i>
4	<i>khaṇḍana ādaḥ sushikshhitāḥ</i>	<i>in texts like ‘<u>Khandana</u>’, etc, have exposed their fallacy.</i>

1 Nirukta: “a logical explanation”. Among the six Vedangas is Nirukta, which means the etymological formation of words. But here the word does not mean that. The Taarkikas have great pride in their ability to apply logic to everything. They go to the extent of saying they have understood how the world works! This is called **Abhimaanam** or pride here.

2 Having applied logic to explain everything that they see in the world, they are content with themselves that they know everything.

In contrast, what does the Vedantin say? “There is an inexplicable power called Maya that operates throughout the world.” He does not make any proud claims.

3 Among the Vedantins, there are some who have decided to pay the Logicians in their own coin. Sri Harsha Mehta, for example, has written an elaborate treatise called “*Khandana Khanda Kaadya*”, which uses very tough logic taken from the Nyaya school itself, and disproves their claim to know the truth about the world using logic alone.

There is another Vedantin named Chitsukh Acharya who has written “*Tattva Deepana*”. He also has done the very same thing. These are all very scholarly works written in the tradition of the Nyaya masters. They have used the Naiyayikas own style, own language, and own complexity to refute them – i.e. paid them back in their own coin!

Swamiji mentioned to us that these texts would scare away an ordinary scholar. In them there are certain words which are several lines long, and one sentence can go on for several pages! An intense concentration is required to pore through these texts.

4 Sushikshhitaah: “stripped them off their arrogance”. The works of these two writers have literally put paid to their egoistic claims of knowing the world. In short, the Vedantins are saying that no one has comprehended Creation. It is a false claim to say one has. Creation is incomprehensible because the Creatrix, Maya, is herself incomprehensible.

All we can say is, “Yes, there is Creation, but the power behind it is *inexplicable*.”

Verse 150: The World – Not Subject to Logic

अचिन्त्याः खलु ये भावा न तांस्तरकेषु योजयेत् ।

अचिन्त्यरचनारूपं मनसापि जगत्खलु

॥ १५०॥

acintyāḥ khalu yē bhāvā na tāmstarkēṣu yōjayēt |
acintyaracanārūpaṁ manasāpi jagatkhalu

|| 150||

1	<i>achintyāḥ khalu ye bhāvā</i>	<i>Things that are truly incomprehensible in nature,</i>
2	<i>na tā tarkeshhu yojayet;</i>	<i>should not be subjected to <u>canons of logic</u>.</i>
3	<i>achintya rachanā rūpam</i>	<i>The World is one such incomprehensible thing,</i>
4	<i>manasa api jagat khalu</i>	<i>for the <u>mind</u> cannot conceive why it was created.</i>

1 The topic of this Chapter is Maya. The incomprehensibility concerns Maya, the cause of creation, nothing else. This implies the ‘**why**’ of creation is under doubt.

This final section of this chapter has adequately confirmed the following:

2 i) **Kim**: The ‘What’ of creation – Using logic, all that we come to know is that it is not Sat or Asat but Mithya. As with Maya, it is **Anirvachaneeya**, “*inexplicable*”.

ii) **Katham**: The ‘How’ of creation – we can know this to some extent by scientific investigation, but not fully.

3-4 iii) **Kimartham**: The ‘Why’ of creation – Again, as with Maya, we can never know this. The matter of ‘why’ can never be known by the mind, as the mind itself is a part of Creation. The ‘Why’ of the world is incomprehensible to the mind. Sri Vidyaranyaaji advises that we should not try and tamper with that which we cannot understand.

The route we should take is to turn our attention away from the world and divert it to the Consciousness that perceives the world. This is what is attempted in the next Chapter. We shall probe the ‘Why’ of Creation as guided by the scriptures.



PANCHADASHEE – 06

Chapter 11: (Verse 151-156, 6 No.)

MAYA'S SENTIENT CREATION

1. INTRODUCTION

(Verses 151-152)

Verse 151: *Maya – the “Seed” of this World*

अचिन्त्यरचनाशक्तिबीजं मायेति निश्चिनु ।

मायाबीजं तदेवैकं सुषुप्तावनुभूयते

॥ १५१॥

acintyaracanāśaktibījaṁ māyēti niścīnu |

māyābījaṁ tadēvaikaṁ suṣuptāvanubhūyate

|| 151||

1	<i>achintya rachanā shakti</i>	<i>Beyond comprehension is Creation. The power behind it,</i>
2	<i>beejam māyā iti nishchinu;</i>	<i>that is, its ‘seed’ or cause is <u>Maya</u>. Know this for certain.</i>
3	<i>māyābeejam tad eva ekam</i>	<i>That Maya, in its pure ‘seedal’ state, one and by itself,</i>
4	<i>sushhuptau anubhūyate</i>	<i>can be experienced in the state of deep sleep.</i>

1-2 Creation is the effect of Maya. The previous verse has warned us against trying to use our intellect to probe ‘why’ this is accepted. Sri Vidyaranyaaji politely asks us to take this fact as a given, at least to begin with. We need not look to logic for the **Sentiency** behind creation. That will take us around in circles. We look up to some guidance from authority.

Shakti: “power”. This word presumes a conscious, sentient force behind creation. It is a legitimate presumption. For power cannot manifest without a conscious effort of someone powerful. Maya is known to be *inert*. Where does the sentiency that drives Maya come from? That is where we take up the enquiry in this sub-section.

3-4 Maya in its seed state – do we ever experience such a thing? Yes, in deep sleep. When the gross and the subtle bodies go to ‘sleep’, we are left in the company of Maya alone. That is when we have an opportunity to get to know her. But then we are fast asleep!

Sri Vidyaranyaaji thrusts us into suspense at the outset. There is a feeling that he has something awesome to unfold to us. And truly he has:

We experience an unpolluted Maya in deep sleep. There is no Creation to distract our attention. There is nothing else along with her; we experience her as she is (*tad eva ekam*). In fact, in no other state (waking or in dream) do we have this opportunity to be alone with Maya, without any of her effects. Deep sleep has this unique distinction.

However, clearly, this is a different kind of experience. We do not have our senses available at the time; we do not even have our mind or intellect available to analyse the experience. It must be a remarkable experience to be just with Maya! Let us go into it . . .

Verse 152: The Simile of “Seed” & “Tree”

जाग्रत्स्वप्नजगत्तत्र लीनं बीज इव द्रुमः ।
तस्मादशेषजगतो वासनास्तत्र संस्थिताः

॥ १५२॥

jāgratsvapnajagattatra līnaṁ bīja iva drumah |
tasmādaśeṣajagatō vāsanāstatra saṁsthitāḥ

॥ 152॥

1	<i>jāgrat-svapna-jagat tatra</i>	The <u>waking</u> and <u>dream</u> worlds are still there (in sleep),
2	<i>leenam beeja iva drumah;</i>	but they are in a <u>latent</u> state, like “a tree in a seed”.
3	<i>tasmād ashesha jagatah</i>	Even so, the entire world, leaving out <u>nothing</u> ,
4	<i>vāsaānh tatra samsthitāḥ</i>	lies latent in Maya as subtle impressions or Vasanas .

The verse picks up a powerful simile that we have already encountered earlier.

1 We are accustomed to view Maya in terms of what we experience in the dream and waking states. In these states, we are subject to the maximum delusion by Maya. This tendency to be deluded is present even while we are fast asleep. It does not leave us; we only have a temporary relief from being troubled by it.

2 That tendency is present in a latent state, just as a tree is latent in a seed. This very useful simile came up earlier in verse 148 under the discussion on the “wonder of Maya”, but only in passing. Now we take it up in greater detail.

Application of the Simile

3-4 Before creation, the entire world lies in Maya in a ‘seed’ state. It lies there in the form of inclinations or tendencies called **Vasanas**.

The whole tree with all its various parts – trunk, branches, leaves, buds, flowers and fruit – is latent in the seed. In the same way, every part of creation – movable and immovable – is latent in Maya before creation. The seedal state of Maya may be called “cosmic deep sleep”. It is given the term **Pralaya** in philosophy. What we experience in deep sleep is a state of Maya in an identical circumstance. Our life goes into ‘Pralaya’ during the few hours of sleep each night.

The point in the comparison is that the Vasanas are not lost; they lie dormant in the deepest recess of our being. We learn this very important lesson from our nightly encounter with deep sleep.

2. REFLECTED CONSCIOUSNESS & SENTIENCY

(Verses 153-156)

Verse 153: Reflection of Consciousness on the Causal Body

या बुद्धिवासनास्तासु चैतन्यं प्रतिबिम्बति ।
मेघाकाशवदस्पष्टश्चिदाभासोऽनुमीयताम्

॥ १५३॥

yā buddhivāsanāstāsu caitanyaṁ pratibimbati |
mēghākāśavadaspaṣṭaśchidābhāsō:'numīyatām

॥ 153॥

1	<i>yā buddhi vāsanāh tāsū</i>	On those same “ Buddhi Vasanas ” (<u>causal body</u>)
2	<i>chaitanyam pratibimbati;</i>	the immutable (Pure) Consciousness is <u>reflected</u> .
3	<i>megha ākāshavad aspashhṭah</i>	The reflection of sky in a cloud is <u>unclear</u> ; (so too, is)
4	<i>chidābhāsah anumeeyatām</i>	the reflected consc. (on Vasanas); both are <u>inferred</u> .

The question is sure to arise that if Maya is inert and has this store of Vasanas in her, where does the sentiency come from to activate these Vasanas and make them start manifesting in dream and waking states? Surely a sentient force has to be present in order to make this happen. This verse answers that question:

1 When the Buddhi or intellect is available, the Vasanas are seen to be active. We clearly experience the Vasanas as they arise in the intellect in thought form. For this reason, the term “**Buddhi Vasanas**” has been coined here by Sri Vidyananyaji to refer to the same Vasanas, not in the subtle intellect, but lying latent in the causal deep sleep state.

2 We are familiar with the concept of reflected consciousness taking place in the subtle Vijnanamaya Kosha or intellect during the waking and dream states. However, we have not heard it mentioned in the context of the causal **Anandamaya Kosha** or “bliss sheath” in the deep sleep state, to which we have now shifted our attention. Our doubt is: Does reflected consciousness apply even to the “bliss sheath” which has only the Vasanas in it? That doubt is cleared in this Pada.

Vidyananyaji says, “Yes, the same situation pertains even in deep sleep. There is reflected consciousness in deep sleep also.” He now guides us on how to infer the presence of reflected consciousness even in deep sleep, by recalling a simile that we encountered at the very beginning of Book 06.

3 In verses 20 and 21 (see Part 1) we have already come across the reflection of space in water. The reflection of space in a water pot is quite clear. We see it in a pot containing water. But the reflection of space in a cloud is unclear and has to be inferred from the fact that a cloud is essentially also made up of water particles.

4 The above simile is now applied to the case of reflection of consciousness. The reflection of consciousness on the Vasanas in deep sleep also happens in the same way as the reflection of space in a cloud. As in the case of the latter, the former, too, is both **Aspashta** or unclear, and subject to inference.

Thus, we learn that the sentiency factor is, indeed, present on the dormant Vasanas in deep sleep. It is this sentiency, in the form of reflected consciousness, that re-activates the Vasanas when we come out of sleep. The rest of the process, described as “from seed to tree”, then continues . . .

Verse 154: *Reflection of Consciousness on Subtle Body*

साभासमेव तद्वीजं धीरूपेण प्ररोहति ।

अतो बुद्धौ चिदाभासो विस्पष्टं प्रतिभासते

॥ १५४॥

sābhāsamēva tadbījaṁ dhīrūpēṇa prarōhati |

atō buddhau cidābhāsō vispaṣṭaṁ pratibhāsatē

|| 154||

1	<i>sā ābhāsam eva tad beejam</i>	<i>That ‘seed of Maya’, with only reflected consciousness,</i>
2	<i>dhee rūpeṇa prarohati;</i>	<i>sprouts forth in the form of the intellect (subtle body).</i>
3	<i>atah buddhau chidābhāsah</i>	<i>thereafter, in the intellect, the reflected consciousness</i>
4	<i>vispashhṭam pratibhāsate</i>	<i>becomes plainly visible (as the Ego-sense).</i>

In the process “from seed to tree”, we now move from the causal seed state of Maya to its subtle manifestation, the Buddhi or intellect. The reflected consciousness that was unclear (*Aspashta*) in the causal state, appears clear (*Spashta*) in the subtle state; we can extrapolate the process into the gross state, where it appears fully manifest (*Vispashta*).

What we have learnt so far may be represented in a table as follows:

No.	DESCRIPTION	CAUSAL	SUBTLE	GROSS
1	<u>The Application:</u> MAYA	<i>Maya</i>	<i>Intellect</i>	<i>Body & Senses</i>
2	<u>Simile 1:</u> SEED/TREE	<i>The Seed</i>	<i>The Root, Trunk & Branches</i>	<i>The Leaves, Buds, Flowers & Fruit</i>
3	<u>Simile 2:</u> THE THREE STATES	<i>Deep Sleep</i>	<i>Dream</i>	<i>Waking</i>
4	<u>Simile 3:</u> AKASHA (SPACE)	<i>Meghakasha</i>	<i>Jalakasha</i>	
5	NAME OF SHEATH	<i>Anandamaya</i>	<i>Vijnanamaya & Manomaya</i>	<i>Annamaya & Pranamaya</i>
6	REFLECTED CONSCIOUSNESS	<i>Aspashta (Ishwara)</i>	<i>Spashta (Jeeva)</i>	<i>Vispashta (Jeeva)</i>
7	REFLECTING MEDIUM	<i>Maya</i>	<i>Intellect</i>	<i>Gross Body</i>
8	ACTIVITY	<i>Dormant Vasanas</i>	<i>Vasanas as Thoughts</i>	<i>Vasanas as Actions</i>

1 We begin with the causal seed state of Maya, which is the first stage of the hierarchy of manifestation of Maya. The manifestation is **Maya** herself, all alone, as we have noted earlier. This state is comparable to the seed of the tree, and comparable to the deep sleep state. There is the *Aspashta* or vague presence of the inferred reflected consciousness.

2-4 Moving down the hierarchy of manifestation of Maya to the subtle state in which she manifests as the **intellect** in man. Maya has burst forth and ‘sprouted out’ as the intellect. Here the reflected consciousness becomes more clear and can be ‘seen’ as the development of the ego-sense. This can be compared to the development of the root, trunk and branches in the tree simile. In the simile of the three states, it compares to the dream state, where the subtle body reigns as the king.

EXTRAPOLATION INTO THE GROSS STATE

The 'Vi' in **Vispashta** justifies extrapolation of the verse into the gross stage of the hierarchy of Maya's manifestation. Here she manifests as the gross body and sense organs. Her manifestation is now "*fully visible*" for all to see. This is the Vispashta stage. This can be compared to the development of the leaves, buds, flowers and fruit of the tree simile. In the other simile of the three states, it compares to the waking state, where the gross body reigns as king. The full play of Maya is seen in this state.

At this point Swamiji introduced two new terms that are not in this text:

i) **Prateeti**: "*cognition*"

ii) **Pratyaya**: "*comprehension*"

With respect to the Causal State, there is Prateeti but no Pratyaya. This means that Maya, the source of Creation, is incomprehensible. We cannot know the 'Why' of creation.

With respect to the other two states, both Prateeti and Pratyaya are there.

Swamiji especially stressed how clear Sri Vidyaranyaaji has made the subject by providing us with three similes, running concurrently, to grasp the full idea of Creation.

Another point we take from the present discussion is that Consciousness is always present with Maya in all the three levels – causal, subtle and gross. We become aware of it as reflected consciousness only at the subtle level. Ishwara has Maya alone as His medium (in v.156 Vasanas are also added); Jeeva has Maya and the five sheaths as its medium.

Now we can clearly deduce that the state of the reflecting medium in the Jeeva is crucial in differentiating one human being from another. This point is expanded below:

Verse 155: Jeeva & Ishwara as Reflected Consciousness

मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।

मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ

॥ १५५॥

māyābhāseṇa jīvēśau karōtīti śrutau śrutam |

mēghākāśajalākāśāviva tau suvyavasthitau

|| 155||

1	<i>māyābhāseṇa jeeva eeshau</i>	<i>Consc. reflected through Maya produces Jeeva & Ishwara</i>
2	<i>karoti iti shrutau shrutam;</i>	<i>as her SENTIENT effects. This is described in the Shruti.</i>
3	<i>megha ākāsha jala ākāshau</i>	<i>Reflection of Space in <u>cloud</u> and its reflection in <u>water</u> are</i>
4	<i>iva tau suvyavasthitau</i>	<i>like these two (Ishwara & Jeeva), <u>distinct</u> from each other.</i>

Chidabhasa, the reflection of Consciousness, lies at the heart of the sentiency produced in the living beings of creation. It is now taken up in greater detail. Under verse 133 we have already quoted the Nrsimha Tapaniya Upanishad 9.5, lines 7-8, where the exact words quoted in the first line are found.

1-2 Line 8 reads: *“It itself become Maya; it itself becomes Avidya.”*

Point 1: Maya and Avidya are the same. It is not that Maya produces Ishwara and Avidya produces Jeeva. The difference between Ishwara and Jeeva has another cause for it.

Point 2: Swamiji pointed out that Ishwara is not equal to the sum of all individual Jeevas. That is not the definition of Ishwara. The example given for this is the ocean representing Ishwara and the waves representing the Jeevas. It is incorrect to say that “all waves make the ocean”; the correct expression is, “the ocean makes all the waves.”

We shall see in the next Chapter all the qualities by which Ishwara is known. They are not the sum of the qualities of all Jeevas. Far from that, they are virtually the opposite of Jeevas’ qualities. There are qualities in Ishwara that are not even present in any Jeeva.

3-4 Point 3: Sri Vidyaranayaji clarifies a further point about Ishwara and Jeeva. It is not that Maya creates Ishwara first and then Ishwara creates all the Jeevas. No, Maya creates both Ishwara and Jeeva in two different ways:

i) **Ishwara** is created with Maya as His Upadhi – represented by the ‘cloud’; Ishwara is the reflected consciousness represented by Meghakasha. Note that the next verse splits this Upadhi into two aspects – Maya & causal Vasanas.

ii) **Jeeva** is created with Maya together with the subtle and gross bodies of the Jeeva as the Upadhi – represented by water in a pot; Jeeva is the reflected consciousness represented by Jalakasha.

These two, therefore, stand distinct to each other. One medium is causal and the other is subtle-cum-gross. This is what makes all the difference between the two.

Verse 156: *Vasanas & Reflected Consciousness*

मेघवद्वर्तते माया मेघस्थिततुषारवत् ।

धीवासनाश्चिदाभासस्तुषारस्थखवत्स्थितः

॥ १५६॥

mēghavadvartatē māyā mēghasthitatuṣāravat |

dhīvāsanāścīdābhāsaṣtuṣārasthakhavatsthitaḥ

|| 156||

1	<i>mēghavad vartate māyā</i>	<i>Maya is comparable to a single (entire) cloud;</i>
2	<i>mēghasthita tushhāravat;</i>	<i>Like the <u>water particles</u> that make up the cloud</i>
3	<i>dheevāsanāḥ chidābhāsah</i>	<i>are the “Buddhi Vasanas”. Reflected consciousness</i>
4	<i>tushhāra-stha-kha-vat sthitah</i>	<i>is like the <u>space reflected</u> in the cloud’s water particles.</i>

This verse takes us back to verse 152 where we first mooted the idea of Vasanas latent in Maya; and verse 153 where we first spoke of “Buddhi Vasanas” having consciousness reflecting in an unclear manner off them. Up to now there has been no mention of **Vasanas** in the simile of “Reflection of Space”. Where do they come into the picture? In the current verse, a thoughtful effort is made to incorporate the Vasanas.

1 The entire cloud represents Maya; the reflection of space in the entire cloud represents Ishwara. Up to here, the simile remains unchanged as before.

2-3 Vasanas are represented by the *individual* water particles of the cloud! This is the change made to the previous version of the simile. It is quite a novel innovation by Sri

Vidyaranyaaji. At the causal level, only the causal Vasanas exist, nothing else. If the cloud represents Maya, then surely the individual droplets of the cloud should represent Vasanas.

In this way we note that Vidyaranyaaji has two aspects to Ishwara's Upadhi:

i) **Maya** as the whole cloud. The uniformity of Maya imparts a unity to Ishwara;

ii) **Vasanas** as the droplets of the cloud. This imparts the variety in the potential creation of Ishwara. It is important to note that these impressions are solely at the causal level, where they are of a universal nature. They do not refer to the impressions in Jeevas at the subtle and gross levels. Ishwara has within Him the 'blueprint' of everything created.

3-4 The little reflections of space in these droplets are unnamed in the simile. To match Meghakasha and Jalakasha, we suggest using "Tusharakasha", **Tushaarah** being a single water-droplet in a cloud. Tusharakasha would then represent each Vasana in an individual, and the whole cluster of these for one individual would represent **Prajna**, the individual causal reflected consciousness. Prajna pairs up with Ishwara, its macroscopic equivalent. We shall learn more of Prajna in verse 158.

AN EXTRAPOLATION TO INCLUDE BUDDHI AT SUBTLE LEVEL

We can relate the causal Vasanas to the Buddhi or intellect at the subtle level by extrapolating the verse as follows:

All the water particles in the cloud represent the sum of all root Vasanas in all Jeevas. For one Jeeva, the cloud needs to be split into 'clusters' of cloud – a mini-cloud, as it were. Each mini-cloud would be a Jeeva made up of a number of water particles of Vasanas. When activated into subtle thoughts, these would represent the **Intellect** of one Jeeva. Thus, the Vasanas thoughts can be conceived as residing in the intellect.

This would be quite a novel representation, too. One cloud would then serve to link up Ishwara, Maya, Vasanas, Prajna, Buddhi and Jeeva. It's like an 'all-in-one' simile!

One drawback still remains. All the cloud particles are alike, but the Vasanas they represent are not all alike. There are an infinite number of Vasana types. Vasanas are like finger-prints; no two finger-prints are ever the same. We will need to imagine a simile where Consciousness reflects off *finger-prints*!

Indeed, there is never a perfect simile!



PANCHADASHEE – 06

Chapter 12: (Verse 157-185, 29 No.)

The QUALITIES of ISHWARA

1. AN OVERVIEW OF THE TOPIC

(Verses 157-159)

Verse 157 & 158: *Shruti Citations Introducing the Topic*

मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः ।
अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ॥ १५७॥

māyādhīnaśchidābhāsaḥ śrutau māyī mahēśvaraḥ |
antaryāmī ca sarvajñō jagadyōniḥ sa ēva hi ॥ 157॥

सौषुप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।
एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ॥ १५८॥

saushuptamānandamayam prakramyaivam śrutirjagau |
ēṣa sarvēśvara iti sō:'yam vēdōkta īśvaraḥ ॥ 158॥

The bold words in the transliteration (the left side of the box) appear in the Shruti citation quoted hereafter:

1	māyā adheenah chidābhāsaḥ	Under the <u>sway of Maya</u> , is reflected consciousness (i.e. the Jeeva).
2	shrutau māyee mahaa eeshvarah;	But, the <u>Controller of Maya</u> , says the Shruti, is the Great Ishwara .
3	antaryāmee cha sarvajna	He (Ishwara) is the <u>inner Ruler</u> , the <u>omniscient Being</u> ;
4	jagadyonih sa eva hi	Indeed, He alone is the <u>Source</u> of the Universe.

5	saushhuptam ānandamayam	The consciousness associated with <u>deep sleep</u> (Prajna), is called the “ sheath of Bliss ”;
6	prakramya evam shrutih jagau;	In order to explain the nature of the above sheath, the Shruti (Mandukya Up) states the following:
7	eshha sarveshvara iti	“He is the <u>Lord</u> of all . . .”
8	sah ayam vedokta eeshvarah	“He – this (<u>Anandamaya Kosha</u>) is the Ishwara as described in the Vedas.”

The Shruti citations are from the Swet.Up. 4.9-10 and Mandukya Up 5 & 6. They affirm an Ishwara who is fully equipped to be the **Lord of the Universe**. The two Mandukya verses are quoted below. The words underlined in them are included in verses 157-158:

Mandukya 5 (partial):	<i>All properties</i>	(v.159)
<u>sushupta-sthaana ekee-bhootah</u>	<i>In the sphere of deep sleep, there is just one</i>	(v.158)
<u>prajnaanaghanah eva;</u>	<i>“homogenous mass of consciousness” alone;</i>	
<u>anandamayah; hi anandabhuk</u>	<i>He is full of Bliss; in Him, Bliss is enjoyed;</i>	(v.158)

Mandukya 6 (in full):

<u>eshah sarveshvarah;</u>	<i>i) He (Ishwara) is the Lord of all;</i>	(v.158, 160)
<u>eshah sarvajnah;</u>	<i>ii) He is the Omniscient One;</i>	(v.157, 161-162)
<u>eshah antaryaami;</u>	<i>iii) He is the Inner Controller;</i>	(v.157, 163-181)
<u>eshah yonih sarvasya;</u>	<i>iv) He is the Source of All; and</i>	(v.157, 182)
<u>prabhavaapyayau hi bhootaanaam.</u>	<i>v) He is the origin and dissolution of all beings.</i>	(v.182-185)

1-4 Verses 157-159 are a pencil-sketch of the entire Chapter. All these superhuman properties of Ishwara are described in greater detail in the rest of the Chapter. Note the contrast drawn between Jeeva and Ishwara at the outset of the verse; Jeeva is controlled by Maya, whereas Ishwara is the Controller of Maya.

A simile that describes this has been mentioned earlier: The Jeeva is the wave that is controlled and supported by Ishwara, the ocean.

5-8 Although we are talking of the individual sheath, the Anandamaya Kosha, which is called Prajna technically, here it is also being equated to Ishwara. Why is this so? Swamiji explained as follows:

When a person says, “I am in Delhi”, he can also say at the very same time, “I am in India” or “I am in Asia” for that matter. All three statements would be true.

In the same way, “I am Prajna” also implies “I am Ishwara”. This is true in the case of the causal sheath because the individuality has not yet begun in the causal state. Individuality only comes in at the subtle and gross stages.

For this reason, the Mandukya Upanishad openly declares, with reference to the Anandamaya Kosha, “It is a *homogenous mass of consciousness*”, and “It is *full of Bliss*.”

From the next verse onwards, all criticism of Ishwara is assumed to be answered.

Verse 159: *The Shruti Is the Authority on Ishwara*

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।	
श्रौतार्थस्यावितर्क्यत्वान्मायायां सर्वसम्भवात्	॥ १५९॥
sarvajñatvādikē tasya naiva vipratipadyatām	
śrautārthasyāvitarkyatvānmāyāyām sarvasambhavāt	159

1	<i>sarvajñatvādikē tasya</i>	<i>The omniscience and other properties of Ishwara</i>
2	<i>na eva vipratipadyatām;</i>	<i>are not to be doubted or questioned.</i>
3	<i>shrautārthasya avitarkyatvāt</i>	<i>It is impossible to fault the logic of the Shrutis.</i>
4	<i>māyāyām sarva sambhavāt</i>	<i>Besides, everything is possible in the case of Maya.</i>

1-2 We usually associate knowledge with anything accessible to the intellect and downwards. We do not take cognisance of knowledge from a source above the intellect, such as the Anandamaya Kosha. For knowledge on matters above the intellect, such as Ishwara in this case, Sri Vidyananyaji asks us to accept what the Shrutis have said.

3 Secondly, we are asked to accept the logic as given in the Shrutis. Our own logic will be guided by perceptual knowledge; it is of no help in matters that do not pertain to sense perception.

4 Thirdly, we are asked to remember at all times that Maya is that which can make the impossible possible, and *vice versa*. We can expect anything from Maya. She can twist our reasoning in such a way that the obvious becomes difficult to grasp, and the other way around. She can make an illusion appear to be true; truth to appear as false; the most logical thing to appear illogical, etc. In short, we simply cannot trust what comes our way via Maya.

With that placed boldly up front, the road is clear for us to open ourselves to the **Properties of Ishwara**, the Lord of the Universe. It is a privilege to learn this knowledge from the qualified and purified intellect of Sri Vidyyaranyaji. All that has been said in the opening three verses as an Introduction, is intended to shrug off any resistance our intellects may have towards this knowledge.

With the doors of Faith drawn wide open, we may proceed forward in knowledge of matters that are beyond our own intellect . . .

2. "SARVESHWARA"

(Verses 160)

Verse 160: *The Lord of All Creation*

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।

न कोऽपि शक्तस्तेनायं सर्वेश्वर इति ईरितः

॥ १६० ॥

ayam yatsrjatē viśvaṃ tadanyathayitum pumān |

na kō:'pi śaktastēnāyaṃ sarvēśvara iti īritah

|| 160||

1	<i>ayam yat srijate vishvam</i>	This Universe of waking & dream states was created
2	<i>tad anyathayitum pumān;</i>	from That Ishwara . To change it to anything else, man
3	<i>na kah api shaktah tena ayam</i>	does not have the <u>power</u> by which to do it.
4	<i>sarveshvara iti eeritah</i>	For this reason, it is proper to call Him “ Lord of All ”.

1-2 The way the world has been arranged at present is governed by laws that control the movement and nature of every single object and being. The time of sunrise and sunset is predetermined by the laws of motion. Everything runs smoothly because Ishwara has put those laws in place.

3 No one has the power to alter those laws and change the manner in which the world runs.

4 Since the world is running so smoothly, it is fair to assume that Ishwara is the “Lord of All”. We are expected to acknowledge His Lordship from this fact alone.

Under the first Chapter of this Part, much has already been said about the Lordship of Ishwara by the Yoga school and the Nyaya school. That was followed by a string of other viewpoints which had justifiable grounds to install their own Deities as Lord, thinking of Him as being Ishwara. From all viewpoints, Ishwara fully deserves that title, and no one can deny it to Him. There is none else who can stand as a candidate and defeat Ishwara from His post of Lordship.

3. "SARVAJNA" (Verses 161-162)

Verse 161: *The Omniscience of Ishwara*

अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।

ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः

॥ १६१ ॥

aśēṣaprāṇibuddhīnām vāsanāstatra samsthitāḥ |

tābhiḥ krōḍīkṛtaṁ sarvaṁ tēna sarvajña īritaḥ

|| 161 ||

1	<i>asheshha prāṇi buddheenām</i>	<i>Of every living being, without any distinction,</i>
2	<i>vāsanāh tatra samsthitāh;</i>	<i>the Vasanas are firmly ‘<u>clasped</u>’ in the bliss sheath.</i>
3	<i>tābhih kroḍee-kritam sarvam</i>	<i>In those Vasanas, the cosmos has caught every detail.</i>
4	<i>tena sarvajna eeritah.</i>	<i>For that reason, Ishwara is rightly called “All-knowing”.</i>

1 The point about the Vasanas is that it applies to every single living being in the universe. The “blueprint” for every creature, in every detail, is contained in the Vasanas that are stored away at the causal level in Ishwara.

2 Tatra: “there”; in the Anandamaya Kosha or bliss sheath. That is the sheath which has been identified as the causal sheath, and as the eternal residence of Ishwara.

Vasanaah Samsthitaah: “firmly held, clasped, embraced, grasped or stored”. Any of these wide range of words may be used to describe what this term conveys. The raw Vasanas can never be lost to the universe. They are permanently stored in the bosom of Ishwara. Under the right conditions, and in proper time, by the will of Ishwara, they are activated and the respective names and forms manifest from them. In living creatures, these manifest as tendencies or desires.

These impressions are not to be confused with those that appear in our intellect or mind. The latter are a “thoughtified” version of the pure, causal impressions. Since Vasanas exist beyond the level of thought, they cannot be reached by the intellect. The implication is that by their very nature, Vasanas cannot be Aparoksha, or directly experienced. They are always Paroksha, known by indirect means, i.e. inference, as discussed earlier in this text.

3 Krodi-Kritam: *“a condensed collection of information”*. This is a very expressive word, used perfectly for what Sri Vidyananyaji wishes to convey. The Samskaras cover every bit of detailed information about every single function of every object in the world. Nothing is left out of its ambit. It is like a computer program – if even one bit of data is left out, there will be chaos in the functioning of that part, and all else that depends on it.

One can think of Krodi-Kritam as the DNA of every living being. The DNA contains everything that is required to produce the whole human being. It is the software that produces the “printout” of this human body.

4 Tena: Literally “in which”, but in the 7th case it also means “for that reason”. It is because of the presence of the Vasanas in Ishwara, that Ishwara becomes “All-knowing”. It is the completeness and thoroughness of the Vasanas that makes Ishwara **Omniscient**.

Verse 162: An Objection on Vasanas Answered

वासनानां परोक्षत्वात्सर्वज्ञत्वं न हीक्ष्यते ।

सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम्

॥ १६२॥

vāsanānām parōkṣatvātsarvajñatvaṁ na hīkṣyatē |

sarvabuddhiṣu taddṛṣṭvā vāsanāsvanumīyatām

|| 162||

1	<i>vāsanānām parokshhatvāt</i>	Objection: The Vasanas are not known directly,
2	<i>sarvajnatvam na hi eekshhyate;</i>	<i>hence the omniscience (of Ishwara) is not evident.</i>
3	<i>sarvabuddhishhu tad drishhṭvā</i>	Reply: By observing them in all the <u>thoughts</u> ,
4	<i>vāsanā svanumeeyatām</i>	<i>the presence of the Vasanas can be inferred.</i>

1-2 Objection: As the Vasanas cannot be seen, how can we be sure that they are there in Ishwara? This casts a doubt on the omniscience of Ishwara.

At this point, we need to have clarity on the terms used in the field of perception of objects: i) Firstly, we have **Pratyaksha**, or that which is seen with one’s own senses.

ii) Secondly, we have **Paroksha**, or that which we come to know through the senses of other people. This is an indirect form of collecting data or knowledge.

Both these forms apply to secular knowledge, i.e. knowledge of objects.

iii) Thirdly, we have **Aparoksha**, which is the opposite of both the above types. Aparoksha is direct knowledge without having to go through the senses. It is non-perceptual knowledge obtained by direct experience, not direct perception. Only knowledge of the Self comes under this category.

Since, the objector does not have Pratyaksha knowledge of Vasanas, he relies on Paroksha knowledge of them as told to him by others. This type of knowledge is not too convincing to him, for ideally he would like to be able to see them himself.

3-4 Reply: The Vedantin, however, says that Anumana or inference has to be accepted as the proper means for knowing the presence of Vasanas. That is not difficult in this case. We can ‘see’ the presence of Vasanas in the thoughts (mentations) of people. It is only Vasanas that manifest as certain thought patterns in people’s minds. From that the Vasanas can be justifiably inferred. Anumana is an acceptable means to acquire knowledge.

More Insight into Vasanas

Vasanas are a condensation of all knowledge. All knowledge is captured and stored in the cosmos as Vasanas. These Vasanas become the medium for the reflected consciousness of Ishwara to perform His functions in the universe.

By hearing raindrops, we can infer that it is raining. Similarly, by seeing people engrossed in thinking; we see them speaking out their thoughts; we see them acting upon their thoughts and words. These are only manifestations of the unseen ‘raindrops’ of Vasanas. This can be taken as sufficient evidence of the existence of Vasanas. Anumana is a recognised form of Paroksha Jnana.

At the level of Ishwara, there are no thoughts. It is the causal plane. Thoughts arise only at the subtle plane in the intellect. Therefore, knowledge for Ishwara is the **potential** to create. By its very nature, it cannot be Aparoksha (direct), but only Paroksha (indirect).

4. “SARVANTARYAMI”

(Verses 163 -181)

Verse 163: *The Definition of “Sarvantaryami”*

विज्ञानमयमुख्येषु कोषेष्वन्यत्र चैव हि ।

अन्तस्तिष्ठन्मयति तेनान्तर्यामितां व्रजेत्

॥ १६३॥

vijñānamayamukhyeṣu kōṣeṣvanyatra caiva hi |

antastiṣṭhanyamayati tēnāntaryāmitām vrajēt

|| 163||

1	<i>vijñānamaya mukhya eeshhu</i>	<i>Starting from the <u>Intellect sheath</u> and including</i>
2	<i>koshheshhu anyatra cha eva hi;</i>	<i>all the <u>other sheaths</u>, and also elsewhere in creation;</i>
3	<i>antah tishhṭhan yamayati</i>	<i>Ishwara, <u>seated</u> within them all, <u>controls</u> them.</i>
4	<i>tena antaryāmitām vrajet.</i>	<i>Because of this, He has the status of “<u>Inner Ruler</u>”.</i>

In one verse, Sri Vidyananyaji gives the complete definition of Antaryamin, the “Inner Controller”.

1 Mukhya – “starting from”; **Vijnanamaya** – “the intellect sheath”. The reference is to all sheaths other than the Bliss sheath, meaning from the Vijnanamaya down to the Annamaya Kosha.

2 In addition to those four sheaths, also included is **Kosheshu Anyatra**, “everything outside the sheaths”, namely, earth, water, fire, air and space, the 10 directions, everything right up to the stars.

3 Over the whole locus described above, covering the subtle and the gross world, Ishwara is **Antah Tishthan**, “seated within” all of them. What does He do there?

Yamayati: “He controls”. He makes them all perform their respective duties and functions that they are designed for. A tiger will act only like a tiger, not like a cow; a scorpion will keep stinging; a mosquito will go on sucking blood, etc. Human beings are multi-purpose beings; they are capable of doing many functions, each one according to the nature of the fourfold ‘caste-system’ that is their natural endowment. According to the package of Vasanas in each being, they perform their functions.

4 It is due to this control that Ishwara has from within each being, that He is given the rightful title of being the “**Inner Controller**”.

The Source of this Concept

The above is verified from scriptural sources. The Brihadaranyaka Upanishad is the main source. In the 3rd Adhyaya, Section 7, known as the “*Antaryami Brahmana*”, there is the full explanation of the Antaryamin. The section is made up of a number of Kandikas, each one elucidating 6 Points on how Ishwara functions through every element in creation. The Brahmana begins with Prithivi, the earth. All the remaining Kandikas follow the same pattern. The relevant verses describing each Point are also indicated:

- | | |
|---|-------------|
| 1. <i>Ya prithivyaan tishthan</i> – “ <i>staying in the earth</i> ”; | (v.165) |
| 2. <i>Prithivya antarah</i> – “ <i>being inside the earth</i> ”; | (v.165) |
| 3. <i>Prithivi na veda</i> – “ <i>which the earth cannot know</i> ”; | (v.166-167) |
| 4. <i>Yasya prithivi shareeram</i> – “ <i>of which the earth is the body</i> ”; | (v.168-170) |
| 5. <i>Ya prithivi antarayami</i> – “ <i>from where He controls the earth</i> ”; | (v.171-178) |
| 6. <i>Eshate atma antarayami amritah</i> – “ <i>this is the Antaryami.</i> ” | (v.179-181) |

In verse 164, Sri Vidyanaraya repeats the above pattern for the **Vijananamaya Kosha**, applying to it each of the six Points given above. He uses his own words to do this, but the intention is the same.

These six Points are repeated in further Kandikas, one for each element and for light, darkness, etc, ending with *Sarva bhooteshu tishthan* – “*in all beings.*”

Verse 164: Analysis of the Intellect Sheath (as per Br Up)

बुद्धौ तिष्ठन्नान्तरोऽस्याधियानीक्ष्यश्च धीवपुः ।

धियमन्तर्यमयतीत्येवं वेदेन घोषितम्

॥ १६४॥

buddhau tiṣṭhannāntarō'syādhiyānīkṣyaśca dhīvapuh |

dhiyamantaryamayatītyēvaṁ vēdēna ghōṣitam

|| 164||

1	1. <i>buddhau tishthān,</i> 2. <i>āntarah asyā,</i>	1. <i>Ishwara is seated in the Buddhi;</i> 2. <i>He is inside the Buddhi;</i>
2	3. <i>dhiya aneekshhyah,</i> 4. <i>cha dheer vapuh;</i>	3. <i>He cannot be seen by the Buddhi;</i> 4. <i>He has the Buddhi as His body;</i>
3	5. <i>dhiyam antah yamayati iti</i>	5. <i>He propels / controls the Buddhi;</i>
4	6. <i>evam vedena ghoshhitam.</i>	6. <i>For this reason, the Vedas proclaim His Rulership.</i>

The same 6-point procedure as given in Brihadaranyaka Up. is applied to the Buddhi or intellect. Among them, two points are most important. They are items:

1. Ishwara is seated in the Buddhi; and
5. Ishwara propels the Buddhi; He is very much in control of the Buddhi.

These are the two points highlighted in Pada 3 of the previous verse, **Antah Tishthan Yamayati**. The remaining 4 points are incidental, not to be taken as proof of His Lordship.

Verse 165: The Material Cause of the Universe

तन्तुः पटे स्थितो यद्वदुपादानतया तथा ।

सर्वोपादानरूपत्वात्सर्वत्रायमवस्थितः

॥ १६५॥

tantuḥ paṭe sthitō yadvadupādānatayā tathā |

sarvōpādānarūpatvātsarvatrāyamavasthitah |

|| 165||

1	<i>tantuḥ paṭe sthitah yadvad</i>	Just as <i>threads pervade</i> a piece of cloth,
2	<i>upādānatayā tathā;</i>	and constitute its <i>material cause</i> ;
3	<i>sarva upādāna-rūpatvāt</i>	So also, <i>Ishwara</i> is the <i>material cause</i> of the whole world,
4	<i>sarvatra ayam avasthitah</i>	and is located in <i>every wee bit</i> of the universe.

Points 1 & 2 from the above six are now taken up. Where is Ishwara “seated inside”? Is He in the heart, or in the intellect? Or is He located in some part of the head, such as the forehead, that stands out from the rest of the body?

4 The answer is that Ishwara is “located in every wee bit of the universe.” There isn’t a single part of it where He is not present. And a brilliant example is used to show this:

“As Threads in a Cloth”

1 There could not be a better example. A cloth is non-existent if we take away the threads. There is thread in every part of the cloth. In this sense, the thread *pervades* the entire cloth.

2 There are two types of causes. Take the example of clay and the potter. Clay is the material that the pot is made of, while the potter is the one who makes the pot. The former is the *material cause*; the latter is the *efficient cause*. These two are of different types, and both of them are necessary. How do we differentiate between them?

The material cause concerns the *inert* content of the pot. The efficient cause concerns the *sentient* factor which produces the pot. This brings us to the following fact: the thread, being inert, is the material cause of the cloth.

3-4 In exactly the same way, Ishwara, in partnership with Maya, provides the material from which this universe is made. Every name and form is made up of matter for which Maya is responsible. This is the material that forms every ‘wee bit’ of the universe. Thus, as with thread, Maya is seen to pervade the entire universe, and to provide the material for it.

Now we take a closer look at the simile and identify the sentient aspect . . .

Verse 166: The Efficient Cause of the Universe

पटादप्यान्तरस्तन्तुस्तन्तोरप्यंशुरान्तरः ।

आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम्

॥ १६६॥

paṭādapyañtarastantustantōrapyaṁśurāntarah |

āntaratvasya viśrāntirayatrasāvanumīyatām

|| 166||

THE PRAMANAS – MEANS OF KNOWLEDGE

There are six valid means or Pramanas for obtaining knowledge. Their technical terms are Pratyaksha, **Anumana**, Upamana, **Shabda**, Arthapatti and Anupalabdhi. The two in bold are extremely powerful in finding out more about what the human senses cannot detect, even with powerful magnifying instruments. They feature in this verse.

Anumana Pramana – “YUKTI”

There are three rules which provide the clues as to how Anumana can be used to obtain knowledge:

- i) Whatever is in the effect, will also be in the cause.
- ii) An effect is that which must have parts in it, it cannot be partless.
- iii) The cause has to be something that has sentient; it cannot be an inert object.

Using these rules, the Cause we are in search of has to be sentient, partless and causeless. This is a big task. There is only one thing that meets all three of these criteria – and that is the Ultimate Reality, Brahman. With respect to a created object, we can settle with Ishwara as the answer, since Ishwara has Maya herself as His Upadhi. Everything that is created by Ishwara will be an effect, it will have parts, and it will be inert.

Shabda Pramana – “SHRUTI”

While the above logic principles will help in the analysis process, they are not in themselves conclusive. The conclusiveness is provided by Shabda Pramana, i.e. the Shruti or the scriptures. In addition to the three rules of Yukti, we need to know from scriptures what is the nature of the Reality. The Shruti’s guidance is needed for this. Pure logic will not be able to tell what the end result of the search is.

Shruti gives clarity on the nature of Reality. Reality has to be all-pervasive. That which is all-pervasive has necessarily to be the subtlest and deepest level of the object. Shruti declares that Reality is Satchidananda. It exists always; It is indestructible; It is Consciousness which provides sentience to an object and gives it the power to know something. And Reality has to be Infinite, which means there is no other beside it, and therefore, such infinity ensures the most perfect Bliss; there is none to challenge this Bliss, as it stems from Infinity.

Combination of All the Six Pramanas

An intelligent person may ask, “If Anumana can lead us to Ishwara, what is the need for Shruti?” The human mind loves competition, and tries to stir it even into the Pramanas!

That which gives a unique knowledge about a thing is a Pramana. This knowledge is then independent of any other means for that particular knowledge. For example, the eye gives knowledge about the form of an object. The ears cannot do that. No other means can do that. It is unique to the eye. It is given to the eye alone to give knowledge of form. Similarly, what Anumana gives in terms of knowledge, no other means can give; by the same token, what Shabda gives cannot be given by any other means. Thus we find that every Pramana provides some aspect of the whole truth. ALL are needed to obtain complete knowledge of this world. No competition among them is necessary.

THE PARTNERSHIP OF “YUKTI” & “SHRUTI”

If the six means of knowledge did not complement each other to give us complete knowledge, then we will always have to confirm what we know by some other means. That will mean that we will *never* have complete knowledge of anything. Thus, we conclude that each Pramana is independent of the others. It stands on its own, as long as it is applied only to that which it is uniquely meant for.

With all the above as preliminary guidelines, we are now in a position to compare Shruti and Yukti and see how they team up to provide full knowledge of that which we cannot perceive with our senses. The following points of comparison are noted:

- 1. Shruti gives the end in view; Yukti finds the way to that end.**
- 2. Shruti gives us the Truth of a thing; Yukti helps us to Discover it.**
- 3. Shruti plays the primary role; Yukti plays the supporting role.**
- 4. Shruti integrates knowledge; Yukti differentiates knowledge.**
- 5. Shruti sets direction to the arrow; Yukti provides the power to reach the target.**
- 6. Shruti controls the steering wheel; Yukti controls the engine.**
- 7. Shruti is the eyes and ears; Yukti is the hands and feet.**
- 8. Shruti is the manager; Yukti is the team of players.**

Nyaya is dominated by Yukti and considers Shruti as secondary. Vedanta, on the other hand, takes primary help from Shruti and Yukti occupies secondary place. The difference may appear to be small but it makes each school draw different conclusions to explain the phenomena of this world.

It is undeniable that both Shruti and Yukti are needed. This is as it should be, because each of these Pramanas has a different job to do. The one cannot do the other's job. Each one provides some help in reaching the Truth. They go hand in hand; they work in harmony with each other, not in antagonism towards each other.

In the quest for Ishwara, we need both Shruti and Yukti. That is what this verse sets out to teach. It is a pivotal verse in understanding Ishwara in His role as the **Antaryamin**.

The previous verse has spoken in a general way of the search for the ultimate truth of an object. The end result was stated as the “Inner Controller”; that is the Shruti's contribution. But how does one arrive at that conclusion? That is now dealt with; it is Yukti's contribution.

1-2 Kakshaanaam: “into subtler and subtler levels”; the process of going deeper and deeper into an object to find its ultimate truth is taken to its furthest possible limit. If we follow this process then, let alone the truth of the object, but even the smallest particle of matter at the atomic level is not perceivable. No one can see atoms or even molecules of matter, what to speak of seeing Ishwara or the Vasanas stored in Maya!

3-4 There is a way in which unperceivable things can be known to exist. For this, use has to be made of Reason and Scripture. Both work hand in hand to provide the correct answers. This has already been discussed in the block above.

Verse 168: Jagat – the Body of Ishwara

पटरूपेण संस्थानात्पटस्तन्तोर्वपुर्यथा ।

सर्वरूपेण संस्थानात्सर्वमस्य वपुस्तथा

॥ १६८॥

paṭarūpeṇa saṁsthānātpaṭastantōrvapuryathā |

sarvarūpeṇa saṁsthānātsarvamasya vapustathā

|| 168||

1	<i>paṭa rūpeṇa samsthānāt</i>	<i>In the form of a piece of <u>cloth</u>, due solely to the presence</i>
2	<i>paṭah tantoh vapuh yathā;</i>	<i>of <u>threads</u>, the cloth appears as the body of the threads.</i>
3	<i>sarva rūpeṇa samsthānāt</i>	<i>Similarly, in the form of the <u>world</u>, due to the presence of</i>
4	<i>sarvam asya vapuh tathā</i>	<i><u>Him (Ishwara)</u>, the world appears as the Body of Ishwara.</i>

This verse begins the explanation of **Point No.4** from the “Antaryami Brahmana”, in which the universe is described as being the **Body of Ishwara**.

1-2 The Drishtanta (Simile): The cloth is nothing but the formation or an assembly of the threads. For this reason, the cloth can be thought of as the ‘outer form’ or appearance of the threads. As such, it is as good as being the ‘body of the threads’. The threads represent the soul, the very essence, the very life of the cloth. For without the threads the cloth cannot exist, just as a body cannot exist without the soul in it.

3-4 The Dashtantika (Application): In exactly the same way, the Universe is nothing but the formation or an assembly of Ishwara. For this reason, the universe can be thought of as the ‘outer form’ or appearance of Ishwara. As such, it is as good as being the ‘Body of Ishwara’. Ishwara represents the soul, the very essence, the very life of the universe. For without Him, the universe cannot exist, just as a body cannot exist without the soul in it.

To put it in another way:

- The cloth is only an appearance. It is not really there. Only threads are there.
- The universe is only an appearance. It is not really there. Only Ishwara is there.

What is the spiritual teaching behind this? We are something deeper than the body. We are the ‘threads’ named God or the spirit within. That is our true essence. Our body is only the address of the spirit.

This is an enormously uplifting thought. And it has been made as clear as daylight by Sri Vidyananyaji. If we extend this thought to the universe, it becomes even more uplifting. To think of the world out there as being the Body of Ishwara or God Himself! This is quite a staggering thought.

We can think of this analogy in yet another way:

The body is matter which houses the spirit, the soul. The universe as matter is the Body; the same universe as spirit is God.

Shareera need not be interpreted only as “body”. It is the way Ishwara looks like from the outside. What does this tell us? The world is the physical appearance of God. What an elevated view this is of the world! How much more respect and care it adds to our attitude towards it! With such a lofty vision, will we ever again think of ruining our precious environment; will we ever permit the enormous pollution that we subject this world to; will we ever think of raping Mother Earth of all the precious things she bestows upon us?

A PEEP INTO WHAT IS TO FOLLOW

The next two verses are taken together. We are on the topic of **Antaryami**, i.e. we are seeing how Ishwara controls the world. He does so in two different ways:

i) **As the Upadana Karana**: Verse 169 is the simile, verse 170 is the application.

This method concerns the Matter of Ishwara. It is how Ishwara controls the material manifestation of this universe. Verses 171-175 explain this with an example from the Geeta.

ii) **As the Nimitta Karana**: Verse 176 is the example, verse 177 is its application.

This method concerns the Consciousness of Ishwara. It is how Ishwara controls the manifestation of consciousness in the universe. Verses 178-180 explain the control process.

Once again the same simile of 'cloth and thread' is used as the illustration.

Verse 169: Simile: Cloth Follows the Threads' Behaviour

तन्तोः संकोचविस्तारचलनादौ पटस्तथा ।

अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक्

॥ १६९॥

tantōḥ saṁkōcavistārācalanādaū paṭastathā |

avaśyamēva bhavati na svātantryaṁ paṭe manāk

॥ 169॥

1	<i>tantoh samkocha-vistāra</i>	By the <u>contraction</u> and the <u>expansion</u> of the threads ,
2	<i>chalanādaū paṭah tathā;</i>	or by imparting <u>motion</u> to them, the cloth follows suit.
3	<i>avashyam eva bhavati</i>	It has to; there is no choice in the matter.
4	<i>na svātantryam paṭe manāk</i>	The cloth has no independence at all (from the threads).

Verse 170: Application: The Universe Follows Ishwara's Will

तथान्तर्याम्ययं यत्र यया वासनया यथा ।

विक्रीयते तथावश्यं भवत्येव न संशयः

॥ १७०॥

tathāntaryāmyayaṁ yatra yayā vāsanayā yathā |

vikrīyatē tathāvaśyaṁ bhavatyēva na saṁśayaḥ

॥ 170॥

5	<i>tathā antaryāmi ayam yatra</i>	So too, in whatever being the Lord is <u>seated</u> ,
6	<i>yayā vāsanayā yathā;</i>	as per whatever inclinations lies within each being,
7	<i>vikreeyate tathā āvashyam</i>	along those very inclinations they are forced to behave ,
8	<i>bhavati eva na samshayah.</i>	with no choice in the matter. There is no doubt about it.

These verses support two previous conclusions we arrived at: i) Ishwara is the material cause of the Universe; and ii) the Total Vasanas are conclusively part of His Upadhi.

1-2 By controlling the thread, the cloth, too, is controlled directly. Motion can be imparted to the cloth by moving the threads. Motion could also refer to the process of

weaving the threads during which the cloth is being formed. Formation of the cloth is equivalent to changing the cloth. If we pull out some strands of thread, the cloth is reduced.

3-4 The cloth's complete **dependence** on the thread is described here. Whatever happens to the thread, is also happening to the cloth. There are no options for the cloth to behave in any other way. A cloth has not even a 'wee bit' of freedom to do what it likes; it is completely 'under the thumb' of the threads. It has to dance to the tune of the threads!

The thread-cloth relationship really means this only: That which is inside the cloth determines the behaviour of that which is only a cover for it.

You see a bag lying on the ground in some strange unrecognisable shape. Suddenly, the bag starts moving in the shape of an animal. You know there is something alive in it. Then it stops in the shape of a crouched animal as if waiting to pounce. A rat runs past. You see the bag dart towards it. Then you realise there is a live cat inside the bag. The bag is helpless in the matter. It behaves exactly as the cat lying inside it!

A prisoner is compelled to behave in the manner dictated by the prison warden. He does not have the freedom to do as he pleases. The warden decides when the prisoner can go out into the courtyard and when he remains locked in his cell. A child may have more freedom than a prisoner. It can throw a tantrum and try to have its own way with the mother. Having a will of its own, it often refuses to eat in order to exercise its own right!

With respect to Ishwara, are the Jeevas like prisoners or like children? The second verse throws some valuable insight into the matter:

5-6 According to Sri Vidyananyaji, the answer is neither as prisoners nor as children. The Jeevas are more like puppets in the hands of the puppeteer, Ishwara. A puppeteer controls the puppets with strings. The puppets have no control over the strings. Is this how Jeevas are controlled – as helpless beings in the hands of a merciless Ishwara?

7-8 No, there is a huge difference. In the case of Jeevas, the strings are the Jeevas own creation. They are the Vasanas created by the Jeevas. All the inclinations of the Jeeva are so many strings which order the flow of his life. He is responsible for his own destiny. Ishwara is simply holding the strings and allowing them to move. The Jeeva is reaping the fruits of his own deeds. It's a puppet show with a difference, isn't it?

The next four verses take up this puzzling situation as it is described in the Geeta:

Verse 171: Citation from the Bhagavad Geeta

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया

॥ १७१॥

Īśvaraḥ sarvabhūtānāṃ hṛddēśē'rjuna tiṣṭhati |

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā

|| 171||

1	<i>eeshvarah sarvabhūtānām</i>	<i>"Ishwara, the Lord of <u>all beings</u>,</i>
2	<i>hriddeshe arjuna tishhṭhati;</i>	<i>dwells in their <u>hearts</u>, O Arjuna.</i>
3	<i>bhrāmayan sarvabhūtāni</i>	<i>He makes all beings revolve <u>hither and thither</u>,</i>
4	<i>yantra ārūḍhāni māyayā</i>	<i>by His Maya, as if they were mounted on a <u>wheel</u>!"</i>

This is verse 18.61 from the Geeta, bodily lifted and placed here. Three main ideas are contained in it, and each of them is explained in the next three verses:

1-2 1. **Hriddeshe Tishthati**: “He dwells in their hearts”. Explained in v.172.

3-4 2. **Bhraamayana Yantra Aaroodhaani**: “He makes them revolve as if mounted on a wheel”. Explained in v.173.

4 3. **Maayayaa**: “by His power of Maya”. Explained in v.174.

This is an excellent example of how systematically Sri Vidyananyaji presents his arguments. Even “perfection” does not do justice in describing it. Perhaps “perfect dedication (to Truth)” would come closer to it!

Verse 172: “He Dwells in Their Hearts”

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः ।

तदुपादानभूतेशस्तत्र विक्रियते खलु

॥ १७२ ॥

sarvabhūtāni vijñānamayāstē hṛdayē sthitāḥ |

tadupādānabhūteśastatra vikriyatē khalu

|| 172||

1- 2	sarvabhūtāni <i>vijñānamayaah</i> <i>te hridaye sthitāḥ;</i>	The term “ all beings ” (in the above passage) refers to the intellect sheaths, in which dwell the “ heart centre ” (of every being).
3	tad upādāna bhūteshah	Ishwara , being the <u>material cause</u> (of the intellect),
4	tatra vikriyate khalu	He appears to undergo a <u>change</u> therein (in the intellect).

This verse explains **Hriddeshe Tishthati** of v. 171, “Lord Krishna (Ishwara) dwells in the hearts of all beings.”

1-2 “All beings” in this context refers firstly to all Jeevas, and specifically to all intellects, because it is the intellect that is regarded as the ‘heart of our being’. The heart is one’s inner core. The “I”-sense or the individuality is born in the intellect; then come the other Koshas lower in the hierarchy, which are controlled by the intellect.

Why is the intellect being singled out? It is because in the intellect something crucial happens which affects both Ishwara and Jeeva. Their identities get ‘mixed up’. The Jeeva appears as Ishwara and Ishwara appears as the Jeeva! How does this happen?

Swamiji took us back to first principles to explain, for the benefit of students who may not be too familiar with basic Vedantic concepts:

The intellect is the king of the subtle body which imparts life or sentiency to the Jeeva. It is one of the effects of Maya. In the intellect, Pure Consciousness gets reflected and becomes Chidabhasa or **Reflected Consciousness**, which is associated with the Jeeva. The first result of reflected consciousness is the Ahamkara or “I”-sense. This is the birth of individuality. The “I”-thought gives rise to our individuality. That thought develops into the form of “I am the doer” and “I am the enjoyer”. This filters through to all the other three sheaths below intellect, namely, the Manomaya, Pranamaya and Annamaya.

Swamiji gave the example of a “**Red-hot Iron Ball**” to describe what actually happens with the birth of the Ego. This is a standard example quoted in the scriptures.

There is an interchange of properties that takes place when a cold, dark-looking iron ball is heated in fire. The ball begins to glow and becomes red hot. In turn, the fire, which does not have any particular shape, takes on the form of the iron ball. This mutual transfer or superimposition of properties is called **Anyonya Adhyasa**.

3-4 A similar thing happens in the intellect. The intellect is created by Maya and represents her. Pure Consciousness reflects off the intellect and becomes reflected consciousness. This may be said to be the transformation of Ishwara into a limited Jeeva. The Jeeva, by the same token, appears as Ishwara and thinks that it is the Lord, an independent being accountable to none. This is called **Tadatmya**, or identification of one thing with another, in this case the Jeeva with the Self, and *vice versa*. Through the “I”-thought, Ishwara, having become a Jeeva, gets identified with the body, senses and the mind. The qualities of the body and mind appear as the qualities of the Jeeva. Jeeva forgets that in reality it is the Self that is unlimited.

Let us trace the apparent transformation of Ishwara into Jeeva:

- i) As Consciousness, He is the source of the reflected consciousness of Jeeva.
- ii) As Maya, He is the Upadana Karana of the intellect and then the ‘I’-thought.
- iii) As Vasanas, He produces the multiplicity of the ‘I’-thought.

Ishwara is the source of the sentiency of the Jeeva. He makes all things happen in the Jeeva. But, by causing the Jeeva to function, He Himself **Vikriyate**, appears to undergo modification. How can something so vast, infinite and all-knowing become so limited, powerless and ignorant as the individual Jeeva? This is the wonder of Life. **Khalu** indicates that such an occurrence is really a wonder!

Verse 173: “He Mounts Them on a Wheel”

देहादिपञ्जरं यन्त्रं तदारोहोऽभिमानिता ।

विहितप्रतिसिद्धेषु प्रवृत्तिर्भ्रमणं भवेत्

॥ १७३॥

dēhādipañjaram yantram tadārōhō:'bhimānitā |

vihitapratisiddhēṣu pravṛttirbhramaṇam bhavēt

|| 173||

1	dehādi panjaram yantram	By the word “ wheel ” is meant the cage of the body, etc.
2	tad ārohaḥ abhimānitā;	“ Being mounted on that wheel ” means (Jeeva) has begun to identify itself with the body and ego.
3	vihita pratisiddha eeshhu pravrittih	Acts that are scripturally prescribed and prohibited – Ishwara compels (the Jeeva) to perform such actions.
4	bhramaṇam bhavet	This is meant by the word “ revolve ”.

Now Sri Vidyananyaji takes up the explanation of **Bhraamayan Yantra Aaroodhaani**, which describes the Jeeva as being “mounted on a wheel and set spinning like a top”.

1 Yantram: This is hard to translate into English. Swamiji said if you take the words ‘contraption, instrument, device’ and combine them it will still not give the true meaning. Add to that the word ‘potter’s wheel’ and you get closer. Add to that the word ‘cage’, being something which the Jeeva cannot escape from, and you get a very good idea of what Yantra conveys in this context.

This human body with Prana and the mind is conceived of as a **Panjaram** or a cage. It is the gross and the subtle body combined through which it is compelled to perform all its functions.

2 Tad Aarohah: “being mounted” on that wheel or in that cage. This means that the Jeeva gets entrapped, as it were, within the embodiments it acquires as a result of being created as an individual being by Ishwara. What is the nature of this entrapment? As soon as the Jeeva climbs into or mounts this cage, it gets identified with it – the whole of it, lock, stock and barrel. From being Ishwara at one moment to being a trapped Jeeva the next moment, is something inconceivable, yet it is what Maya accomplishes. That is Maya at her work. She excels at it. We have seen that earlier, so we can cease to be alarmed about it.

3 Actions done by the Jeeva are of two types: i) **Vihita**, these are scripturally approved, prescribed acts; they produce merits by which the Jeeva gets liberated.

ii) **Pratishedha**, these are scripturally disapproved, forbidden acts; they produce demerits by which the Jeeva becomes more bound to worldly existence.

We are told in no uncertain terms that it is Ishwara who is compelling Jeeva to do these two types of acts. This only means that Ishwara allows the accumulated Vasanas to play out in the life of the Jeeva. Ishwara is not playing with the Jeeva as if the latter is a toy. He is merely dishing out to the Jeeva what it has earned or deserved by its own actions.

4 Bhramanam: “revolving”. Now starts Maya’s magic show: The Jeeva is made to go hither and thither, round and round, from pillar to post. It is made to go through the ups and downs of life. What a hectic experience of life! This is meant by “revolving”. This is further explained in the next verse.

Verse 174: “He Revolves Them by His Power of Maya”

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः ।

स्वशक्त्येशो विक्रियते मायया भ्रामणं हि तत्

॥ १७४॥

vijñānamayarūpeṇa tatpravṛttisvarūpataḥ |

svaśaktyēśō vikriyate māyayā bhrāmaṇam hi tat

|| 174||

1	<i>vijñānamaya rūpeṇa</i>	<i>Appearing in the form of the intellect sheath,</i>
2	<i>tat pravritti svarūpataḥ;</i>	<i>He (Ishwara) appears responsible for its actions.</i>
3	<i>svashaktyaa eeshah vikriyate</i>	<i>By the power of His Maya He Himself appears to change.</i>
4	<i>māyayā bhrāmaṇam hi tat</i>	<i>This is meant by “He makes them revolve by His Maya.”</i>

Finally, Sri Vidyananyaji explains the term **Maayayaa**, the 7th case of Maya, meaning “by the power of His Maya”. What is the power of Maya? As we have already noted in the Chapter on Maya, her job is to make the impossible possible! That is her expertise. And that is exactly what Ishwara does “through His Maya”. Unbelievable, but true!

1 Step 1 of the Magic: Ishwara creates the individual intellect. This has been covered in v.172. We have seen how the reflected consciousness is produced, and how Jeeva is intimately connected with it, to such an extent that he forgets about Consciousness and identifies himself with reflected consciousness and its subtle and gross appurtenances.

The route from Ishwara to Jeeva is re-capped here. Ishwara, with the help of Maya and the cosmic Vasanas embedded in Maya, produces the Jeevas.

1	Pure Consciousness	Maya (Power of Illusion)	Karana Shareera (Causal Body)	= ISHWARA
2	Reflected Consciousness	Vijnanamaya Kosha (intellect)	Vasanas (Impressions)	= JEEVA

2 Step 2 of the Magic: Ishwara then makes the Jeevas perform various activities in accordance with their individual bundle of Vasanas. The Vasanas can be favourable or unfavourable to the Jeeva's liberation. This has been seen in v.173. The favourable Vasanas make the Jeeva perform meritorious actions, and the unfavourable Vasanas make him perform unmeritorious actions. Since the Vasanas originate from Ishwara, Ishwara is said to be responsible for these meritorious and unmeritorious actions.

3 Step 3 of the Magic: The variety in actions, which cause the accumulation of merit and demerit in the Jeeva, cause changes in the Jeeva. These changes are at the level of his mind, his senses and his body. All three are observed to continually get modified through the passage of activities done through them. The point brought out here is that these changes appear to take place in Ishwara. How does this happen?

The Jeeva, being completely identified with his Ahamkara or ego-sense, thinks that he is the doer and the enjoyer of the actions. This gives him the incentive to get more and more involved in the actions, because he thinks that they are bringing him joy or sorrow. He is attracted to those actions which bring joy, and repelled by those which bring sorrow.

4 This attraction and repulsion is seen as “*revolving*” in his life. He goes up when filled with joy and down when faced with sorrow. He dangles like a pendulum between joy and sorrow. This is the ultimate magic of Maya. Maya makes her Lord, Ishwara, appear in the form of Jeeva and undergo these distressing experiences. How humiliating must it be to Ishwara that the Jeevas He creates behave in a manner that does not bear any resemblance to His spirit of renunciation, virtue, omniscience and omnipotence!

Well, if it's Maya that's doing it, nothing is impossible for her!

NOTE TO READERS:

Part 2 of Book 06 of the Panchadashee is planned to contain verses 102 to 185 out of the total of 290 verses.

Temporarily, the text runs up to verse 174 only. The remaining 11 verses from 175 to 185 have not yet been delivered, as Swami Advayanandaji has not been well since Nov 12th 2019. He is expected to resume classes in July or August of 2020.

Verse 175: The

अन्तर्यमयतीत्युक्त्या यमेवार्थः श्रुतौ श्रुतः ।
पृथिव्यादिषु सर्वत्र न्यायोऽयं योज्यतां धिया

॥ १७५॥

antaryamayatītyuktyā yamevārthaḥ śrutau śrutaḥ |
pṛthivyādiṣu sarvatra nyāyō:'yam yōjyatām dhiyā

॥ 175॥

1	<i>antaryamayati iti uktyā</i>	<i>The</i>
2	<i>yamevārthah shrutau shrutah;</i>	
3	<i>prithivi-ādishhu sarvatra</i>	
4	<i>nyāyah ayam yojyatām dhiyā</i>	

The

Verse 176: The

जानामि धर्मं न च मे प्रवृत्ति-
जानाम्यधर्मं न च मे निवृत्तिः ।
केनापि देवेन हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि

॥ १७६॥

jānāmi dharmam na ca mē pravṛtti-
jānāmyadharmam na ca mē nivṛtṭiḥ |
kēnāpi dēvēna hṛdi sthitēna
yathā niyuktō:'smi tathā karōmi

॥ 176॥

1	<i>jānāmi dharmam na cha me pravrittih</i>	<i>The</i>
2	<i>jānāmyadharmam na cha me nivrittih;</i>	
3	<i>kena api devena hridi sthitena</i>	
4	<i>yathā niyuktah asmi tathā karomi</i>	

The

Verse 177: The

नार्थः पुरुषकारेणेत्येवं मा शङ्क्यतां यतः ।
ईशः पुरुषकारस्य रूपेणापि विवर्तते

॥ १७७॥

nārthaḥ puruṣakārēṇetyēvaṁ mā śaṅkayatām yataḥ |

1	<i>na arthah purushhakāreṇa</i>	<i>The</i>
2	<i>iti evam mā shamkyatām yatah;</i>	
3	<i>eeshah purushhakārasya</i>	
4	<i>rūpeṇa api vivartate</i>	

The

Verse 178: *The*

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्मेव वार्यताम् ।
तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः

॥ १७८॥

īdṛgbōdhēnēśvarasya pravṛttirmaiva vāryatām |
tathāpīśasya bōdhēna svātmāsaṅgatvadhījaniḥ

॥ 178॥

1	<i>eedrigbodhena ishvarasya</i>	<i>The</i>
2	<i>pravritti mā eva vāryatām;</i>	
3	<i>tathā api eeshasya bodhena</i>	
4	<i>svātmā sangatvadheejanih</i>	

The

Verse 179: *The*

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा ।
श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम्

॥ १७९॥

tāvatā muktirityāhuḥ śrutayaḥ smṛtayastathā |
śrutismṛtī mamaivājñē ityapīśvarabhāṣitam

॥ 179॥

1	<i>tāvatā muktih iti āhuh</i>	<i>The</i>
2	<i>shrutayah smritayah tathā;</i>	
3	<i>shruti-smritee mama eva ajne</i>	
4	<i>iti api eeshvara bhāshhitam</i>	

The

Verse 180: *The*

आज्ञाया भीतिहेतुत्वं भीषास्मादिति हि श्रुतम् ।
सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक्

॥ १८०॥

ājñāyā bhītihetutvaṁ bhīṣāsmāditi hi śrutam |
sarveśvaratvamētatsyādanteryaṁitvataḥ prthak

॥ 180॥

1	ājñāyā bheeti hetutvam	The
2	bheeshhāsmād iti hi shrutam;	
3	sarveshvaratvam etat syād	
4	antaryāmi tu atah prithak	

The

Verse 181: *The*

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः ।
अन्तः प्रविष्टः शास्तायं जनानामिति च श्रुतिः

॥ १८१॥

ētasya vā akṣarasya praśāsana iti śrutiḥ |
antah praviṣṭaḥ śāstāyaṁ janānāmiti ca śrutiḥ

॥ 181॥

1	etasya vā akshharasya	The
2	prashāsana iti shrutih;	
3	antah pravishhṭah shāstāyam	
4	janānām iti cha shrutih	

The

5. “JAGADYONITVA” & “PRABHAVAAPYAYA”

(Verses 182-185)

Verse 182: *The*

जगद्योनिर्भवेदेष प्रभवाप्ययकृद्यतः ।
आविर्भावतिरोभाववुत्पत्तिप्रलयौ मतौ

॥ १८२॥

jagadyōnirbhavēdēṣa prabhavāpyayakṛdyataḥ |
āvirbhāvatirōbhāvāvutpattipralayau matau

॥ 182॥

1	jagadyonirbhavedeshha	The
2	prabhavāpyaya kridyatah;	

3	<i>āvirbhāvatirobhāvau</i>	
4	<i>utpattipralayau matau</i>	

Point No. 5 & 6.

Verse 183: The

आविर्भावयति स्वस्मिन्विलीनं सकलं जगत् ।
प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः

॥ १८३॥

āvirbhāvayati svasminvilīnaṁ sakalam jagat |
prāṇikarmavaśādēṣa paṭo yadvatprasāritah

॥ 183॥

1	<i>āvirbhāvayati svasmin</i>	<i>The</i>
2	<i>vileenam sakalam jagat;</i>	
3	<i>prāṇikarmavashādesha</i>	
4	<i>paṭo yadvatprasāritah</i>	

The

Verse 184: The

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशात्संकोचितपटो यथा

॥ १८४॥

punastirōbhāvayati svātmanyēvākhilam jagat |
prāṇikarmakṣayavaśātsaṁkōcitapaṭo yathā

॥ 184॥

1	<i>punastirobhāvayati</i>	<i>The</i>
2	<i>svātmanyevākhilam jagat;</i>	
3	<i>prāṇikarmakshhayavashāt</i>	
4	<i>samkochitapaṭo yathā</i>	

The

Verse 185: The

रात्रिघस्रौ सुप्तिबोधावुन्मीलननिमीलने ।
तूष्णींभावमनोराज्ये इव सृष्टिलयाविमौ

॥ १८५॥

rātrighasrau suptibōdhāvunmīlananimīlanē |

1	<i>rātrighasrau suptibodhau</i>	<i>The</i>
2	<i>unmeelan animeelane;</i>	
3	<i>tūshhṇeem bhāva manorājye</i>	
4	<i>iva srishhṭīlayāvimau</i>	

The

॥ इति चित्रदीपोनाम षष्ठः परिच्छेदः ॥ ६ ॥

END OF PART 2/3
OF PANCHADASI – BOOK 06

॥ ॐ तत् सत् ॥

Om Tat Sat

