

Swami Vidyaranya's

PANCHADASHEE – 02

**PANCHA MAHA BHOOTA
VIVEKA**

*The Differentiation of
the Five Elements*

**CHINMAYA INTERNATIONAL FOUNDATION
CHINMAYA HOME-STUDY COURSE**

Reflections by

SWAMI GURUBHAKTANANDA

TEXT

47.02



CHINMAYA INTERNATIONAL FOUNDATION

Home Study Courses: PANCHADASHEE by Swami Vidyaranyaaji

PART	Chap No.	TITLE OF TEXT	ENGLISH TITLE	No. Vers.
SAT: VIVEKA	1	Tattwa Viveka	Differentiation of the Real Principle	65
	2	Maha Bhoota Viveka	Differentiation of the Five Elements	109
	3	Pancha Kosha Viveka	Differentiation of the Five Sheaths	43
	4	Dvaita Viveka	Differentiation of Duality	69
	5	Mahavakya Viveka	Fixing the Meaning of the Great Sayings	8
Sub-Total A				294
CHIT: DEEPA	6	Chitra Deepa	The Picture Lamp	290
	7	Tripti Deepa	The Lamp of Perfect Satisfaction	298
	8	Kootastha Deepa	The Unchanging Lamp	76
	9	Dhyana Deepa	The Lamp of Meditation	158
	10	Nataka Deepa	The Theatre Lamp	26
Sub-Total B				848
ANANDA:	11	Yogananda	The Bliss of Yoga	134
	12	Atmananda	The Bliss of the Self	90
	13	Advaitananda	The Bliss of Non-Duality	105
	14	Vidyananda	The Bliss of Knowledge	65
	15	Vishayananda	The Bliss of Objects	35
Sub-Total C				429
WHOLE BOOK				1571

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– The Author

Om Namah Shivaaya!

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A Prakarana Granth

PANCHADASHEE – 02

PANCHA MAHA BHOOTA VIVEKA

“The Differentiation of the Five Great Elements”

Composed

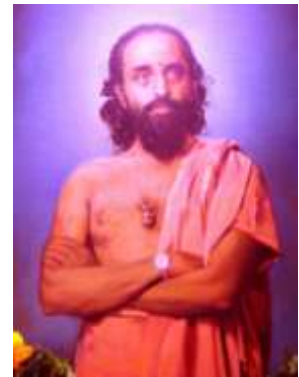
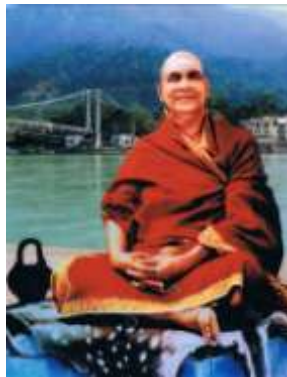
by Sri Swami Vidyaranyaji

Reflections

by SWAMI GURUBHAKTANANDA

*on the 53 Lectures delivered by Swami Advayananda,
Acharya at the Chinmaya International Foundation, Veliyanad, Kerala.*

June 28th 2016 – April 4th, 2017



Adi Shankaracharya

Swami Sivananda

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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;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

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

PANCHADASHEE – 02

“Pancha Maha Bhoota Viveka”

Discrimination of the Five Great Elements

FOR SAMSKRIT TEXT WITH SANDHEES

Guide to Splitting Sandhees

The **Conventional Samskrit** verses are placed together with the Commentary.

At the end of the Commentary section, the Split-Sandhee Samskrit Format is given for benefit of beginners. Word-combinations are highlighted in bold underline, to help arrive at the original words. This is a unique feature in Samskrit presentation.

PURPOSE: *To assist new students who are just finding their way in Samskrit.* This is not intended for those who are already proficient in Samskrit.

1. The method enables normal chanting as well as indicates the individual words.
2. The Sandhees (in bold underline) are not Samskrit words, but are needed for correct chanting and to determine the words on either side of the Sandhee, based on the following table for each different vowel.
3. The transliteration in the book applies this table and indicates individual words.

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

THE PANCHADASHEE - 02
Chapter 1 – Maha Bhoota Viveka
“The Differentiation of the FIVE ELEMENTS”

CONTENTS:

THE PANCHADASHEE :	<i>Introduction to the Whole Book</i>	5
INTRODUCTION	(Verses 01)	6
Verse 1:	<i>Introduction of the Topic</i>	6
1. THE FIVE ELEMENTS & THEIR PROPERTIES	(Verses 02-06)	9
Verse 2-6a:	<i>The Five Properties & Their Distribution</i>	9-13
	<i>Table Showing the Five Elements & Their Properties</i>	10
2. NATURE OF “THIS” – THE SENSORY WORLD	(Verses 07-18)	14
THE TEN ORGANS OF PERCEPTION & ACTION	(Verses 07-11)	
Verse 6b,7:	<i>The Organs of Knowledge & External Perception</i>	14
Verse 8,9:	<i>Internal Perceptions</i>	14
	<i>Table Showing the Five Organs of Knowledge (Sattwic)</i>	15
	<i>Table Showing the Five Organs of Action (Rajasic)</i>	16
Verse 10:	<i>The Faculties of Action & External Activity</i>	17
Verse 11:	<i>The Five Organs of Action</i>	17
THE MIND & ITS FUNCTIONS	(Verses 12-13)	
Verse 12:	<i>The Mind – Ruler of the Senses</i>	19
Verse 13:	<i>How the Mind Functions</i>	20
THE THREE GUNAS & ITS MODIFICATIONS	(Verses 14-16)	
Verse 14,15a:	<i>Qualities of Sattwa, Rajas & Tamas</i>	21
	<i>Table Showing the Three Gunas</i>	22
Vse 15b,16a:	<i>Fruits of Sattwa, Rajas & Tamas</i>	23
Verse 16b:	<i>The Sense of “I-ness”</i>	25
SUMMARY OF THE SENSORY WORLD	(Verses 17-19)	
Verse 17:	<i>The Gross and Subtle Objects</i>	26
Verse 18:	<i>The Scope of the Term “This”</i>	29
3. NATURE OF “THAT” – THE SUPREME REALITY	(Verses 19-46)	31
CAN REALITY HAVE ANY DIFFERENCES ?	(Verses 19-25)	
Verse 19:	<i>Before All “This” . . .</i>	31
Verse 20:	<i>Three Types of Differences</i>	32
Verse 21:	<i>Reality Has No Differences</i>	33
Verse 22, 23:	<i>i) No Svagata Bheda in Brahman</i>	34

Verse 24:	<i>ii) No Swajaateeya Bheda in Brahman</i>	36
Verse 25:	<i>iii) No Vijaateeya Bheda in Brahman</i>	37
SHAKING THE FOUNDATIONS OF TRUTH (Verses 26-31)		
Verse 26:	<i><u>Objection:</u> Testing SAT Against ASAT</i>	39
Verse 27:	<i><u>Type 1:</u> "I Do Not Understand a Formless Reality"</i>	40
Verse 28:	<i><u>Type 2:</u> "I Like to See Who I Worship"</i>	42
Verse 29:	<i><u>Type 3:</u> "It's Too Difficult for Me to Attain"</i>	43
Verse 30:	<i><u>Type 4</u> – "I am a Rationalist, An Intellectual"</i>	45
Verse 31:	<i><u>Type 5</u> – "There is No Such Thing as Brahman"</i>	47
ESSAY:	The Politics of Fear	50
"NON-EXISTENCE" – REFUTED BY VEDANTIN (Verses 32-35)		
Verse 32:	<i>How Are Asat & Sat Related?</i>	52
Verse 33:	<i><u>Example:</u> The Sun & Darkness</i>	53
Verse 34:	<i><u>Objection:</u> Asat is Superimposed on SAT</i>	55
Verse 35:	<i>The Trap Exposed</i>	56
"EXISTENCE WAS" – REFUTED BY SHUNYAVADIN (Verses 36-40)		
Verse 36:	<i><u>Objection:</u> Tautology (Superfluity in Words)</i>	57
Verse 37:	<i><u>Reply:</u> The Coupling of Words</i>	58
Verse 38:	<i>The Boundary of Time</i>	59
Verse 39:	<i>Questions & Answers Are Always in Duality</i>	60
Verse 40:	<i>A Glimpse into Non-Duality</i>	62
THE NAIYAIKA'S OBJECTIONS (Verses 41-46)		
Verse 41:	<i><u>Objection:</u> Space is Surely the Reality</i>	65
Verse 42:	<i><u>Reply:</u> Reality – Only a Step Away from Space!</i>	66
Verse 43:	<i>Come, Why Not Take that Step?</i>	68
Verse 44:	<i>The Quiescent State of Mind</i>	70
Verse 45:	<i>God Experience is Not a Mental State</i>	72
Verse 46:	<i><u>Conclusion:</u> To Naiyayika & Shoonyavadin</i>	73
4. NEITHER "THIS" NOR "THAT" – MAYA (Verses 47-59)		75
THE POWER CALLED MAYA (Verses 47-50)		
Verse 47:	<i>Maya's Power is Inferred</i>	75
Verse 48:	<i>Power & Its Substance are Different</i>	79
Verse 49:	<i>Maya Defies Definition</i>	80
Verse 50:	<i>Maya Can be Defined as "Darkness"</i>	81
IS MAYA A SECOND ENTITY? (Verses 51-53)		
Verse 51:	<i>Maya Not Independent of Brahman</i>	84
Verse 52:	<i>Power & the Uses of Power</i>	85
Verse 53:	<i>No Reason for Maya's Independence</i>	86
LIMITATIONS OF MAYA'S POWER (Verses 54-59)		
Verse 54:	<i>Maya Acts Only on "Part" of Brahman</i>	88
Verse 55:	<i>The Littleness of Creation – 1</i>	89
Verse 56:	<i>The Littleness of Creation – 2</i>	90
Verse 57:	<i>The Greatness of Brahman</i>	90
Verse 58:	<i>The Compassion of the Srutis</i>	91

Verse 59:	<i>Maya Paints Creation on Brahman</i>	92
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5. RECOGNISING BRAHMAN IN SPACE (Verses 60-77) 93

ANALYSIS OF THE SPACE ELEMENT		(Verses 60-64)
Verse 60:	<i>Space, the First Element</i>	93
Verse 61:	<i>Space's Functional Property – "Spacious-ness"</i>	94
Verse 62:	<i>Space's Sensory Property – "Conveyor of Sound"</i>	94
Verse 63:	<i>The Double Role of Maya</i>	95
Verse 64:	<i>The Misapprehension of Space</i>	96
CHOICE OF THE CORRECT PRAMANA		(Verses 65-71)
Verse 65:	<i>The Basic Axiom of Understanding</i>	98
Verse 66:	<i>The Condition for Proper Enquiry</i>	98
Verse 67:	<i>A Re-Examination Based on Proper Pramana</i>	99
Verse 68:	<i>A Far-Reaching Question</i>	100
Verse 69:	<i>Answer 1: It Becomes SAT</i>	102
Verse 70:	<i>Answer 2: It is MITHYA!</i>	103
Verse 71:	<i>Conclusion: the Exact Distinction Spelt Out</i>	104
WHY THE DISTINCTION IS NOT GRASPED		(Verses 72-77)
Verse 72:	<i>Two Reasons for Not Grasping It</i>	106
Verse 73:	<i>The Remedy for Each Reason</i>	107
Verse 74:	<i>The Signs of the Cure – Expressed Negatively</i>	110
Verse 75:	<i>The Signs of the Cure – Expressed Positively</i>	111
Verse 76:	<i>The Signs of Complete Healing!</i>	112
Verse 77:	<i>As With Space, So With All Elements</i>	113

6. THE COSMIC HIERARCHY (Verses 78-99) 115

ANALYSIS OF THE AIR ELEMENT		(Verses 78-86)
Verse 78:	<i>Th Lineage So Far</i>	115
Verse 79:	<i>The Inherent Properties of Air</i>	117
Verse 80:	<i>The Three Inherited Properties of Air</i>	118
Verse 81:	<i><u>Objection:</u> Both Existence & Space All-Pervading?</i>	119
Verse 82:	<i><u>Reply:</u> The Property, Not Nature, Gets Passed On</i>	120
Verse 83:	<i><u>Objection:</u> "Air is Real"!</i>	120
Verse 84:	<i><u>Reply:</u> Maya & its Effects are Both Unreal</i>	121
Verse 85:	<i>The Real, not Unreal, is Our Concern</i>	122
Verse 86:	<i>Conclusion: Take the Real & Reject the False</i>	124
ANALYSIS OF THE FIRE ELEMENT		(Verses 87-91A)
Verse 87:	<i>Fire, the Third Element</i>	125
Verse 88:	<i>The Traditional Theory of Hierarchy</i>	126
Verse 89:	<i>The Full Properties of Fire – 1</i>	127
Verse 90:	<i>The Full Properties of Fire – 2</i>	128
Verse 91A:	<i>Conclusion on Fire</i>	128
ANALYSIS OF THE WATER ELEMENT		(Verses 91B-93A)
Verse 91B:	<i>Water, the Fourth Element</i>	129
Verse 92:	<i>The Full Properties of Water</i>	129

Verse 93A:	<i>Conclusion on Water</i>	129
ANALYSIS OF THE EARTH ELEMENT		(Verses 93B-95A)
Verse 93B:	<i>Earth, the Fifth Element</i>	130
Verse 94:	<i>The Full Properties of Earth</i>	130
Verse 95A:	<i>Conclusion on Earth</i>	130
ANALYSIS OF THE COSMOS		(Verses 95B-99)
Verse 95B:	<i>Planet Earth's Relation to the Cosmos</i>	131
Verse 96:	<i>The Content of the Universe</i>	132
Verse 97:	<i>"What is the Loss?"</i>	134
Verse 98:	<i>The Conviction "Reality is Non-dual"</i>	135
Verse 99:	<i>The World Function Continues</i>	136
7. THE FRONTIERS OF SELF-KNOWLEDGE		(Verses 100-109) 138
THE GROWTH OF PHILOSOPHY		(Verses 100-102)
Verse 100:	<i>Multiple Schools in a Multiple Creation</i>	138
Verse 101:	<i>Schools Holding the Dualistic View</i>	139
Verse 102:	<i>The Unshakable Conviction of Truth</i>	141
THE "LAST MOMENT"		(Verses 103-106)
Verse 103:	<i>"Last Moment" – the Moment of Death</i>	142
Verse 104:	<i>"Last Moment" – The End of Ignorance</i>	145
Verse 105:	<i>"Last Moment" – Common Meaning</i>	146
Verse 106:	<i>Circumstances at Death are Immaterial</i>	147
CONCLUDING THE TEXT		(Verses 107-109)
Verse 107:	<i>Recollection of Knowledge of Brahman</i>	148
Verse 108:	<i>The Evolution of Knowledge</i>	151
Verse 109:	<i>Overall Summary of Text</i>	152
<i>Gratitude to Acharyaji</i>		154
<i>Split-Sandhee Samskrit Format for Beginners (All Verses)</i>		155
<i>Split-Sandhee English Transliteration</i>		162



THE PANCHADASHEE

Talks by Swami Advayananda

“INTRODUCTION to the Whole Book”

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

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

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

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

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

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

॥ पञ्चदशी द्वितीयोऽध्यायः ॥

॥ महाभूतविवेकः ॥

PANCHADASHEE – BOOK 02 (109 Verses)

MAHA BHOOTA VIVEKA

“Differentiation of the GREAT ELEMENTS”

॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥

Sri Swami Vidyaranya

INTRODUCTION

(Verse 01)

Verse 1: Introduction of the Topic

सद्वैतं श्रुतं यत्तत् – , पञ्चभूतविवेकतः ।

बोद्धुं शक्यं ततो भूत – , पञ्चकं प्रविविच्यते

॥२.१॥

1	<i>sat advaitam shrutam yat tat</i>	<i>“Truth is One without a second,” – so declare the scriptures (Shrutis). That same Truth,</i>
2	<i>pancha bhoota vivekatah;</i>	<i>by the method of differentiation of the five elements,</i>
3	<i>bodhum shakyam tatah bhoota</i>	<i>can be known. With that in mind, the elements –</i>
4	<i>panchakam pravivichyate.</i>	<i>five in number – are now going to be elaborated upon.</i>

Interestingly, the Book begins with the words that represent the overall theme of the whole 15 Books of the Panchadashee – namely **Sat Advaitam**.

1 Shrutam here refers to that which is heard from the scriptures. The Upanishads are often called Shruti, as they are records of what the sages have “heard” directly revealed to them. The topic of Sat Advaitam forms the heart of the discussions in the Upanishads.

2-3 The word **Vivekatah** not only means *discrimination* between or distinguishing one thing from another; it also means a “*distinct knowledge*” or a “*clear comprehension*” of a subject. Here, it is not the discrimination between the five elements, but rather the discrimination of the Self from each of the five elements. This is very important to note.

4 The text claims to propose a method by which the Reality may be clearly seen when the method is fully understood as explained herein (in this Book).

The above introduction also serves the purpose of “**Anubandha Chatushtaya**”, by which the reader is connected to the text: the Adhikari, the Vishaya, the Prayojan and the Sambandha are all covered in this verse.

WHAT IS SAT ?

In the Chandogya Upanishad there is a very universally accepted definition of Sat:

Sad eva soumya idam agre aaseet -

“Before creation came about, O dear seeker, there was only Existence.”

The above encapsulates the Indian concept of Existence, which is no different from the Reality. Firstly, “before creation” tells us of a circumstance when there was nothing else in existence. This is, of course, a theoretical postulate, and is made merely to remove all manifested phenomena out of the equation that defines the Truth.

If there were no creation, it means that there was no thing or object, and so there were no qualities or properties as these are related only to objects. Hence, Pure Existence or Sat must necessarily be without any properties. Properties could only have arisen when the first element or elements were created.

Existence Compared With Thread

Acharyaji began an in-depth comparison with cloth-and-thread to illustrate what Existence could mean. Before all garments were made, there was cloth; before cloth itself was made, there was only thread; before thread was made, there was only cotton. In this way, we can trace creation back to its original roots – and we arrive at Pure Existence.

Sat is the cotton from which all the garments that we see are made. It is the common denominator for everything that is created. This is a very important investigation, as we shall soon see. By carrying out this investigation to its logical conclusion, we come to nothing short of what is called the Supreme Reality or Sat. This is the goal of all spiritual seekers.

To know that cotton is the common denominator of all cloth we did not have to tear up all clothing and remove all the threads one by one. We simply had to have a good intellectual comprehension of the fact. It is the same with Sat. A clear conception of Reality is a vital step in one’s spiritual quest to discover the Reality of oneself.

The Wisdom of Birbal

Sat includes not only everything that we know in creation, but also everything that we do not know. Acharyaji told us this story to illustrate the importance of this fact:

Akbar, the emperor, asked his trusted and wise minister, Birbal, “Is God in everything?” Birbal replied positively. Akbar looked pleased; it meant that whatever he gave in charity was nothing but God. Birbal could see this in the emperor. He said, “But, Sire, you cannot give me everything.” Akbar assured his minister that he will receive whatever he asks for. Birbal wisely asked, “Then give me Nothing!”

Akbar did not expect this request. How to give nothing? Birbal said, “I will show you how. Look under that carpet. What do you see there?” Akbar did so and was forced to say, “There is nothing there.” Birbal said, “So, that is what I am asking for. Give it to me!”

Akbar smiled at the wisdom of Birbal and accepted defeat. The point of this delightful story is that even nothing is Existence. It is included as one of the things created.

From SAT to ADVAITAM – Six Levels of Understanding

These two words actually have a gap of understanding between them. How do we move from Sat to Advaitam? When we look at this carefully, there are six steps in between.

First Level: **SAT** → **Astitaa Maatram** – “Existence alone”. This is where we began with the definition of the term Sat.

Second Level: **Astita Maatram** → **Guna Rahitam** – “without any properties”. Being Pure Existence the implication is it is not an object and so it cannot have any properties.

Third Level: **Guna Rahitam** → **Indriya Agocharam** – “not graspable by the senses”. Since it is not an object, it cannot be something that can be perceived by the senses.

Fourth Level: **Indriya Agocharam** → **Sarva Gatam** – “present in everything”. If it not within the range of our senses, then it has to be something that pervades everything, i.e. it has to be Infinite in nature.

Fifth Level: **Sarva Gatam** → **Ekam** – “One”. If it is all-pervading and infinite, then logically it has to be one whole, that is omnipresent.

Sixth Level: **Ekam** → **ADVAITAM** – “without a second”. There can only be one Infinite. This rules out the possibility of there being anything else, i.e. Existence No.2.

By this step by step method we expand our understanding from just Sat to Advaitam. All the gaps in our knowledge in between are now filled. Our understanding is quite clear.

Implication of Sat Advaitam

There is another important deduction we can make at this early stage of the text. Before creation, means the period when there was no world in existence. At the moment of creation, what happened that brought the world into “existence”? Vedanta philosophy postulates something which no other traditional philosophy has ever dared to postulate.

Vedanta postulates that that this whole creation arose from Sat and also that the whole of Creation was a plan proposed and conceived of by Sat. It has to be, because there was nothing else! Thus we have the important deductions that both the Material Cause as well as the Efficient Cause of the world is Sat, the Supreme Reality. Book 1 details this.

Let us consider the creation of pottery. The material cause of the pottery is clay. Everything related to the sourcing of the clay may be included in the camp of the material cause. The efficient cause of the pottery is the potter. He conceives the idea of creating the pots. Every accessory needed apart from the clay to make the pot, such as the kiln, the wheel, the shaping instruments, etc, are in the camp of the efficient cause.

In creation, we cannot say that God took up a big wheel and made creation. There was no wheel in existence at the time. He had to make everything out of Himself! Thus we have the unique philosophy which considers God to be part and parcel of His Creation. He is immanent, transcendent, and omnipresent; within, outside and all around.

We are now in a position to extend our understanding of God:

Seventh Level: **Advaitam** → **Jnana Swaroopam** – “of the nature of Consciousness”. The same Existence has the nature of sentiency to be “aware” of creation.

Eighth Level: **Jnana Swaroopam** → **Aikya** – “Oneness of God and the Individual”. This is the master-stroke. Being aware of all implies that the individual’s consciousness is identical to God-consciousness. This equality is Vedanta’s unique contribution.

Thus, we see the full implication of Sat Advaitam. It is called the **Vastu Sangrah Vakya**, meaning it jointly represents all the eight levels of understanding.

1. THE FIVE ELEMENTS & THEIR PROPERTIES

(Verses 02-06)

EVERYTHING IN CREATION has some properties by which it may be identified as this or that. Where do these properties come from? It all points to the fact that the five basic materials or elements that were first created, each has one or more properties. Hence, whatever is made from any combination of these elements, will have the properties of the elements which it is made of.

If we intellectually put aside the *functional quality* of garments, we get just cloths of different sizes and shapes. A colourful dress may be placed in front of a door. If one does not look carefully at it, it will pass as being just a “doormat”, no matter how expensive or pretty the dress is.

If we put aside their *shape or form* also, then we get just see rags of different colour. If colour, too, is put aside, we see the whole thing as a mass of thread only. The idea is that as we remove each quality attributed to a thing, we find that we go to a deeper level in our understanding of the thing.

If we really go deep enough in this way, we find that there is nothing in this world but only atoms! Even the atoms are not there – there is only energy; even energy is not there – there is only vibration. The ‘solidity’ of the world disappears. In its place we begin to see something entirely new to our vision. We have a new vision of the very same world. We can see this whole world as just Sat or Existence.

This is the direction of the entire study that follows. It appears that we are studying the chemistry of the world, but there is a deeper purpose behind the study. The Rishis did not aim to teach us chemistry. Their aim was to teach us of That which is the very Existence of all that exists. It will help us considerably to keep this always in mind as we progress through the Book. The book leads us upward, while fixing our gaze downward!

Verses 2-6a:

Pada Nos.

शब्दस्पर्शौ रूपरसौ , गन्धो भूतगुणा इमे । एकद्वित्रिचतुःपञ्च- , गुणा व्योमादिषु क्रमात्	॥२.२॥	1-4
प्रतिध्वनिर्वियच्छब्दो , वायौ बीसीति शब्दनम् । अनुष्णाशीतसंस्पर्शः , वह्नौ भुगुभुगुध्वनिः	॥२.३॥	5-8
उष्णस्पर्शः प्रभारूपं , जले बुलुबुलुध्वनिः । शीतस्पर्शः शुक्लरूपं , रसो माधुर्यमीरितः	॥२.४॥	9-12
भूमौ कडकडाशब्दः , काठिन्यं स्पर्श इष्यते । नीलादिकं चित्ररूपं , मधुराम्लादिको रसः	॥२.५॥	13-16
सुरभीतरगंधौ द्वौ , गुणाः सम्यग्विवेचिताः ।	॥२.६.१॥	17-18

THE FIVE ELEMENTS AND THEIR PROPERTIES

NO. OF PROP- ERTIES	ELEMENT	CONSTITUENT PROPERTIES ARISING FROM				
		SPACE	AIR	FIRE	WATER	EARTH
1	SPACE	SOUND Carrier of All Types of Sounds	Swa-Visesha Guna Swa-Karana Guna			
2	AIR	Rustling Sound				
3	FIRE	Crackling Sound	Hot to the Touch	COLOUR & FORM Self-Luminous		
4	WATER	Rippling Sound	Cold to the Touch	Crystal Clear, Blue in Depth		
5	EARTH	Rattling Sound	Hard to the Touch	Variegated Colours	All Six Tastes	SMELL Pleasant & Unpleasant

The Five Properties

1	<i>shabda sparshau roopa rasau</i>	<i>Sound, touch, colour, taste and smell –</i>
2	<i>gandhah bhoota <u>GUNAAH</u> ime;</i>	<i>these are the five <u>PROPERTIES</u> of the elements.</i>

Their Distribution

3	<i>eka dvi tri chatuh pancha</i>	<i>One, two, three, four and five – the properties</i>
4	<i>gunaa vyoma aadishu kramaat.</i>	<i>from space onwards increase thus successively.</i>

The One Property of Space

5	<i>pratidhvani-r <u>VIYAT</u> <u>shabdah</u></i>	<i>The echoes of <u>SOUND</u> arise in <u>SPACE</u> (1 property).</i>
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The Two Properties of Air

6	<i><u>VAAYAU</u> beesi iti shabdanam;</i>	<i>Moving <u>AIR</u> rustles with sound; and also it feels</i>
7	<i>anushna asheeta samsparshah</i>	<i>neither hot nor cold to the <u>TOUCH</u> (2 properties).</i>

The Three Properties of Fire

8	<i><u>VAHNAU</u> bhugu-bhugu dhvanih.</i>	<i>A flame of <u>FIRE</u> makes a typical crackling sound;</i>
9	<i>ushna sparshah prabhaa roopam</i>	<i>it feels hot; is effulgent, and has <u>FORM</u> (3 props).</i>

The Four Properties of Water

10	<i><u>JALEM</u> bulu-bulu dhwanih;</i>	<i><u>WATER</u> makes a rippling sound; it is</i>
11	<i>sheeta sparshah shukla roopam</i>	<i>cold to the touch; it is clear in colour; and</i>
12	<i><u>raso</u> maadhuryam eeritah.</i>	<i>it is neutral to the <u>TASTE</u> (4 properties).</i>

The Five Properties of Earth

13	<i><u>BHOOMAU</u> kada-kadaa shabdah</i>	<i>The <u>EARTH</u> makes a rattling sound;</i>
14	<i>kaathinyam sparsham ishyate;</i>	<i>it is hard to the touch;</i>
15	<i>neela aadikam chitra roopam</i>	<i>it has variegated colours such as blue, red, etc;</i>
16	<i>madhuh aamlaa aadikah rasah.</i>	<i>it has all six tastes such sweet, sour, etc; and</i>
17	<i>surabhi itara <u>gandhau</u> dvau</i>	<i>Earth emits both pleasant and unpleasant <u>SMELL</u>.</i>

Conclusion of the Classification

18	<i>gunaaah samyak vivechitaah;</i>	<i>Thus are the Properties well classified.</i>
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The idea of breaking up the verses in the above manner is to clearly identify each portion that details the properties of each element. This is characteristic of Sri Vidyaranya ji. The accompanying table helps to minimise the need for explanatory comments.

Grossness & Subtlety of the Elements

The Grossness of an element is directly proportional to the number of properties it has. Earth, having all five properties, is the grossest element. Space, which has only one property, is the Subtlest of the five elements. The other elements are in between these.

Two Types of Gunas or Properties

Properties may be divided into two types:

- i) *Swa Vishesha Gunas (SVGs)*: This is the property that is unique to each element and due to itself. It gives the defining characteristic of that particular element.
- ii) *Swa Karana Gunas (SKGs)*: These are the properties that are inherited by an element from all its predecessors.

The Relationship Between SVGs & SKGs:

The SVG of an element becomes an SKG in each successive element after it in the hierarchy. The transmission of sound, touch, colour/form, taste and smell are the SVGs for each element from Space to Earth. They occur *only in that element itself*, and since an element is present in all successive elements after it, this SVG is passed on as SKGs to those elements.

As an SVG in its own element, the property expresses itself in its most general, neutral form. But as an SKG in elements successive to it, the same property is experienced in accordance with the quality imparted to it by that element.

1. **Sound**: Space is the supporting cause of all the four other elements, hence its SVG property of transmitting sound occurs as an SKG in all of them. However, the sounds produced in these other elements are all different according to the quality imparted by that element, such as ruffling, crackling, rippling and rattling (in air, fire, water and earth respectively).

2. **Touch**: Air, which is responsible for these touch sensations, is a neutral conveyor of all types of touches. However, Fire has a burning touch, whereas Water has a cooling touch. The hotness and coolness comes from the Fire and Water respectively. Earth has a hard touch; the hardness comes from the Earth element.

3. **Colour or Form**: Fire is responsible for all colour and form. That is its SVG. In Fire itself, the colour is described as bright and luminous. The colour of a flame of fire is associated with red – we say, “It is *red hot*.” Strictly it is not red, but a glowing yellowish orange. The form is varied. A flame of fire can be of any shape – we say, “A tongue of fire”, meaning that the flame is shaped like a tongue in motion.

In Water, the very next element, Fire is present throughout water and is detected as heat measured by its temperature. At a certain temperature called boiling point, the water changes its form and appears as white steam. That is why the term ***Shukla*** is used in the text, meaning “*white*”. In the atmosphere,, when the water in the air cools to below saturation point, the water becomes visible as white clouds. In liquid form, water is colourless, but as steam or cloud it is white, and the form changes from liquid to gaseous.

In Earth, Fire takes on the form of various objects. When a piece of iron is heated, the whole piece takes on a reddish glow of the same form as the iron. A glowing ember of wood has the form of the wood. The form (solid, liquid or gas) and colour of any object is a sign of the presence of the Fire element in it.

4. **Taste**: Similarly, the SVG of water in its own element is a neutral taste. Clean water is “tasteless”. Water is essential to taste any substance, for it is the carrier of all tastes. A wet tongue is needed to activate the taste of any item of food. When the mouth becomes parched and the tongue is dry, one is not able to register any taste.

As an SKG in Earth, it activates all six taste sensations. The six tastes are:

- i) **Madhura** – sweet;
- ii) **Lavana** – salty;
- iii) **Katu** – astringent;
- iv) **Kashaaya** – bitter;
- v) **Titha** – pungent; and
- vi) **Amla** – sour.

The thousands of tastes we know are actually variations in both combination and intensity of these six basic tastes.

5. **Smell**: The property of smell occurs only in the Earth element and in no other element, since Earth is the last element created and has no successors after it. If there are smells in the air or in water, they are due to smell emissions from the Earth element in them. We may call these “*smell-trons*” or tiny earth particles emitted into the atmosphere from every substance that has a smell. These smell-trons enter the nostrils and register a smell sensation there.

The heat due to the Fire element intensifies the emission of these smell-trons and makes a substance smell stronger. Earth itself has its own uniquely fragrant and pleasant characteristic smell. But due to admixture (pollution) with other foreign elements, this fragrance is adulterated and unpleasant odours can also arise. The processes of decay, putrefication or rotting, due to the presence of heat, water and germs in the air, greatly increase the unpleasant odours from a substance.



2. NATURE OF “THIS” – THE SENSORY WORLD

(Verses 07-19)

THE TEN ORGANS OF PERCEPTION & ACTION

(Verses 07-11)

Verse 6b & 7: *The Organs of Knowledge & External Perception*

श्रोत्रं त्वक्चक्षुषी जिह्वा , घ्राणं चेन्द्रियपञ्चकम् ॥२.६॥

कर्णादिगोलकस्थं तच्- , छब्दादिग्राहकं क्रमात् ।
सौक्ष्म्यात् कार्यानुमेयं तत्- , प्रायो धावेद्बहिर्मुखम् ॥२.७॥

1	<i>shrotram tvakchakshushee jihvaa</i>	<i>Hearing, touching, seeing, tasting</i>
2	<i>ghraanam cha indriya panchakam.</i>	<i>and smelling are the five <u>Sense Faculties</u>.</i>

3	<i>karnaadi golakastham tat</i>	<i>The ears, etc, are the external apparatus;</i>
4	<i>shabda aadi graahakam kramaat;</i>	<i>Sound, etc, are respectively their objects.</i>
5	<i>saukshmyaat kaarya anumeyam tat</i>	<i>The senses are subtle, inferred by functions,</i>
6	<i>praayah dhaaved bahir mukham.</i>	<i>and are designed mostly to run outwards.</i>

Verse 8, 9: *Internal Perceptions*

कदाचित्पिहिते कर्णे , श्रूयते शब्द आन्तरः ।
प्राणवायौ जाठराग्नौ , जलपानेऽन्नभक्षणे ॥२.८॥

व्यज्यन्ते ह्यान्तराः स्पर्शा , मीलने चान्तरं तमः ।
उद्गारे रसगन्धौ चेत्- , यक्षाणामान्तरग्रहः ॥२.९॥

7	<i>kadaachit pihite karne</i>	<i>But sometimes, as by plugging the ears, one can</i>
8	<i>shrooyate shabda aantarah;</i>	<i>hear buzzing sounds within the body, due to the</i>
9	<i>praana-vaayau, jaathara agnau</i>	<i>movement of air in breath ; or feel cold & heat</i>
10	<i>jalpaane anna bhakshane.</i>	<i>as when drinking water and eating food.</i>

11	<i>vyajyante hyaantaraah sparshaa</i>	<i>The senses can even feel other things inside:</i>
12	<i>meelane cha antaram tamah;</i>	<i>By closing our eyes we can see the darkness within;</i>
13	<i>udgaare rasa gandhau cha iti</i>	<i>and by belching we know internal taste and odour.</i>
14	<i>akshaanaam aantah agraahah.</i>	<i>It is only a matter of focusing our senses internally.</i>

THE FIVE ORGANS OF KNOWLEDGE (SATTWIC)

No.	ELEMENTS (Bhootas)	PROPERTIES (Gunas)	SUBTLE FACULTIES (Sookshma Jnanendriyas)	GROSS ORGANS (Sthoola Golakas)
1	SPACE (Akasha, Vyoma, Viyat)	SOUND	HEARING, Auditory (Shabda Grahanam)	EARS (Shrotra)
2	AIR (Vaayu, Pawan)	TOUCH	TOUCHING, Sensory (Sparsha Grahanam)	SKIN (Tvak)
3	FIRE (Agni, Vahni, Tejas)	COLOUR/ FORM	SEEING, Visual (Roopa Grahanam)	EYES (Chakshuh, Netra)
4	WATER (Apas, Jalam, Abhya)	TASTE	TASTING, Gustatory (Rasa Grahanam)	TONGUE (Jihvaa)
5	EARTH (Prithvee, Bhoomi)	SMELL	SMELLING, Olfactory (Gandha Grahanam)	NOSE (Ghraanam, Naasika)

THE FIVE ORGANS OF ACTION (RAJASIC)

No.	ELEMENTS (Bhootas)	ACTIONS (Kriyas)	SUBTLE FACULTIES (Sookshma Karmendriyas)	GROSS ORGANS (Sthoola Golakas)
1	SPACE (Akasha, Vyoma, Viyat)	SPEECH	SPEAKING (Bhaashanam)	MOUTH (Vaak)
2	AIR (Vaayu, Pawan)	RETENTION	GRASPING (Vastu Grahanam)	HANDS (Paani)
3	FIRE (Agni, Vahni, Tejas)	LOCO- MOTION	MOVING, WALKING (Gamanam)	FEET (Paada)
4	WATER (Apas, Jalam, Abhya)	EXPULSION	URINATING, EXCRETING (Mala Tyaaga)	ANUS (Paayu)
5	EARTH (Prithvee, Bhoomi)	PRO- CREATION	ENJOYING PLEASURE (Ananda)	GENITALS (Upasthaani)

Verse 10: *The Faculties of Action & External Activity*

पञ्चोक्त्याऽऽदानगमन- , विसर्गानन्दकाः क्रियाः ।

कृषिवाणिज्यसेवाद्याः , पञ्चस्वन्तर्भवन्ति हि

॥२.१०॥

15	<i>panchah ukhti aadaana gamana</i>	<i>The 5 faculties of action are: speech, grasping,</i>
16	<i>visarga aananda-kaah kriyaah</i>	<i>movement, excretion and sexual intercourse.</i>
17	<i>krishi vaanijya sevaadyaah</i>	<i>Farming, commerce, service – in fact all acts –</i>
18	<i>panchasu antah bhavanti hi.</i>	<i>can take place only with these five inner actions.</i>

Verse 11: *The Five Organs of Action*

वाक्पाणिपादपायूपस्- , -थैरक्षैस्तत्क्रियाजनिः ।

मुखादिगालकेष्वास्ते , तत्कर्मेन्द्रियपञ्चकम्

॥२.११॥

19	<i>vaak paani paada paayu upas-</i>	<i>The mouth, the hands, feet, anus and genitals –</i>
20	<i>-thaih akshaih tat kriyaajanih;</i>	<i>by these organs are all functions performed.</i>
21	<i>mukhaadi golakeshu aaste</i>	<i>These are the external apparatus used to act.</i>
22	<i>tat karmendriya panchakam.</i>	<i>They are the fivefold sense organs of Action.</i>

From the gross objects of sense perception, each having their unique Swa-Visesha Gunas or properties as well as their derived Swa-Karana Gunas or borrowed properties, we now move to the subtle sense organs by which the properties of these objects are perceived and come to be known by each individual mind. Without the senses, there is no way of knowing the objects, let alone interacting with them.

The sense organs are divided into two major groups:

i) **Jnanendriyas: 1-14** These are the five senses of knowledge by which information is obtained from the sense objects. They are constituted from the Sattwic portion of each element respectively.

ii) **Karmendriyas: 15-22** These are the five senses of action with which a person interacts or transacts with the world. They are constituted from the Rajasic portion of each element respectively.

Each of the above has two components to it – the subtle and the gross. These are explained as follows.

i) Sookshma Indriyas – The Subtle Faculties

1-2 & 15-18 There are ten subtle sense faculties, five of knowing and five of acting. These are shown in the tables. These faculties are always present, whether the Golakas or physical apparatus are functioning or not. Being subtle, they cannot be seen. When we refer to the senses, it is these subtle faculties that are meant, not the gross, physical apparatus such as the ear or the eye.

It may be that sometimes a physical sense organ is injured or malfunctioning. In such a case the sense faculty still continues to exist. It may start functioning through some other organ. For example, if grasping is not possible due to injury to the hands, the feet may be

used to serve the same function. If a person is blind, then he uses some other means such as tapping with a stick and noting carefully where the echoes come from. In this way, a blind man is able to “see” his way around!

ii) Sthoola Golakas – The Gross Physical Apparatus (Organs)

3-6 & 19-22 Each subtle faculty has its gross counterpart, the physical organ or apparatus itself, on the periphery of the gross body. There are ten such organs, called Golakas, five serving as organs of perception and five serving as organs of action.

Through these physical organs, the subtle senses of knowledge capture data signals and transmit them to the mind. The subtle organs of action operate through the physical organs of action to get their work done. The physical organs are gross and inert in themselves, like the rest of the body. They need the subtle senses to enable them to do their functions.

The Jnanendriyas – External & Internal Perceptions

7-14 In the case of the Jnanendriyas, these are usually outgoing in their nature. They have been, as it were, ‘cursed’ or ‘punished’ to face outwards only. (This is more clearly explained in the Katha Upanishad.) Being punished, conveys the idea that it is a serious disadvantage to one’s spiritual life that this is so. The attention is always drawn outward and man is not inclined to dwell on internal, spiritual matters to his full capacity.

However, with a little extra effort, one can train one’s senses so that they are sensitive to what is happening inside the body as well. When they are internalised, they can pick up knowledge from within the body also. Some of these perceptions are described in these lines, such as hearing internal sounds, smelling and tasting as during belching, etc.

More internal than the above examples is not possible with the senses. They are not intended to perceive or express deeper spiritual qualities. To some extent, the senses may respond to deep pure feelings. One can give a look of compassion; or tears of joy may well up in the eyes when one experiences very rare, lofty emotions. At the opposite end of the scale, a fit of anger may also affect one’s senses. The eyes become red, the face starts perspiring, the body starts shaking, etc. Reactions of this kind should not be mixed up with normal sense faculties and functions. They occur in the ‘grey’ area between physical encounters and spiritual experiences.

There is much spoken of today about ESP or extra-sensory perception. This is a field that has drawn wide interest, probably because it is surrounded by mystery and wonder. But Sri Vidyanaraya has no intention of including such matters in this text. The subject does not lie within the scope of this Book.

THE MIND & ITS FUNCTIONS

(Verses 12-13)

Verse 12: *The Mind – Ruler of the Senses*

मनो दशेन्द्रियाध्यक्षं , हृत्पद्मे गोलके स्थितम् ।
तच्चान्तःकरणं बाह्येषु , अस्वातन्त्र्याद्विनेन्द्रियैः

॥२.१२॥

1	<i>manah dasha indriya adhyaksham</i>	<i>The Mind, the <u>Ruler</u> of these ten senses,</i>
2	<i>hrit padme golake sthitam;</i>	<i>is stationed within the lotus of the heart. And</i>
3	<i>tat cha antahkaranam baahyeshu</i>	<i>it is the “Inner Instrument”, as from the outer</i>
4	<i>asvaatantryaad vinaa indriyaih.</i>	<i>sense organs it has no independent function.</i>

Positing the Existence of the Mind

1 At the very outset it is important for us to realise that Sri Vidyanaraya is positing the existence of an “inner instrument” called the Mind. There are people who believe that there is no such thing as a mind, and that everything happens either in the senses or in the Self. Vedanta treads always on firm ground, hence the positing of Mind needs to be explained.

We know that a co-ordinating function is taking place, whether in the mind or elsewhere is the doubt. It cannot be in the senses as each sense is responsible to receive only one type of sensory signal. None of the senses can have all the information necessary to know the whole object. Secondly, such a function cannot belong to the Self as It is already known to be without any properties, qualities (Sattwa, Rajas or Tamas), and is totally neutral and pure in Its very nature.

Adhyaksham: Hence, in between the Self and the senses, there has to exist the Mind to put all the sensory signals together and form a whole picture of the object. From this co-ordinating function the mind receives its status of being the Adhyaksha or Ruler of the senses, similar to the relationship between a king and his subjects.

Location of the Mind

2 The next question that arises is the location of the mind. A parallel is drawn with the senses. In Vedanta the mind is said to be created from the subtle Tanmatras and so it falls into the realm of the “unreal” creation, just like the senses. The same term, **Golaka**, is used to denote the physical location of the mind as it was for the senses. Again, just as the location of the subtle senses was inferred from the functions of the subtle faculties, so also the location of the mind is inferred from its primary function as follows.

Being subtle and being a Ruler, it is really all-pervading. The mind can be made to focus on any part of the body, and where it focusses there it is. However, there is an official residence ascribed to it. This is the “Lotus of the Heart”, a name related to the heart’s shape. The heart is considered to be the centre of emotions. And since mind is essentially where our emotions arise, it is natural to think of the heart as residing there.

It has been well said by some poet: “The mind resides in the heart during the deep sleep state. During the waking state, when it has to work, it does to its “office” in the brain. It travels back and forth via the ‘*Hita Nadi*’, a nerve channel joining the two, like a superfast bullet train’s monorail. When in dream, it is stuck in this Nadi!”

Why is Mind the “Inner Instrument”?

3-4 The most important point driven home in this verse is that the mind is an “inner instrument”. Are not the senses also ‘inner’, since they, too, are subtle in nature. What is the reason to differentiate between these two? The answer is that the mind is more inner than the senses:

Mind is not independent (**Asvaatantryaad**) of the senses in its function. It depends on the signals received from the senses in order to execute its own function. The mind uses the senses as an instrument, just as a doctor uses a scalpel. The doctor is not independent of his scalpel. He needs it to carry out his work as a surgeon. The mind is similarly placed in relation to the senses. Thus, the senses are “outer” instruments, and the mind is the “inner instrument”, relatively speaking.

Verse 13: How the Mind Functions

अक्षेष्थर्थापितेष्वेतद् – , गुणदोषविचारकम् ।
सत्त्वं रजस्तमश्चास्य , गुणा विक्रियते हि तैः

॥२.१३॥

5	aksheshu artha arpiteshu etad	When the senses are engaged with their objects,
6	guna dosha vicharakam;	the mind enquires into their merits and defects.
7	sattwam rajas tamas cha asya	Sattwa, Rajas and Tamas are its constituents;
8	gunaa vikriyate hi taih.	through them it undergoes various modifications.

The Unique Function of the Mind

The mind, for it to deserve the name ‘instrument’, has to have a specific function unique to itself. This is now being described.

5 The function is simultaneous with the functioning of the senses. As the data are pouring in from the Golakas of the senses, the mind receives them and begins its work. There is no time-lag between these two operations.

6 The mind’s function is to immediately start analysing the sensory data. Its process of analysis works in accordance with its nature, described in the next Pada, but whatever that may be, the mind task is to weigh the pros and cons of the data, to examine it in the light of previous experiences (using memory. of course). It asks, “Is this favourable or unfavourable to me?” The ‘Me’ here is the Ego, which is an aspect of the mind itself. Every thought running through the mind is viewed from the standpoint of the Ego. The positives and negatives, merits and defects, are all relative to the disposition of the Ego.

The Basic Constitution of the Mind

7 This brings us to the most intriguing Vedantic concept of the mind, a most unique contribution in the field of psychoanalysis. Whilst scientists go into an incredible detail trying to figure out the workings of the intricate mind, Vedantic sages have come up with a very simple and amazingly practical theory. The whole basis of it lies in the three Gunas – Sattwa, Rajas and Tamas – which we came across earlier as the constituents of Avidya, from which Creation arose.

We had noted in Book 1 that Avidya is predominantly Rajasic and Tamasic. This definition does not rule out Sattwa altogether, but tells us that Sattwa is in the minority compared with the dominant Rajas and Tamas. From this Tamas-predominant Avidya, the mind is made up from the little Sattwa that exists in it. However, although the essential constitution of every mind is Sattwa, the material upon which it has to work on is largely Rajas and Tamas. The Rajas and Tamas clouds the Sattwa framework of the mind and hampers its functions to that extent.

Acharyaji made extra effort to drive this truth home to us. He quoted a passage from *Vedanta Kalpalitika* by Sri Madhusudhana Saraswatiji, which reads:

***Sattwaamsha pradhaana apancheekritah
panchamahaabhoota kaaryam iti antahkaranam.***

Meaning: "The Antahkarana is an effect of the Sattwa predominant portion of the five Tanmatras, the subtle elements before the process of Pancheeekrita converts them into gross elements."

This passage fully supports the deduction made above, and explains the presence of all three Gunas in the mind of an individual. It is quite clear from this as to what the role of Sadhana is in terms of the mind's constitution. It is to remove all Tamas and Rajas, and make the mind wholly Sattwic.

This also ties up the function of the mind to the predominant Guna that is governing the mind at any time. As is the dominant Guna, so is the nature of the analysis of weighing the "merits and defects" of the sensory perceptions.

Further, the above also vindicates our theory that the Mind is not the same as the Self, for the Self does not have the three Gunas functioning in It. It is Nirguna, quality-less.

The Changing Nature of the Mind

8 Finally, we have the important factor of changeability of the mind in the last Pada. The changeability can now be attributed to the changing composition of the Gunas in the mind at any one time. Sattwa predominates in the early morning hours of the day, Rajas during most of the rest of the day, and Tamas at night. These changes are unavoidable in an ordinary human being.

More details of the fluctuations that occur in the mind are described in the next section.

THE THREE GUNAS & ITS MODIFICATIONS

(Verses 14-16)

Verse 14 & 15a: *Qualities of Sattwa, Rajas & Tamas*

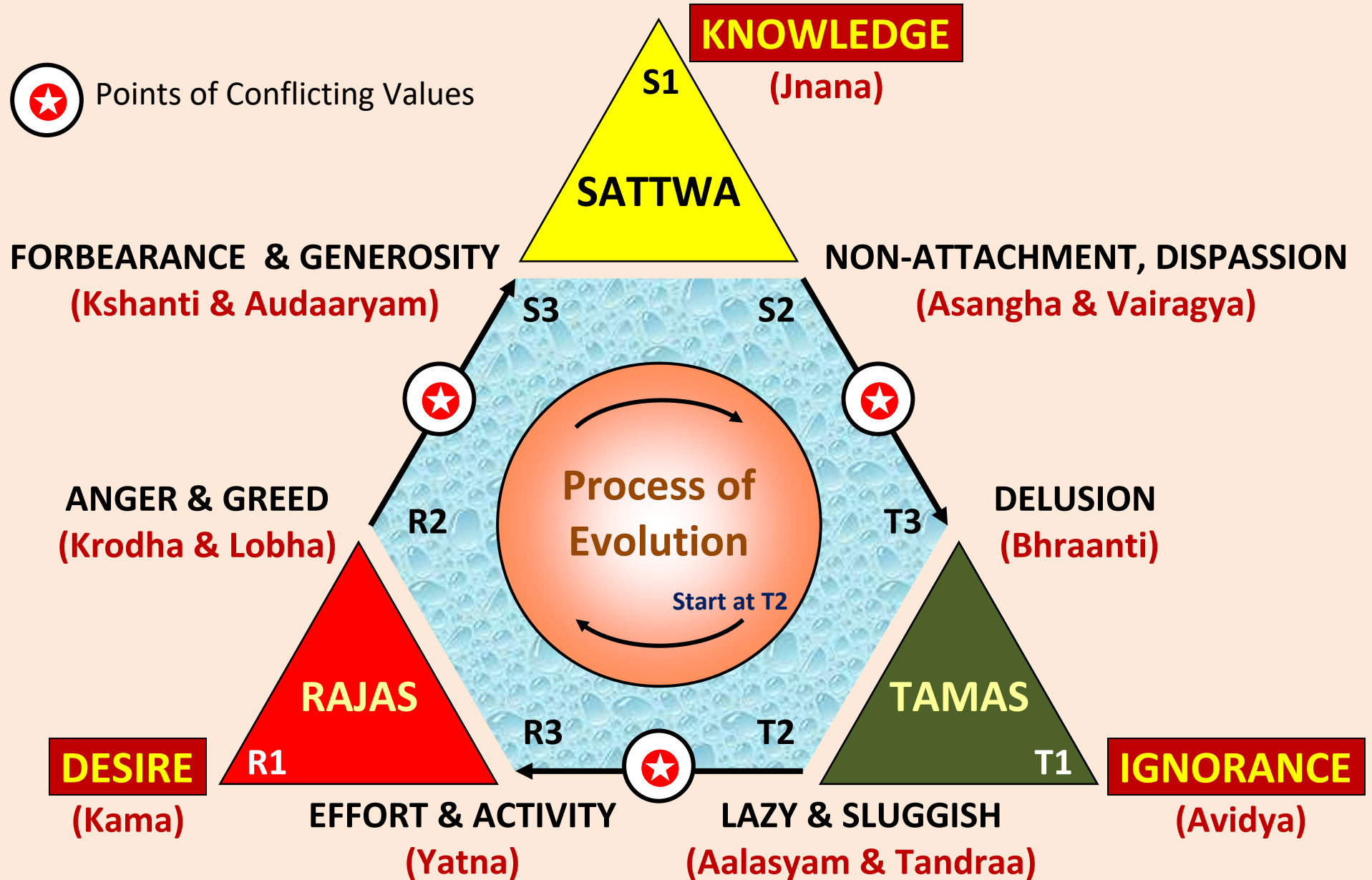
वैराग्यं क्षान्तिरौदार्यम्- , इत्याद्यास्सत्त्वसम्भवाः ।

कामक्रोधौ लोभयत्नाव- , इत्याद्या रजसोत्थिताः ॥२.१४॥

आलस्यं भ्रान्तितन्द्राद्या , विकारास्तमसोत्थिताः ।



Points of Conflicting Values



1	<i>vairaagyam kshaantih audaaryam</i>	<i>Non-attachment, forbearance, generosity –</i>
2	<i>iti adyaah sattwa sambhavaah;</i>	<i>such qualities are the products of Sattwa.</i>
3	<i>kaama-krodhau lobha yatnaav</i>	<i>Desire, anger, greed due to restlessness –</i>
4	<i>iti aadyaa rajasa utthitaah.</i>	<i>such qualities arise when Rajas predominates.</i>

5	<i>aalasyam bhraanti tandraadyaa</i>	<i>Lethargy, delusion, sluggishness, etc, –</i>
6	<i>vikaaraah tamasah utthitaah;</i>	<i>such qualities arise when Tamas predominates.</i>

The Qualities of Each Guna

i) **Sattwa: 1-2** Everything that is conducive to Knowledge will be Sattwic. That which gives clarity of understanding is Sattwic. That which makes one's personality luminous, virtuous, righteous and works towards the good of all is Sattwic. Its characteristics are:

S1 – the root quality of Sattwa is **Knowledge**;

S2 – this expresses itself as Non-attachment or **Dispassion**;

S3 – dispassion makes it possible to have **Forbearance** & **Generosity**.

ii) **Rajas: 3-4** That which takes away one's peace of mind is Rajasic. That which is based purely on individual good rather than collective good is Rajasic. The motivation, even to do good in the world, is individual glory or the glory of a limited group of people is Rajasic. The light of Truth is absent in Rajasic activity.

R1 – the root quality of Rajas is **Desire**;

R2 – this first expresses itself in effortful **Activity**;

R3 – successful activity leads to **Greed**; failure leads to **Anger**;

iii) **Tamas: 5-6** That which has a cloud of ignorance enshrouding it is Tamasic. With no sight of any Light in life, engrossed in sensual pleasures of the worst kind, given over to heedlessness and “don't care” attitude, such is the quality of Tamas. There is not only absence of knowledge, but the very opposite of it is seen as the Truth.

T1 – the root quality of Tamas is **Ignorance**;

T2 – a deluded view encourages **Laziness** and **Sluggishness**.

T3 – this expresses itself as **Delusion**;

Verse 15b & 16a: ***Fruits of Sattwa, Rajas & Tamas***

सात्विकैः पुण्यनिष्पत्तिः , पापोत्पत्तिश्च राजसैः ॥२.१५॥

तामसैर्नोभयं किन्तु , वृथायुःक्षपणं भवेत् ।

7	<i>saatvikaih punya nishpattih</i>	<i>Through Sattwa, merits are acquired;</i>
8	<i>paapah utpattih cha raajasaih.</i>	<i>Through Rajas, demerits are acquired.</i>

9	<i>taamasaih na ubhayam kintu</i>	<i>Through Tamas, neither of these is acquired, and</i>
10	<i>vrithaa aayuh kshapanam bhavet;</i>	<i>there is the needless wastage of life.</i>

The Fruits of Each Guna

7-10 The concept of Punya and Paapa dominates when we examine the fruits of each Guna. Both Paapa and Punya are to be seen as Samskaras or mental tendencies due to past actions. Vedanta places both in the same category in this sense. This may raise our eyebrows when we clearly see that the two are opposite in nature.

This paradox needs to be explained. Merit and demerit are two sides of the same coin. The coin is in the realm of Samskara, i.e. the life which is lived within the realm of Duality. This applies to everyone, except to the rare few who have gone beyond Duality. So everyone accumulates Punya and Paapa whilst living in Duality. It is unavoidable.

Sattwa yields a “golden fetter” while Rajas yields a more painful iron fetter. Human life is due to the mixed Karmas of Paapa and Punya. That is how it is. Tamas is such that it produces neither good Karma nor bad Karma. It is a complete waste of human existence. In this brief manner, Sri Vidyananda puts aside the subject which otherwise grips humanity’s every endeavour. Everyone who lives the Samsaric life has the fear of demerit and the desire to earn merit.

It is only when life’s purpose is seen as liberating ourselves from this endless cycle of worldly existence, that both Paapa and Punya are seen to be fetters. One then sees the need to “cross over” the three Gunas, as the Geeta expresses it. Transcending the Gunas is the objective of all spiritual Sadhana. How is this done?

Transcending the Gunas

One progresses or evolves through life by moving from Tamas to Rajas and then Rajas to Sattwa. Finally from the Light of Sattwa, one can destroy the very root of Avidya or Ignorance that lies in the human intellect. The order in which the problem of life has to be tackled is the reverse of the order in which their fruits are listed in these lines.

The cycle of progression starts in the thick of Tamas at point T1 and moves along the Hexagon of the diagram in a clockwise direction until it ends with the destruction of Delusion at point T3.

The cycle may be described as follows:

T1 – Avidya or Ignorance is at the root of all human ills. This is stressed again and again in Vedantic texts, and Sri Vidyananda makes no exception to the rule.

T2 – Being completely clouded by delusion, the person has no meaningful goal to pursue, and becomes aimless, lazy, lethargic, stagnant, sluggish and heedless in his life.

R2, R1 – The first thing required for such a person is to be driven by some desire into an activity to take him out of laziness. The desire generates some useful activity that is essential at this point in life. Hard work is the antidote for laziness and sloth.

R3 – However, activity brings with it the twofold danger of Paapa and Punya. Paapa is demerit brought about by Anger and Greed. These two in turn produce further dangers such as Moha (delusion), Mada (pride) and Matsarya (jealousy), which increase the accumulation of Paapa rather than reduce it. And Punya, when accrued, has to be stored away carefully to be used for further growth, and not be wasted away in frivolous pleasures. The general law is that Punya brings one joy and Paapa brings sorrow.

S3 – To avoid Paapa, a Sattwic turn in life is needed. Anger has to be checked by the Sattwic quality of Forbearance, and Greed by the quality of Generosity.

S1, S2 – By thus keeping lust, anger and greed in check, one gets purified sufficiently to grasp the Knowledge of the higher Self. Through Knowledge one develops Non-attachment and Dispassion towards the non-Self, i.e. everything other than the Divine.

T3, T1 – This non-attachment and dispassion become the “axe”, according to the Geeta, to cut asunder the tree of Delusion in one's mind. As one comes less and less under the influence of Delusion, Ignorance is rooted out. One no longer lives under the sway of Avidya. A complete transformation occurs in the person's life. A spiritual awakening results.

Verse 16b: *The Sense of “I-ness”*

अत्र-आ-हं प्रत्ययी कर्त्त-“ए-त्-य् , एवं लोके व्यवस्थितिः ॥२.१६॥

11	<i>atra aham pratyayee kartaa iti</i>	<i>Among modifications, the “I-sense” is the doer.</i>
12	<i>evam loke vyavasthitih.</i>	<i>In the perceived world this is the state of affairs we see.</i>

Still on the subject of the mind and its modifications, Sri Vidyananyaji brings this section to an end by considering one of the most important Vrittis of the mind – the sense of one's own “I-ness”. This is an enormously important aspect, so much so that virtually all spiritual endeavours are aimed at keeping this particular Vritti in check, for it poses the greatest single threat to spiritual consciousness.

The Sense of “I” – the EGO

11 The sense of “I” claims more attention than it deserves. It gets the status of being our Self, the I that runs our whole life. Yet, in the eyes of Sri Vidyananya, it is really nothing more than just a thought in the mind, i.e. a modification of the mind. But we have given it so much importance that it occupies the prominent place of shaping our whole personality, and we guard and defend it against all dangers and threats to its existence!

As a modification of the mind, the following two conditions apply to it, as they do to all other modifications:

i) Firstly, it goes without saying that it is constituted of the three Gunas, and is **Gunatmika**. This we know to be Tamas- and Rajas-predominant, with very little Sattwa.

ii) Secondly, it places the “I-sense” firmly in the category of **Bhautika**, i.e. that which is produced out of the five elements. There is “Unreality” written all over the Ego.

Usually, the term Aham Vritti is used for the “I-thought”. Here, we see the term **Aham Pratyeya** is used. The two are nearly identical in meaning. However, Pratyeya is a stronger, more intense term and gives the meaning that the thought has firmly captured the “I” and will not release it under any circumstances. This is, in fact, no exaggeration, for the “I-thought” pervades every other thought that runs through the mind. Once we are identified with it, everything is seen in terms of “I and mine”. This thought arrogates everything it does to itself.

Ahamkara is the impostor telling everybody, “Look, I am the Self!” It gets its property of “I-ness” from the Self, from Consciousness to which it owes its existence. Hence whatever it touches is converted to *me* and *mine*. At all times in this *tamasha* the pure Consciousness remains just as a witness.

The Status Attributed to the Ego

There are four verbs that encompass everything we do in life. They are:

- i) **Janati**: “to know”; this is the thinker, Janatah.
- ii) **Ichhati**: “to desire”; this is the feeler, Ichhuh.
- iii) **Karoti (or Yatate)**: “to do”; this is the doer, Kartaa (Yatah).
- iv) **Bhunjate**: “to enjoy”; this is the enjoyer, Bhoktaa.

These four are so dominant in our life, that Acharyaji spoke of them as being the Four Avatars of “I”, the Ego!

Naturally, the fundamental question in our mind would be: “How did the Ego come to occupy such a dominant place in our life? Who has given it the power and liberty to rule us to the great extent that it dictates the entire course of our life?”

Acharyaji takes up the definition of Ahamkara to obtain the clue to answer this question. The Samskrit definition is:

Saabhaasa (i.e. **Sah Aabhaasa**) **iti ahamkaarah** – “the reflection of Him (i.e. the Pure Brahman) is the Ego.”

The Self gets reflected in the intellect, and thereafter in every subsequent sheath, in the same way as a ray of sunlight gets reflected in water. The reflected Self appears as the Ego or the false, apparent “I”. No wonder it behaves as the Boss of the individual!

The word Abhaasa tells us that the Ego is not the true Self. The word is also translated as shadow, illusion, appearance, etc, all of which convey the idea that it is not the real thing, that it is an imitation and is associated with the fickle mind made up of the Gunas. In fact, **Saabhaasa** can also be written as **Aabhaasa Sahita**, meaning “the reflection accompanying the Self”. In other words, the Ego has simply sneaked in to grab the glory that belongs to the Self.

The State of Affairs As They Are

12 This line is intended only to introduce the fuller summary that comes in the next 3 verses of all that has been said so far. It also tells us that what has been said so far is the fact as it is. It is not an imaginary construction of the author’s mind. There is no guesswork.

SUMMARY OF THE SENSORY WORLD

(Verses 17-19)

Verse 17: *The Gross and Subtle Objects*

स्पष्टशब्दादियुक्तेषु , भौतिकत्वमतिस्फुटम् ।

अक्षादावपि तच्छास्त्र- , युक्तिभ्यामवधार्यताम्

॥२.१७॥

1	spashta shabda aadi yukteshu	Objects, endowed with sound, etc, are products
2	bhautikatvam ati sphutam;	of the five gross elements; this is clearly discernible.
3	akshaadau api tat shastra	The eyes, etc, are also the same. By scriptures and by
4	yuktibhyaam avadhaaryataam.	reasoning, they are deduced to be only elements.

The Truth about Gross Objects

The conclusion is now drawn based on the facts that have been gathered as explained in the last Pada.

1-2 The conclusion regarding the gross objects is quite clear (**Ati Sphutam**). There cannot be any doubt about its origin from the five elements. The facts are all verifiable by sense perceptions, mentioned here as **Shabda Aadi**, “sound, etc.”

Bhautikatvam indicates that the objects are the products or evolutes of the five gross elements. All five of them have their own Swaguna property pertaining to their own element, as well as the Swa-Karana Guna pertaining to the elements that are its cause, i.e. preceding it. The entire world of objects is Saguna, with properties.

The Truth about Subtle Objects

3-4 It may not be as obvious to make a similar conclusion for the subtle objects, since they are not perceivable by the senses. We are now talking of the senses and the mind. The mind includes the illusive Ego. They are referred here as **Akshaadau**, “eyes, etc.”

However, by taking the help of the Shastras and by applying our reason, we can deduce that even these subtle objects have their origin in the five elements. We can perceive their functions on the physical plane, and from them we infer the existence of the subtle sense faculties. Then we can infer the existence of the mind by the unique function it performs in gathering all the data and determining the merits and defects of the objects. All this has been covered in detail so far.

The Authority of Shashtra

The accepted means of knowledge for things which are not perceivable by the senses is the Shastras. This is why it is permissible to quote the Shastras in support of such matters. Just as newspapers are the means accepted for worldly knowledge, so also the Shastras are the means for spiritual knowledge. Newspapers are the “worldly Shastras”; in the same way, one may say that the Shastras are the “spiritual Newspapers”!

We generally accept what is said on the authority of who said it. If the source is reliable then knowledge from such a source is accepted. For worldly information, such sources are termed **Aarta**. Any knowledge is actually really accepted only because of the trustworthiness of the source. Looked at in this way, the Shastras are our spiritual authority because the writers of the Shastras are reliable, trustworthy sages and God-men. For this reason, the correct translation of Shastras is not just “scriptures”, but “trustworthy sources of spiritual knowledge”. This is an important point to note.

The Samskrit meaning of Shashtra may now be examined. The definition is:

Samshnaat shaastram –

Meaning: “that which describes explains, clarifies or gives knowledge”.

Acharyaji said that it is best to leave the word Shashtra as it is, and not attempt to translate it. Some people translate Shashtra as “a scientific treatise”. This is misleading because Science is associated with external perceptual knowledge. It would be better to say, “metaphysical treatise”. for it deals with those things that are not perceivable. Shastras, understood this way, require a further element in order to make them acceptable – and that is the element of Faith.

The Role of Faith In Accepting Shastras

The purpose of Shastras is to help us experience those things that are not perceivable to the senses. We cannot experience the truth of their statements NOW, but when we are further equipped, we can experience the truth THEN. What has to happen between NOW and THEN in order that this experience does take place?

There needs to be the practice of Sadhana, some form of spiritual practice as laid down in the same Shastras. For us to begin such a course of practice requires Faith. So between Now and Then, there has to be the presence of Faith. Without Faith, we will not even be inclined to practice the required Sadhana, and so we will never experience the truth. With Faith, we are inspired to make some effort in the proper direction. Soon, we reap the reward of this effort. This is the role of Faith in studying the Shastras.

Therefore, we should never decry the scriptures simply because we have not experienced them so far. It would be very foolish to do so. Acharyaji gave a simple example of such foolishness. He said, "If I give you a pen and you refuse to take it because you believe it does not write, it is sheer folly on your part. You have to have faith in me that I will not cheat you and give you a dud pen. On the basis of that faith, you accept my pen, use it, and then you can verify whether it writes or not."

So, without trying out the practices suggested in the Shastras, it would be foolish to run it down as superstition or old-fashioned, or unscientific, etc. All spiritual effort require Faith in the promise held out by scriptures. It is not blind faith, but faith based on authority of the source. This is perfectly acceptable in secular dealings, so why can it not be accepted in spiritual dealings, too.

Understanding the Overall Goal of the Shastras

Acharyaji now mentioned one further factor which is seen in the Shastras and needs to be taken note of so that our faith does not get shattered because of it.

The Shastras present two goals before us. The first is the highest that may be attained within the realm of phenomenal existence, and the second is the highest that can be attained beyond the realm of phenomena. These two goals have certain opposite characteristics and for this reason they can have the effect of breaking our faith in the Shastras if we do not understand them properly.

Acharyaji gave an example of the first goal. The goal is to attain the heavenly world of enjoyment. Within phenomenal existence, the highest goal is heaven where there is no disease, where one experiences only pleasant things, eternal youth, etc. The purpose of the Shastras here is to make us grasp the principles of righteous conduct, to follow the law and order by which the universe is governed. Dharma is to be followed; Adharma is to be avoided. This is the struggle between good and evil, morality and immorality, straightforwardness and cunningness. The goal is attained only after death.

The second goal which the Shastras speak of is the total release from phenomenal existence. Here a different type of practice is prescribed which is beyond Dharma and Adharma. Of course, Dharma is not violated, but the emphasis is on going beyond it. It is a much more difficult goal to reach than the first. However, the striking feature of it is that it can be attained HERE and NOW, one does not have to wait for death to attain it. This goal is what is termed Self-realisation, or spiritual illumination. The Sadhana prescribed for this path is renunciation of all desire, not attainment of the highest desire.

Verse 18: *The Scope of the Term “This”*

एकादशेन्द्रियैर्युक्त्या , शास्त्रेणाप्यवगम्यते ।

यावत्किञ्चिद्भवेदेतद् – , इदंशब्दोदितं जगत्

॥२.१८॥

5	<i>ekaa dashendriyaih yuktyaa</i>	<i>By the mind and by the ten senses, by reason</i>
6	<i>shaastrena api avagamyate;</i>	<i>and by scriptures also, is perceived the “world”;</i>
7	<i>yaavat kinchit bhaved etad</i>	<i>Whatever it may be that is known in this way,</i>
8	<i>“idam” shabda uditam jagat.</i>	<i>is referred to by the word “idam” (in the next verse).</i>

The Full Scope of Material Existence

5-6 It is now concluded that the entire gross and subtle creation is built up from the combination of the five basic elements. Acharyaji summarised this fact as follows:

Tattad indriyam, tattadbhootajanyam; tattad bhoota guna, graahakatvaat –

Meaning: “Such-and such sense is born of such-and such element, having such-and-such property, which is perceived (grasped) by the senses.”

Expressed in another way, we have:

- i) If not for **Akasha** being the cause of the *Ear*, the ear would not be able to pick up Sound.
- ii) If not for **Vayu** being the cause of the *Skin*, the skin would not be able to pick up Touch.
- iii) If not for **Tejas** being the cause of the *Eye*, the eye would not be able to pick up Form.
- iv) If not for **Aapah** being the cause of the *Tongue*, the tongue would not pick up Taste.
- v) If not for **Prithvee** being the cause of the *Nose*, the nose would not pick up Smell.

Their Unreality of the phenomenal universe has thus been shown. We are slowly being prepared to begin our study of the Reality which is the purpose of the book.

Phenomenal existence is covered in this verse. The most difficult point to understand is that the mind, too, is also made up of the five elements and no more.

Example from the Chandogya Upanishad: Acharyaji illustrated how mind was made up of elements only. In Chandogya Upanishad, the student Shwetaketu is asked by Uddalaka, his father who is also his Guru, to fast for 15 days without any solid food. He could have as much water as he wants but no food. Before the experiment, Shwetaketu was able to recite all the Vedas perfectly from memory. After fasting for 15 days, he could not recite anything. It was as if he had no mind. The absence of food for 15 days deprived the mind of all nourishment and so it could not function. The water he took kept life going.

When he resumed the intake of food, then after another 15 days, he was able to recite the Vedas once again as before. In this practical manner the Guru teaches the disciple that even the mind is just made up of elements.

Pramana – The Six Means of Knowledge

7 This Pada essentially tells us that everything that is knowable by any one or more of the six valid means of knowledge is material in nature. The six means are:

- i) **Pratyaksha:** “direct perception”. We know a thing by perceiving it directly with our senses. This is generally taken as irrefutable proof of knowledge, although there are

complications. Pratyaksha is strictly that which is obtained only through the Jnanendriyas. Knowledge brought by this means is Pratyaksha Jnaanam.

ii) **Anumana**: “inference”. Another word is Yukti. Knowledge of a thing is deduced by observing its effects. From the effects, the cause is known by inference. Anumana is brought in by the intellect only, as inference is a function performed by the intellect. Knowledge brought by this means is Anumiti or Yuktyaa.

iii) **Upamana**: “analogy”. By observing a thing’s similarity with another known thing, we consider it, too, to be known. A bison may not be seen but may be known by its similarity to the ox. Upamana is obtained through the mind, whose function is to compare and contrast. Knowledge brought by this means is Upamiti.

iv) **Arthaapatti**: “postulation”. If a healthy person is not seen eating during the day, then we postulate that he must be eating at night. Arthapatti is obtained through the intellect as it is a form of Anumana (see note later). Knowledge brought by this means is Arthaapatik Jnaanam.

v) **Anupalabdhi**: “non-apprehension”. A thing may also be known by its absence. We can know that the boss is absent when we see the workers are loafing. Certain effects happen only in the *absence* of something. It is known by the *absence* of Pratyaksha. Knowledge brought by this means is Anupalabdik Jnaanam.

vi) **Shabda** (Shaastra): “scriptural statement”. If the above five are not possible, we accept what a *trustworthy, authoratative* source has to say about a thing. This is Shastra, the Supreme Authority. Knowledge brought by this means is Shaabda Jnaanam.

Note: Anumana and Arthapatti are very closely related. Anumana is when the proof (Hetu or cause) is seen with the evidence (Saadhya or effect), e.g. the fire is always present near the smoke. In Arthapatti, the proof of eating is not accompanying the evidence of fatness. Eating is not seen; it happens at night. This is a fine difference between these two.

The words “known in this way” refer to any of the above six means of acquiring knowledge. All such means can only bring us knowledge of phenomana, and these phenomena are all based on the five elements. The whole world falls into this category of knowledge. Hence it is the basis of calling this world “Unreal”.

The Technical Term IDAM or “This”

8 A philosophical definition of **Idam** would be “*all that is not you*”. We cannot find anything in this world that is not knowable by the six means or Pramanas given above. Even that which is known to us now is covered by Anupalabdhi, by its absence.

To summarise, “Idam” can be expressed in any of three different ways:

i) **Etat** – that which is objectified.

ii) **Avagamyam** – that which is cognised as knowledge.

iii) **Yuktyaa, Shaastrena** – that which is known through the six Pramanas.

If our identity does not lie in all “This” as described above, then where does it lie? The answer is approached in the next chapter. If it is not in “This”, then it must be in “That”, where That is the philosophical pronoun referring to the Reality.

3. NATURE OF “THAT” – THE SUPREME REALITY

(Verses 19-59)

CAN REALITY HAVE ANY DIFFERENCES ?

(Verses 19-25)

Verse 19: Before All “This” . . .

इदं सर्वं पुरा सृष्टेर्- , एकमेवाद्वितीयम् ।
सदेवासीन्नामरूपे , नास्तमित्यारुणेर्वचः

॥२.१९॥

1	<i>idam sarvam puraa srishteh</i>	<i>“Before all “This” was created,</i>
2	<i>ekam eva adviteeyakam;</i>	<i>there was One Being alone, without a second;</i>
3	<i>sad eva aaseed naama roope</i>	<i>Existence - “THAT” - alone was; name and form</i>
4	<i>na astaam iti aaruneh vachah.</i>	<i>were not there,” so said Aruni. (ref Chandogya Upan.)</i>

This verse is totally devoted to explaining the line in Chandogya Upanishad, 6.2.1.1:

सदेव सोम्येदमग्रासीद्- , एकमेवाद्वितीयम् । २.१.१ ।

Sad eva somya idam agra aaseed; ekam eva adviteeyam.

Meaning: ***“Existence alone”, dear boy, “was this in the very beginning; One only, without a second.”***

1a Idam Sarvam: “This”. This has already been dealt with in the previous verse.

1b Puraa Srishteh: This stands for “before creation”. What was there before creation began?

2a Ekam: “One”; everything was uniform.

2b Eva: “only”; there was only one; nothing was even similar to It.

2c Adviteeyam: “without a second”; there was no two; nothing was dissimilar to It.

Note the three-part definition of Brahman, the Supreme Reality. This is deliberately defined in this manner as the three parts contrast with the three *differences* that we see in all worldly objects. We shall be discussing the three differences for the rest of this section.

3a Sad Eva Aaseed: “There was only the Truth”; this statement completes the definition of Brahman. It tells us what was there at the very beginning. It was not Non-existence, as some schools of philosophy believe. For out of nothing, nothing can arise. In fact, the Truth that was before creation, had the full *potential* of creation latent in It. Tis potential for creation manifested when creation began.

3b Naama Roope: “name and form”. Everything in creation is given a name and a form. The Name is needed for transactional purposes. Without a name, we cannot talk about a thing, we cannot deal with it, and we cannot transact with it.

While the Name represents the transactional aspect of creation, the Form is an Upalakshana or indicator of all the *Properties* which are attributed to everything created. It does not simply refer to form or colour, the properties of the Agni or Fire element. All the properties of all five elements are to be counted in. Since the eye is the most significant sense used for perceiving, it is used here as an indicator of all the other senses.

4 The Guru who utters these words is Uddalaka, who was the son of Aruni. In Samskrit, the “son of Aruni” is defined as *Arunasya upatyam pumaan* which means, “the male child of Aruni”. The student being addressed is Shwetaketu, a young boy who has just returned from his studies at the Gurukula.

Uddalaka, the Guru, is also the father of the disciple, Shwetaketu. We can gather from this not only the close relationship that existed between father and son, but also the Vedic family culture that must have prevailed in those days.

Verse 20: Three Types of Differences

वृक्षस्य स्वगतो भेदः , पत्रपुष्पफलादिभिः ।

वृक्षान्तरात्सजातीयो , विजातीयश्शिलादितः

॥२.२०॥

		<i>Differences between objects are of three kinds:</i>
5	<i>vrikshasya svagatah bhedah</i>	i) <u>Within an Object</u>: e.g. the differences in a tree,
6	<i>patra pushpa phala aadibhih;</i>	such as its leaves, flowers, fruits, branches, etc.
7	<i>vrikshaantaraat sajaateeyah</i>	ii) <u>Same Class</u>: between one tree and another;
8	<i>vijaateeyah shilaaditah.</i>	iii) <u>Different Classes</u>: between a tree and a stone.

Bheda means “difference”. All objects in the world, i.e. all components of “This” or creation in total, have differences among them. The differences can fall into any one of three categories:

i) **Svagatah Bheda: 5-6** This type of difference occurs within the object itself (Sva).

An example of this given here is a tree. Within a tree, there are many parts or components such as the trunk, branches, leaves, buds, flowers, fruits, etc.

ii) **Sajaateeya Bheda: 7** This type of difference occurs between two objects independent of each other, but related somewhat by being of the same species. An example here would be two trees, but each tree is of a different type. One may be a pear tree, the other a mango tree. They are of the same species (fruit trees), but different in the fruits they yield.

iii) **Vijaateeya Bheda: 8** This type of difference occurs between two objects also independent of each other as above, but totally unrelated to each other by being of different species. An example of this would be a tree and a stone. They are neither similar in species, nor in any other perceivable way. They are totally unrelated objects.

Now we can see why Sat was defined in three ways in the previous verse. The order of the three ways matches the above order of types of differences. **Ekam** rules out the first type of difference; **Eva** rules out the similarity; and **Adviteeyam** rules out dissimilarity.

Verse 21: Reality Has No Differences

तथा सद्बस्तुनो भेद- , त्रयं प्राप्तं निवार्यते ।
ऐक्यावधारणद्वैत- , प्रतिषेधैस्त्रिभिः क्रमात्

॥२.२१॥

9	<i>tathaa sadvastuno bheda</i>	<i>The doubt that Reality, too, has differences of</i>
10	<i>trayam praaptam nivaaryate;</i>	<i>these 3 types is answered by the Srutis as follows:</i>
11	<i>ekya, avadhaarana, dvaita prati shedhaih;</i>	<i>i) by homogeneity or part-lessness of Brahman; ii) by Its restriction to only one of its own species; iii) and by rejecting Duality, i.e. any other species.</i>
12	<i>tribhih kramaat.</i>	<i>These 3 words negate the differences respectively.</i>

The above application of the types of differences to Sat, the Reality, is now taken up in this entire verse. We have just seen that ***Ekam Eva Adviteeyam*** eliminated the possibility of all three types of differences being in Sat or Brahman. This is now explained further in this verse. We start from the last Pada and go upward.

12 The last Pada tells us that the presentation of the explanation is done carefully in the same order as the presentation of the differences as well as the presentation of the definition of Sat in verse 19.

Explanation of Why Reality Cannot Have Any Differences

In scriptures, words are used with an eye to their economy. A redundant word is considered to have the defect called **Nirakthaka Dosha**. Also, a repeated word is avoided as it has the defect called **Punarupti Dosha**. Line **11** has three words which all carry the same shade of meaning. Is the line guilty of these defects? – Not guilty is Acharyaji's verdict...

i) ***Svagata Bheda***: **11a Ekya**: “homogeneity”. By this is meant that Sat is uniformly one throughout itself. There are no parts in Sat, so there can no differences within itself.

ii) ***Sajaateeya Bheda***: **11b Avadhaarana**: “One of its kind”. By this word the possibility of comparing Sat 1, say, to another of the same species, call it Sat 2, does not arise. Sat 1 is the only Sat in its species. There is no other Sat, and so there cannot be Sajaateeya Bheda.

iii) ***Vijaateeya Bheda***: **11c Dvaita Pratishedhaih**: “There is no second species”. By this phrase, the existence of another species is ruled out. Not only is there no Sat 2, but there is no Anything 2! Because Sat is Infinite, it has to include everything in Itself. No question of there being any other species to Sat arises. Thus there can be no Vijaateeya Bheda also.

10 In this way none of the three differences are possible in Sat or Brahman or the Truth. This is the statement of the Srutis, the supreme Pramana or Authority in such matters where the item being dealt with is not knowable by the other 5 Pramanas.

9 The conclusion is quite conclusive (having no doubt at all) that there is complete unity in Brahman, without any distinctions, internally or externally.

Verse 22 & 23: i) No Svagata Bheda in Brahman

सतो नावयवाश्शङ्क्यास्- , तदंशस्यानिरूपणात् ।

नामरूपे न तस्यांशौ , तयोरद्याप्यनुद्भवात्

॥२.२२॥

नाम रूपोद्भवस्यैव , सृष्टित्वात्सृष्टिः पुरा ।

न तयोरुद्भवस्तस्मान्- , निरंशं सद्यथा वियत्

॥२.२३॥

1	<i>satah na avayavaah shankyaah</i>	<i>That Truth has no parts cannot be doubted,</i>
2	<i>tat amshasya aniroopanaat;</i>	<i>for Its parts, if any, cannot be conceived of.</i>
3	<i>naama roope na tasya amshau</i>	<i>Names and forms cannot be Its parts,</i>
4	<i>tayoh adya api anudbhavaat.</i>	<i>for both of them even now do not really exist.</i>
5	<i>naama roopa udbhavasya eva</i>	<i>Since the appearance of name and form is itself</i>
6	<i>srishtitvaat srishtitah puraa;</i>	<i>the meaning of creation, clearly before creation</i>
7	<i>na tayoh udbhavah tasmaat</i>	<i>they obviously cannot exist. The conclusion is</i>
8	<i>niramsham sad yathaa viyat.</i>	<i>that Sat can have no parts, just as space cannot.</i>

In 4 verses, each type of difference is elaborated, one at a time. These 2 verses deal with the first difference; the next 2 verses deal with each of the other two differences.

Differences or **Avayavaah** can be of two types – internal and external. The first difference is the internal difference, called Svagatah Bheda and is dealt with in verses 22 and 23. External difference has two categories – either they occur in the same species or in another species. These two represent Sajaateeya Bheda and Vijaateeya Bheda respectively, and are dealt with in verses 24 and 25.

Shabda Pramana Alone Applicable

1 Typical of Sri Vidyaranyaaji, he opens the argument by placing before us the conclusion towards which he is heading. The arguments follow, and when we have been through them, he is sure that we will have no doubts that Truth is part-less.

2 Akhanda, Akshara Brahman is a common expression used in the Srutis to describe Brahman. It means that Brahman is unbreakable into parts and is indestructible. By the fact of It being described in these terms and as being eternal, infinite, supreme, etc, no parts can even be conceived of It. This is taken from the authority of the scriptures, the only applicable Pramana for this case out of the six Pramanas.

Names and Forms – Are They Not Parts of Sat?

3 An important point is now taken up for logical enquiry. A person may have the doubt, “Why can we not take all the names and forms as being parts of Brahman?” Sri Vidyaranyaaji answers this with a double argument:

Argument 1: 4 Names & Forms in Creation: The first argument is that names and forms “do not really exist”, i.e. they belong to Unreality. Just because we perceive them, does not make them real. They are really not there even in this creation. There are many things which we see in creation but we know them to be not true. Consider the following:

i) Sunrise and Sunset: We see these two events, but we know that the sun really does not rise or set; it is the Earth that rotates causing the sun to appear to rise and set.

ii) Silver in Shells: There is a particular shell which shines like silver and appears as silver in every way. But we know that the silver is only an illusion of appearance, not real.

iii) Water in Mirage: We see water in a distant mirage, but we know that really there is no water there. It is an illusion produced by the refraction of the sun's rays through the hot desert air.

iv) Earth is Flat: Earth was at one time thought to be flat because that is how we see it when we view it from the ground. From mathematical calculations it was found to be a ball in shape. Now, due to space travel, we can clearly see the Earth is round as a ball.

v) Bent Rod: When a straight rod is placed at an angle in a glass half-filled with water, we see a bend at the water-air interface. Although we see a bent rod, we know that really the rod is still straight, but refraction of light has made it appear bent.

Acharyaji pointed out the basic principle given in the Shastras that defines what is Unreal:

यद् दृश्यं तज्-जदं , यज्-जदं तन्-नश्वरं ।
यन्-नश्वरं तन्-मिथ्या , यन्-मिथ्या तद् असत् ॥

***Yad drishyam tad jadam; yad jadam tan-nashvaram;
Yan-nashvaram tan-mithya; yan-mithya tad asat.***

Meaning: ***“That which is seen is inert; that which is inert is perishable;
that which is perishable is unreal; that which is unreal cannot exist.”***

When we say something is false, it applies even when we see it. When something is seen and we still say it does not exist, it can only be due to applying our intelligence to the information received from the senses. An observation leads to Knowledge when intelligence is applied to it. That is the very purpose of intelligence – to convert information to knowledge. Without intelligence, we will simply remain happily ignorant!

When sensory information is falsified, then the term used for that is Sublation. Something that is sublated is considered as Mithya. Sat alone cannot be sublated.

Argument 2: 5-7 No Names & Forms Before Creation: In case the above does not convince some doubters, Sri Vidyananda now gives an argument concerning a theoretical case before creation. There were no names and forms prior to creation. In fact, the very meaning of creation is the appearance (Vivarta) of all names and forms.

Before creation, when no names and forms existed, Sat still existed according to the scriptural declaration. If names and forms were parts of Sat, then without them, Sat would not exist; there would be only Non-existence. This contradicts the Srutis' statement which says, “Before all this, Sat alone was, without a second.”

8 Thus Vidyananda draws the conclusion that the names and forms we behold in creation are certainly not parts of Sat, but rather they are superimpositions upon Sat. This proves that Sat has no parts, but is One and homogeneous at all times, before and after creation. Creation simply appears and disappears upon it, leaving it unchanged as before.

The example of Space also as having no parts has to be taken only as an example. It is not intended to equate Space with Sat. That would be absurd, for Space is only an element.

Verse 24: *ii) No Swajaateeya Bheda in Brahman*

सदन्तरं सजातीयं , न वैलक्षण्यवर्जनात् ।
नामरूपोपाधिभेदं , विना नैव सतो भिदा

॥२.२४॥

9	<i>sad antaram sajaateeyam</i>	<i>Class differences can exist only if there is another Sat.</i>
10	<i>na vai lakshanya varjanaat;</i>	<i>But this is impossible, for nothing else exists!</i>
11	<i>naama roopa upaadhi bhedam</i>	<i>Conditionings having name and form may differ,</i>
12	<i>vinaa na eva satah bhidaa.</i>	<i>whereas Brahman is absolutely without them.</i>

Once again Shabda Pramana is the means to understand that the second type of difference also does not exist in Brahman.

Other Brahman of the Same Species?

9 Sad Antaram: “another Sat”. For there to be Sajaateeya Bheda, there have to be one or more other Brahman which form part of a family of Brahman. Then differences between these family members have to shown to prove that Swajaateeya Bheda exists.

10 However, the Srutis give us the word **Eva** to indicate that Sat is “alone”; there is no one else in Brahman’s family! So there is no question of any Sajaateeya Bheda arising. It is impossible to have this type of difference.

What this really means from a logical perspective is that Sat has no *properties*. It is only if Sat had properties would there be differences in Sat and a family of Sats would arise, each having a different property or the same property in different measure. But this is not so. Another Sat, like another tree, just cannot exist.

Acharyaji gave us his own characteristic example: We cannot use a thermometer to measure the temperature of Sat! Sat has absolutely no properties.

Upadhis or Conditioning Applies Only to Mithya, Not Sat

11-12 Now, another explanation is given to explain the impossibility of Swajaateeya Bheda in Sat. **Upadhis** are “conditionings” which can differ with each other. An Upadhi is an object which reflects consciousness. Differences can arise in the reflections but not in Consciousness itself. Upadhis, however, have a name and a form, and we have already proved that Sat has no name and no form. Sat is not an Upadhi.

Let us take a common illusory experience of a mirage to represent a Mithya Upadhi, and the desert sands represent Sat. The mirage appears as a body of water in the distance. However, the desert sand does not get wet by this appearance. If it was wetted then it will be different from the other sand in the desert and Sajaateeya Bheda would be present.

In addition, the appearance of the mirage over the sand does not make that patch of sand any different from the rest of the desert sand. So, we cannot say that there are two sands, one under the mirage and one not covered by the mirage. There is only one expanse of sand; so also, there is only one Sat.

There is no ontological difference in Sat, i.e. Sat cannot be studied in parts as human society can be studied in race, customs, religions, traditions, etc. Existence is only of one type. Different Upadhis may exist, but their existence is uniform. Existence itself cannot be differentiated.

Another Approach to Upadhis from the Srutis

This extension of the explanation was added by Acharyaji to illustrate the subtlety of analysis found in our scriptures. It shows to what extent the Rishis went to convince other seekers about the nature of Sat.

The relationship between a thing and the property possessed by it is analysed. The relationship can be of two types – an intrinsic and an extrinsic relationship, as follows:

<u>TYPE</u>	<u>THING</u>	<u>PROPERTY</u>	<u>*RELATIONSHIP</u>
A. Intrinsic	Visheshana	Visheshya	SAMAVAAYA
	Qualifier	Qualified	
<i>Example</i>	<i>Cloth</i>	<i>Colour</i>	(The two become one)
B. Extrinsic	Upadhi	Upahita	SAMAYOGA
	Conditioner	Conditioned	
	De-limiter	De-limited	(The two are in Contact
<i>Example</i>	<i>table, pot</i>	<i>watch, space</i>	with each other)
*Note:	A valid Relationship is called		ANUYOGA
	An invalid Relationship is called		PRATIYOGA

If we consider the Intrinsic example, we note that the property, the colour of the cloth, is fixed to the cloth, it is intrinsic with the cloth.

If we consider the extrinsic example, we note that the property, the space in the pot, is not fixed to the pot, it is extrinsic to the pot. This applies to an Upadhi.

Naama and Roopa are Upadhis, not Visheshanas. They do not affect Sat in the least.

Verse 25: iii) No Vijaateeya Bheda in Brahman

विजातीयमसत्तत्तु , न खल्वस्तीति गम्यते ।

नास्यातः प्रतियोगित्वं , विजातीयाद्भिदा कुतः

॥२.२५॥

13	<i>vijaateeyam asat tat tu</i>	<i>Beside Existence, the only possible class is Non-existence.</i>
14	<i>na khalu asti iti gamyate;</i>	<i>Never can we say that it is something that exists!</i>
15	<i>na asya atah pratiyogitvam</i>	<i>So it cannot be placed in a contrary “category”.</i>
16	<i>vijaateeyaad bhidaa kutah?</i>	<i>So, how can there be any differences of class?</i>

13 Here the concern is with other species or categories than Sat. The only such category possible is Asat. If there were categories of Sat they would have been dealt with under Sajaateeya Bheda. Now we are forced to pit Sat against Asat and contrast the two.

Asat – does it pose a threat to Sat? Superficially it may appear to be strongest opposition to Sat, a challenger to the throne occupied by Sat. But does it have a chance?

14 Asat is simply not there. There is no such thing as Asat. There is no room for it since every bit of space – in the air, in water or on earth – is pervaded by Sat. Where is the hiding place for an Asat? Sri Vidyananyaji emphatically pooh-poohs the very thought.

One can begin a comparison only between two things that exist. Oranges can be compared with apples or stones. But no comparison is possible with nothing! Asat is only an imagination, like the horns of a hare, or the son of a barren woman.

The Implication of “Pratiyogitvam”

15-16 To get the full context of Pratiyogi, Acharyaji drew two examples that illustrate a valid comparison of things belonging to different categories. The terms introduced below come from Nyaya philosophy which specialises in such analyses:

Consider the watch placed on the table. The table becomes its “Locus” (support). The relation between the watch and the table is an *extrinsic* physical contact or *Samayoga*. In contrast to this relationship, there can exist the *Samavaya* relationship as the colour on a cloth. Here the quality (colour) has an *intrinsic* connection to the Locus (cloth). In both these cases we are comparing two things having the same relative reality but belonging to different categories. Such a valid comparison is called *Anuyoga*.

In the case of Sat and Asat, they are opposite in nature. It is not that Asat is in another category to Sat; the truth is that Asat cannot be in *any* valid category as it simply does not exist. This makes the comparison impossible. Such an impossible or invalid comparison is called *Pratiyoga*.

The word Pratiyoga means “*contrary to*” or “*invalid*”. Asat, which began as a possible candidate to be compared with Sat, is found to be an invalid contender in the argument. There can be no Anuyoga, but only Pratiyoga. ***Pratiyogitvam*** means Asat cannot be placed in any category contrary to Sat. The inability of Asat to have a differentiated existence by virtue of which it may be compared with Sat is what is implied by saying that Asat and Sat have a Pratiyoga relationship.

Acharyaji pointed out that an even more ludicrous Pratiyoga situation arises when one tries to compare two things, both of which are Asat. An example of this would be like comparing the horns of a hare to flowers in the sky! In the process of illustrating with such examples, Acharyaji pointed out the detail with which Nyaya philosophers examine the objects of creation. It is a pity that they get stuck in creation only and do not come out of it into Reality.

स्थुना निखनन न्याय – **STHUNAA NIKHANANA NYAYA**

Acharyaji introduced the above logic which comes from the Nyaya philosophy. ***Sthunaa*** refers to a pole that has been planted in solid ground in the usual way – digging a hole, placing the pole into it, and filling the hole with earth while stamping it. Then the pole is ready to be tested to see how well it was planted. It has to undergo the prescribed shaking and beating. This testing procedure is termed ***Nikhanana***. If it withstands all the blows that are given to it, then it passes the test.

We have patiently planted the concept of Sat or Truth into the solid ground of the spiritual seeker’s intellect. In the next section we are going to shake that concept by subjecting it to the test of a counter concept.

SHAKING THE FOUNDATIONS OF TRUTH

(Verses 26-31)

Verse 26: Objection: Testing SAT Against ASAT

एकमेवाद्वितीयं सत्- , सिद्धमत्र तु केचन ।
विह्वला असदेवेदं , पुरासीदित्यवर्णयन्

॥२.२६॥

1	<i>ekam eva adviteeyam sat</i>	<i>Thus, that Brahman is One without a second,</i>
2	<i>siddham atra tu kechana;</i>	<i>is firmly established. However, there are still some</i>
3	<i>VIHVALAA asat eva idam</i>	<i>CONFUSED (delirious) ones. "Nothing alone existed</i>
4	<i>pura aaseed iti avarnayan.</i>	<i>before this creation" – this is what they say.</i>

1-2 Is the seeker able to withstand the shock that the opponent gives to the theory he has just learnt? That is the approach of the next 6 verses. We enter forewarned of some serious brain-bashing – the true seeker always emerges from such tests with more conceptual clarity. Intellectual cowards need to beware!

3 Vihvalaa: The confused ones referred to here could be one of five types listed in the box that follows. In the five types, the first three are theists and the remaining two are atheists. Adherence to the Vedas is considered sufficient to differentiate a theist from an atheist. We shall examine each in greater detail in the next five verses.

4 A theory is best tested by letting it face the very antithesis of it. For Sat the antithesis is Asat. The Type 5 Shunyavadin makes the best critic. We shall discover more about his nature and motive in Verse 31. He is the ultimate opposition to the Vedantin.

The Shunyavadin's foolish idea is: "There was only Non-existence before creation." This is what he swears by. To say that Asat exists alone is the height of contradiction. In Sanskrit there is a phrase, **Vadato Vaakhyataa**, which literally means "contradicting oneself as one speaks". How can he say that Asat exists when its definition is Non-existence?

The Cause Pervades the Effect

For now, we explain briefly why the Shunyavadin's stand is so hopelessly illogical.

The Cause of a thing is always seen pervading in the effect, without any exception. Therefore, to know what the cause is, one needs only to look carefully at the effect. The example of gold in ornaments fits perfectly here. As gold permeates all the ornaments, so also, Existence pervades all objects in creation. We say "golden ring", "golden necklace", etc. Gold is always associated with every type of ornament.

Even so, Existence is like the gold in ornaments. It exists in all effects. Thus the cause permeates the effect. Sat is. How can Asat claim to be the cause of the effects in which we can clearly see that Existence is present in all its changing phases. Asat is the thing that can have no existence. Asat can never be the Reality of all objects. Acharyaji showed by this explanation that it is absurd to hold on to the concept that "In the beginning there was only Non-existence."

From the next verse we will take up the five types of Vihvalaas and study in what way each one's intellect is rooted in confusion of varying degrees.

TYPES OF VIHVALAA – “CONFUSED INTELLECTS”

Type 1: (Verse 27) ***“I Do Not Understand a Formless Reality”***:

This person just lacks the necessary purity of intellect to grasp the Reality intellectually. The sheer *awesomeness* of the description of Reality is too intimidating for him. He is happy with the *Karma Kanda* rituals of the Vedas until such time he acquires more Chitta Shuddhi or purity of mind.

Type 2: (Verse 28) ***“I Like to See Whom I Worship”***:

He is already a devotee of God, a Saguna Brahman worshipper. He accepts the Vedic authority and does Upasanas or worship of the Lord with Form, using an idol as an aid, following the *Upasana Kanda*. He is unable to worship the Formless Lord.

Type 3: (Verse 29) ***“It’s Too Difficult for Me to Attain”***:

As he progresses in his Upasana, he hears in the *Jnana Kanda* of “Asparsha Yoga”, the direct path to Nirvikalpa Samadhi, but finds it beyond his reach or capacity to attain, and settles with the easier method of devotional worship.

Type 4: (Verse 30) ***“I am a Rationalist, An Intellectual”***:

This person is atheistic, and relies solely on his own intellect. He does not accept the help of the scriptures. Since the intellect cannot grasp the Ungraspable Sat, he arrives at grossly incorrect conclusions about Sat.

Type 5: (Verse 31) ***“There is No Such Thing as Brahman”***:

This person is totally atheistic; he creates his own non-Vedic concept of Sat, which is *Asat*! He is ambitious, too, and a very dangerous leader in society. He needs to be dealt with very firmly, without any compromise on principles.

Verse 27: ***Type 1: “I Do Not Understand a Formless Reality”***

मग्नस्याब्धौ यथाक्षाणि , विह्वलानि तथास्य धीः ।

अखण्डैकरसं श्रुत्वा , निष्प्रचारा विभेत्यतः

॥२.२७॥

5	<i>magnasya abdau yathaa</i>	<i>Just as one who has fallen into the sea</i>
6	<i>akshaani VIHVALAANI tathaa asya dheeh;</i>	<i>loses his sense of direction and gets <u>CONFUSED</u>, So also, the intellect of one who</i>
7	<i>akhanda eka rasam shrutvaa</i>	<i>hears of the One Part-less, Indestructible Reality,</i>
8	<i>nishpracharaa vibheti atah.</i>	<i>“freezes” (becomes unsettled), afraid and nervous.</i>

In the natural evolution of man from the level of the human being to the level of a divine being, the first stage is when one gives up all foul play in life and begins to live in accordance with a moral code of ethics and values. This is the starting point of religious life.

This is the person we are talking about in this verse. He is not deliberately trying to be difficult to pull down the Vedantins, but is helplessly unable to accept the Vedantin’s view due to the very nature of Avidya or ignorance which has a hold on him. With Avidya as king of the intellect, confusion is inevitable. It is no one’s fault; that is just how man is built.

Simile of Drowning in the Sea

5 In this stage, the human being is like one who has “fallen into the sea of Samsara”. The sea represents the full rhythm and spectrum of life in the world.

Imagine someone who has fallen into the sea and is in grave danger of drowning. He does not have the safety of a vessel to cross the dangerous sea. There is the total absence of any security. He is just tossed about at the mercy of the sea waves.

Akshaani: This word stands for the loss of one’s senses in such a fearful situation. He is not able to interpret sensory data correctly when he is drowning in the sea. Everything that he sees or hears is grossly misinterpreted as being life-threatening.

6 Vihvalaani: As a result of sensory misinterpretation, the person gets confused. If a person does not know how to swim, he gets into a panicstricken state. Similarly, the mind of one who does not have the safe vessel of a clear intellect to grasp the scriptures, he is at the mercy of dashing philosophical ideas, and he gets confused.

In fact, unless he is guided by a trustworthy Teacher or Guru, all the scriptural statements are bound to clash in his mind and give his intellect a good shaking. He loses his normal way of thinking. This is bound to induce great fear and confusion in him.

Intellect Functions With Concepts

7 What is it that makes him get frightened and confused? It is the higher teaching of the Vedas which declare the nature of Sat or the Reality. The scriptures speak in abstract terms about the Self. There are statements like “It is not like this nor like that; neither small nor big, neither fat nor thin; It is neither black nor white”, etc. We have just been through a discussion on the One, part-less Brahman. It is something that cannot be matched in any of our experiences in life. All this comes as a blast to his intellect.

The Ocean is Akhanda – an unbroken expanse of water. It is scary to be in the ocean without being in the safety of a ship. In the same way, it is scary for the intellect to enter the vast, limitless, part-less sea of Sat. It is overwhelmed by fear and insecurity.

8 What happens in the intellect of a man who is suddenly confronted with these bewildering statements of the Srutis? How does he react when his intellectual moorings are being shattered?

Nishpracharaa: The intellect finds no way to move forward when it is deprived of concepts. *Chara* means ‘to go’; *Prachara* means ‘to go well’; and *Nishprachara* means ‘to cease to function well’. The intellect simply freezes into a state of fear and nervousness.

Usually some concepts are always held in the intellect and they provide a framework for our thoughts and reactions. If some strange or contrary concepts are brought in, it causes the man to recoil from them. He is not ready to receive such strange ideas. Without having any concepts to deal with, the intellect feels it is driven into a cul-de-sac from which it cannot emerge. It has nothing to hold on to. The intellect freezes. One then becomes unsettled, afraid and nervous.

No one likes to give up his intellect. It is the only instrument that gives us a sense of stability, some direction, some order, some shape, some personality, some identity. Such a person is quite happy with the Karma Kanda or ritualistic portion of the Vedas. He is much more at home with actions than with worship or meditation. Until he acquires more Chitta Shuddhi or purity of mind through Karma Yoga, the confusion about Sat will be there.

Verse 28: Type 2: “I Like to See Who I Worship”

गौडाचार्या निर्विकल्पे , समाधावन्ययागिनाम् ।
साकारब्रह्मनिष्ठानाम् – , अत्यन्तं भयमूचिरे

॥२.२८॥

	<i>gaudaachaaryaa . . . oochire.</i>	<i>The teacher Gaudapada says: “(Some Yogis are)</i>
9	<i>nirvikalpe samaadhau</i>	<i>in the state of Objectless Superconsciousness;</i>
10	<i>anya yaaginaam;</i>	<i>there are other Yogis who are</i>
11	<i>saakaara brahma nishthaanaam</i>	<i>firmly devoted to worship of God with Form,</i>
12	<i>atyantam bhayam</i>	<i>for the very thought (of the Formless) fills them with great fear.”</i>

Gaudapaadaachaarya . . . Oochire: The verse, quoted from Gaudapadaji’s Karika on Mandukya Upanishad, begins and ends with these two words – this is an accepted way in Sanskrit to show that everything in between is a quotation by Gaudapadacharya, the grand-Guru of Sri Adi Shankaracharyaji, which fact places him around the period of 7th century A.D.

9-10 Nirvikalpa Samadhi is the ultimate goal in spiritual life. It represents the state of enlightenment. From this high level, life in the world appears too mundane. The meaning of Nirvikalpa is “*without attributes or qualities*”. It is mentioned here to tie with what we have learnt about there being no differences in Sat because there are no attributes in Sat.

Let us for a moment look at what the scriptures are expecting of us to follow: No differences, no Svagata Bheda, no Sajaateeya Bheda, no Vijaateeya Bheda – there is nothing for us to find our feet. It is completely strange philosophic territory. How are we expected to respond to this description of Brahman?

11 Within the Hindu fold, there are acceptable ways to react to this. Vedic culture is not hard and fast. Hindus have a very wide range of worship types to choose from. There is a broad spectrum encompassing all types of practices to suit all varieties of people.

The Vedas provide **Saakaara Brahman**, i.e. God with Form, for those wishing to be more physically connected to the one whom they worship. A Form is given to the Formless. This is accepted in the Vedas as a valid stage in one’s spiritual growth. It is called Upasana or worship using a form symbol. The qualities of the Indestructible Brahman are superimposed upon the chosen form or idol of the Lord for the sake of worship. The portion of the Vedas applicable to this worship is called Upasana Kanda. The practitioner is called an Upasaka.

12 To the Upasaka, also known as a Bhakta or devotee, the thought of a God who is formless is repulsive to his mind. He wishes to develop some personal relationship with God. In this sense he accepts Duality – he sees God as different from him, he being the devotee of God. He cannot accept equality with God.

Hence, Nirvikalpa Samadhi strikes him with great fear, the fear of the Unknown and the Unseen Lord. Idol worship is an extremely useful solution to resolve his situation. Ultimately it is an interim stage which the seeker naturally grows out of.

Evolution of the soul is the principle of greatest concern in Hinduism. The evolutionary view of life enables the Hindu to accommodate variations in forms of worship. For this reason, Hinduism has no difficulty in accepting such internal differences within its fold. It is like a mother who cares uniquely for each one of her children of different ages.

At this point Acharyaji introduced us to the **Kaimutikah Nyaya**. This can now be applied to the verse. It is explained as follows:

कैमुतिकः न्याय – **KAIMUTIKAH NYAYA**

The **Kaimutikah Nyaya** is another famous statement of logic from the Nyaya school of thought. It comes from the word **Kim Uti**, meaning “How much more?” The Nyaya refers to the situation we find in this verse:

If people who are following the Vedas get into such a confused state regarding the Ultimate Reality, then how much more confused will be those who do not accept the Vedas, who do not take the guidance of scriptures and just follow their own mind? They have no chance of any protection from anyone or anywhere.

We shall learn about these others under Types 4 and 5, namely the atheists.

Verse 29: Type 3: “It’s Too Difficult for Me to Attain”

अस्पर्शयोगो नामैष , दुर्दर्शस्सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्माद् – , अभये भयदर्शिनः

॥२.२९॥

13	<i>asparsha yogah naama esha</i>	<i>This Yoga which is named “Asparsha Yoga”</i>
14	<i>door darshah sarva yogibhih;</i>	<i>by which the Yogis grasp the Ungraspable Reality,</i>
15	<i>yoginah bibhyati hi asmaat</i>	<i>is a union that needs courage to achieve, and so</i>
16	<i>abhaye bhaya darshinah.</i>	<i>people fear that which actually removes all fear!</i>

Now we come to the third type of Vihvalaa or one of confused intellect. This is the Sadhaka who is quite serious about spiritual life. He has passed through the earlier two types described above, namely the Karma Kandi and the Upasana Kandi. Now he is looking for something higher. He starts reading the Jnana Kanda or the Upanishads.

The Rigorous Path of Asparsha Yoga

13 What does he encounter in the Upanishads? He reads of the “Asparsha Yoga” in Mundaka Upanishad and other Upanishads, where the advanced seeker applies himself to the rigorous Sadhana of meditation. His whole Sadhana lies within himself, in his mind as it were. He does not “touch” (**Asparsha** means “untouched”) any of the commonly known forms of Sadhana such as pilgrimage, temple worship, Puja, chanting, etc. In fact, for a period he even stops all service activities while he plunges himself into deep meditation for many hours a day.

14 By such protracted Sadhana, during which the world is left completely “untouched” for all practical purposes, the Yogi grasps that which is normally Ungraspable. By this means of complete detachment from all worldly activities, the Yogi succeeds in attaining the state of “mindless-ness”. The mind is completely quietened and calm, as a

lamp placed in a spot where there is no breeze at all. The state of “No Mind” brings him face to face with the Ultimate Reality. His individuality is completely dissolved.

In this state he gets absorbed into universal consciousness. He sees himself as no different from Sat. There is complete identity between his Atman or Self and the Paramatman or universal Self. There is no difference between the two. This is the highest spiritual state of the Yogis, the spiritual Masters, the great spiritual luminaries of this world.

15 When reading these things in the Upanishads, naturally some sort of hesitation is there in the seeker. He begins to wonder, “Am I capable of doing the same Sadhana? I do not feel that I am ready for such rigorous practices. I do not have the qualities necessary to be completely detached from the world. It frightens me to think of such a rigorous life of self-control and austerity. I just don’t have it in me to go the full length as these Yogis have done. I need to travel at a much slower pace on this path. I am afraid I will not cope with the demands of Asparsha Yoga.”

This is the nature of the fear that arises in the intellect of this type of Sadhaka, when he has already grown up through the preliminary stages of the spiritual path and arrives at the doors of the *Jnana Kanda* of the Vedas. We can apply the **Kaumutika Nyaya** to this situation. If an already advanced Sadhaka can have fear for the rigours of the highest flights of spiritual practice, then how much more fear will there be in lesser souls who are still striving at levels described in Types 1 and 2 above?

16 The irony is that the fear is for something which can remove all fear. The Goal is Non-duality. How can there be fear in Non-duality, where there is nothing *else* to be afraid of? If only one persists in the Sadhana, difficult though it may be, he would arrive at that which removes all fear once and for all!

An Illustration: Swami Vivekananda

Acharyaji gave us the following story from the life of Swami Vivekananda as told by Sri Ramakrishna Paramahansa. Devotees who gathered around Ramakrishna would often be seen in tears when absorbed in their devotional practices. Some devotees observed that this never happened to Naren (later Swami Vivekananda). They felt from this outer observation that Naren was not so advanced as Ramakrishna made him out to be. They sought an explanation from the Master himself.

Ramakrishna smiled at them and said, “If you take a small tumbler of water and put a few pebbles in it, the water level is seen to rise until it overflows from the tumbler, is it not? Well, most devotees are like the tumbler. Tears overflow in them when some pebbles of devotion enter into them. Naren is like a huge lake. You can put even large boulders into a lake and it will not affect the water level of the lake. There will be no overflow of tears. Naren’s stature is in a class of its own. You cannot compare him to other devotees. He is gigantic in comparison.” Indeed, a Naren is the heroic type needed for Asparsha Yoga!

Once Ramakrishna asked people that if they were bees and they saw a huge lake full of nectar, how would they go about drinking it? People gave various methods. Most said they would stand at the edge of the lake, stick their proboscis into it and drink as much nectar as possible. Naren, however, said that he would simply dive into the lake and have his fill of nectar without any fear. Since it was nectar, how could he drown in it!

This is the heroic spirit required for Asparsha Yoga! Asparsha Yogis are in a class of their own. They represent the highest flights in spiritual life.

Verse 30: ***Type 4 – “I am a Rationalist, An Intellectual”***

भगवत्पूज्यपादाश्च , शुष्कतर्कपटूनमून् ।

आहुर्मध्यमिकान्भ्रान्तान्- , अचिन्त्येऽस्मिन् सदात्मनि ॥२.३०॥

17	<i>bhagavat poojya paadaah cha</i>	<i>Sri Shankara, worshipped by the most worshipped,</i>
18	<i>shushka tarka patoon amoon;</i>	<i>speaks of the experts in dry ratiocination, known</i>
19	<i>aahooh maadhyamikaan bhraantaan</i>	<i>as Madhyamikas, as being confused</i>
20	<i>achintye asmin sadaatmani.</i>	<i>regarding the Self-existent Brahman beyond thought.</i>

We now come to the two atheistic Types in this and the next verse. These are very serious cases of Vihvalaas requiring painful surgery and intensive care. Their confusion is very peculiar. It is intense, deep confusion – and sadly, all of their own making!

Firstly, we have the Type 4 person, who is the ***Shushka Tarka***, “the dry rationalist”. Such types require none other than a giant to deal with them . . .

Sri Adi Shankaracharya

17 Enter Sri Adi Shankaracharya, the most phenomenal spiritual personality of the last millenium who stands out as the one who single-handedly reinstated the philosophy of Vedanta when it was under threat from being swamped by the non-Vedic schools of thought finding a root in India.

Acharyaji took time to pay due reverence and honour to this paragon among spiritual luminaries, known reverentially as Bhagavadpada, the great Bhashyakara of the works of Sri Veda Vyasa, and founder of the four Mutts set up in all the four corners of India to propagate the eternal teachings of the Upanishads. There is the Dwarka Mutt in the west, the Shringeri Mutt in the south, the Puri Mutt in the east and the Joshi Mutt in the north.

In the last millenium, there has not been any other person who has done more for the protection of the Hindu faith than Sri Adi Shankaracharya. For this reason he is adored as described in the words – ***Bhagavat Poojya Paadaah***, “one who is worshipped by those who themselves are worthy to be worshipped by others!” The ***Cha*** (“and”) in the line stands effectively for “not only Gaudapadacharya, but also Shankaracharya in addition.”

He is the leader of all other leaders; the King among lions. Sri Shankaracharya was adored and revered by other revered Masters of his time. It is very rare to see such a towering personality arise in human history. He had all the six Aishwaryas possessed by one who is known as Bhagavan.

Acharyaji took care to explain that ***Paadaah*** did not literally mean worshipping of his feet. We stand on our feet; “feet” means all that the great Acharya *stood* for – the spiritual ideal for man, the aspiration for Self-realisation as the highest goal of life, above that of striving to attain heavenly worlds or worldly success.

Shankaracharya’s View of the Rationalists

18 Firstly, we examine who are the Rationalists we are speaking of. The main concern at the time of Sri Gaudapada and Sri Shankara was the intellectual attack from the pseudo-Buddhists. Buddhist leaders began re-interpreting Lord Buddha’s words to suit them. There arose four main Buddhistic schools in India. These are:

i) The Vaibhaashikas; ii) Sautraantikas; iii) The Yogaacharas, also known as Shanika Vijnaanavadins; and iv) The Maadhyamikas, also known as the Shunyavadins.

The main teaching of Buddhism divides into two strands:

- i) **Yoga**: the *Yoga practices* of controlling the mind (Chitta Vritti Nirodhah); and
- ii) **Achara**: the *Eightfold Path* of self-disciplines. These are disciplines such as right view, right resolve, right speech, right conduct, right livelihood, right effort, etc.

The Maadhyamikas are the most antagonistic towards Hinduism in general and Vedanta in particular. Their philosophy is based on the principle that before creation there was only Non-existence or Asat. This atheistic philosophy is unsupported by the Vedas.

Shushka Tarka: “dry ratiocination”. They build their philosophy on dry reason. Usually, the word ‘dry’ in this context would mean without emotion, having no feeling whilst using the intellect. Here, *dry* means two things:

- i) not taking any help from the ‘water’ of *Shrutis*; relying solely on intellectual power.
- ii) not rooting the logic in the ‘water’ of *experience*; disregarding actual experience.

Dry logic always has some incorrect assumption in it. For example, Acharyaji quoted the case familiar among clever schoolboys who display their skill to their classmates by proving $1+1=1$, or $1+0=1$, or $1=2$! All this is done by a mathematical trick. They divide both sides by 0 and equate them to infinity, or multiply both sides by 0 and equate them to zero. This is what dry logic can achieve – a dubious round of applause!

Patoon Amoon: These people consider themselves to be “the experts” in the field of logic. No doubt, Nyaya has mastered the subject so thoroughly that other schools, including Vedanta, use its logic systems to prove any point. However, they do not have any place for Brahman in their philosophy. Logic is their God.

The Delusion of the Maadhyamikas

19 Maadhyam means “middle”. The name comes from taking the path between Yoga and Achara, carefully choosing the easiest ways of both. They take Lord Buddha’s advocacy of moderation in austerity to mean “easy-going”, and mis-apply his teaching, “*Not so loose, not so tight, string it for me just right.*” This leads to the very opposite of what Vedanta teaches – a life of renunciation, austerity and dispassion.

However thorough may be their logic system, Sri Shankaracharyaji considers them to be deluded (**Bhraantaan**) or confused to the core.

Sri Shankara is critical of them for two reasons: Firstly their dryness implies they do not have any purposeful goal of life in mind. Secondly, they are not inclined towards rigorous Sadhana, but prefer the easy way out, which gives them enough room to indulge in materialistic pleasures. That, if anything, appears to be their goal of life.

20 Achintya: “beyond thought”. When it comes to the hard facts of Reality, they are totally at sea. They are unable to understand Sat, and therefore unable to accept It. That which is the Reality of every part of their being, they refuse to accept.

It is not possible to find out the Truth just through the intellect. Something beyond the intellect is needed. The Intellect is only an instrument in the equipment of man to interact in the world. Its power to function comes from Sat. It cannot take the place of Sat, as the Maadhyamikas have unsuccessfully tried to make it do.

Verse 31: Type 5 – “There is No Such Thing as Brahman”

अनादृत्य श्रुतिं मौर्ख्याद्- , इमे बौद्धास्तमस्विनः ।

आपेदिरे निरात्मत्वम्- , अनुप्राणैकचक्षुषः

॥२.३१॥

21	<i>anaadritya shrutim maurkhyaad</i>	<i>Not giving respect to the authoritative Vedas due to their utterly confused, stubborn foolishness,</i>
22	<i>ime bauddhaah tamasvinah;</i>	<i>these people, the Buddhists (the Shunyavadins), who are merged in utter darkness and ignorance,</i>
23	<i>aapedire niraatmatvam</i>	<i>reached the conclusion: “I am Nothing-ness”,</i>
24	<i>anumaana eka chakshushah.</i>	<i>by seeing through the single eye of inference.</i>

Finally, we come to the most serious offender of Sat. Here is the same Rationalist as spoken of in the previous verse, but he now comes fully dressed up in his amazing theory of Asat as the Reality behind all creation. The logician has come to his conclusion.

An appropriate analogy may help: A politician raving madly at a political rally, cursing everyone and everything that is happening in the country, is disliked, no doubt, but one may put up with his unmannerly behaviour. However, an army, ordered by the politician, that comes fully armed with rifles, tanks, shells, etc, is more dangerous; one cannot just sit back and laugh an army off. The army needs to be dealt with differently from the politician.

Type 4 is the politician, dealt with by Sri Shankaracharya, the **Bhaashyakaara**; now in Type 5 we have the army, which is dealt with by his general, Sureshwaracharya (the disciple of Sri Shankaracharya), and known as the **Vaartikakaara** for his commentaries on Shankaracharya’s commentaries. The Vartikakara is one who explains what has been said, what has not been said, and what has been imperfectly said. The verse comes from his book *Naishkarmya Siddhi*, an advanced text on Vedanta philosophy aimed at protecting Vedanta from such attacks.

The Price of Disrespecting the Shrutis

1 Let us study the anatomy of the Type 5 Vihvalaa, described in this verse as **Maurkhyaad**. The word comes from *Murkha*, meaning “*confused, stubborn fool*”. Through their foolishness, they completely ignore the scriptures, and pay a dear price for this error.

Acharyaji explained in painful detail how such an error could arise:

Suppose a man is colour blind. He will have to ask some other person of good sight, “What is the colour of this object?” If he does not, is it not stubborn foolishness on his part?

That is for visual perception. Now take the case of inference. Suppose a man in his lounge hears the unmistakable sounds of milk boiling over from the pot in the adjacent kitchen. He can infer that from the sound. But he thinks, “No, only if I see it for myself will I know it as a fact.” He thus ignores the mishap in the kitchen. Is that not due to stubborn foolishness of ignoring inference as a means of knowledge?

There are many things which are not known through actually seeing them. In ordinary life there are five ways of obtaining knowledge about things, with a sixth means to obtain knowledge of Sat, the Supreme Truth. These are described in detail under Verse 18, but are repeated here: Pratyaksha, Anumana, Upamana, Arthaapatti and Anupalabdhi are for things of the world, and Shabda is the sixth means for Sat.

If we can see our foolishness in refusing any of the five means, why can we not see our folly in refusing the scriptures as the sixth means for spiritual matters, unknowable by any other means? We are denying ourselves access to knowledge, as we have just seen in the case of the colour-blind man and the man refusing to accept that milk is boiling over in his kitchen.

Acharyaji was in no mood to abandon the topic which he had brought so far. He now examined the conditions for accepting and rejecting the Shrutis:

Conditions for Accepting the Shrutis: On what evidence would the Shrutis find easy acceptance? The Shrutis are easily accepted when their truths are *experienced*, even partially. We must experience their truths a few times in life, then we will learn to trust them. This can happen at the level we are in, so it need not be a miraculous experience.

If we learn to see that through Karma Kanda we can act in accordance with the Laws of Dharma and obtain what we desire by fair means, we will accept the Shrutis at the level of actions. If we learn to see that through the Upasana Kanda, our emotions get purified, our concentration develops, and our minds become less restless, then we will accept the Shrutis at the level of Upasanas.

By these preliminary experiences our faith in Shrutis builds up. The next step is the most difficult one. Using this build-up of faith in the Shrutis, if we make one more Herculean effort of faith to accept the Shrutis' teaching on Sat, then we will start moving in the right direction and, as we progress, we will see various signs of confirmation of that faith. By actually experiencing the milestones along the journey to the Divine, our faith grows by leaps and bounds. There is no mystery in this. Faith grows commensurately with our effort.

Conditions for Rejecting the Shrutis: Why would we want to deliberately shun the Shrutis? This question probes our inner motives and hidden agenda. We hide from the Truth because we wish to do something against the Truth, something untruthful. It is as simple as that. Our honesty of purpose has to be examined.

Dishonesty is the most powerful reason to make us turn away from Shrutis, which is like our blessed mother. Dishonesty does not really want to know the Truth; it finds Truth very *inconvenient* to know! So it just turns a blind eye to it. We will come to this simile of "blind eye" or "one eye" in the 4th Pada.

The dishonest person wants to do what is his secret wish regardless of what the Shruti says to stop him. This is the agenda of his Ego, which acts against the spirit of the Shrutis. It is invariably a wicked nature, something that is immoral, unjust, cunning, harmful, violent, lascivious, etc. We see this in the world on a daily basis. Some even bestow dignity on these acts!

More About the Shunyavadins

2 Bauddhaah: "*the Buddhists*". Bhagavan Buddha lived in the 5th century B.C. A thousand years later, his followers in India began interpreting his teachings to suit their particular denomination of Buddhism. We have learnt about the four main groups of Buddhists. Given human nature, it is not unusual to see groups going on splintering into more and more groups.

The Maadhyamikas, known also as the Shunyavadins because of their belief in Shoonya (Nothingness) as being the source of Creation, are among the furthest away from

the highest ideal represented by the Vedas. They are at the other end of the philosophical spectrum, as it were. Oil and water may mix, but Shunyavadins and Vedantins can never meet on common ground. One represents Sat, the other Asat! Light and darkness cannot exist together.

Tamasvinah: “merged in utter darkness and ignorance”. It is common among religious splinter group leaders to quote their opposition’s scriptures in the wrong context. To capture the minds of the common people, this is what the Shunyavadins were vociferously doing at the time of Gaudapadacharya, Shankaracharya and Sureshwaracharya in the 8th century A.D. (see the attached essay on “Politics of Fear”.)

Gauda was the name for present-day Bengal. This is where Gaudapadacharya hailed from. It was also the stronghold of the Buddhist preachers of counter-Hinduism. They misquoted portions of the Vedas pertaining to the Absolute level, and ignored its crucial preliminary stages, in order to present it as a radical impractical philosophy which common people are unable to follow.

In short they were armed “to the teeth” with their well-crafted armoury of Asat as the Reality. When seen in the context of actual history, we are dealing here with an attack on the Vedas made by those who had the ulterior purpose of ousting the Vedas and Vedanta from the landscape of spiritual India and gaining a foothold among the masses in the country. This was the lowest ebb of Buddhism among its followers.

The present verse may well be interpreted with this situation as its background. Our introductory analogy of “politician and army” is not really out of place.

Dry Logic Reaches its Perilous Conclusion

3 The Shunyavadins, contradicting the whole concept of Sat, bring in their own concept of Asat or Non-Existence. Vihvalaa or deluded confusion is deeply embedded in them. It is a direct affront to the Divine Being to say that He is a Nothing. It is a reflection on the size of one’s Ego that we can declare with such conviction that God is a sweet Zero!

Are we so big as to make such statements? Look at the context of the Ego. It is a small individual aspect of consciousness, restricted to a very small body with even smaller senses in comparison to the Universe. How much can one small mind know? The Earth itself is only a dust particle in the Great Universe. Yet this fragile human being dares to declare himself sovereign and dismisses God as a throw-away ‘Nothing’!

4 Anumaana Eka Chakshushah: “one-eyed, semi-blind logic”. The most important means of knowledge for the Shunyavadin is inference or logic. They do not see the enormous amount of logic that lies in the Shrutis. They have blinded themselves to that.

Acharyaji made a clear distinction of the logic of the Shrutis and that of the Shunyavadins. The Shruti logic indicates the possibility or options that are open. The final answer, taking all valid logic into account, is not dependent on the logic but determined by what we experience of the Truth. Although the Truth is beyond the reach of logic, at no point does it contradict logic. The Shruti logic guides us to the proper vision of the Universe.

In contrast, the raw, dry Logic of the Shunyavadins is used to prove something, in this case to prove Sat. Such proof does not apply to the unperceivable Truth, the Absolute. Logic certainly has its place, but it is improper and even *rude* when used out of its proper place. The Shunyavadins give too much importance to inference, and that, too, to a lop-sided, one-eyed version of it!

THE POLITICS OF FEAR

THE TOPIC OF INTELLECTUAL allegiance arises from the above verse, and is covered in this essay as an aside. Today, more than physical warfare, we are faced with a situation of intellectual warfare – the battle is to win men’s intellects.

Buddhism originally was accepted in India, and Buddha came to be known as the 9th Avatara. The teachings of Buddha align perfectly with the essence of Hinduism. Buddhism in India received a massive boost when the Emperor Ashoka converted to Buddhism around 300 B.C.

However, with time and power came the deterioration and splits among Buddhists, as described in the main text. Political power became a treasured prize for pseudo-Buddhists in India. Around the 8th century A.D., they began laying the charge that Vedanta was other-worldly, that it did not care for the concerns of the common man. This was done to entice the masses to convert to Buddhism, which they presented as the religion of compassion.

They spread the ruinous teaching that the highest Vedantic attainment is contrary to the practices called Upasanas which were common among the Hindu masses. They cleverly misrepresented the loftiest teaching of Vedanta and contrasted it with *Saguna Brahman*, i.e. Brahman with form as practised with the use of idols to represent the Reality.

Then they went a step further. They ingeniously propagated a doctrine which aimed to dislodge Vedanta’s Brahman or Absolute Existence with Shunya or Non-existence, thus making Brahman appear as an undesirable and impossible goal to attain. The charge had the effect of making the common people become more firmly attached to Upasanas which promised them the immediate goal of attaining heavenly worlds.

The goal of Mukti or liberation, which was equivalent to Nirvikalpa Samadhi, was completely overshadowed or side-stepped and replaced by lower, materialistic goals, which suited the masses. This was the strategy of the Buddhists who sought to gain religious and perhaps political control at the cost of India’s most prized spiritual philosophy – Vedanta.

The perpetrators did not stop even there. They planted the seed of **FEAR** in the minds of the common people – fear for the Truth, for the difficulties encountered along the spiritual path of rigorous self-discipline. They ridiculed the lofty teachings of the Upanishads.

FEAR became a political weapon wielded by the Buddhists. Fear is an emotion that arises naturally when a person’s intellect loses its foothold. The political use of fear as a means to win over the masses became their method of promoting disgust in the minds of people for their own traditional spiritual path.

Sages like Gaudapadacharya worked hard to counter this kind of ‘treacherous, treasonous trickery’. They tried to restore Hinduism to its original purity by staging a fightback against this anti-cultural influence. When Gaudapadacharyaji’s voice began to be taken seriously by the people, the Buddhists even resorted to reduce his credibility among Hindus by claiming him to be on their side and by spreading false rumours among Hindus that he was a Buddhist in disguise!



Sri Adi Shankaracharyaji

In the midst of such manipulation of people's minds for political power, Vedanta faced its stiffest test. It is to the credit of Sri Adi Shankaracharyaji that ultimately he vanquished all Buddhistic schools of thought in India. The Buddhistic schools fled from India and travelled eastwards towards Burma, China and Japan, where they still have a stronghold. India was spared a massive cultural conquest that would have seen its most precious spiritual philosophy destroyed at the hands of pseudo-Buddhists having ulterior motives. This indeed is perhaps Sri Shankaracharyaji's greatest achievement – to ensure the unity of India.

This is the larger context of the present verse under discussion. Swami Vidyananyaji himself was a statesman of the highest order, being the Prime Minister of the entire southern part of India. He would have known all about the history of that period thoroughly. He himself acted to counter the Muslim invasion of India which was prevalent in his time during the 12th century A.D. He would have been very aware of how political groups operated to undermine existing authority and gain control over people and territory.

Kaimutikah Nyaya applies in the latter situation. If devout Hindus can become afraid of the higher aspect and question their own religion, then *how much more* aggressive would be those who did not accept the Vedas as their authority, and had a political motive for criticising them? The Shunyavadin Buddhists were considered atheistic because they did not accept the authority of the Vedas.

This essay is admittedly an extrapolation of the verse under discussion. In the eyes of some readers it may not go down well; all articles of a political nature face the same problem. The spiritual value of the verse remains unaffected by this essay.

“NON-EXISTENCE” – REFUTED BY VEDANTIN

(Verses 32-35)

We move ahead with the theme of the Book. The last section prepared the groundwork for this section. It has shaken the foundations of the central Pillar of Vedanta philosophy, namely the authenticity of Sat, the Supreme Truth, the indestructible Brahman.

We took a tour of the different levels at which the shaking has taken place. Five different types of confused minds were discussed, and we saw how each one has its own type of fear relative to Sat, which needs to be addressed differently in each case. We culminated with the most serious amongst these five types and even peeped into the political impact of the shaking it produced, which resembles an earthquake!

Now we are ready to present the actual **Refutation** of the Shunyavadin’s doctrine of Asat that produced the largest shake to the doctrine of Sat.

Verse 32: How Are Asat & Sat Related?

शून्यमासीदितिब्रूषे , सद्योगं वा सदात्मताम् ।

शून्यस्य न तु तद्युक्तम् – , उभयं व्याहतत्वतः

॥२.३२॥

		<i>We ask the Buddhists:</i>
1	<i>shoonyam aaseed iti brooshe</i>	<i>When you say “Nothing existed”, do you mean</i>
2	<i>sat yogam vaa sadaatmataam;</i>	<i>“Nothing” is in contact with Sat, or is Sat itself?</i>
3	<i>shoonyasya na tu tad yuktam</i>	<i>Logically, there cannot be any “nothingness”;</i>
4	<i>ubhayam vyaaha tatvatah.</i>	<i>so both cases are not possible, are contradicted.</i>

This entire section of 4 verses is a pure logical thesis showing the fallacy of the theory of Non-existence. In the process of laying out the logic, we will encounter certain fundamental principles of Logic which are worth noting for their own sake. It shows the rigorous system of logic used by the Rishis to ensure that, although Truth may not be *known* by logic, Truth certainly does not *contradict* logic.

Two Possible Relationships Between Things

1 The thesis kicks off with the Vedantin wanting to know from the Poorvapakshi what exactly does he have in mind when he says “Nothing Existed”. Two things are being brought together in the statement: the first is Nothing, and the second is Existence. The question is what is the relationship between these two?

2 Two types of relationships are possible between the Guneen and the Guna, the thing having the property and the property itself. These have been described in Verse 24 earlier. To re-cap, they are **Samyoga** (extrinsic) and **Samavaaya** (intrinsic). If a relationship is valid it is **Anuyoga**, and if it is invalid it is **Pratiyoga**.

In the case of Asat and Sat, what is the relationship conceived between them by the Poorvapakshi? A Samyoga relationship would mean Asat and Sat are in extrinsic contact with each other. A Samavaaya relationship would mean Asat and Sat merge into each other and become one inseparable entity.

The Logical Explanation for Both Relationships

3-4 First we consider the Samyoga or extrinsic relationship. This can only exist (or be valid) between two things if both of them are existing in the same level of reality. A dream object cannot be related to an object experienced in the waking state, nor can the Absolute Reality be related to any object in the waking state world or in dream.

Bhaava abhaavayoh samyogasya durghatatvaat.

Meaning: ***“There cannot be any relationship between something that does not exist (Abhava) and something that does (Bhava).”***

Most significant here is that ‘Nothing’ cannot be related to anything from any of the three levels of reality. If one object is Bhava and the other is Abhava, there is a **Paraspara Viruddha**, a contradiction, between them and a relationship cannot exist.

This makes us conclude that there is no valid Samyoga relationship between Sat and Asat. The relationship is therefore termed **Pratiyoga**.

Secondly, we consider the Samavaaya or intrinsic relationship. The two things are mixed inextricably together. Depending on the required emphasis, either thing could be taken first. If the cloth is more important than the colour, we call the resulting combination a “coloured cloth”. If colour is more important, the same cloth will be described as “cloth colour”.

In the same way, if Sat and Asat had a Samvaaya relationship, it could be described in one of two ways, either as “Non-existent Existence” or as “Existent Non-existence”. In both cases the result is invalid, and again the relationship is **Pratiyoga**, not **Anuyoga**.

Another example of this type is “a quiet shout” or “the child of a barren woman”. These are invalid relationships. They are tantamount to just a group of words with no meaning attached to it. Such a sentence is called **Vaakya Abhaasa**.

Another way to spot a possible relationship is when two words are placed in the same Samskrit case, such as Sat and Asat (both in the 1st Case). There is **Samaanaadhikaranya** between them, i.e. the possibility of a relationship between them exists. Other factors can then be looked into to determine the exact relationship.

Verse 33: ***Example: The Sun & Darkness***

न युक्तस्तमसा सूर्यो , नापि चासौ तमोमयः ।

सच्छून्ययोर्विरोधित्वाच्- , छून्यमासीत्कथं वद

॥२.३३॥

5	<i>na yuktah tamasaa sooryah</i>	<i>The sun does not have the attribute of darkness.</i>
6	<i>na api cha asau tamomayah;</i>	<i>Nor is it itself of the nature of darkness.</i>
7	<i>sat shoonyayoh virodhitvaat</i>	<i>Existence and Non-existence are in mutual conflict,</i>
8	<i>“shoonyam aaseet” katham vada.</i>	<i>so, how can you say, “Nothing existed”?</i>

Pratiyoga Between Sun & Darkness

Sri Vidyaranya follows up with an excellent example that illustrates a Pratiyoga relationship – that between the sun as object and darkness as the quality.

i) Samyoga : **1** The extrinsic relationship is examined first. Darkness cannot come in contact with the sun. It is just not possible to have such a thing.

Assume the sun shines with an intensity of 10 million lumens. We can *increase* this by bringing another light to it. Even if a match is struck on the sun, it will appear a couple of lumens brighter! However, we cannot *decrease* the sun's brightness by bringing some darkness to it. Darkness is not a thing that exists in itself; it is merely the absence of light, having zero lumens. Bringing darkness to the sun is like adding zero lumens to it – it has no effect on the sun's intensity. We conclude that darkness cannot be brought in contact with the sun, whereas another light source can be added to it with positive results.

ii) Samavaaya : **2** The intrinsic relationship is now examined. Darkness cannot be mixed into the sun to alter its intensity or for whatever other reason. This is also impossible.

It is the nature of the sun to be bright, just as fire. The sun is in fact a huge inferno of fire, a ball of burning gases. We can theoretically alter the brightness of the sun by adding more inflammable gas to it or subtracting some of its inflammable gas, since gas is a Bhava Vastu, a positive entity. However, we cannot alter the intensity of the sun by mixing into it so many kilograms of darkness, or removing so many kilograms of darkness! That is not possible, because darkness is a non-entity.

In logical terms, if zero is added to any number, say 35, it does not make the 35 any more “zeroer”. The same applies to darkness – it cannot make the sun any more “darker”, because its value is zero lumens.

Thus both relationships are not possible owing to the non-entity of darkness.

Application of the Simile to Sat & Asat

Sat has a value of Infinity, as it is the omnipresent Reality, while Asat has a value of zero, no reality whatsoever, it being just “Nothing” by definition. However much Asat is brought in contact with or mixed into Sat, it can have absolutely no effect on Sat, in the same way that darkness has been shown to have no effect on the sun's intensity.

7 Virodhitvaat: “self-contradictory”. Infinity and Zero are in direct contradiction to each other, like knowledge and ignorance, or like light and darkness.

A scientist trying to find the Reality by examining neurons in the brain is not learning more about Reality, but is only increasing his knowledge about Ignorance!

If one has to really be scientific, then one cannot even strictly contrast Sat and Asat. For example, one can say, “My knowledge is very scant, it is next to nothing.” This is a comparison to other people's knowledge of physics. However, we cannot and do not say, “He knows more about ignorance than I do. My knowledge of ignorance is scant.” This is because knowledge of Nothing can only be nothing!

8 Thus, after this unexpected depth into the logic structure implied by this verse, Sri Vidyanaraya presents the confirming conclusion of the whole logical analysis: It is absurd to say that “**Nothing Exists**”. It is a sheer contradiction in terms; mere words without meaning.

The Poorvapakshi now poses a characteristic twist of the Truth as a possibility, in the hope that the Vedantin may be caught off-guard. Perhaps he feels the Vedantin is unfair – he is allowed to place so much value on Sat, but in return nothing is conceded to his Asat . . .

Verse 34: Objection: Asat is Superimposed on SAT

वियदादेर्नामरूपे , मायया सुविकल्पिते ।

शून्यस्य नामरूपे च , तथा चेज्जीव्यतां चिरम्

॥२.३४॥

		To this question, the Buddhists retort:
9	viyat aadeh naama-roope	(You say) the name and form of the five elements
10	maayayaa suvikalpita;	are a conjuring up by Maya upon Sat;
11	shoonyasya naama-roope cha tathaa chet	if so, then as with name and form so should it be with Asat – a superimposition on Sat.
12	jeevyataam chiram.	The Vedantin's reply is: "May you live long!"*

* i.e. You have fallen into a logical trap which effectively accepts the Vedantic position.

The Poorvapakshi's proposal here is based on the Vedantin's breakdown of Asat as given in the following string, quoted earlier under Verse 22 on the subject of Svagata Bheda:

"That which is seen is inert; that which is inert is perishable;

that which is perishable is Mithya or unreal; that which is unreal is ASAT."

9-10 The above string links Mithya to Asat. The Vedantin is quite happy to say that the world of names and forms, which is linked to Asat, can be said to be superimposed on Sat. This is acceptable to the Vedantin. This has been the central message of the text so far.

11 The Poorvapakshi strongly objects to this unfair treatment of Names and forms on the one hand and Asat on the other. If names and forms can be said to be superimposed on Sat, then why can't Asat itself be said to be superimposed on Sat? This is his ingenious reasoning to obtain the favour of claiming some credit for his beloved doctrine of Asat.

12 The Vedantin is delighted. He welcomes the Poorvapakshi into his fold! Why?

The Logic Implied in the Vedantin's Welcome

The presentation here is to show how Maya is different from Asat, and that the two cannot be weighed in together. The flow of the reasoning is as follows:

Maya is the power of the Supreme Reality Sat or Brahman. From the conjuring up of Maya, the objects of names and forms appears. Maya is founded on Sat, she cannot exist without Sat. She produces her effects of names and forms whilst at all times having Sat as her substratum. Hence, the names and forms appear as superimpositions on Sat. In terms of the phenomenal world, these names and forms are very real as they influence our thoughts, words and deeds.

Vedanta does not have any problem accepting the relative reality of names and forms. Upon knowledge of the Self, this reality disappears and the names and forms are seen to be Asat ultimately. In the interim, they are relatively real, and the term for this is Mithya. Only upon the dawn of knowledge does Mithya become Asat.

This is not the case with Asat. Asat, from the very outset is non-existence and nothing else. Non-existence cannot have any relationship with Sat. Thus it can never be accepted as a superimposition on Sat, because it simply does not exist.

Another way to look at it is this. Names and forms are the "Contents" of creation. They are made up of the five elements, from **Viyat** to Prithvi.

As such they are considered to be **Suvikalpita**, or Samyak Aaropita, or Adhyasta. These are all synonyms for superimposition, and is accepted by Vedanta.

The Poorvapakshi stakes his claim to obtain for Asat the same status as Maya and her names and forms, by claiming that Asat, too, is superimposed on Sat. But the moment he thinks of a substratum for Asat, his concept of Asat becomes a superimposition and hence unreal. The principle is only the substratum can have reality and superimpositions are always unreal. In the same stroke of logic, the Poorvapakshi is trapped on both sides – that of Maya and that of Sat.

In this way, unknowingly, he walks straight into the Vedantin's camp. This is what makes the Vedantin say, "May you live long!" It is a welcome blessing given to a newcomer to one's group! In fact, Acharyaji playfully extended the greeting by adding, "Now you are ready to learn some more serious Vedanta. Come, I will take you to my Guru!"

However, the next verse shows us that the Poorvapakshi has one more card to play.

Verse 35: The Substratum Can Only Be SAT

सतोऽपि नामरूपे द्वे , कल्पिते चेत्तदा वद ।
कुत्रेति निरधिष्ठानो , न भ्रमः क्वचिदीक्ष्यते

॥२.३५॥

13	satah api naama-roope dve	Objector: "Both name and form of an existing thing
14	kalpita chet tadaa vada;	are superimpositions on Maya (not upon Sat)."
15	kutra iti nir-adhishthanaah	Vedantin's Reply: If you affirm this, then what is the
16	na bhramah kvachid eekshyate.	substratum upon which Maya is the superimposition?
		For Maya without a substratum is never seen.

This verse hinges on the Vedantin's last quoted principle which states, "The substratum is always *Real* and the superimposition is always *unreal*."

Against this statement, there arise four prospective candidates for Reality. They are the Vedantin's **Sat** or Existence, the Mayavadin's **Maya** or Illusion, the Shunyavadin's **Asat** or Non-existence, and the Charvaka or rank materialist's **Jagat** or World.

Who is the real Substratum? Maya knocks Jagat out in the first semi-final. It is clear that Jagat is an effect of Maya, so it cannot be real. There was no Jagat before Creation, so it cannot be the substratum. The second semi-final is between Sat and Asat. This is a walk-over for Sat since Asat is shown to be an invalid candidate – 'Nothing' can never be a substratum for anything.

13-16 The Final is a stand-off between the two winners, Maya and Sat. These fight it out for first place in this verse. The Poorvapakaakshin proposes Maya for the post, since names and forms (Jagat) are conjured up by Maya. But this is rather superficial. An illusory power can never be a substratum. The Vedantin poses a rejoinder: "Who is Maya's Substratum? That is where you have to look." There is no answer to this. And thus **Sat** is declared the winner amongst the four candidates!

"EXISTENCE WAS" – REFUTED BY SHUNYAVADIN

(Verses 36-40)

IN THE ABOVE SECTION, the Vedantin took up the Poorvapakshin's statement "*Non-existence alone existed*," and proved its falsity. In this section we see the reverse being done, although there appears to be no need for it. However, as in the law courts of today, the defendant always has a chance to appeal. This is the last chance for the Poorvapakshin to salvage something from the debate.

Verse 36: Objection: Tautology (Superfluity in Words)

सदासीदिति शब्दार्थ- , भेदे वैगुण्यमापतेत् ।

अभेदे पुनरुक्तिस्स्यान्- , मैवं लोके तथेक्षणात्

॥२.३६॥

		<i>The Opponent says:</i>
1	<i>"sat aaseed" iti shabdartha</i>	<i>"Existence was" – If these two word meanings</i>
2	<i>bhede vaigunyam aapatet;</i>	<i>are different, then two separate things come in;</i>
3	<i>abhede punah uktih syaat</i>	<i>If they mean the same, then there is tautology.</i>
		<i>The Vedantin's reply is:</i>
4	<i>maa evam loke tathaa eekshanaat.</i>	<i>Not that, words like these are used in common.</i>

1 The Poorvapakshin takes up the Vedantin's statement **Sat Aseed**, "*Existence was*," and makes a last-gasp attempt to find a technical loophole to save himself. He takes the two words and looks at them desperately with a lawyer's eye.

2 There are only two options: Either the two words indicate two different things, or they indicate the same thing. In the first case, if the words mean two *separate* things, then the Poorvapakshin claims victory at once. For it means that that there is *another* Sat which also *is*. This is a hair-raising point, but the Poorvapakshin has become desperate.

If the point holds, then the whole discussion of Sat having no differences falls flat. There would be a second Sat which stands as the first Sat's competitor. Difference in Sat would be proven and the Vedantin would be taken back to square one in his argument. It would mean that Sat is not non-dual after all. Duality would be established and Vedanta's **Advaita** or Non-duality would be destroyed!

The Charge of Tautology

3 The second possibility is that the two words mean the *same* thing. In this case, the above embarrassment is spared to the Vedantin, but he is levelled with the charge that there is needless repetition. In accordance with scriptural rules of brevity, this is impermissible. No scripture in the world could afford to use an extra word. If one word was sufficient then why use two? The Poorvapakshin tries to lay the charge of **Tautology** against the Vedas!

4 The Vedantin cannot accept the first option, as that would spell the end of Vedanta. He is compelled to accept the second option, and defends the Vedas by arguing that such usage of words is quite acceptable, nay, that it is indeed unavoidable in the discussion of matters concerning the Non-dual Truth.

The charge of “**Punar Uktih**” Dosha (Tautology) is disclaimed by the Vedantin in the next three verses. A very strong case is presented as to why the scriptures have no choice but to use language imperfectly to express that which is really beyond the reach of language.

The Poovapakshin’s logic is called “**Specious Logic**”, i.e. it appears to look very logical. Indeed, it is a grave charge that the scriptures are resorting to the use of unnecessary words. But on close examination of the context in which this is done, the logic is found to be flawed. It is this flaw that the Vedantin brings out beautifully in the following three verses in defence of Vedanta.

We may compare the situation to a “nail-biting” finish in a T-20 cricket match. It is the last over, three balls are left, the last wicket remains, and two boundaries (8 runs) are needed to win the match! The Vedantin is the batsman facing the deliveries – and he delivers just what is required of him . . .

Verse 37: *Reply: The Coupling of Words*

कर्तव्यं कुरुते वाक्यं , ब्रूते धार्यस्य धारणम् ।
इत्यादिवासनाविष्टं , प्रत्यासीत्सदितीरणम् ॥२.३७॥

5	<i>kartavyam kurute vaakyam</i>	<i>“What has to be done, has to be done”; “Speech</i>
6	<i>broote dhaaryasya dhaaranam;</i>	<i>is spoken”; “A burden is borne” – we use these.</i>
7	<i>iti aadi vaasanaa vishtam</i>	<i>For those accustomed to such usage of words,</i>
8	<i>prati aaseet sad iti eeranam.</i>	<i>“Existence was” is meant for them.</i>

We are speaking of a time when Samskrit was very much a spoken language, not restricted to a small group of scholars as it unfortunately is today. Spoken Samskrit was rich in idiom. There was great poetic charm in spoken Samskrit. A vast battery of phrases were available for the tongue to click one out of a difficult situation in expression.

Acceptable “Coupled Phrases” in Samskrit Idiom

5-6 Three phrases commonly used in spoken Samskrit are now quoted to begin the argument which the Vedantin is presenting to the Poovapakshin in this exciting final stage of the debate.

- i) **Kartavyam Kurute**: “What has to be done, has to be done”.
- ii) **Vaakyam Broote**: “Speech has to be spoken”.
- iii) **Dhaaryasya Dhaaranam**: “One’s burdens have to be borne”.

These are outstanding examples of the richness of the Samskrit idiom. In English also we find many such phrases, including these, in everyday usage. In the same category of usage is the scriptural phrase **Sat Aaseed**, “Existence was”.

Verb-to-Noun Coupling: The above phrases couple a noun to a verb or participle. It is quite natural for people to attach an appropriate verb to a noun, or *vice versa*. They do this effortlessly and almost unconsciously. Hence, it is no cause to raise one’s eyebrows if such phrases are encountered in literature. The human mind is ‘wired’ in this way. No **Punar Uktih** Dosha or defect is present in using these phrases.

The moment the word Existence is mentioned, it is natural for the next thought to be “What about it?” The mind at once starts looking for a verb to attach it to. The verb choice can be very wide, but the most harmless verb to go with it is “was”, which itself carries in it a sense of the word Existence. This is natural in language, it is not Tautology.

It is part of the communication process (which language represents) that words have to be used to their best advantage. The above manner of usage is certainly very effective in getting the message across. So why not use it, instead of complaining against it?

The Habituated Tendency of the Mind

7-8 Vaasanaa: “the accustomed or habituated way of using words”. Vaasanaa, which usually means latent impressions or tendencies, is here being used in a novel way to describe the tendency of using such phrases by force of habit, and being accustomed to listening to them as well. The word ‘Vaasanaa’ appears again in the next verse.

This tendency or habit is just as acceptable in scriptural writings as it is in secular writings. Secular or scriptural, the important point about language is to get a message across. After all, the Shastras are addressing their words to students, not to lawyers! They have to address the students in language which is intelligible to them. Such usage need not be seen as a violation of any rule in composing scriptures.

The natural habit of the mind, its rooted mode of thinking, is something which has to be taken into account by any effective writer. The word Vasana indicates that there is a habit in the mind, a Samskara which is accustomed to this form of word usage. It is totally involuntary. It is part and parcel of the mental make-up and flow of thought. Hence, such usage, far from violating any rule, is actually found to be helpful to the student to grasp what is being explained by the scripture.

Recalling the T-20 comparison, the three phrases quoted amount to three runs off this verse. More has to be scored in the next verse . . .

Verse 38: The Boundary of Time

कालाभावे पुरेत्युक्तिः , कालवासनया युतम् ।
शिष्यं प्रत्येव तेनात्र , द्वितीयं न हि शङ्क्यते

॥२.३८॥

9	<i>kaalaabhaave pura iti uktih</i>	<i>“Before Creation” – such words are intended for</i>
10	<i>kaala vaasanayaa yutam;</i>	<i>those habituated to thinking in terms of time,</i>
11	<i>shishyam prati eva tena atra</i>	<i>like the student alone. Thus, the Truth is referred to</i>
12	<i>dviteeyam na hi shankyate.</i>	<i>in terms of Duality. There is no need to doubt this.</i>

The mind is constituted in such a manner that, apart from Words, one also cannot but help thinking in terms Space and Time. Space forms the first three dimensions while Time is the fourth dimension. These are the four limiting dimensions or boundaries of all manifested existence.

While the previous verse taught us to see beyond the limits of words, this verse takes us beyond the boundaries of the four dimensions. The T-20 simile is working perfectly – we have struck a boundary in this verse!

Implication of “Before Creation”

9 Kaalaabhaave Pura: “before creation”. The Time dimension is brought into the discussion of creation. Time is a part of creation, just as Space is. It is fourth dimension. Thus before creation there was no Time. So how can we use the words, “before creation”? There is no such thing as ‘before’ before creation! As awkward as it seems, we nevertheless readily accept the phrase “before creation” without kicking up a fuss.

10 Vaasanayaa: The remarks made in the previous verse about being accustomed to certain usages of Words, applies once again to the Time factor. We are all accustomed to thinking in terms past, present and future, although logically we know that only the present exists; the past happened in the then present, and the future will happen in the coming present.

The mind itself is a part of creation. Its operating mode (**Yutam**) is completely governed by the four dimensions set up by Space and Time. We can only think in terms of these dimensions. Space and Time form the skeleton for the framework of Creation. Thought and mind go together, and words are their effects. To transcend words, we need to transcend mind and thought, and that means transcending creation and entering the Absolute realm.

11 The student is the target audience of the scriptures, not the realised sage. Hence, it is for the student alone that the scriptures are written. The sage of realisation is beyond the Space-Time continuum; the student is very much in it still. For the student’s sake, the scriptures necessarily have to use phrases like “before creation” and “Existence was”.

Such expressions are unavoidable. It is true from the Absolute standpoint that they are a defect, a limitation, but they are the only means we have to indicate the Truth. They are extremely useful to the student to take him to the brink of Truth, if not the Truth Itself.

The thorn of words is needed to remove the thorn of Ignorance.

12 Dviteeyam: “Duality”. This verse ends with the positive assertion that Truth can be expressed only in terms of Duality. When this is pursued with faith, there is no doubt that the ultimate discovery is arrived at. We have to take whatever help we can at the level of Duality in order to finally transcend it and enter the realm of Non-duality.

More on this final theme of Duality is said in the next verse of this section.

Verse 39: Questions & Answers Are Always in Duality

चोद्यं वा परिहारो वा , क्रियतां द्वैतभाषया ।

अद्वैतभाषया चोद्यं , नास्ति नापि तदुत्तरम्

॥२.३९॥

13	chodyam vaa parihaarah vaa	Be it a question raised or an answer in reply,
14	kriyataam dvaita bhaashayaa;	both are only from the language of Duality.
15	advaita bhaashayaa chodyam	From the language of Non-duality, questions
16	na asti na api tat uttaram.	do not arise, nor are answers needed!

There is a proper place for Duality and a proper place for Non-duality. Things which pertain to the one realm should not be mixed up with things that pertain to the other. That is the message put across in this important verse.

13-14 Questions and answers take place in the realm of Duality only. The subject of the discussion may be Non-duality, but the discussion can be done only within the bounds of Duality. If we speak, someone has to listen; if we write, someone has to read; when we pick up our pen, there has to be some paper in front of us to write on. The point is Duality should not be frowned upon as being Unreality, but utilised in its rightful role.

Even a discussion on Brahman, the Non-dual Reality, can only be done in Duality. In such a dialogue, the teacher is in Non-duality and the student is in Duality. For communication to take place, the teacher has to make any number of sacrifices to get to the level of the student. He has to stretch out his hand into Duality and raise the student up into Non-duality.

All the discussion has to be done for the comfort of the student, even though it may be very uncomfortable for the teacher. Otherwise, the next generation of teachers cannot be trained. From this perspective, it is foolish to look into the defects or limitations of language. One cannot judge language from the Non-dual standpoint.

Acharyaji quoted the song composed by the great saint, Sadashiv Brahmendra:

***Kim vachaneeya, kim avachaneeya; kim gaayantam, kim agaayantam;
Sarvam brahma mayam, re re, sarvam brahma mayam.***

***Meaning: "What to say, what not to say; what to sing and what not to sing?
For all this is only Brahman, yes indeed, all this is only Brahman!"***

The Absolute Standpoint

15-16 What do we see from the Absolute standpoint? There are neither questions nor answers from this level. The only thing that can be said from the highest standpoint is, **Neti Neti**, "Not this, not this!" This is what the student actually does reflect on during his meditations. However, in a class he needs to be made comfortable with words.

If language, with its inadequacies, is not permitted in matters concerning Brahman, then can we imagine what a Vedanta class would be like? Acharyaji toyed with the very thought of such a class: "We would all have to sit quietly and observe Mouna! I will just sit here and say nothing for one hour, and you will just listen patiently to my silence! Would you like to attend such a class? It will be very easy for me, but it will be a torture for you."

Vedanta needed only a run to win, but got a sixer instead and won comfortably!

An Incident from Swami Chinmayananda's Life

It actually happened one day with Pujya Gurudev, Swami Chinmayanandaji, and Acharyaji was a witness to it on that occasion:

Gurudev was invited to Sri Ramana Maharshi's Jayanti (Birthday) celebration in Chennai. Many people came. There were a number of speakers who gave lectures appropriate to the occasion. Finally, the organisers asked Gurudev to speak. He went up to the stage and remained quiet. He spoke not a word – 15 minutes went by.....then another 15.....and another 15. After 45 minutes, Gurudev chanted, "Om Shantih, Shantih, Shantih!" He softly and slowly added, "This was Bhagavan Ramana Maharshi."

That was the only time I heard Gurudev speak in Silence. It was a fantastic speech! It was true **Advaita Bhaashya**. He taught us that the best explanation of Brahman comes through Mouna Vakya. For that, the Shishya also has to be top class, like Sanaka, etc.

Verse 40: *A Glimpse into Non-Duality*

तदा स्तिमितगम्भीरं , न तेजो न तमस्ततम् ।
अनाख्यमनभिव्यक्तं , सत्किञ्चिदवशिष्यते

॥२.४०॥

		Here is a Quotation from the Yoga Vasishtha:
17	<i>tadaa stimita gambheeram</i>	<i>There is then a “<u>still, profound Existence</u>”;</i>
18	<i>na tejah na tamas, tatam;</i>	<i>It is neither light nor darkness; It is all-pervading;</i>
19	<i>anaakhyam anabhivyaktam</i>	<i>It is nameless, not knowable by the senses;</i>
20	<i>sat kinchit avashishyate.</i>	<i>Existence is an indefinite something; It alone is.</i>

The section closes with a glimpse of what Non-duality is like. The Vedantins lift up his trophy of Non-duality after achieving victory in the final against the Shunyavadins. It is an unusual celebration – no jumping and dancing, no partying or anything of the kind. There is instead only a “still, profound Existence”! Is it a climax or an anti-climax? Alas, language cannot explain its depth of Bliss.

The Vedantin’s victory is a victory for all. There is no loser here. All have gained something from this victory. All move a step further in their viewpoint. Everyone wins.

“Stimita Gambheeram” – the Victory Chant

This verse is taken from the Yoga Vasishtha, wherein Sage Vasishtha instructs Sri Rama in the science of Brahma Vidya.

17 Tadaa, “*thereafter*”, leads us out of the limited world of Time and Space and into the world of stillness and profound silence. Words have the further defect of being misunderstood or wrongly understood. In Silence, there is no possibility of this happening.

Stimita means Nischala or “*absolutely still, unwavering.*” Silence drives the student deep within himself, to the core of his being, bringing him in direct touch with his true Being, the Atman or Self.

18 And what does the student find deep within himself? There are no physical characteristics that are amenable to description. So, words are not needed to describe anything. In fact, words would only complicate and confound the whole experience. Words would not do justice to what the student experiences in the Absolute state.

19 In the all-pervading, nameless Absolute where the senses cannot reach, how is it possible to explain anything? If the senses cannot grasp the Self, surely the mind, too, cannot. If the mind cannot reach it, then thought also cannot. And where thought also cannot reach, how can words reach?

20 Sat Kinchit: This Sat is not something which the mind can catch hold of. It is not explainable by any mind, however refined that mind may be. Sat here refers to that Existence as it **IS**, not as it is understood by a mind. The word ‘Kinchit’ conveys this meaning. Kinchit means “*and indefinite something*”.

The moment we bring the mind into Sat, questions will arise such as, “how big?”, or “how heavy?”, etc. The mind will pollute whatever it lays its fingers on. It is hopelessly inadequate to the task. It just cannot catch Sat as it truly IS. The best is to eliminate it from the equation. The Yoga Vasishtha does that by describing Sat as **Anabhivyaktam**, “*unreachable to the senses*”. **Aneervachanam** is another term used for it in Vedanta.

Thus ends an absorbing discussion with the Shunyavadin. Both have a fair say in the matter. The presentation is free from malice and disrespect. Both gain in clarity of their respective viewpoints. The spirit of enquiry into Truth is maintained by keeping the arguments firm and solid whilst using words that are soft and tender, and which do not offend or hurt the opponent.

SCHOOLS OF INDIAN PHILOSOPHY

Main Groups	Sub Groups	No.	NAME OF SCHOOL	ROOT PHILOSOPHY
Family 1: 6 SCHOOLS BASED ON VEDIC AUTHORITY:				
ASTIKA SCHOOLS	A	1	Nyaya	Based on Logic, Intellect, Study of Elements
		2	Vaisesika	
	B	3	Saankhya	Based on Yogic disciplines, mind & thought control
		4	Yoga (Seshwara Saankhya)	
	C	5	Poorva Meemaamsa	Based on Karma/Upasana Kanda
		6	Uttara Meemaamsa	Based on Jnana Kanda (Vedanta)
Family 2: 6 SCHOOLS BASED ON NON-VEDIC AUTHORITY:				
NASTIKA SCHOOLS	D	7	Buddhistic 1 – Vaibhaashikas	The Eighthfold Path of Virtue
		8	Buddhistic 2 – Sautraantikas	-
		9	Buddhistic 3 – Yogaachaara	Yogic Discipline (Vijnanavadins)
		10	Buddhistic 4 – Maadhyamikas	Non-existence (Shunyavadins)
	E	11	Chaarvaaka – of 4 Types	School of Materialism
		12	Jainism – Teerthankaras	Teaching of Mahavira
		13*	Islam – from Arabia	Teaching of Prophet Mohammed
* Note: Added by Compiler as a recent update to the List.				

THE NAIYAYIKA'S OBJECTIONS

(Verses 41-46)

HAVING DONE WITH the Shunyavadins, the text moves to the next Poorvapakshin, the Logician known as the Naiyayika. The Naiyayika is, as seen in the above list, from the Astika school. Opposition to Vedanta from the Astika family is not as aggressive as that from the Nastika family. It is of the nature of “How can you...?” rather than “No, I totally disagree with you. You are wrong!”

Before we go into the next verse, here is a breakdown of how a Naiyayika sees the five elements of the Vedantins:

THE NYAYA THEORY OF ELEMENTS, WORLD & REALITY

PARAMAANU – The Atom: In Nyaya philosophy, the *Paramaanu* is defined as the “*smallest indivisible particle*”. The Paramaanus are the smallest measure of any created object. Another term for them is the *Paarimaandilya*. In Dalton’s time, western science took the atom as the smallest known particle, and all objects were considered to be made up of atoms. Subsequent to Dalton, Niels Bohr discovered further subdivisions within an atom – namely, electrons, neutrons and protons. The Paramaanu is, therefore, equivalent to the Daltonian atom.

Two Paramaanus form a *dvenuka*, while three Paramaanus form a *tisrenu* or *trenuka*. And so on, an amazing integration is built into the Nyaya system. The Naiyayikas are masters in this field.

The FOUR ELEMENTS: According to Nyaya, there are only 4 elements, not 5. They are earth, water, fire and air. For this reason the term used in the verse to follow is *Bhoomi Aadikam*, “from earth upwards up to air”, rather than the Vedantic *Akasha Aadikam*, “from space downwards up to earth”. All these four are made up of combinations of atoms, i.e. molecules. Fire is thought to have ‘heat’ atoms.

Since they are made up of atoms, they can be divided, disintegrated or destroyed up to the point of a Paramaanu or atom. Beyond an atom, the four elements cannot be disintegrated. Hence, the Paramaanu is considered to be the limit of disintegration; i.e. Paramaanus are *eternal* or Nitya. This is a very big difference from the Vedanta view.

The WORLD: In Nyaya, the world is created by the Samyoga (combination) of Paramaanus, and dissolved by the Viyoga (disintegration) of Paramaanus. Assembling and dismantling of atoms creates and dissolves this world. The world ultimately dissolves into the 4 elements or Paramaanus.

The objects of the world are thus seen as *Effects* of Paramaanus joining together. These effects are destructible, but the Paramaanus are indestructible. This is Nyaya theory.

SPACE IS REALITY: Vedanta’s fifth element, Space, is not considered to be an element in Nyaya, as there are no atoms in space. In Nyaya, Space is indivisible, eternal and indestructible. It is like Brahman to them – it provides the support or substratum for the four elements. There is no Samyoga or Viyoga possible in Akasha as there are no atoms in it.

Space also does not participate in the changes which the other elements go through. In this sense, it remains a ‘witness’ of all the changes but is unaffected by them.

The resulting deduction is quite astounding: There is such a strong resemblance between Space and the definition of Sat (Brahman) in Vedanta, that the Naiyayikas actually consider Space to be Sat! They do not look any further for the Truth. Space is the ultimate source of everything created. Space is Sat to them.

This is the key point of difference between Nyaya and Vedanta.

THE KAAKU AND THE PRATIBANDHI

At this point , Acharyaji introduced to us two new terms pertaining to the debate:

i) **Kaaku**: The definition of this term is “a question that is posed with an expectation of a fixed answer.” The Naiyayika’s question (verse 41) is a Kaaku because it is intended to stump the Vedantin. There is an eager expectation in it of triumph over the opponent. The Naiyayika is confident that he has cornered the Vedantin – “So you think you are right? Well, answer that if you can!” He is eagerly anticipating his success.

ii) **Pratibandhi**: The definition of this term is “a reply that is in the form of a counter-question.” It is a rejoinder. The Vedantin’s reply (verse 42-46) is a Pratibandhi because it throws the question back at the opponent.

As students, it is interesting for us to note such a build-up in an argument. The ancient sages of India took their debating skills to very high levels, and put everything they had into it, without stooping low and attacking the opponent personally. Theirs was not like the political standoffs we see in today’s national political arena at its highest level! Hitting below the belt was never resorted to in the public debates of those times.

Verse 41: **Objection: Space is Surely the Reality**

ननु भूम्यादिकं मा भूः , परमाण्वन्त नाशतः ।

कथ ते वियतोऽसत्त्वं , बुद्धिमारोहतीति चेत्

॥२.४१॥

1	<i>nanu bhoomi aadikam maa bhooh</i>	<i>Objection: Let those elements with molecules (i.e. earth to air), be considered as being unreal, it matters not;</i>
2	<i>paramaanu anta naashatah;</i>	<i>for they are destructible up to the atomic level.</i>
3	<i>katham te viyatah asattvam</i>	<i>But in the case of space, how can its unality</i>
4	<i>buddhim aarohati iti chet.</i>	<i>make any sense? Answer that if you can.</i>

In the light of the above introduction, we can now understand the context of the Naiyayika’s objection, which is a Kaaku as described above.

1-2 The Naiyayikas do not mind if the four elements – from Earth to Air – are considered to be unreal. They are destructible, even if only up to the point of the Paramaanu.

3-4 The full context of the question posed by the Naiyayika to the Vedantin has now been set up. The Naiyayika is ready to fire his Kaaku: “How can you say that Space is not Real? It has every characteristic of Brahman as described in the Upanishads. On what grounds can you deny Space this status of being Sat? It does not deserve to be called unreal or false as you so vehemently do so. It is the supreme Being to us, it is our God, the ultimate indestructible in creation. We challenge you to give us an answer to our standpoint.”

Clearly, they overlook the key definition of Brahman, ***Ekam Eva Adviteeyam***, “One without a second.” They permit Space as well as the Paramaanu to be Nitya or Reality.

The Vedantin is now ready with his Pratibandhi . . .

Verse 42: *Reply: Reality – Only a Step Away from Space!*

अन्यन्तं निर्जगद्व्योम , यथा ते बुद्धिमाश्रितम् ।
तथैव सन्निराकाशं , कुतो नाश्रयते मतिम्

॥२.४२॥

		<i>To this the Vedantin replies:</i>
5	<i>atyantam nirjagat vyomah</i>	<i>Existence of space without the atomic world –</i>
6	<i>yathaa te buddhim aashritam;</i>	<i>if your mind can admit this concept, then in the</i>
7	<i>tathaa eva sat niraakaasham</i>	<i>same way, Existence of Reality without space –</i>
8	<i>kutah na aashrayate matim.</i>	<i>why can your mind not admit such a concept?</i>

The Vedantin's counter-question or Pratibandhi is a brilliant response to the Naiyayika's Kaaku. From a debating point of view, it is the most effective response. It does not destroy the opponent but leads him forward to a higher viewpoint. It has an educational intent in every breath. It is these finer points that enrich our study of these ancient texts – they give us insight into the culture prevalent during the Vedic period.

The Vedantin has faith that the Naiyayika can be won over. His only flaw is that he places too much importance on reason and logic to arrive at his conclusions. If he can be taught to see that this is a fallacy, then he can easily accept the Vedantic viewpoint.

This is the Vedantin's approach to his younger brother, the Naiyayika.

Admitting Space Without Atomic World

5-6 The Vedantin starts his reply in the shoes of the Naiyayika. He compliments the latter for managing to differentiate Space from the other four elements, and thereby treat it in a special way, as something superior to the elements.

This requires an analytical step to achieve. It requires the intellect to be able to identify the subtle from the gross. Space is subtler than the elements which depend on the atomic particle. It is the absence of atomic particles that makes Space superior to elements.

Now for the subtle step forward . . .

7-8 If it is possible for the Naiyayika to see this, then, with a little more effort in the right direction, he should be able to go to the next step. The Vedantin urges the Naiyayika to take the next logical step. Just as Space is superior to the elements because of the absence of atoms, so also can he not see that Sat is superior to Space owing to the absence of all qualities and attributes?

The Naiyayika simply needs to learn how to distinguish and remove the following attributes of Space, and he will arrive at the Vedantic standpoint easily:

i) Space, although free from atoms, has the attribute of the three physical dimensions – length, breadth and depth. Sat, on the other hand, is dimensionless.

ii) Space acts as a conveyor of sound. That is its specific property. Sat is free of any properties whatsoever.

When these properties are removed from Space, we are left with Sat, or Absolute Existence. The Vedantin urges that this step is possible for the Naiyayika. The same subtle logic he used to see space as being different from the elements, is now required to grasp the difference between Space and Sat.

The Plain Truth About Different Viewpoints

8 The power of the Pratibandhi is contained in this Pada. There is an unsaid truth about the other schools which do not accept the Vedas fully. The Vedantins, due to their love for the Shruti being very great, are prepared to accept the Vedic view even though they may not see the logic behind it. It is not so with the other schools. Being over-dependent on Logic, they compromise the Truth at this point and settle for a lower truth.

The unexpressed reason hurts more than the the expressed one. The “unkicked” kick is stronger than the one actually given. Unvoiced words are stronger than voiced ones!

DIFFERENT VIEWPOINTS OF THE SIX DARSHANAS

ALL THE SIX DARSHANAS or schools of thought accept the Vedas. What then is the precise nature of the differences between them? This block probes this question.

The differences arise from the fact that each school places emphasis on a different Pramana or means of knowledge. The Naiyayikas give more weight to **Anumana** or Logic. The Vedantins give top priority to **Shabda** or the scriptures. The Charvakas rely solely on **Pratyaksha** or direct perception. To them, “*Seeing is believing.*” Such prioritisation is rooted in the level at which the intellect is locked.

The following example clarifies this point:

Example: A person loves his friend, he loves his father, and he loves his Guru. The three relationships are of a different nature. The depth of each relationship can be checked out by seeing how far one will go in accepting what each of these three persons says.

Amongst friends, if differences arise, one is quite happy to adhere to one’s own view and act accordingly, as friends feel no compulsion to agree on all matters. With one’s father, the situation is a bit different. There will be a greater effort to meet with the father’s wishes than with the friend’s. The father’s viewpoint is given more respect than the friend’s. If need be, one may be willing to yield his own view in order to please his father.

A step further from this is the relation with one’s Guru. Here, one may go to any extent to satisfy the conditions asked for by the Guru as the basis of the relationship demands this. One tries his best to conform to the view of the Guru, due to his enormous respect for the authority of the Guru.

Application of the Example: The follower of Nyaya takes the Shruti as his friend; the follower of Sankhya takes the Shruti as his father; and the Vedantin takes the Shruti as his Guru. This in a nutshell is the difference between the Darshanas. This determines the attitude of each Darshana towards the scriptures. How far a Darshana is willing to go along with the Vedic Truth depends on how much value it places on the words of the Vedas.

The extent that a Darshana accepts or rejects any particular teaching of the Vedas, reflects its attitude towards them. The Vedantin accepts everything said in the Vedas. Other schools accept some principles and reject others. This is what makes the schools differ with each other, even though they all take their authority from the Vedas.

DIFFERENT GOALS OF THE SIX DARSHANAS

SCHOOLS WHICH DO NOT go the full distance with the Vedas are called **Taarkika** schools. Tarkika means “grounded in logic”; they still retain some of their own ideas based on the inclinations of their own intellect or mind. They are not able to accept the whole teaching of the Vedas, but go a certain distance only as shown in the above block. This is permitted as the overall plan of Hinduism is a school of religion with different classes in it.

Each one of the five Tarkikas gives importance in some way to their own ideas of Truth, limited by their level of surrender to the Shruti. Only Vedanta goes the full distance with the requirements of the Shrutis. They hold the Shrutis to be undeniable, faultless and correct in every way. If there is any disagreement with Shrutis, it is considered to be due to imperfections in their own intellect, and not an imperfection in the Shrutis.

When it comes to matters which are beyond the scope of the usual means of knowledge, then the Shruti’s word is taken as final by Vedantins. This applies to matters concerning the Self, where we do not have any other means to know the Truth. The Truth can only be known by following the prescribed Sadhana advised by the Shrutis.

The more one gives preference to one’s own intellect rather than the Vedas, the more will he diverge from the ultimate Goal set by the Vedas. This is the cause of all differences in philosophic viewpoints. The Charvakas live only to please the body, others to please their mind, yet others to please their intellect, and finally the Vedantin who wishes to please none but the Supreme Truth.

Verse 43: Come, Why Not Take that Step?

निर्जगद्व्योम दृष्टं चेत् , प्रकाशतमसी विना ।

क्व दृष्टं किञ्च ते पक्षे , न प्रत्यक्षं वियत्खलु

॥२.४३॥

9	<i>nirjagat vyoma drishtam chet</i>	<i>If it is because you see Space as being atom-less,</i>
10	<i>prakaasha tamasee vinaa;</i>	<i>then, without light and darkness, (i.e. without atoms),</i>
11	<i>kva drishtam [vada] kincha te pakshe</i>	<i>I ask you, Where do you see it? [Come on, tell me.] That leaves only one option: Your experience of</i>
12	<i>na pratyaksham viyat khalu.</i>	<i>Space is not by direct perception but by Inference.</i>

The scriptural reference to this part of the debate is the following line from the Taittiriya Upanishad, which clearly states that Space is born from Sat:

Tasmaat vaa etasmaat aatmanah, aakaashah sambhootah –

Meaning: “From that Brahman, which is the same as this Atman (Self), there arose Space.”

Note that Akasha, Vyoma and Viyat are all synonyms for Space. Since Space is born from Sat, how can something which is born be Nitya? The Truth, to be Truth, cannot be born nor can it die. Space clearly cannot qualify to be the Truth.

9 The Vedantin gets into the shoes of the Naiyayika again and tries to see why he cannot go to the next logical step to Sat. He suggests to him that it is because he has accepted Space itself as Sat, and with that he feels he has come to the end of his search and need look no further.

And why has he accepted Space to be Sat? One reason could be that he indirectly perceives Space to be the substratum of the world because it has no atoms. Its atom-less nature could be interpreted as justification for taking it to be the *substratum* for all the other four elements, i.e. it takes the status of Reality.

10 If this is the thinking behind the Naiyayika, then the Vedantin gives this notion a rude shake. He says to the Naiyayika: “The definition of Space as given in the same scripture quoted above is ‘*that which gives room for things to exist*’ and not ‘*that which is the substratum for things to exist*’. In other words, what you are seeing is not Space at all. It is merely light and darkness, i.e. merely the presence or absence of objects, and from that presence or absence you are *inferring* the existence of Space.

The truth is that Space is only known by the absence of objects.

Naiyayika: SPACE is Experienced by INFERENCE

11-12 The problem of experiencing Space, let alone Sat, is itself very difficult to encounter. Although one can *infer* its presence, this is hardly a natural way of experiencing Space directly.

The Vedantin then pursues his point to its logical end: “Space, according to you, can be known only through Inference, not direct perception. What you call Space is NOT the Reality. If you really think you are seeing Space then show me, Where is it? You cannot show it. The reason you cannot show it is that, in accordance with your own view, Space is not a thing that can be perceived by the senses. You can only know it by **Anumana** or *Inference*.”

With that, the Vedantin has driven the opponent to a point where he has to agree that he does not perceive Space but only infers it. The Vedantin leaves the following implication of his argument hanging on his tongue, “If you cannot perceive Space but you can still accept it, then what is wrong in our accepting Sat without perceiving It?”

In this way, the Vedantin tries his utmost to coax the Naiyayika to accept Sat.

Vedantin: SPACE is Experienced by SAAKSHI

Space is such a difficult experience in actual life that the Charvaka school resolves it simply by denying the very existence of Space! They put it plainly: “What we do not see, is not there!” That is typical of Charvaka philosophy – “Who says there is Space? It is all just imagination.” Indeed, they are hard and fast bound to the *physical body*.

The mind cannot experience Space. The mind depends on input from the senses, and the senses cannot perceive Space, so it can give no input to the mind. Thus, it is not an experience that can be mentally created. Acharyaji was so engrossed in this train of thought that he coined a new word and said, “It is not a *mentifed* experience!”

One may argue that since Space is a carrier for sound, sound can provide an alternative route to experience Space. This may be true, but that would also be an equally unnatural, indirect and cumbersome way of experiencing Space, and in the final analysis, it also has to come via the mind, which we have just ruled out.

Why can we not experience Space directly, as we do all other things of the world?

Vedanta's answer to this is that Space is experienced by the Witness consciousness, referred to as **Saakshi Pratyaksha**. Pratyaksha means “direct cognition”, not “sensory cognition” so Saakshi is not ruled out. Can there be anything more direct than to cognise something through the Saakshi or Witnessing consciousness? Just as thoughts are directly cognised by Saakshi, so too, Space can be directly cognised by Saakshi. Even though there is the absence of any object in Space, Saakshi can know it; no intermediary is needed, and the mind is completely bypassed.

In the next verse the comparison of Space with Sat is dealt a death-blow.

Verse 44: The Quiescent State of Mind

तद्वस्तु शुद्धन्वस्माभिर्- , निश्चितैरनुभूयते ।
तूष्णीं स्थितौ न शून्यत्वं , शून्यबुद्धेश्च वर्जनात् ॥२.४४॥

13	<i>tat [sat] vastu shuddham tu</i>	<i>Reality can be experienced only as Pure Existence;</i>
14	<i>asmaabhih nischittaih anubhooyate;</i>	<i>When all our mental activity ceases, then by us the Self can most certainly be experienced.</i>
15	<i>tooshnim sthitau na shoonyatvam</i>	<i>This state of quietude is not “nothingness”,</i>
16	<i>shoonya buddheh cha varjanaat.</i>	<i>for none can be conscious of “nothing”.</i>

Up to this point, it has been shown that Space was accepted by the Naiyayika purely on the basis of inference. The implication is, Why cannot Sat be accepted on the same basis? Now there is a big surprise in store for the Naiyayika.

13 Now the Vedantin brings out his trump card. He says, “You have Anumana experience of Space, and we have Saakshi Pratyaksha experience of Space. However, for Sat we can have **Aparoksha** or direct experience, independent of any other means but Itself! It does not require the senses, mind, nor any other Pramana.”

This is a huge shift in the argument, and takes the Naiyayika completely off his perch, as we shall see by his reaction in the next verse.

14 However, there is a big price to be paid for this experience. The Vedantin's assurance is based on practising the difficult Sadhana prescribed by the Shrutis by which one can definitely arrive at a direct vision of Sat. It is not by gimmick or trickery or anything like that, but by arduously following a genuine technique of meditation by which the mind itself is ‘turned off’, as it were.

Let us learn more about this Aparoksha Anubhuti, or direct experience of Sat.

Vedantin: SAT is Experienced Directly (Aparoksha)

Just as Space is experienced by the absence of objects, so also, Sat can only be known through absence of thoughts, i.e. when all mental activity or modification totally ceases. When this happens, the state attained is called Nirvikalpa Samadhi.

This is a fresh strand of thought in the argument. Only to come to this point in the argument did the Vedantin tighten the screws on the poor Naiyayika. From the low-level experience of Space, the Vedantin now raises the bar to the high-level experience of Sat. By doing so, the difference between Space and Sat becomes crystal clear.

It is said here that Reality can be experienced only as Pure Existence. The emphasis is on the word 'Pure' – ***Shuddham Tu***. Since Existence is always pure, never adulterated with any impurity, what this really means is that Reality can only be experienced with a pure instrument, i.e. when our mind and intellect are completely purified of all dirt of Desire.

Mental 'dirt' is none other than the thoughts in the mind, and thoughts arise only out of Desire. When thoughts cease, the experience of Reality can be had as a matter of course: Sat reveals itself in a mind that is completely purified of desire. There is no doubt about this, as proved by the experiences of Nirvikalpa Samadhi or Cosmic Consciousness by an unending line of men of God (***Asmaabhih***) in all countries and in all ages.

The Difference Between Space and Sat

The chasm between Space and Sat can now be seen clearly. Sat is self-luminous, while Space is inert element. Whilst Sat is experienced in a state of total purity, Space does not need such a stringent condition for it to be experienced. In addition, Space is made of the "*Tamas predominant*" portion of the Gunas, as declared in this book itself in the first Chapter. Thus, the gap between Sat and Space is unimaginably vast. It is a matter of wonder that the Naiyayika has even dared to equate the two!

The inferential experience of Space requires only the intellect, and that, too, a normal one – an imperfect, impure and untrained one will do. The experience of Sat, however, requires a completely purified intellect conjoined with a mind that is shorn of all its desire-thoughts and personal preferences. To equate the two experiences is like equating chalk with cheese!

Experience of Sat is Not Emptiness!

15-16 Now the Vedantin foresees a misapprehension in the mind of the Naiyayika. To the latter the very state of 'thought-less-ness' must be most bewildering. The Vedantin hastens to add that a mind without any thoughts does not mean an "empty mind", yielding an experience of "emptiness". This is a common misapprehension of the thought-free state, due to it being such a rare phenomenon in human experience.

Acharyaji reminded us of the description of Nirvikalpa Samadhi which was given in Chapter 1 of the book. The one who comes out of Nirvikalpa Samadhi does not say he experienced nothing. On the contrary he says, "I experienced the Bliss of the Self." The state is described as being full of alertness or awareness.

Implicit in every line of this verse is the pre-requisite preparation and training of the practitioner to equip himself with Purity for the vast experience of Nirvikalpa Samadhi. The experience, being the crest-jewel of all spiritual experiences, requires one to pay the full price for it in terms of protracted effort and faith in the Shrutis and the words of the Guru.

The Vedantin is not unmindful of the doubts that are sure to surface in the mind of the Naiyayika regarding the possibility of experiencing Sat. The latter will surely feel that such an experience is impossible. These lines also seem to be addressing the Shunyavadin, to whom all this will most certainly only be Greek or Latin! Line **14** would already have startled him into disbelief – "God experience! – How is this possible?" What else can we expect from one who has replaced God with "Nothingness"!

The next verse is needed to allay the doubt in the mind of the Naiyayika.

Verse 45: God Experience is Not a Mental State

सद्बुद्धिरपि चेन्नास्ति , माऽस्त्वस्य स्वप्रभत्वतः ।

निर्मनस्कत्वसाक्षित्वात्- , सन्मात्रं सुगमं नृणाम्

॥२.४५॥

17	<i>sat buddhih api chet na asti</i>	<u>Objection:</u> Surely even knowledge of Existence cannot be there, if the mind is not there (i.e. it is quiescent).
18	<i>maa astu asya swaprabhatvatah;</i>	<u>The Vedantin replies:</u> That is not a problem at all, Sir – for Brahman is SELF-REVEALING!
19	<i>nir-manaskatva saakshitvaat</i>	God experience has nothing to do with the mind; it concerns the inner Witness Consciousness alone.
20	<i>sat maatram sugamam nrinaam.</i>	Thus, Pure Existence is easily experienced only by such men (of quiescent mind, in Nirvikalpa Samadhi state).

As we might expect, the Poorvapakshee (Naiyayika) is reeling from the statement that the mind has to be ‘destroyed’ in order to experience Sat or the Self. He cannot imagine a state of mind such as this. To his experience, everything is possible only because of the presence of the mind. What can a “mind-less” person be like? Can there ever be such a person? These are the obvious doubts raging through his mind.

17 As all knowledge of the ordinary type can be known only through the mind, the first doubt that crosses the Naiyayika is, “How can there be knowledge of this experience, if the mind is not there! Who experiences this state? How is it possible to know that such a state was experienced if the mind was not present?”

The word **Anubhooyate** was used in the previous verse to refer to the experience of Sat. The very word means that the mind has to be there to know of the experience.

The Self-Luminous Self

18 Swaprabhatvatah: The answer given is that the Self needs no light or torch to show its presence, for it is self-luminous.

Acharyaji gave us an example to understand the self-luminous nature of the Self.

The intellect usually knows an object by surrounding the object with its ray of consciousness. When a pot is surrounded, the ray is called Ghatakasha Buddhi; when it is a cloth it is Pattakasha Buddhi; when an Ashrama it is Mattakasha Buddhi; when a mat it is Kattakasha Buddhi. In the same manner, should there not be a Sad Buddhi to know Sat? The answer is No, because Sat is self-luminous, independent of any outer source of illumination.

We do not need a light to illumine the Self – one can sit in the dark and meditate just as effectively as any other place. We do not need an eye to see it – even a blind man can behold the Self or experience it. We do not need a mind to know it – for it is not a mental experience.

Experience of Sat is Not a Mental One

19 The experience of God or Sat is independent of any limited means of knowledge to know it. The mind has no part to play in it. In fact, the presence of the mind will only contaminate the experience. Sat is experienced by Sat, through Sat, in Sat, from Sat, with Sat – i.e. Sat is sufficient unto itself for the experience of Sat.

Two striking statements bring out the oneness of the two terms, Sat and Chit:

i) If **CHIT** (Consciousness) does not exist, then it will be non-existent.

ii) If **SAT** (Existence) has no Consciousness, then it will be inert, i.e. Sat will become Asat.

Here Acharyaji explained both words, Sat and Chit, and said that the two meant the same thing, they were the same thing. Sat is used when we think of Truth as Existence; Chit is used when we think of Truth of being aware or conscious of itself.

They are not two sides of the same coin, but they are just two names for the same whole coin! What can be clearer than that?

In this way it was demonstrated that Sat and Chit are two aspects of One, unified Truth, that they are indeed the same thing. The only reason we get confused that they could be two things is because the names are different. This is the deluding power of a name.

So, **SAT = CHIT**, and **CHIT = SAT**.

Who Can Experience SAT?

20 Nrinaam: “such men”. What type of men are being referred to?

The sage who realises Sat has to be a man who has attained a quiet state of mind. In effect this means that he has attained the Nirvikalpa Samadhi state. There are no thoughts present in his mind. It is Nir-Vikalpa, in a “thought-free” state.

The special significance of this reference to a highly developed man in the context of the Naiyayika is that the Vedantin wishes to stress the need for personal sacrifices in one's search for Truth. Truth cannot be attained from the armchair of philosophy. It has to be accompanied by a dedicated life, a disciplined life – a life of great renunciation. This is something not all philosophers are prepared to do.

The greatest sacrifice one has to be prepared to make is the dissolution of the mind, which means dissolving one's individuality and widening one's horizons of consciousness. It is also vital to keep one's desires under check. All this is not easy on the spiritual path.

Verse 46: Conclusion: To Naiyayika & Shoonyavadin

मनोजृम्भणराहित्ये , यथा साक्षी निराकुलः ।

मायाजृम्भणतः पूर्वं , सत्तथैव निराकुलम्

॥२.४६॥

21	<i>manah jrimbhana raahitye</i>	<i>When the mind is void of all disturbances,</i>
22	<i>yathaa saakshee niraakulah;</i>	<i>we are the pure Witness free from any turbulence;</i>
23	<i>maayaa jrimbhanatah poorvam</i>	<i>Similarly, prior to the disturbance of Maya,</i>
24	<i>sat tathaa eva niraakulam.</i>	<i>Sat alone remained, free from any turbulence.</i>

In a single verse, Sri Vidyananyaji concludes the subjects raised with the Shunyavadin on Sat and Asat, as well with the Naiyayika on the experience of Sat. The first concerns the Samashti or collective consciousness, and the second the Vyashti or individual consciousness. A parallel is drawn here between the two.

In the process, both the opponents are satisfied with the Vedantin's conclusion.

At the Individual Level (Vyashti)

21 Jhrimbhana: “*expression or expansion of mind*”; “*disturbance of the mind*”. This word is very significant in relation to the mind. It indicates the restless nature of the mind. It refers to the agitated state in comparison with the equilibrium state of the mind. The agitated state is the one we are more familiar with. It prevails constantly, so much so, that the mind’s characteristic quality is taken to be restlessness, not calmness.

Jhrimbhana also means “*yawning*”. The mind “*yawns*” or expands, as it were.

In the agitated state, three components may be identified in every mental experience, They are Pramata, Prameya and Pramana (subject, object and means of knowing). All three operate together and comprise the Jhrimbhana of the mind.

However, under exceptional conditions, the mind does become very quiet. This could happen accidentally when there is some external circumstance that favours this state, such as being in peaceful, natural surroundings. However, here the reference is to this state being achieved through training and disciplined, Yogic living.

22 When achieved by self-training and Yoga, the mind is freed of all Chitta Vikshepa, mental restlessness. This state ultimately results in total silence of all agitations in the mind. In place of **Jhrimbhana** there now prevails in the mind the pure state of **Niraakulah**. The Pramata, Prameya and Pramana all three merge together. In this state the mind merges with the inner witness consciousness, the Saakshi or the Self. This is the experience of Sat mentioned in the previous verse. This answers the Naiyayika’s doubt.

Through the mind, Maya projects its three powers. In the deep sleep state, the Avarana or veiling power of the mind is active. In the dream state, Avarana and Vikshepa (the projecting power of the mind) are active. And in the waking state, Avarana, Vikshepa and Mal (the taint of Karmic impressions) – all three are active.

The clean, clear mind is attained by first removing all the Mal, then the Vikshepa, and finally the Avarana, in that order. This is equivalent to moving from Tamas to Rajas, then from Rajas to Sattwa, and finally transcending Sattwa and entering Nirvikalpa.

At the Collective Level (Samashti)

23 The same situation prevails at the collective or Samashti level. The entire Creation is produced out of the disturbance to Brahman brought about by Maya. The state of Creation resembles the mind in its restless state.

What was there before creation? The reference here is to the state prior to this restless state caused by Maya, i.e. before creation began. This at once reminds us of the line from Chandogya Upanishad which we began with: “**Sadeva soumya idam agre aaseet.**”

24 The answer lies in what we experience when the mind gets totally quiet. Just as we experience Nirvikalpa Samadhi when our mind is silent, a state wherein only a Bliss-filled awareness of Existence is experienced, so too, before the disturbance produced by Maya, there exists only Pure Sat, the Reality alone!

This similarity of the Vyashti and Samashti states in the absence of any disturbance is the closest one can get to a “personal” proof that Sat alone existed before Creation.

4. NEITHER “THIS” NOR “THAT” – MAYA

(Verses 47-59)

THE POWER CALLED MAYA

(Verses 47-50)

WE HAVE ALREADY PUT a foot into this verse by speaking of Maya in the last verse. Up to now the text has, at the very outset, described **Idam**, i.e. Creation and all its effects. Then we had a detailed discussion on **Sat**, the Substratum for Idam. But Idam, “*All This*”, cannot come from Sat; Sat cannot directly be the Creator of Idam.

Why can Sat not be the Creator? In Vedanta Sat, the Reality, is defined to be totally free and unaffected by Creation. There is a time when the whole of Creation dissolves and Sat is still there as the only thing that exists, in its pristine purity – “*Sadeva soumya idam agre aaseet.*”

Hence, there is a need to posit an intermediary principle, called **Maya**, from which Creation springs forth. Maya lies in between Sat and Idam. It is the power of Sat which produces Idam. In this Section, we shall be dealing with Maya, and learning all about its nature and functions. Most interesting would be the relationship between Sat and Maya. Are they like husband and wife, the Parents of Creation? We shall soon see . . .

Verse 47: Maya’s Power is Inferred

निस्तत्त्वा कार्यगम्यास्य , शक्तिर्मायाऽग्निशक्तिवत् ।

न हि शक्तिः क्वचित्कैश्चिद् – , बुध्यते कार्यतः पुरा

॥२.४७॥

1	<i>nistattvaa kaarya gamyaa</i>	<i>Not as real as Brahman, known only by Her effects,</i>
2	<i>asya shaktih maayaa agni shaktivat;</i>	<i>the Lord’s (Brahman’s) Power of Maya is just like the power of burning present in fire.</i>
3	<i>na hi shaktih, kvachit kaih chit</i>	<i>By nobody anywhere is Power as such, ever</i>
4	<i>budhyate kaaryatah puraa.</i>	<i>directly experienced before its effects are seen.</i>

Firstly, it has to be remarked that Sri Vidyaranya shows his great skill in opening up a new topic in the next 5 verses. The manner in which he deals with Maya here reveals his vast depth of understanding of a very delicate principle of Vedanta, one that may outwit any superficial philosopher. Vidyaranya goes forward in definite stages.

Stage 1: Maya’s Apparent Reality

1a Nistattvaa: “*having no existence of its own*”. Maya is not an independent entity like Brahman. It is not as Real as Brahman. It is completely dependent on Brahman not only for its power but also for its very existence. The puzzling relationship now begins to unfold.

We are now forced to compare Sat with Maya. Sat is absolutely Real, i.e. it has **Paramarthataa**, or Paramarthic Reality. Acharyaji used another term, **Yathartha Swaroopa**,

“a real nature that exists”. Tattwa is something which has a true existence; the *Tat* in Tattwa stands for Sat. Now, upon this absolutely Real Sat, Maya is said to depend.

If Maya has no independent existence, why we do not simply ignore Maya and place Sat in Her place as Creator. This has been somewhat answered in the introduction to this section – Sat exists even when Creation is no longer there. To add to that, Acharyaji gave us a scriptural reference from the Svetaswatara Upanishad:

Nishkalam nishkriyam shaantam, nirivadyam niranjanam |

Meaning: “Without Parts, without activity, at complete peace with Itself; totally blemishless, and having no taint.”

Vedanta always gives due respect to what the Shruti says. To have a Reality which meets with the above description, Sat has to be independent of Creation, unaffected by it, and free from all blemishes pertaining to it. Maya gets planted in front of Sat to face this responsibility. Poor Maya gets all the blame for the imperfections we see in Creation. She is like a philosophical scapegoat that faces all the criticism! Thus, it is said of Maya that She has apparent reality only.

We must also remember that we do not know Sat. We are in the dark about the existence of Sat until we attain the state of God-realisation. To us, therefore, Maya appears as “God”, the source of Creation. God hides in the form of Maya, as it were!

Thus Maya’s apparent reality is explained. She will remain God to us until Her Master, Sat, is known directly by us. Then only shall we know the Truth about Maya – that She is an illusory Goddess having no real existence of Her own.

Stage 2: How is Maya Known?

1b Kaarya Gamyaa: “known only by Her effects”. It is beyond all doubt that we (ignorant mankind) see only the effects of Maya, namely, this entire Creation, although we cannot see Maya (explained in Stage 4). From Her effects Maya is known. At this stage, this means that Maya can be known only through **Anumana**, i.e. only by Inference. This is the point being made here.

When we say someone is a powerful person, it means that something is there in him which has the potential to make him powerful. We cannot know that a person has this power, until we see it manifesting in the effects of his power. Only when we see the effects of his power, such as running the State smoothly, or constructing a new bridge, etc, can we call him a powerful person, not before.

Here it is important for us to note that the relationship of Sat with Maya is different from the relationship of Maya with Her effects. We should not mix the two. Maya is not an effect of Sat as Creation is an effect of Maya. Maya’s relationship to Sat has been described above under Stage 1.

Stage 3: Maya is a Latent Power (Shakti)

2a Shaktih Maayaa: “Maya is a power.” To whom does this belong? To **Asya**, “His”, i.e. Brahman’s power. At this stage, we look at the implications of Maya being a Power.

Acharyaji here quoted the words of Swami Vivekananda from his second speech at the Parliament of World Religions in Chicago in 1893. Explaining Maya, Swamiji said: “She is the kinetic potential of Reality.” The text provides its own example to illustrate this.

A metaphor is now given to help us to understand the power of Maya:

THE EXTENDED METAPHOR OF FIRE: Fire is one of the five elements. It is actually the magnetism which gives form and colour to atoms in an object.

1. Magnetism within atoms is responsible for holding the atoms and molecules in their proper place to retain their shape and colour, be it a gas, liquid or a solid.

2. Inherent in this magnetism is the power to transform itself into other forms of energy, such as from heat to light, or potential energy to kinetic energy, etc.

3. Initially, fire and its power to burn are at equilibrium. Nothing is seen happening in this state of equilibrium.

4. This power is then activated. A change is seen in the effects; there is a transformation in the shape and/or colour of the objects.

5. The activating trigger can be a spark (change in heat) from a match, or a hammer-blow (change in pressure) supplied at a given signal. These provide the conditions to begin the “burning process” which alters the energy state of the object.

6. The effects of this process are seen. The processes of burning (due to the spark) or reshaping (due to hammer-blows) begin their work of transformation and we see their effects in a change of the form or colour of the object.

7. The original Fire content in the object does not change, reflecting the Law that energy cannot be created or destroyed. It merely undergoes transformation from one state to another, from one form to another or one colour to another.

8. The power of burning does everything. Fire remains as a witness to the burning, taking on new forms and colours.

APPLICATION OF THE EXAMPLE: In the same way, the relationship of Sat with Maya, point for point, may be compared to the above extended metaphor as follows:

1. Sat is the Substratum which holds together all that is produced by Maya.

2. Sat remains constant as Existence. Its Existence may appear in various forms and objects, but essentially Existence does not change.

3. Sat and Maya are originally in a state of equilibrium. Sattwa, Rajas and Tamas, the constituents of Maya, are in equilibrium. Nothing happens. Everything is still; Sat alone is.

4. Then comes a disturbance to Maya produced by the Will of Brahman. Sattwa, Rajas and Tamas go into disequilibrium and we see it in the Creation that proceeds from the disturbance.

5. The disturbance is the trigger Maya needs to start Her process of Creation. The power of Maya is activated and Creation, the production of innumerable objects, begins.

6. The effects of the Creation process are seen. There are innumerable evolutes of the Sattwa, Rajas and Tamas aspects in creation as described earlier in the text.

7. Sat remains constant and indestructible. Existence does not decrease or increase.

8. The power of Maya does everything. Sat remains as Substratum and witness of Creation. Existence remains as existence, but appears as different forms.

Indeed, it would be hard to get a more appropriate metaphor to illustrate the power of Maya, and with it the relationship between Sat and Maya.

2b Agni Shaktivat, “like how the power to burn exists in fire”. Here the relationship of Sat to Maya is being referred to, not that of Maya to Her effects in Creation. This has to be well noted. The power of burning is as invisible as fire itself, just as Sat and Maya. The actual burning or combustion, i.e. the effect, is not involved in this simile.

Within fire, and inseparable from it, is its power to burn. This describes Sat’s relationship with Maya. Sat is the fire; and Maya, the power to burn, is inseparable from Sat.

What Happens to Maya at Dissolution?

We can now combine the first three stages to learn about what happens to Maya during the dissolution of the world.

Maya gets absorbed back into Her source, which is Sat. She remains there in a latent state as in Stage 3. Maya never dies; She is also indestructible as Brahman. She exists permanently, i.e. She is beginningless. This is because She is intimately associated with Her Lord, Brahman or Sat. However, unlike Sat which is also endless, Maya has an end when Sat is known through knowledge of the Self, as we have already mentioned.

Stage 4: Maya is Never Seen

3-4 To say “I do not believe in Maya because I cannot see Maya”, is very foolish. We cannot see Power, be it of any type, not just Maya. Any power – such as electricity, the energy latent in fuels such as oil and coal, the atomic energy latent in atoms, etc – all power cannot be seen. Power can only be inferred by its effects. We noted this point in stage 2.

The senses are creations emanating from Maya, as we have already seen in great detail earlier in the text. The senses are hierarchically lower than Maya. Hence it is not possible to see Maya with the senses. So Maya always remains unperceivable.

In the same way, the power of burning in fire is also always unperceivable. No power, of any type anywhere in the world, is perceivable. This is a standard rule. The only way to know a power is to infer its existence through the effects it produces.

The extended metaphor of Fire detailed the exact relationship between Sat and Maya, which is a substratum-superimposition relationship. Now, in these two Padas, we are given the exact relationship between Maya and Her effects, which is a cause-effect relationship.

As a rule in Vedanta philosophy, all cause and effect relationships fall into the phenomenal realm, known as Vyavaharic Satta, or temporal reality. It has reality only as long as Avidya or Ignorance remains. Upon enlightenment, these cause-effect relationships become irrelevant in the light of Absolute Reality.

Maya falls at the helm of the causal creation. It is the first Unreality, ever-existent with Brahman, but not perceivable. In association with Brahman, it becomes the **Cause of Creation**.

[It will help readers to note that the word Maya as used here in Book 2 equates with the Prakriti of Book 1, not the Maya of Book 1. In Book 1 of Panchadasi Prakriti was split into two parts – Maya and Avidya. By this split we get a better grasp of the nature of this Cause. The Sattwa predominant aspect of Prakriti, called Maya, is there shown to be the Efficient Cause of creation, while Avidya, the portion that is Tamas and Rajas predominant, is shown to be the Material Cause of creation. Here we have just one term, Maya, and so it is simply called the Cause of Creation.]

Verse 48: *Power & Its Substance (Maya & Sat)*

न सद्रस्तु सतः शक्तिर्- , नहि बहेः स्वशक्तिता ।
सद्विलक्षणतायां तु , शक्तेः किं तत्त्वमुच्यताम्

॥२.४८॥

5	<i>na sad vastu satah shaktih</i>	<i>The power (Maya) of Brahman is not Brahman Itself,</i>
6	<i>nahi vanheh swa-shaktitaa;</i>	<i>just as the power to burn is not fire itself.</i>
		<i>Here the Objector asks:</i>
7	<i>sad vilakshanataayaam tu</i>	<i>If power is something other than its Substance, then</i>
8	<i>shakteh kim tattva muchyataam.</i>	<i>what is the definition of this principle, Maya ?</i>

Having broadly introduced Maya in the first verse of this chapter, we now go deeper into our understanding. This verse and the next probe further into the term ***Nistattvaa*** used in the previous verse. What is the exact situation with Maya. Is it Sat or Asat? It is found to be neither Sat nor Asat, but Mithya, “*apparently real*”. Let us examine the reasoning:

DEFECT IN THE FIRE METAPHOR

Acharyaji made a point of explaining that every simile or metaphor has its limitations. It is used only to compare the similarity, not the dissimilarity. So one has to be careful how a simile is interpreted.

For instance, in the simile, “Her face is like the moon,” the simile refers to the brightness and radiance of the girl’s face, not to any other characteristic of the moon. The moon seen closely has many craters and dark patches. The girl’s face is not being compared to them. The moon also changes in visible size from full moon to new moon. The girl’s face is not being compared to this change. Acharyaji jokingly added that if we did include this quality in the comparison, then the girl would have no face during new moon!

In the light of this limitation of similes, Acharyaji pointed out the limitation of the fire metaphor. Fire and its power to burn both belong to the Vyavaharic (phenomenal) reality, whereas Brahman and the power of Brahman belong to different realities. Brahman is absolute Reality while Maya is Vyavaharic reality.

In this verse, the Poorvapakshee is tending to forget this fact.

The relationship between Sat and Maya could be one of two possibilities – either Bhinna or Abhinna, i.e. different or not different. These two possibilities are examined here.

5-6 Bhinna: They are different. This is what the Vedantin asserts. Owing to them being in different realities, as described in the above box, they have to be different.

Acharyaji gave the example of Holika. In the story of Hiranyakashipu and his son Prahlad, the father is fed up with the boy’s devotion to Lord Vishnu, and finds him to be “an incorrigible devotee”. He decides to destroy his son. He calls his sister, Holika’s assistance. Holika has a boon that she can enter fire but not get burned by its power. That is the point of this story. If fire and its power of burning were the same, then such a boon would not be possible. But, being different, Holika can enter fire and not be burned. She takes Prahlad onto her lap and enters the fire to burn *him*.

The story goes on that Holika's immunity from the power of burning was disabled due to the wrong intention in her mind. Prahlad on the other hand gained immunity due to his pure mind. Hence it was Prahlad who did not burn, and Holika became a heap of ashes!

7-8 Abhinna: They are the same. This is the proposition of the Poorvapakshee, who is only too keen to give his idea of reality, Asat, the respectability of being Sat. If the Vedantin claims that Maya is different from his Sat, then that can only mean that Maya is the same as Asat!

Thus, with the aim of claiming Maya to his side, the Poorvapakshin poses another "Kaaku" question to the Vedantin, designed to stun him into silence. He asks for the Vedantin's definition of Maya, knowing that the Vedantin considers Maya to be different from Sat. The answer he expects is that Maya has to be Asat.....and if it is Asat, then it is proof that Asat is the "Reality" that existed before creation! The Shoonyavadin's claim would then be proved true – that Non-existence (Asat) alone existed before creation!

By this Kaaku or trap question, the Poorvapakshin hopes to claim that Maya must have arisen from Asat, that is, it is an effect of Asat, as he had claimed in verse 34.

This Kaaku is answered by the Vedantin in the next verse.

Verse 49: *Maya Defies Definition*

शून्यत्वमिति चेच्छून्यं , मायाकार्यमितीरितम् ।
न शून्यं नापि सद्यादृक् – , तादृक्तत्त्वमिहेष्यताम् ॥२.४९॥

		<i>The Vedantin replies:</i>
9	<i>shoonyatvam iti chet</i>	<i>If you are trying to say that "Maya is Nothingness",</i>
10	<i>shoonyam, maayaa kaaryam iti eeritam;</i>	<i>you are in effect saying that "Nothingness produces Maya as its effect". (implying that Maya cannot be on par with Asat)</i>
11	<i>na shoonyam na api sad</i>	<i>No, Maya is neither Non-existence (Truth according to you), nor is it Existence (Truth according to us).</i>
12	<i>yaaddrik taaddrik tattvam iha ishayaam.</i>	<i>As neither this nor that, (neither Asat nor Sat), in this way has Maya to be understood (as being "indefinable").</i>

The Vedantin's reply is quite an eye-opener. He distances Maya from both Sat as well as Asat, and thereby introduces a third intermediate reality, which is (later) called Mithya!

9-10 The Vedantin reads the intention behind the Poorvapakshee. He says, "Well, it seems to me that you really want to say that Maya is Asat. Let's go back to your stand made in verse 34 where you said that Maya produces its effects on Asat, even as we say that She produces them on Sat. This in effect is saying that Maya is an effect of Asat. In that case it cannot be Asat, since an effect can never be of the same status as its cause. Besides, Maya would then be of the nature of Asat. Then Jagat, the effect of Maya, would be Asat. This is unacceptable. It is contrary to our experience. We all feel the effects of Maya, so how can it be Asat? Now you will easily understand our definition of Maya.

11-12 It cannot be Sat because it changes. It cannot be Asat because it is experienced as real. This is seen in the following quotation from the Shruti:

Sat chet na baadhyeta; Asat chet na prateeyeta.

Meaning: ***“If Maya was Sat, then it can never go away – but it does go away;
if Maya was Asat, then it can never appear – but it does appear!”***

“So we have a case where Maya is neither Sat nor Asat. It is different from both, i.e. it is **Sadasad Bhinnam**. In Vedanta the term for such a reality is **MITHYA**. Our explanation or definition of Maya is that it is **Aneervachaneeya**, ‘Indefinable’ or ‘inexplicable’. That is its definition. The explanation of Maya is *that it cannot be explained*. Do not think that we are just playing with words; that is just how it is – it is Mithya!”

Putting all these terms together, we get the following summarised equation for the definition of Maya:

MAYA IS DEFINED AS:

NISTATTVAA = SADASAD BHINNAM = MITHYAA = ANEERVACHANEYAM
Without That-ness = Different from Sat & Asat = Apparently real = Inexplicable

Stage 5: Maya is Mithya – an Illusion

This brings us to the fifth stage in our understanding of Maya. A reality such as Maya can be possible only if it is **illusory**. An illusion has the following two characteristics:

i) It has **no reality** of its own. It is like a dream. The dream depends entirely on the dreamer, not on anything else. Similarly, Maya depends entirely on Sat, not on anything else. It is inseparable from Sat. In fact, the Mandukya Upanishad actually regards the waking state experience as no different from dream due to the above reason.

ii) It only appears for a **certain duration**. It is transitory or Anitya, not permanent or eternal. It has an end when knowledge dawns.

The Poorvapakshee surely did not expect this to emerge from the argument. He is at a loss as to what to say. He suddenly finds that he has been enlightened beyond his expectation. The truth about Maya comes out very clearly in this verse.

Notwithstanding the above definition of Maya, the scriptures also give us a second, alternative definition . . .

Verse 50: Maya Can be Defined as “Darkness”

नासदासीन्नो सदासीत् – , तदानीं किं त्वभूत्तमः ।

सद्योगात्तमसः सत्त्वं , न स्वतस्तन्निषेधनात्

॥२.५०॥

13	<i>na asat aaseet na sat aaseet</i>	<i>“Neither Non-existence, nor Existence was then¹,</i>
14	<i>tadaaneem kim tu abhoot tamah;</i>	<i>but there was darkness²,” say the scriptures³.</i>
15	<i>sad yogaat tamasah sattvam</i>	<i>Due to its association with Existence, this darkness is given the status of Existence,</i>
16	<i>na swatah, tat nishedhanaat.</i>	<i>not by virtue of itself, for in that (the passage just quoted), Existence has been denied.</i>

Notes: This verse from the start up to 'Tadaaneem' is from the *Naasadiya Sookta* in the Rig Veda (10.129.1). The name of the Sukta is itself comes from the first word of this verse.

¹ i.e. before creation;

² "Darkness" here stands for Maya.

³ e.g. Naasadiya Sukta, Satapata Brahmana, and Taittiriya Brahmana.

Different Names for Maya

The understanding gets deeper and deeper. The unusual definition of Maya as being inexplicable has led to a proliferation of names for Maya. Different insights into the nature of this mysterious principle called Maya have produced the following terms:

AJNAANA or **AVIDYA**: "*Ignorance*"; this term arises due to the state of ignorance we find ourselves in with respect to the true nature of our identity.

PRAKRITI: "*nature*"; this reflects our tendency to accept ourselves as we are, and attribute it to being made that way by Nature.

PRADHAANA: "*that which is at the head*"; this word used in the Saankhya philosophy for Maya, since Maya is the original cause of the creation process.

AKAASHA: "*that which gives room for objects to exist*"; this is used widely in the Brihadaranyaka Upanishad for Maya. Refer to the box below titled "One Term, Many Uses" for an in-depth explanation of its usage for Maya.

TAMAS: "*darkness*"; this arises because of the function that Maya performs. Maya *veils* our understanding, it hides our true identity, it covers it up. It acts in just the same way as **darkness** does. This is dealt with in the present verse.

ONE TERM, MANY USAGES

SAMSKRIT WORDS ARE structured from Dhatus or "word roots". The root of a word has a certain meaning. A prefix or suffix added to it modifies that meaning, sometimes intensifying the meaning, sometimes reversing the meaning, and sometimes giving it a totally different meaning. Words can be combined to create a name for an object to reflect the function or origin of the object. In the context of the word 'Aakaasha' for Maya, the following discussion took place about word usages.

Consider the word **Pankaja**, meaning "*born from clay*". The word is used for a lotus flower, which grows in clay soil. Then there is the word **Neeraja**, meaning "*born in water*", which is also used for a lotus flower, since it grows in ponds and lakes. The principle to grasp is that **Pankaja** can be used for anything that is born out of clay, and **Neeraja** for anything born in water, such as a pearl. Thus Samskrit words are not restricted to just one meaning. The root meaning is the key factor in applying its usage.

Thus, the word **Aakaasha** has many uses. Most often it means the element Space, as we have seen in this text. But it is also used for Maya because Maya also "makes room" for the creation that is to come about. In the same way, **Akshara**, meaning "*indestructible*", can be used for Brahman as well as each individual Samskrit alphabet, both of which cannot be broken up into smaller units.

The limit of usage is thus open in the Samskrit language. It is also very logical to see how Samskrit words can be so versatile or adaptive under varying situations.

Stage 6: Maya as TAMAS or “Darkness”

13-14 The term “Darkness” for Maya is figuratively very appropriate in many ways. It is in darkness, that our vision is unclear. Our vision is veiled, covered, hidden. The result is a confusion in our perception, if any. With confusion comes troubles, with trouble fears arise. We end up with a completely wrong identity of ourselves – all because of the darkness of Maya.

There is a passage in the scriptures which says, “Before creation, there was darkness covered by darkness”, which is interpreted as “Brahman was covered by Maya” since darkness cannot cover itself. Only Brahman and Maya existed before creation. The darkness of Maya completely covered the Light of Brahman.

Sri Vidyaranyaaji considers this to be the most meaningful term for Maya, as it brings out the nature of Maya in relation to Brahman. The superimposition of darkness upon light veils the nature of the self-luminous Brahman. It is as if the Truth, Brahman, hides behind a screen of Darkness called Maya. This is the most striking feature of the role played by Maya.

15-16 Darkness is a “shadow” of Light, if ever there was such a thing. The very fact of describing something as Light implies there is darkness, too. But it is not another ‘thing’. It does not exist inside Light or on light. It simply cannot exist without Light. Being always associated with Light, it appears as though darkness exists. This is the cause of Maya’s apparent existence, its borrowed existence, its unreal existence.

What applies to Maya, applies to its effects as well. Everything in the world has an apparent existence only. It is an existence borrowed from Sat.

Stage 7: The Substratum – Superimposition Relationship

Maya’s existence is not natural. Maya is the **Adhyasta** or superimposition, while Sat is the **Adhishthana**, or Substratum. There is a well-known scriptural quote referring to the only relationship that is possible between these two:

Adhyastasya Sattwam Adhishthanasya eva.

Meaning: *“The existence of the Adhyasta is borrowed from the Adhishthana.”*

A principle at work in such a relationship is that the two items can never be of the same reality. The reality of the Adhyasta is always lower than that of the Adhishthana. The Adhishthana is in Paramaarthic Satta or Absolute Reality; the Adhyasta is always in Vyavaharic Satta or the phenomenal reality.

A second principle in such a relationship is that the Adhyasta cannot have an independent existence; the Adhishthana alone has Reality or Existence. The former ***borrows*** its existence from the latter.

Example – The Snake & the Rope: The snake is the Adhyasta and the rope is the Adhishthana. There is really no such thing as a snake existing; only a rope is there. But the snake appears to exist. The appearance is due purely to the rope, nothing else.

In the same way, Maya is the snake superimposed on Brahman, the rope. This power called Maya is really an illusory principle; it does not really exist. Just as the snake cannot be a separate thing from the rope, so also Maya is not a separate entity from Brahman. Maya can never be separate from Brahman.

This new understanding requires us to review our previous conception of:

BRAHMAN + MAYA = ISHWARA

We find that there is no such thing as Brahman + Maya; they are not two things. The same Brahman simply appears as the power of Maya! And the only relationship possible between them is that Maya is superimposed upon Brahman. The true equation is:

BRAHMAN APPEARING IN THE GARB OF MAYA = ISHWARA

A man dressed with a glittering armour, having a crown on his head, appears to be a King. We do not see a man but only King. Take the outfit away and you see no King but only a man. That is how it is with Brahman dressed up as Maya!

Thus, we now have an additional type of relationship to what we learnt in Verse 24. We had Samavaaya (intrinsic, like cloth and colour) and Samayoga (extrinsic, like watch on table) Sambandhas. Now we have a third type called Adhyaasa, which is that between the superimposed and the substratum.

IS MAYA A SECOND ENTITY ?

(Verses 51-53)

Verse 51: Maya Not Independent of Brahman

अत एव द्वितीयत्वं , शून्यवन्न हि गण्यते ।

न लोके चैत्रतच्छक्त्योर्- , जीवितं लिख्यते पृथक् ॥२.५१॥

1	<i>atah eva dviteeyatvam</i>	<i>But for that reason, as a second independent entity,</i>
2	<i>shoonyavat na hi ganyate;</i>	<i>Maya, like Nothingness, cannot be counted in.</i>
3	<i>na loka chaitra tat shaktyor</i>	<i>Not even in the world, is an able man and his</i>
4	<i>jeevitam likhyate prithak.</i>	<i>ability considered as being separate (but as one only).</i>

Maya as a Second Entity?

1 Atah Eva: “For this reason alone”; these words are to caution us against the above danger of regarding Maya as a second entity (***Dviteeyatvam***).

So peculiar and unique is Maya’s position in philosophy, that great care has to be taken that it does not get mistaken to be an independent entity. This is the purpose of this concluding verse of this section. Swami Vidyaranya is doubly emphasising that Maya cannot be counted as another principle all its own. It remains only a shadow of Brahman!

2 Asat has already been negated from consideration as an entity outside Sat. During our discussion on differences in Sat, Asat was a possible species other than Sat. But because it is Nothing, it did not qualify as a separate species. Now, Maya also, like Asat, is being given the same status as Asat. In Vedanta one has to be very careful not to ascribe reality to anything other than Sat alone. That is required if we are to be 100% in conformity to scriptural statements.

Even as the quotation “***Sadeva saumya idam agra aaseed***” is a scriptural Pramana for Brahman, so also, the *Naasadiya Suktam* is a Pramana for the definition of Maya. It clearly states: “Maya is neither Sat nor Asat.” It is an **illusion**. An illusion, like Asat, cannot have any reality bestowed upon it.

An Example from Phenomenal Experience

3-4 An Able Man & His Ability: This is the brilliant example given by Vidyananyaji to illustrate that a similar situation does exist in our own experience in the world. Nowhere do we find that an able man (cf. Brahman) is considered to be separate from his ability (cf. Maya). Brahman and His power, Maya, are not two separate things, but one. Although this was made clear in the last verse, here the point is being doubly emphasised.

Acharya gave the simple example of a snake and the rope; they are one and the same item, not two separate items. The snake, like Maya, appears as an illusion, having no reality of its own. Only the rope is the real object, like Sat. Yet, without the rope there would be no snake. The snake's existence is borrowed from the rope.

As with an able man and his ability, so also we can speak of a sinner and his sins. The two are not independent, even though it is said, "Hate the sin but not the sinner."

When the ability wears away, the able man also 'dies', only the man remains; when the sins are destroyed, the sinner is no more, only the pure man remains. So also, when Maya the illusion is removed through knowledge, only the Pure Brahman remains, free of all illusory associations; when one is freed from his illusory mind, only pure consciousness remains. ***Delusion dies and sainthood awakens.***

Verse 52: Maya's Power – Its Use & Abuse

शक्त्याधिक्ये जीवितं चेद् – , वधते तत्र वृद्धिकृत् ।

न शक्तिः किं तु तत्काय , युद्धकृष्यादिकं तथा

॥२.५२॥

		<i>The Objector's argument is Maya is a separate entity:</i>
5	<i>shaktyaa adhikye jeevitam chet vardhate</i>	<i>When there is an exuberance in Maya's power, it reflects in the improvement of the quality of one's life –</i>
		<i>The Vedantin refutes this by saying:</i>
6	<i>tatra vriddhikrit na shaktih</i>	<i>No, no! that is due not to Maya</i>
7	<i>kim tu tat kaarya</i>	<i>but the effects or the <u>usage</u> of Maya's power,</i>
8	<i>yuddha krishyaadikam tathaa.</i>	<i>such as its destructive use in war, etc; or its constructive use in agriculture, etc.</i>

In this verse, Sri Vidyananyaji digs up another possible objection to the Vedantic view of Maya. The objector's aim is to show that Maya is a separate entity. This is how he tries to find a loophole for his idea:

5 He says, "We see in our daily experience that those who have an exuberance of power, the mighty and the powerful ones, have lives that are vastly improved in quality, and even perhaps in quantity. They are enabled to have a lifestyle which is quite distinctive and to their advantage. Since the only difference between them and the others is their greater power, this shows that Power must be a separate entity on its own. It also makes Power a covetable possession worth striving for for its own sake, leaving aside the quest for Brahman. What have you to say to that?"

6 The Vedantin is not fooled by this superficial observation. His answer reveals his wisdom in such wordly matters, too.

He says, “Beware of such a deduction, my friend! It is not because of the power he possesses that his life is seen to be more refined and improved than others.

7 “It is because of the way he uses his power. That makes all the difference. In other words it is the effects of Power which you are seeing that differentiates a powerful man from an ordinary man.”

Constructive and Destructive Uses of Power

The Vedantin now gives two contrasting usages of Power to illustrate his point.

8 The same Power in a man can be utilised for two completely opposite purposes. One is destructive and one is constructive.

Yuddha: “War”. A powerful person or group of persons can go to war against weaker opponents. This will cause destruction on a massive scale. innocent people lose their lives in the process. There is much destruction of property, etc.

Krishyaa: “Agriculture”. On the other hand, the same person or group could decide that instead of waging war, they would put their resources into developing the land by promoting agricultural enterprises. The power is now used for constructive purposes. Many people benefit by such a decision. There is no loss of life but people can live longer. They have more quantity in their life. The peaceful activity makes everyone more prosperous, and so there is also a qualitative improvement in their lives.

The difference between the two diametrically opposite cases is simply the manner in which the Power was channelled.

Another modern example would be nuclear Power. It can be used for war and it can also be used to generate Power to be used peacefully to promote society. The same diesel can be used in busses and trucks to increase the wealth of man, as well as in war tanks and machinery to reduce and impoverish man’s wealth.

We see here the depth of vision that the Vedantic viewpoint generates in a person. Vedanta does not urge people to desire Power for its own sake, but to desire the correct mental attitude that would make them utilise that power for the good of others.

Verse 53: No Reason for Maya’s Independence

सर्वथा शक्ति मात्रस्य , न पृथग्गणना क्वचित् ।

शक्तिकार्यं तु नैवास्ति , द्वितीयं शङ्क्यते कथम्

॥२.५३॥

9	<i>sarvathaa shakti maatrasya</i>	<i>Let us assume power to be always independent,</i>
10	<i>na prithak gananaa kvachit;</i>	<i>although we know that it can never be so:</i>
11	<i>shakti kaaryam tu na iva asti,</i>	<i>Then, (before creation) no effects of power existed.</i>
12	<i>dviteeyam shankyate katham.</i>	<i>What grounds are there for inferring Duality?</i>

Now, in pursuance of the conclusion that Maya is dependent fully on Brahman and not an independent Power on its own, the Vedantin proposes the following assumption:

Let Maya be Independent!

To the pleasure of the objector, the Vedantin now proposes the assumption that Maya is independent. What would be the outcome if Maya were actually independent?

9-10 This is a hypothetical proposition, just to prove a certain point about Maya's power. Suppose we concede that Maya is independent, what would be the advantage of such a fact? The Vedantin considers the outcome of this supposition for the case when we go back to the very beginning, to the point in time *before* creation.

11 Before creation, it is clear that there were no effects of Maya whatsoever. It would not be possible at such a time either to go to war, nor to engage in agriculture. There would be no scope for the manifestation of Maya's Power.

The situation would be likened to a miser who has hoarded away his money in some secret place, and forgotten all about it. Of what good is that money to him? It is absolutely useless, even if it was an enormous fortune.

12 In such a situation, the Vedantin poses the dramatic question: What grounds are there for inferring Duality? Would it at all matter in such a case whether Maya was independent of or dependent on Brahman; whether there is non-duality or duality?

When there is not a single wave on the surface of the ocean, does it make sense to discuss the difference between large waves and small waves? When the shopping malls have no items on the shelves to be sold, what is point of going to do shopping? That is precisely the point that the Vedantin wished to make clear by his strange supposition.

On that note, the discussion ends, and it is shown clearly that Maya is totally dependent upon Brahman, and if anything has to be pursued, it is Brahman and not His power called Maya! The goal of life is Brahman, not Maya.

THE SUPERIMPOSITION OF MAYA **(Verses 54-59)**

SUPERIMPOSITION IS THE third type of relationship that can exist between two things, and it is given the technical term **Adhyaasa** in Vedanta. The other two are Samavaaya (intrinsic) and Samayoga (extrinsic) – see notes on Verse 24 and 50. Sat and Maya have an Adhyaasa relationship. It is such a rare type of relationship that it raises some interesting points that need to be clarified before we proceed further.

That which is superimposed is termed **Adheenam**. The Adheenam is completely under the control of the **Adhishthaanam** or that which is the Substratum. In the case we are concerned with, this means that Maya is the Adheenam under the control of Sat, the Adhishthaanam.

The special characteristics of Adheenam are called **Adheenatvam**. Acharyaji gave us three identifying characteristics which constitute the Adheenatvam. They are:

i) *The Adhishthaanam remains Undeluded by the illusory Adheenam:*

Maya, the Adheenam, may delude its subsequent effects (like *man*, for example), but it cannot delude Sat, the Adhishthaanam. The latter is superior to the former, and is its very essence. Among men, those who by dint of intense Sadhana attain the direct Knowledge of the Self, are freed from the deluding influence of the Adheenam.

ii) The Adhishthaanam remains **Non-dual**, although the Adheenam is in Duality:

The independence of the Adhishthaanam is not traded off by the relationship. This means that the Non-duality of Sat is not placed at stake due to its relationship with Maya, which gives rise to the Duality we see in Creation. The Adhishthaanam ever remains Non-dual, in spite of hosting Maya which produces the Duality upon it.

iii) The Adheenam is **Inferred** from its Effects, not from the Adhishthaanam:

The power of Maya to create is not evident by itself, but only through the effects it creates. It cannot be inferred from Sat either, which, like Maya, is also unperceivable. For example, Fire is the Adhishthaanam for the power of burning. Both these are not perceivable. Only when we see something burning can we comprehend the power of burning.

We keep the Adheenatvam or characteristics in mind as we proceed to unravel the relationship between Maya and Sat in this section.

Verse 54: Maya Acts Only on “Part” of Brahman

न कृत्स्नब्रह्मावृत्तिः सा , शक्तिः किं त्वेकदेशभाक् ।
घटशक्तिर्यथा भूमौ , स्निग्धमृद्येव वर्तते

॥२.५४॥

1	<i>na kritsna brahma aavrittih saa</i>	<i>Not in the whole of Brahman does Maya</i>
2	<i>shaktih kim tu eka desha bhaak;</i>	<i>operate, but enjoys only one part of it;</i>
3	<i>ghata shaktih yathaa bhoomau</i>	<i>just as earth’s power of producing pots</i>
4	<i>snigdha mridi eva vartate.</i>	<i>is seen only in sticky clay, a small part of it.</i>

Two Types of Superimposition:

1-2 The section begins by differentiating two types of superimpositions. They are:

i) **Kritsna**: “in total”; The Adheenam pervades the entire Adhishthaanam. An example of this is snake and the rope. The snake is superimposed on the entire rope. If we glimpse even a small portion of the rope as a rope, the entire snake disappears. Conversely, if we glimpse even a small part of the rope as a snake, the entire rope appears as a snake.

ii) **Eka Desha**: “in one place”; The Adheenam is seen only in one part of the Adhishthaanam. An example of this is a mirage, where we see water only in a distant part of the desert, not in every part of it. The nearby sand still appears as the desert.

Maya’s pervasiveness over Brahman is like the second type – “Eka Desha”. Maya conceals only one part of Brahman, not the whole of Brahman.

Example of Earth and Clay

3-4 Sri Vidyananya gives his own perfect example of the second type of superimposition. Pots are made from clay. But the entire earth is not made of clay. The earth’s power to produce pots is seen only in clay, not in the rest of earth. Clay has the quality of being **Snigdha**, or “sticky” so that it can be moulded and shaped with ease, and a pot can be made from it.

In the same way, earth also has the power to glitter, but that is seen only in a very small percentage of precious jewels that exist in earth.

Verse 55: Support From the Shruti

पादोऽस्य सर्वा भूतानि , त्रिपादस्ति स्वयंप्रभः ।
इत्येकदेशवृत्तित्वं , मायायां वदति श्रुतिः

॥२.५५॥

5	<i>paadah asya sarvaa bhootaani</i>	<i>Sruti¹ says, "Creation is only a quarter of Brahman</i>
6	<i>tripaad asti swayam prabhah;</i>	<i>the other three quarters are self-revealing²."</i>
7	<i>iti eka desha vrittivam</i>	<i>"Only one part of Brahman</i>
8	<i>maayaayaa vadati shrutih.</i>	<i>is covered by Maya", so says the Sruti.</i>

¹ The Purusha Sukta and Chandogya Upanishad (3.12.6).

² i.e. free of Maya's disturbance.

How does Sri Vidyanaraya know that the "Eka Desha" type and not the "Kritsna" type of relationship applies between Maya and Sat? Is it just a guess or what? No, it comes from the Shruti and the Smruti Pramana. This verse quotes an example from the Shruti; the next verse quotes another example from the Smruti, the *Bhagavad Geeta*.

As mentioned in the note under the verse, the source of this quotation is the Purusha Suktam and the Chhandogya Upanishad. The two versions differ only slightly, but really mean the same thing. Although Brahman is Part-less, in these quotations His parts or Padas (quarters) are hypothetically assumed to illustrate the type of superimposition that exists between Maya and Sat.

In Book 1 of the Panchadashee, entitled "*Tattwa Viveka*", Maya itself was split into two parts. The Tamas and Rajas predominant portion that was responsible for Creation was called AVIDYA, and the Shuddha Sattwa portion that is free from all disturbance was called MAYA. Both together were termed **Prakriti**. Here, in Book 2, the term **Maya** alone is used and equates to the Avidya of Book 1, i.e. the portion responsible for Creation, and there is no reference at all to Shuddha Sattwa. In another text called *Vedanta Sara*, we find that the author prefers to use the word **Ajnaana** instead of Avidya. Students should note these variations so that they do not get confused over mere terminology. From the point of view of Creation, Avidya alone is responsible, as it is made up of "sullied Sattwa".

For hypothetical reasons then, Brahman is divided into four Padas in the Shruti quoted. One Pada is associated with AVIDYA, the Maya of this Book, which is tainted or blemished and which therefore produces Creation. The remaining three Padas are associated with MAYA, or pure Sattwa. Since this aspect is not considered in Book 2, these three Padas of Brahman are said to be free of **Maya**, and remain unblemished, untainted and undeluded, having no association with Creation.

The "Eka Desha" type of superimposition is largely due to the way Maya is defined in this book as equivalent to the Avidya of the first Book. If this discussion took place in Book 1, the "Kritsna" type would have applied, for then one quarter of Brahman would be associated with Avidya and the remaining three quarters with Maya. Thus the whole of Brahman would be associated in some way with Prakriti, and the superimposition would then be of the "Kritsna" type.

However, there is a good lesson we pick up about "Eka Desha" Adhyaasa. It is the superimposition that really matters to us who are immersed in Creation. The Shuddha Sattwa association does not concern us while we are in this world and living in ignorance.

Verse 56: Support From the Smruti (Geeta)

विष्टभ्याहमिदं कृत्स्नम्- , एकांशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह , जगतस्त्वेकदेशताम्

॥२.५६॥

9	vishtabhya aham idam kritsnam	"I am sustaining this entire world;
10	eka amshena sthitah jagat;	With just a part of Me, the world is supported" –
11	iti krishnah arjunaaya aaha	this is what Sri Krishna says to Arjuna (in the Geeta),
12	jagat astu eka deshataam.	meaning that the world is in one part of Brahman.

In this verse a Smruti – the Bhagavad Geeta – is quoted in support of the same idea, that the world play is superimposed only on one small part of Brahman. Notwithstanding that Brahman is homogeneous or part-less, He is spoken of as with parts just to illustrate a point. The point is to show the littleness of the world and the greatness of Brahman.

The **Adhishtaanam** is always greater than and in control of the **Adheenam**. That is the principle demonstrated by these quotations.

A King, though he physically does nothing, is the Lord of all that goes on in a country. He is always greater than the subjects, even though it is the subjects that do everything.

There is yet one more passage that is quoted – this time from the *Brahma Sootras*.

Verse 57: Support From Shruti & Brahma Sootras

स भूमिं विश्वतो वृत्वा- , ऽत्यतिष्ठदशाङ्गुलम् ।
विकारावर्ति चात्रास्ति , श्रुतिसूत्रकृतोर्वचः

॥२.५७॥

13	sa bhoomim vishvatah vritvaa	"Brahman pervades the world on every side,
14	atyatishthad dasha angulam;	yet He extends ten fingers beyond it." ¹
15	vikaara avarti cha atra asti	"Brahman transcends the world of differences" –
16	shruti sootra kritah vachah.	as declared in Upanishad² & Brahma Sootras³.

¹ The Purusha Sukam.

² the Swetasvatara Upanishad 3.14

³ Sootra 4.4.19.

Now we have further support from the Shruti and also support from the Brahma Sootras. This further drives home the point that is being made.

13-14 Bhoomin: This word refers to the entire Kaarya Prapancha, i.e. the gross and the subtle evolutes of Sattwa, Rajas and Tamas. Everything that emerges from Maya is being referred to. Here we see Brahman as the "**Abhinna Nimitta Upaadaana Kaarana**", which we have encountered earlier in the discussion on Sat.

This quotation comes from the Purusha Sukam and the Swetasvatara Upanishad. The two sources differ only slightly.

15 At this point Acharyaji compared the slight difference between the Advaita and the Visishtha-Advaita philosophies. In Advaita, Brahman is unchanging under all circumstances; It is Niraakaara or **Vikaara Avarti**. In Visishtha-Advaita, change is accepted in Brahman, termed as Parinaama; hence, It is **Vikaara Varti**.

The actual quotation from the Brahma Sootras, 4.4.19, is as follows:

Vikaaraavarti cha tatah hi sthitim aaha.

Meaning: ***“Without any modification is Bahman; indeed, this is the kind of Brahman that is described in the Srutis.”***

16 Sootra Kritah: This refers to Veda Vyasa who was the Sootrakaara or the author of the Brahma Sootras. **Shruti** refers to the quotation from the Swetasvatara Upanishad.

The main points put forward here are:

- i) Brahman extends beyond Creation, implying that Brahman is not affected by Creation.
- ii) Brahman, even in the part of Him that is associated with Maya, remains changeless.

A problem arises from the above: We said Brahman was “part-less”, and now we are saying He has parts. Which is correct? The explanation for this anomaly is given next.

Verse 58: The Compassion of the Shrutis

निरंशोऽप्यंशमारोप्य , कृत्स्नेंशे वेति पृच्छतः ।

तद्भाषयोत्तरं ब्रूते , श्रुतिः श्रोतृहितैषिणी

॥२.५८॥

17	<i>niramshe api amsham aaropya</i>	<i>i) In speaking of the Part-less as having parts;</i>
18	<i>kritsna amshe veti pricchatah;</i>	<i>ii) In handling the question: Does Maya pervade the whole or only a part (of Brahman); and</i>
19	<i>tat bhaashaya uttaram broote</i>	<i>iii) in giving some answer to explain Brahman,</i>
20	<i>shrutih shrotri-hitaishinee.</i>	<i>Shruti emerges as the well-wisher of the questioner.</i>

Three compromises are made in the Shrutis to accommodate the ignorant, lesser developed souls to grasp the concept of Brahman. These are:

17 i) Brahman is described as being with parts;

18 ii) Maya is said to pervade only a quarter or a small part of Brahman; and

19 iii) Giving an answer to such unanswerable questions.

Why are these compromises being made? Why are they necessary?

20 From the highest viewpoint, none of the above three points are correct. Yet, the Shruti herself makes them. There must be a valid reason for this. The Shrutis will not do anything that is unnecessary or say anything that is untrue.

The reason is that the Shruti comes down to the level of the questioner. She condescends to pick him up from where he is and take him forward. This is how the words of the Shrutis have to be taken. The Shrutis, out of compassion for the soul who wishes to know the Truth but has not the subtle faculty to grasp it, the Shruti uses this kind of language to make him understand.

The Shruti always means well for the seeker of Truth. She will go out of Her way to explain the Truth at the level of the questioner. It is also a way of showing the littleness of Maya and the greatness of Brahman. This is the Truth She is pointing to. Her only concern is to see the sincere seeker progressing towards the Ultimate Truth. Brahman is given more prominence, not Maya.

Verse 59: *Maya Paints Creation on Brahman*

सत्तत्त्वमाश्रिता शक्तिः , कल्पयेत्सति विक्रियाः ।

वर्णा भित्तिगता भित्तौ , चित्रं नानाविधं तथा

॥२.५९॥

21	<i>sat tattvam aashritaa shaktih</i>	<i>Residing in the blank “canvas” of Brahman, Maya</i>
22	<i>kalpayetsati vikriyaah;</i>	<i>creates the various objects of the world,</i>
23	<i>varnaa bhittigataa bhittau</i>	<i>using a multitude of colours, just as on a wall</i>
24	<i>chitram naanaavidham tathaa.</i>	<i>are painted pictures of every conceivable variety!</i>

Here we have a magnificent simile to describe the relationship of superimposition of Creation on Brahman, the Substratum. It is visually perfect in every way.

The wall represents Brahman. Brahman is the only reality, just as the wall alone is what is really there. The painting upon the wall is only an appearance. So, too, Creation is only an unreal appearance on the wall of Brahman.

The painting is multi-coloured and of infinite variety; just as Creation is equally infinite and multi-coloured of many names and forms. One cannot imagine the rich tapestry of Creation. While the objects painted are many, the wall is one only. So is it with Brahman in relation to the variety in Creation.

The colours attract the attention, not the wall. Even so, it is the objects of Creation which attract more attention from us, and we tend to be oblivious of the underlying wall. Yet, when we get into trouble, it is the wall that protects us, not the paintings upon it.

Examples of Apartness of Brahman from Creation

Acharyaji gave the example of the ocean and the waves. The ocean is Brahman and the waves are the Creation. Maya is the wind that produces the waves.

The ocean is vast. The waves are seen only at the shoreline as “white horses”. The rest of the ocean does not have breaking waves. This simulates the depiction of Maya only in one part of Brahman, not the whole of it.

Waves occur only on the surface, not in the depths. The depths represent Brahman, and the waves represent Creation which is superimposed on the “surface” of Brahman.

In this way, we see the appropriateness of the simile of “Ocean and the Waves”.

Acharyaji went further to show us how Brahman remains unan the painting on the wall weaken the wall? Even so, Brahman is untouched by the Creation of Maya. This is due to the two being in different realms of reality.

It is unfair to ask “Where in Brahman is Creation superimposed?” This is because a superimposition is unreal, having its reality only in the mind of the observer. Hence, just to satisfy the questioner’s curiosity, it is said, “It is only in one part”. That is not an answer; it is only a compromise.

Thus ends the fascinating discussion of how Maya is related to Brahman.

5. RECOGNISING BRAHMAN IN SPACE

(Verses 60-77)

THUS FAR WE HAVE learnt about the the nature of “This”, the world around us; then we learnt about the nature of “That”, the Supreme Reality that underlies “This”; and thereafter we learnt about Maya, which is neither “This” nor “That”, but which is something between them, an inexplicable factor which produces “This” upon “That”.

Now we move on a bit further in our understanding and take a look into how to see “That” in “This”. That mysterious factor called Maya has placed a veil over “This” so that that we are unable to recognise “That”. In this Chapter we are going to attempt a logical method by which we can learn to recognise the Supreme Reality by piercing this veil placed by the power called Maya.

Chapters 5 and 6 are really one topic which analyses each element in turn and brings out its unreality in relation to Brahman. Space, being the first element, is also the most subtle of the five elements. Hence, Space is discussed in such minute detail and depth that it deserves this chapter for itself.

The next chapter deals with the other four elements in a condensed manner. However, the details pertaining to Space are implied in it. The discussion on Space is equally applicable to the other four elements, but the reader is spared the monotony of the full exercise, and is given a very simplified version of the Space analysis.

ANALYSIS OF THE SPACE ELEMENT

(Verses 60-64)

Verse 60: *Space, the First Element*

आद्यौ विकार आकाशः , सोऽवकाशस्वरूपवान् ।
आकाशाऽस्तीति सत्तत्त्वम् , आकाशेऽप्यनुगच्छति

॥२.६०॥

1	<i>aadyau vikaara aakaashah</i>	<i>The first modification of Maya is Space. Its nature</i>
2	<i>sah avakaasha svaroopavaan;</i>	<i>is to give room for things to exist and expand.</i>
3	<i>aakaashah asti iti sat tattvam</i>	<i>Space derives its existence from Brahman,</i>
4	<i>aakaashe api anugacchati.</i>	<i>who is the very supporting substratum of Space.</i>

1 The Taittiriya Upanishad (2.1.1.2) gives the following as Pramana for this section:

Tasmaad vaa etasmaad aatmana aakaashah sambhootah /

Meaning: “From That Brahman which is This Self, is Space born.”

Vikaara: “the presence of names and forms”. This means a modification. It is a technical term referring to all substances (objects) having a name and form. For completeness, Acharyaji gave the formal definition of Vikaara as: ***Naama roopa sahitatwam eva vikaaratwam*** – “A thing with name and form is said to be Vikaara.”

2 The basic property of Space is to give room – **Avakaasha**.

3 As seen in the Taittiriya quotation, Space derives its existence directly from Brahman. It is the first element, and it is the only element which has no atoms in it. This makes it special enough to be handled with more consideration than the other elements.

4 Anugacchati: “It follows or implies”. The implication of **1** is that Brahman is the very supporting basis of Space. The nature of the Cause (Kaarana) is always seen in the effect (Kaarya). Thus the property of Existence is acquired by Space by the very fact that it arises from Brahman.

Verse 61: Space’s Functional Property – “Spacious-ness”

एकस्वभावं सत्तत्त्वम् – , आकाशो द्विस्वभावकः ।

नावकाशः सति व्योम्नि , स चषोऽपि द्वयं स्थितम् ॥२.६१॥

5	eka svabhaavam sat tattvam	The nature of Brahman is “Existence” only,
6	aakaashah dvi svabhaavakah;	whereas the nature of Space is twofold. Brahman
7	na avakaashah sati vyomni	has no ‘Space-ness’, whereas Space has both the
8	sah chashah api dvayam sthitam.	nature of Brahman as well as its own nature.

When we began the text, verses 2-6 took up the five elements and gave the breakdown of the properties of each element, starting with Space with one property and ending with Earth with five properties. In this verse, Brahman Himself is being considered as though it were the “first element”, followed in turn by each of the five elements. Thus, there is a difference in property count from what we learnt in verses 2-6. It is an arithmetical difference caused by treating Brahman as the additional “First Element”.

5 In this verse, we are required to take into account the property of Existence which belongs to the “element” Brahman. Brahman, though property-less, is here considered as having one “property” – that of Existence.

6 This property, i.e. existence, gets carried through as a Swa-Karana Guna to each of the other five elements. Thus Space now has a count of 2 properties, not 1 as given earlier. Each of the other four elements will also have their count increased by one.

7 Just as Space has nothing of its succeeding element’s property in it, so also Brahman has nothing of the Space element’s property in It; It has no “spacious-ness”.

8 The entire application of Swa-Visesha Guna and Swa-Karana Guna is exactly applied as in the earlier verses 2-6. Hence, Space has Existence as its Swa-Karana Guna and Spacious-ness or giving room for the elements to exist, as its Swa-Visesha Guna.

Verse 62: Space’s Sensory Property – “Conveyor of Sound”

यद्वा प्रतिध्वनिर्व्योम्नो , गुणो नासौ सतीक्ष्यते ।

व्योम्नि द्वौ सद्ध्वनी तेन , सदेकं द्विगुणं वियत् ॥२.६२॥

9	<i>yad vaa pratidhvanih vyomnah</i>	<i>Here is another way to arrive at the same fact: Space also has the <u>property</u> to convey sound,</i>
10	<i>gunah na asau sati eekshyate;</i>	<i>which, of course, is not in Brahman. Thus, we see</i>
11	<i>vyomni dvau sad dhvanee tena</i>	<i>Space has both, the nature of Existence and that of conveying sound. By the same token,</i>
12	<i>sad ekam dvi-gunam viyat.</i>	<i>Brahman has only one property, while Space has two properties.</i>

9 Another way of arriving at the same result as above is now shown. This is an alternative approach. Verse 61 looked at the functional property of Space of providing room for the other elements. Verse 62 looks at the sensory property of Space that supports sound.

10 Naturally, there can be no sensory property in Brahman. Prior to any elements being created, there are no senses in existence, and hence no sensory properties.

11 By this method also, Space is seen to have its own Swa-Visesha Guna as well as the Swa-Karana Guna of Existence. That is, Space has two properties.

12 As in verse 61, Brahman remains with just one property, that of its own Swa-Visesha Guna, namely, Existence.

Up to this point, everything is simply arithmetical; we have simply laid down the facts. However, an interesting point is brought out by Sri Vidyaranya in the next verse.

Verse 63: The Double Role of Maya

या शक्तिः कल्पयेद्व्योम , सा सद्ब्योम्नोरभिन्नताम् ।
आपाद्य धर्मधर्मित्वं , व्यत्ययेनावकल्पयेत्

॥२.६३॥

13	<i>yaa shaktih kalpayet vyoma</i>	<i>The power, Maya, having first conjured up Space</i>
14	<i>saa sat vyomnoh abhinnataam;</i>	<i>in Brahman, thus showing the identity of both;</i>
15	<i>aapa adya dharma dharmitvam</i>	<i>then makes the property appear as substance,</i>
16	<i>vyatyayena avakalpayet.</i>	<i>thereby reversing their roles, and differentiating them!</i>

DHARMA & DHARMI

i) **Dharma**: is the property of a thing, e.g. the orange colour of a cloth;

ii) **Dharmi**: is the possessor of that property, i.e. the cloth itself.

It is not an easy matter to determine which is the Dharma and which is the Dharmi. In order to know which is which, another two terms need to be understood

i) **Aadheya**: is that which is held, or the superimposition. This is the true *Dharma*;

ii) **Aadhaara**: is that which holds, or the supporting substratum, the true *Dharmi*.

This verse delicately reveals to us how Maya's power of illusion actually makes the Dharma appear to be the Dharmi, and *vice versa*. Maya plays a dual role and tricks us.

Earlier in verse 26, we encountered the “**Sthunaa Nikhanana Nyaya**” by which a theory is tested by giving it a good jolt. We are now ready to do the same thing to the theory we have built up of Space being the first to arise from Sat.

13-14 In verses 60-62, we have painstakingly built up the theory of how Sat is responsible for the creation of Space. The cause for creation is Maya; She “conjures up” Space from Sat. The word ‘conjure’ is well-chosen as it tells us that creation is illusory, not real. This makes Sat the Adhara and Space the Adheya. From this, we can deduce correctly that Sat is Dharmi and Space is Dharma. This is the view from the side of the scriptures.

15-16 However, when we see the situation from the side of Maya, what do we see? Deluded as we are by Maya, we see Space as being real, as existing. This makes Space appear as the Dharmi, having “existence” as its Dharma or quality.

Two reversals in role have taken place due to Maya’s illusory power. They are:

A. Reversal of Identity: In our ignorance, we take sensory perception to be our Pramana or authority, not the scriptures. Sensory observation contradicts the scriptural declaration. To us it appears as though Space *has* existence as its property.

In other words, the Dharmi (Sat) has been made the Dharma, and the Dharma (Space) has been made the Dharmi. A serious reversal of identity has taken place. The property has become the possessor of the property and *vice versa*.

B. Reversal of Hierarchy: That is not the only reversal that has taken place. At a deeper level, there is also a reversal in hierarchy. Space is seen as Sat, the Reality, and Sat is seen as the unreality being superimposed upon it. Sat appears subservient to Space.

In other words, the Adheya (Space) has become the Adhara, and the Adhara (Sat) has become the Adheya. What a travesty of the actual fact! The Substratum has become the superimposition and vice versa.

There is no longer seen an identity between Sat and Space. Due to their differentiation created by illusion, their role and hierarchy has been reversed. Who is responsible?

Verse 64: *Maya, the Ace Conjurer!*

सतो व्योमत्वमापन्नं , व्योम्नः सत्तां तु लौकिकाः ।
तार्किकाश्चावगच्छन्ति , मायाया उचितं हि तत्

॥२.६४॥

17	<i>satah vyomatvam aapannam</i>	<i>Sat is what really appears as Space; but ordinary</i>
18	<i>vyomnah sattaam tu laukikaah;</i>	<i>people take Sat to be a property of Space!</i>
19	<i>taarkikaah cha avagacchanti</i>	<i>Even the logicians hold the same view. What else</i>
20	<i>maayaayaa uchitam hi tat.</i>	<i>can we expect from Maya, the ace conjurer!</i>

This verse explains the error of reversal made in the previous verse. When we place both the viewpoints – that from the standpoint of the scriptures, and that from the standpoint of the human intellect – we see clearly that the culprit is Maya or Illusion. The gaping gulf between these two standpoints is due solely to the power of Maya.

The Laukikaah – Using Pratyaksha Pramana

17-18 Leaving the theory aside, how can we be certain that Space arose from Brahman, and that hence it is the effect and Brahman is its cause? From our experience as Laukikaah or ordinary worldly-minded people steeped in the delusion of Maya, it appears that the very opposite is true.

What do we see or perceive? What do our senses tell us? If we go purely by this Pratyaksha Pramana, then we can comprehend that Space has existence. That mean that existence is one of the qualities of Space? If that is true, then it is Space that should be considered as being responsible for Existence or Sat. Space gets a higher position than Sat!

The Taarkikaah – Using Anumana Pramana

19 Taarkikaah are the logicians who rest their conclusions on reason or logic. They accept the Anumana as the Pramana for knowledge. They may be a step above the Laukikaah, but they, too, fail to arrive at a meaningful conclusion.

This interesting argument on Existence and Space has engaged the best intellects but they, too, have fared no better than the worldly people. Rationalists have tried to unravel the problem, but they fail because they use their reason where it does not actually apply. They ignore scriptural authority altogether, and are therefore led to conclusions such as Existence is a property, or some other foolish notion such as Existence does not really exist!

Where Maya Reigns Supreme

20 The whole matter illustrates the uncanny power of Maya to turn Truth around on its heels and make It appear as an effect rather than the Cause of all effects. Maya's trickery is just amazing! What else would one expect. If Maya were not able to do this, she would not be worthy of her name, 'Maya'.

It is said Maya can make the impossible possible. Equally, it can also be said that Maya can make the possible impossible! It is able to make white appear as black, and *vice versa*. It is like magic – it can make Reality disappear and make unreality appear as real. This is the wonder of wonders that Maya is!

The following section goes into detail on how this error can be avoided.

CHOICE OF THE CORRECT PRAMANA

(Verses 65-71)

PRAMANA REFERS TO the six means of knowledge. We have already listed and explained these under Verse 18. This section explains why it is so important to choose the correct Pramana for a particular type of knowledge. Briefly recapping, the six Pramanas are:

- | | |
|--|--|
| i) Pratyaksha : “direct perception” | ii) Anumana : “inference” |
| iii) Upamana : “analogy” | iv) Arthaapatti : “postulation” |
| v) Anupalabdhi : “non-apprehension” | vi) Shabda (Shaastra): “scriptures” |

We have seen that the **Laukikaah** and the **Taarkikaah** both arrive at erroneous conclusions compared with the truths stated in the Shrutis due to applying the wrong Pramanas. However, the **Maanataah** or those who accept **Shabda** Pramana in such matters, are the only ones who arrive at the correct conclusions regarding spiritual truth.

Verse 65: *The Basic Axiom of Understanding*

यद्यथा वर्तते तस्य , तथात्वं भाति मानतः ।

अन्यथात्वं भ्रमेणेति , न्यायोऽयं सार्वलौकिकः

॥२.६५॥

1	<i>yad yathaa vartate tasya</i>	<i>"As it actually is in itself, so does a thing appear</i>
2	<i>tathaatvam bhaati maanatah;</i>	<i>when the correct means of knowledge is used;</i>
3	<i>anyathaatvam bhramena iti NYAAYAH;</i>	<i>but it appears as something else under the cloud of illusion" – this is the basic <u>axiom</u>.</i>
4	<i>ayam saarva laukikah.</i>	<i>This is accepted by all even in secular matters.</i>

Sri Vidyananya begins his diagnosis of the erroneous reversal by laying out the **Nyaayah** or basic principle or axiom which enables us to arrive at the truth of things.

1-3 The principle is stated clearly in the first three Padas:

"The only way to know anything is to use the correct PRAMANA or means that is applicable to that particular knowledge. If the wrong means is used, then the thing being considered is bound to appear as something else. This is due to the cloud of illusion (called MAYA)."

Application of the Principle is Universal

4 Laukikah: The word refers to all secular matters. The same principle is seen to work even in such matters. Here are some examples of its application in ordinary matters:

Example 1: if one wishes to study the moon or any other planetary object in the sky, the correct instrument will be the telescope. On the other hand, if one wishes to study bacteria in a substance, then he would have to use a microscope. To switch these around in the above cases will make the study impossible!

Example 2: This is about the choice of the proper *cutting instrument*. If one wanted to cut vegetables in the kitchen, then a kitchen knife will need to be used. If one wished to cut down or fell a huge tree in his garden, then he will have to use an axe. A doctor wanting to cut delicate parts of the body during a surgical operation will need to use a fine scalpel. And likewise, a carpenter would use a skill-saw to cut pieces of timber to make his furniture. Every cutting task is seen to have its own proper instrument.

Verse 66: *Assessment is Dependent on Pramana*

एवं श्रुतिविचारात् प्राग् – , यथा यद्वस्तु भासते ।

विचारेण विपर्येति , ततस्तच्चिन्त्यतां वियत्

॥२.६६॥

5	<i>evam shruti vichaaraat praak</i>	<i>Before a thorough enquiry based on the scriptures,</i>
6	<i>yathaa yat vastu bhaasate;</i>	<i>a thing's nature is assessed to be of all sorts.</i>
7	<i>vichaarena viparyeti</i>	<i>But on proper enquiry, that assessment changes.</i>
8	<i>tatah tat chintyataam viyat.</i>	<i>Let us, therefore, re-examine the nature of Space.</i>

5 Shruti Vicharaat: The main purpose of this verse is to bring in Shabda Pramana into the enquiry. It is the condition necessary before one applies the Anumana Pramana or Logic. Logic is not ruled out altogether in the present enquiry. It does have a place, but the pre-condition for it is the relevant scriptural injunction. When the two Pramanas are thus combined, with Shabda holding the upper hand, then Logic can provide a useful intellectual conviction to the seeker.

The Vedanta system always employs this pre-condition. It does not just blindly apply Logic by ignoring what the scriptures have to say on the matter.

6 In the absence of the pre-condition, a logical enquiry will have no direction. It will be determined by our whims and fancies, our predilections. The result could be anything but the truth. **Yathaa Yat** or all sorts of conclusions may be arrived at.

7 Vichaarena: Only by proper enquiry based on the Shrutis, can the truth be ascertained. **Viparyeti** means “changes”, i.e. the result obtained changes from the illusory assessment to the correct assessment.

8 Sri Vidyaranya has thus prepared our minds to begin the method of combining Shabda Pramana with Anumana Pramana. The latter, as mentioned earlier, certainly has a role to play in helping the student to grasp the Truth intellectually. It ensures that the scriptural declarations are not contradictory to reason. Logic will not prove the Truth, but at least it will give us the assurance that the scriptures do not contradict the Truth. This is the legitimate role of Logic in the field of metaphysics.

THE PRIORITISATION OF PRAMANAS

Different schools of philosophy have a different preference regarding their leading Pramana. We examine the priorities given by three schools of thought:

i) **Vedanta** (Uttara Meemamsa: In this school, the order of priority for Pramana is Shruti, then Yukti followed by Anubhuti, i.e. scriptures, reason and experience in that order.

ii) **Poorva Meemamsa:** In this school, all weight is given to Shruti (the Karma Kanda portion). There is only a minimal usage of Yukti, but there is no Anubhuti. This is because the goal they hold up is Heaven, which can only be experienced when a person dies!

iii) **Nyaya:** Here, the preferred order is Yukti, Anubhuti and then Shruti. More weight is given to reason, thereafter Pratyaksha or sensory experience is considered, and coming in with the least priority is Shruti Pramana.

We now begin the same enquiry using both reason as well as the guidance of Shruti. **Chintyataam** refers to the re-examination of the relationship between Sat (**Tat**) and Space (**Viyat**) based on scriptural authority. We will see the conclusion arrived at is different.

Verse 67: Pervasiveness – the Essential Difference

भिन्ने वियत्सती शब्द- , भेदाद्बुद्धेश्च भेदतः ।

वाय्वादिष्वनुवृत्तं सन्- , नतु व्योमेति भेदहीः

॥२.६७॥

9	<i>bhinne viyat-satee, shabda-bhedaat</i>	<i>Space and Sat are different entities due to:</i>
10	<i>buddheh cha bhedatah;</i>	<i>i) Their names being different;</i>
11	<i>vaayu aadishu anuvrittam sat</i>	<i>ii) and each conveys a different idea.</i>
12	<i>na tu vyoma iti bheda dheeh.</i>	<i>Air and the other elements are pervaded by Sat, but not by Space – this is the essential difference.</i>

9-10 Sri Vidyanaraya uses a new approach to convince the doubting mind of the deluded man. Since, under delusion, Space is mistaken to be Sat, the approach he uses is to show that the two are DIFFERENT and he pinpoints their differences to be as follows:

i) **Names:** The very names used for the two are different. We are not talking here of synonyms, we are talking of names which mean completely different things.

ii) **Ideas:** The idea conveyed by Sat is very different from that conveyed by Space. This difference is more fundamental than the above one of different names.

What is the difference in the comprehension of the two principles?

The Essential Difference - PERVASIVENESS

11 Anuvrittam: “that which pervades or permeates a thing”. Sat permeates all the elements. How do we know that? Well, Sat is Existence, and we can clearly see that all the elements exist. They have Existence in them, hence Sat pervades them all.

12 In contrast, Space is not understood to pervade the other four elements for the following reasons:

i) The five elements (including Space) are all mutually exclusive to each other. There is no Space in Earth and there is no Earth in Space. The same applies to every element.

ii) Each element has its own proportions of Sattwa, Rajas and Tamas. Sattwa is maximum in Space and minimum in Earth; Rajas is maximum in Fire and minimum in Space and Earth; Tamas is maximum in Earth and minimum in Space.

iii) Each element has its own characteristic identifying property. A different sense is supported by each element, as we have already discussed earlier in this text. Space supports sound, Air supports touch, and so on.

Due to this important difference in the way we understand them, **Sat and Space are different from each other**. The fact of this Difference has far-reaching implications, as is shown from the next verse onwards.

Verse 68: A Far-Reaching Question

सद्वस्त्वधिक वृत्तित्वाद्- , धर्मि व्योम्नस्तु धर्मता ।

धिया सतः पृथक्कारे , ब्रूहि व्योम किमात्मकम्

॥२.६८॥

13	<i>sat vastu adhika vrittivaat</i>	<i>Sat, the Truth principle, being more pervasive, is the</i>
14	<i>dharmi vyomnah tu dharmataa;</i>	<i>“Container”, while Space becomes the “content”.</i>
15	<i>dhiyaa satah prithak kaare</i>	<i>When, by intellect, Brahman is separated from Space</i>
16	<i>broohi vyoma kim aatmakam?</i>	<i>can you tell what is the nature of Space?</i>

13-14 What is the vital deduction that we can make from the fact that Sat and Space are different, and that their difference lies in their Pervasiveness? We now return to the concept that was laid out in verse 63, of Dharma and Dharmi. To determine whether a thing in relation to another is Dharmi or Dharma, the only question that needs to be asked is, “Which is *more pervasive*?”

SAT – since Sat is **Adhika Vritti**, “*more pervasive*”, it is the Dharmi, that which possesses the property, i.e. the “*container*”.

SPACE – in comparison, since Space is **Nyoona Vritti**, “*less pervasive or non-pervasive*”, it is the Dharma, the property, i.e. “*content*”.

The terms Dharma and Dharmi in a relationship concern the properties. Strictly speaking, it does not give an accurate picture of Sat. As a Dharmi, it implies that Sat has a property named Space. Yet, Vedanta speaks of Sat as property-less and attributeless. Hence the terms Adhara and Adheya need to be used with reference to Sat.

Sat, being the Dharmi, is also the Substratum or Adhara; whilst Space, being the Dharma, is the Adheya. Adheya is always superimposed on the Adhara. Thus, it is now shown that Sat is the Substratum and Space is superimposed upon it. This necessarily means that Sat is the Reality and the superimposition is the unreality. Sat is indestructible and ever existing or is Absolute Existence, whereas Space can be destroyed at the time of cosmic dissolution and so has only relative existence.

An Example: We take the case of ocean and the wave. The ocean is more pervasive than the wave; the wave exists only on the surface of the water, whereas the ocean is water and water alone. The ocean is the Dharmi and wave is the Dharma, not the other way.

A Penetrating Question

15-16 Sri Vidyanaraya now takes the argument a big step forward. In Acharyaji’s words, if Sri Vidyanaraya were a chess player he would have been very hard to beat. In chess, the better player thinks far ahead of his opponent before he makes his move. His move is designed to outwit his opponent and force him to make a wrong move. He traps or “checkmates” the opponent into a corner from which he cannot come out. Similarly, Sri Vidyanaraya now pulls away ahead of his readers and poses a far-reaching question:

Dhiyaa: This whole process of analysis is taking place solely in the intellect. In Vidyanaraya’s laboratory, the only equipment one needs is the intellect, preferably one that is in good working condition! The theoretical assessment is made by using only the intellect, not by using test tubes, beaker and a “Bunsen” burner!

What has the intellect accomplished so far? The assessment made above, that Sat is the *Adhara* and Space is the *Adheya*.

The Question is based on this fundamental difference. What is it?

Sri Vidyanaraya asks: “If we know that Space is different from Sat, and that Sat pervades Space, then if we take Sat away from Space, what is left of Space? What is the nature of Space without Sat?”

We have to walk fast with Vidyanaraya by holding his hand if we wish to go forward with him. Otherwise, he will leave us lagging far behind him!

The Potential Answer

We are not looking here for a definition of Space. That we have already done long ago. We cannot, therefore, say that Space is that which “makes room” or “conveys sound”. The question is posed in such a manner, that we get a sense that Sri Vidyanaraya has got some big secret up his sleeve which he is just waiting to reveal to us, provided he gets us well-motivated to receive it.

The answer comes . . . no, not now but in the next verse. However, when we are anticipating a big guest to come home, we get the home well prepared to receive him, don’t we? In the same way, Acharyaji whetted our appetite for the answer by mentioning the following at this point:

We need to note well now that Space is not Anuvritta, i.e. not all-pervasive. It only makes room for the other elements, but does not pervade them. It is independent of the other elements, just as much as they are independent of Space. It is after all only the eldest brother among the five elements. Basically, it has the same status as them. Let us consider some examples that illustrate this:

The Four Wheels Simile: A simile for the relationship among all the elements would be the four wheels of a car. Each wheel is quite independent of the others, even though they all work together to get the car moving. If one wheel gets punctured, the others can still do their function, albeit with a little more difficulty. So, if Space is the element that has a ‘puncture’, then the other four elements can still go on doing their functions.

The Football Team Simile: Another example would be from football. If one player gets injured or is shown the red card and has to leave the field, the remaining players can still continue with the game. Sure, they will need to work a bit harder but the game can still go on.

This is not the case if Sat has to be removed from Space. Sat is not a player who can leave the team for any reason. We now have a totally different situation, which could make us ponder deeply before we go into the next verse for the answer. Let it suffice to compare the situation to either one of the following:

If the heart fails, the whole body dies, not just the heart . . .

If a ship that holds 500 passengers sinks, what happens to all the passengers? . . .

Verse 69: Answer 1: It Becomes ASAT

अवकाशात्मकं तच्चेद् – , असत्तदिति चिन्त्यताम् ।
भिन्नं सतोऽसच्च नेति , वक्षि चेद् व्याहतिस्तव

॥२.६९॥

17	avakaasha aatmakam tat chet	That Space, whose usual nature is to give room, would, in the case of Sat being taken out from it,
18	asat tat iti chintyataam;	have to be thought of by you as Asat or “Nothing”;
19	bhinna satah asat cha	For, something different from both Sat and Asat
20	na iti vakshi chet vyaahatih tava.	(which we call <u>Mithya</u>), you do not admit. In such a case, your stand is contradictory!

The question being answered here is “What happens to Space when Existence is taken out from it?” The question is deeper than it appears to be.

To make it easier for us grasp the full import of this question, we can compare it to a parallel question: “What happens to the wave when all the water is taken out from it?” or “What happens to the jewellery when all the gold is taken out from it?” or “What happens to a supermarket when all the goods are removed from the store?”

Such is the significance of this question.

Answer 1: Space Would Become Non-Existent

17-18 If Existence (Sat) is taken out of Space, the only option left for the objector or Poorvapakshi is that it would become Asat. That is his only remaining option. We can see from this how far-reaching Vidyananya’s question really is.

The Poorvapakshi is at a loss as to what answer to give. He has all along held the idea that Space would be the perfect challenge to the Reality of the Vedantins. Up until now he believed it to be the Reality. To him there was no need for having a Sat at all – Space is everything that Sat needs to be. Space was his Sat.

All that changed when the Vedantin proved to him that Sat and Space were different. Not only different, but that Sat was all-pervading, even pervading his Space. He could offer no argument against this proof.

19-20 Any category other than Sat or Asat does not exist for the Poorvapakshi as he is either a Shunyavadin or a Naiyayika. However, the Vedantin has all along held that Maya comes into a category all its own between Sat and Asat. It is called **Mithya**, and is defined as something relatively real, but not absolutely real as Sat. This category does not exist in the Poorvapakshi’s philosophy.

The Poorvapakshi cannot find any answer to the question. He has been enlightened on the Vedantic viewpoint. The pathway has been cleared for Maya to take Her proper place at the threshold of Creation. The positing of Maya by the Vedantins becomes an absolute necessity. There is no other way of explaining an Illusion than by positing Maya. For this reason, Vedantins are referred to as “**Maya-vadins**” by the Shunyavadins and the Naiyayikas. Vedantins wear this term as a title bestowed upon them by their opponents!

Vidyananya drives his point home in the next verse. He presses the argument forward and *squeezes* a place for the unique Vedantic theory of Maya. It is the final nail in the coffin of the Shunyavadins and the Naiyayikas . . .

Verse 70: Answer 2: It is MITHYA!

भातीति चेद्भातु नाम , भूषणं मायिकस्य तत् ।
यदसद्भासमानं तन्- , मिथ्या स्वप्नगजादिवत्

॥२.७०॥

21	bhaati iti chet bhaatu naama	<i>But if you say that Space still remains, so be it –</i>
22	bhooshanam maayikasya tat;	<i>it is to the credit of Maya, the illusory power!</i>
23	yat asat bhaasa maanam	<i>The appearance of an object that is non-existent</i>
24	tat MITHYAA swapna-gajaadi-vat.	<i>is an ILLUSION, a mere appearance, just as an elephant seen in dream.</i>

21 Bhaati: “It exists”. The alternate to Asat as an answer, would be to say “Space exists nonetheless”, in spite of Sat being removed from it! It would be hard to find a more contradicting statement. Even the Poorvapakshi does not say this. This is an answer suggested merely to complete the logic that the Vedantin has systematically built up based on the scriptural declarations.

22 Maya was earlier credited with the ability to make the impossible possible. Well, after such a convincing and clear case put forward by the Vedantin, if anyone still believes that Space would exist after Existence were taken out of it, then that would certainly be to the credit of Maya!

23 For that is precisely what Maya does. It turns the Truth head-over-heels, and makes it appear false. It is an ornament of Maya’s glory to achieve this topsy-turvy conclusion in the face of reasoning of the highest order.

24 An example of something similar to Maya’s achievement is given – an elephant in one’s dream! The elephant lasts as long as we are still in dream. As soon as we get up, the elephant is no more.

So it is with this Maya-created world. All its joys and sorrows appear so real to us. But as soon as we pierce the veil of Maya with the Knowledge of the Self, the whole Mayaic world disappears out of existence. The world of Maya has an existence only whilst we are ignorant of the true nature of the world, i.e. Sat. The moment we are able to shatter the veil of Avidya, the full glory of the Self reveals itself before our vision.

Incidentally, why was an elephant chosen for this example? It could have been any other smaller object. The reason is to also show that Maya's creation is no small matter. Although only an illusion, yet it has an enormous impact on the minds and ways of people.

Sat chet na bhaadyeta; asat chet na prateeyeta.

Meaning: *“If it were Sat, it cannot be falsified;
If it were Asat, it cannot appear.”*

This is the paradigm of Maya that our Intellect is required to pierce by deep Self-enquiry. Once Maya is crossed over, the vista opens before us to behold the Self.

Verse 71: Conclusion: the Exact Distinction Spelt Out

जातिव्यक्ती देहिदेहौ , गुणद्रव्ये यथा पृथक् ।

वियत्सतोस्तथैवास्तु , पार्थक्यं कोऽत्र विस्मयः

॥२.७१॥

25	<i>i) jaati-vyaktee, ii) dehi-dehau, iii) guna-dravye,</i>	<i>i) Between a class and a member of the class, ii) between a living man and his body, iii) between the possessor of an attribute and the attribute –</i>
26	<i>yathaa prithak;</i>	<i>just as there is a difference between each of these pairs,</i>
27	<i>viyat satoh tathaa eva astu paarthakyam</i>	<i>so also, between Space and Sat (Dharma & Dharmi), there is the very same distinction.</i>
28	<i>kah atra vismayah?</i>	<i>What is there (so difficult) for you to wonder about?</i>

There are pairs in this world which always appear together.

Niyamena sah-o-palabdhi (i.e. saha upalabdhi).

Meaning: “*necessarily perceived together.*”

Although they are always together, there is a difference between them. We have a tendency to think they are the same. Three examples of such pairs are given:

25 i) Jaati-Vyakti: Jaati is not “caste” as it is often loosely translated. It is a technical term. For instance, if Cow is the Vyakti then Cowness is the Jaati. The Jaati is the Dharma and Vyakti is the Dharmi. A cow and cowness are two different things although they are always together. A Jaati is defined as:

Nityam, ekam, aneka anugatam.

Meaning: “*a. Ever-existing, b. one only, and c. equally present in all its Vyaktis.*”

a. A cow may die, but cowness does not die. It ever exists.

b. Cows are many, but cowness is the same in all cows, it is always one only.

c. Cowness is present in all cows without exception.

ii) **Dehi-Deha:** Dehi is the Jiva or living individual being, while Deha is the body. They are always together, yet different. Dehi is the Dharma and Deha is the Dharmi.

iii) **Guna-Dravya:** Gunais the Dharma or essential characteristic of Dravya, the Dharmi or object which possesses that characteristic. They are always together, yet different.

The Vital Difference

26 We have already emphasized the importance of noting the difference between the Dharmi (the container) and the Dharma (the content). The whole logical proof rests on this difference. For this reason, Acharyaji expanded his explanation of the differences as follows:

i) We can see a “container” or **Dharmi** (Vyakti, Deha, Dravya and Sat) without seeing its “content” or **Dharma** (Jaati, Dehi, Guna and Akasha). Examples are: a cow that does not display cowness, a body that is dead, a strong man who is not showing his strength, and Sat can be seen without Space.

ii) However, we can never see the “content” or **Dharma** (Jaati, Dehi, Guna and Akasha) without its “container” or **Dharmi** (Vyakti, Deha, Dravya and Sat). Examples are: we can never see cowness without a cow, life without a body, strength without a strong man, and we can never see Space without Sat.

27 In all three examples, the “content” is listed first and then the “container”, i.e. the Dharma is first and Dharmi is second. In exactly the same way, Akasha is listed before Sat. The relationship of Akasha to Sat is that of Dharma to Dharmi. *They are different*. The three examples perfectly match the relationship between Akasha and Sat.

28 The entire discussion in this verse is to confirm that Space is Mithya and Sat is the Supreme Reality. Since scriptural injunctions as well as logic and reasoning both concur on this point, there is nothing really alarming about the conclusion.

Yet, the Vedantin notices that the Poorvapakshi looks as if he is stumped. He has a look of surprise. The Vedantin comforts him, “Just relax – there is nothing to be alarmed about. If you are still alarmed, it merely shows that Maya is still having an effect on you – just as a drunken man will continue behaving badly until the effects of the drink wear off!”

WHY THE DISTINCTION IS NOT GRASPED

(Verses 72-77)

We now come to six verses devoted to assisting us:

i) Firstly, to find out for ourselves why we err in seeing the above distinction even though it has scriptural authority and has even been proved through logical analysis.

ii) Secondly, to learn how to remedy our error.

The text also very helpfully gives us the diagnostic analysis by which we can assess our recovery from the ailment that plagues our intellect. A proper self-analysis routine is offered to cure our illness, and to know the condition that confirms that the cure has taken place. A visit to Dr Vidyaranya's consulting room always pays rich dividends!

Verse 72: The Disease & the Diagnosis

बुद्धोऽपि भेदो नो चित्ते , निरूढिं याति चेत्तदा ।

अनैकाग्र्यात्संशयाद्वा , रूढ्यभावोऽस्य ते वद

॥२.७२॥

	Regarding the distinction between Brahman and Space:	
1	<i>buddhah api bhedah nau chitte</i>	<i>Even though intellectually it is understood, yet</i>
2	<i>niroodhim yaati chet tadaa;</i>	<i>in practice one does not feel convinced about it:</i>
3	<i>anaikaagryaat samshayaat vaa</i>	<i>i) Due to a lack of concentration, or ii) some tenacious doubt (or obstruction) –</i>
4	<i>roodhya bhaavah asya te vada.</i>	<i>this alone explains such an absurd feeling.</i>

The Disease

1-2 We can understand that Akasha is Mithya or “semi-unreal” and that Sat is the Eternal Reality. Even then, there is a difficulty in living our lives with that conviction.

The conviction is not firm enough; we do not feel strongly about this truth. There is a trend of thought and action in our daily life which seems to come from a place other than our intellect. What could be the cause of a situation we have practical difficulty in applying the truth which we understand with our intellects?

The Diagnosis

3 Sri Vidyaranya proposes the following two reasons for this. It is a diagnosis from an expert in the field; and it precisely pinpoints the causes.

A. Anaikaagryaat: Acharyaji broke up this word into its four parts to help us understand it precisely. **Eka** means “one”, focussed on one thing; **Graha** means “to hold or grasp”, to be able to grasp or comprehend with our mind; **Yaat** is a termination used to convey “due to” or the cause of; and **An** is a suffix used to mean “not”. The whole word thus means “not able to keep focussed on one thing alone”.

There is a fluctuation in one's attention on a particular subject or thought. This is due to lack of *clarity*. The mind's attention *de-focusses* for some reason and is unable to catch and hold the train of thought on the desired topic. This is one reason for not being able to apply the truth which the intellect has understood.

B. Samshayaat: The other reason is that a Samshaya or “doubt” arises in one’s mind regarding the conviction. Even as the idea is being grasped at one end, at the other end it is slipping away due to the presence of the doubt.

A Samshaya may be defined in three ways:

- a. Samshaya → **Dvi-koti Jnana**, “knowledge which fluctuates between two options”.
- b. Samshaya → **Sandeha**, “knowledge that is not available as it is burnt”.
- c. Samshaya → **Sha**, a root meaning “knowledge which has gone to sleep”.

In all three cases, Samshaya is a doubt which has left knowledge incapacitated, incompetent, unavailable or unusable when needed. The intellect is left in a crippled state. The opposite condition would be **Tejasvi**, “shining, bright, effulgent and always readily available”.

We have all tried to press an inflated balloon. We press it at one point and the air shifts over to another point. While pressing down the first part, we reach out with the other hand to press the bubble once more, only to find that the air escapes both hands and goes over to a third part. It is a game that ends in frustration, until the balloon eventually bursts!

Is our mind playing this game with us? We think we have it in our grasp but in fact it is not there. Some doubt still lingers in the mind.

The two problems may also be summarised using the following simile:

A. Inability to Focus: This problem resembles an archer who is trying to shoot many arrows, all at the same target.

B. Overcome by Doubt: This problem resembles an archer with one arrow, having many targets and not being able to choose which one to aim at.

4 Te Vada: “Now tell me”. Dr Vidyanaraya, having suggested these two as possible reasons, now asks the patient (you and I) to tell him which reason applies in his case. However good the doctor may be, he needs this feedback from the patient to determine which of the two is the cause. The answer can be given only by the patient, not the doctor.

This is a crucial difficulty in one’s Sadhana. We are asked to reflect, to introspect, to ponder a bit more on the truth that has been taught to us.

Verse 73: The Remedy for Each Reason

अप्रमत्तो भव ध्यानाद् – , आद्येऽन्यस्मिन् विवेचनम् ।
कुरु प्रमाणयुक्तिभ्यां , ततो रूढतमो भवेत्

॥२.७३॥

5	<i>apramattah bhava dhyaanaad</i>	<i>i) The first can be fixed by attentive meditation;</i>
6	<i>aadye anyasmin vivechanam;</i>	<i>ii) The second by making a thorough enquiry,</i>
7	<i>kuru pramaana-yuktibhyaam</i>	<i>with the help of scriptural injunctions and reason.</i>
8	<i>tatah roodhatama bhavet.</i>	<i>Then the conviction will become firm.</i>

The patient keeps quiet. Perhaps he is unable to understand his own mind. The doctor knows human minds only too well. He takes up both possibilities and gives the remedy that would apply in each case. The patient cannot escape from the treatment.

Cause 1: The Remedy for Lack of Concentration - MEDITATION

5 The treatment for the mind which has de-focussed is meditation. A mind that is scattered needs to sit down quietly and gather its dispersed rays. Meditation would do just that. There are two types of meditation to choose from – Japa and Dhyana.

In Japa, the person repeats a sacred Name of the Lord. This can help the person considerably to stop his thoughts from getting scattered. However, he needs to do the Japa with this intention in mind. Without this intention, the mere repetition will not help. It will make the mind dull instead. The practice has the danger of becoming mechanical. However, it is the practice that is recommended in most cases because there is something for the practitioner to do, and the majority of people are comfortable with that.

In Dhyana, the thoughts that are running in different directions are checked by simply being witnessed and ignored. The practitioner has to have the same intention as above, with understanding of what he is aiming to achieve. Clarity of thought develops as he begins to thin out the activity of his mind and stop it from running in different directions.

Vasanas: These are past tendencies that have become habitual. They are like grooves into which the mind naturally flows. Through Dhyana, these grooves can be obliterated and a stronger groove having a divine thought is formed in its place. The idea is to channel one's thought into this new groove and backfill all the old grooves.

The old grooves have a common thought of "World is Real". These grooves need to be backfilled with the thought "World is Mithya", and a completely new groove named "Sat alone is Truth" is dug into the consciousness through meditation. It is a laborious process and cannot be achieved in a hurry.

Success comes slowly and steadily. During the process, de-focussing due to the old grooves is likely to happen, but with consistent effort in Sadhana, the situation begins to swing in one's favour. The mind stops running after too many things, and one-pointed concentration is achieved. The new thought groove, which was *kaccha* or raw in the beginning, becomes *pakka* or well-cooked!

Cause 2: The Remedy for Doubt – ENQUIRY

6-8 Whilst the first problem of de-focussing was an issue concerning *Habits*, the second of overcoming doubt in the mind is an issue concerning *Logic*. As may be expected, it is of a different nature altogether, and the remedy also is necessarily different. Here the mind fluctuates like a pendulum from one choice to another. It is *indecisive*. It tries to hold many options and cannot converge on any one of them with certainty.

Whilst the first case was a "*Vasana rectifying*" problem, the second is a problem in "*Goal-setting*". One is here required to choose one goal and direct the whole attention towards it.

To achieve this, deep self-enquiry is needed. As one pierces the surface levels of consciousness and penetrates the depths of one's being, the true goal gets more and more clearly identified. Enquiry consists of being very clear as to who we really are. The question we ask ourselves is, "What is my essential nature? If I am not really this body, mind and intellect, then I should live in a way that reflects this fact. Where am I faltering? Let me pursue my essential nature and stick to that always."

In this way, the conviction of our essential spiritual nature gets firmer and firmer. Again, this is also a very slow and steady process of growth, and there can be no hurry.

ANAIKAAGRYAAT & SAMSHAYAAT

Practical Hints to Resolve Them

ACHARYAJI TOOK UP this question in the context of the two causes, *Anaikaagryaat* and *Samshayaat*, and elaborated upon them in great detail. He offered the following assistance regarding each of them.

In general, he probed the problem at a very fundamental level, asking: “Why do we experience Joys and Sorrows?” The answer is that we have taken this world to be real. We have taken Jagat as Satya instead of as Mithya. This is the problem at its very root.

A. *Anaikaagryaat*: “*De-Focussing*”. Here the problem is one of *Vasanas* or deep-seated inner tendencies. These tendencies of desire deflect our attention into many directions. We lose one-pointedness due to their presence in the mind. To overcome them we need to grasp how they were created in the first place.

Acharyaji took the example of one habit – that of addiction to coffee. How did it start? When we took the first cup, it was bitter. We actually did not like it. The next day we took it again in order to give company to a friend. Somehow it went down, more because of the company than because of the taste. Then we had the tenth cup in company and began to have a liking for it. The good company got associated with the coffee. By the 100th cup we were enjoying coffee on our own, without the need for any company. By the 1000th cup we craved for coffee! We were now addicted to coffee.

To get rid of the addiction, the same procedure needs to be followed in reverse. Another activity needs to overwrite the coffee drinking activity. It also is found to be very distasteful in the beginning, but with persistence, by the 1000th attempt we can see success.

The same process is involved in making smoking or drinking alcohol an addiction. It is the 1000th cigarette, or the 1000th drink that confirms the addiction. How much effort we had put in to become addicted. How much more effort is needed to come out of the habit!

“Habits die hard” it is said. The above is the reason. We have to be persistent in dislodging the old groove by creating a new one in exactly the opposite direction.

B. *Samshayaat*: “*Doubt*”. This is a problem concerning *Logic*. Logic needs a good driver. We need to choose the correct Pramana to give it direction. On matters of Sat, the correct means of knowledge is the *Shruti Pramana*. Again and again we need to assert the Truth of the Shruti to the intellect.

The habit of the intellect is to turn to the senses (Pratyaksha Pramana) or rely on itself (Anumana Pramana). These two will never work when it comes to Sat. The Shrutis say that Sat is Adhika Vritti or all-pervasive. For this reason alone, Sat has to be the Adhikara or Substratum, and being the substratum means being the Absolute Truth. This is how Shrutis guide our logic in the correct manner.

In this way we come to the conclusion that Sat and Akasha are *different*. If we depend on the senses, we will never arrive at this conclusion. Intellectual reasoning will also not bring us to this conclusion.

Verse 74: The Signs of the Cure – Expressed Negatively

ध्यानान्मानाद्युक्तितोऽपि , रूढे भेदे वियत्सतोः ।

न कदाचिद्वियत्सत्यं , सद्बस्तु च्छिद्रवन्न च

॥२.७४॥

9	<i>dhyaanaat maanaat yuktitah api</i>	<i>By meditation, evidence and reasoning,</i>
10	<i>roodhe bhede viyat satah;</i>	<i>Sat and Space are known to be different.</i>
11	<i>na kadachit viyat satyam</i>	<i>The signs are i) Space will not appear as real;</i>
12	<i>sat vastu cchhidravat na cha.</i>	<i>and ii) Sat will not appear as space-giving.</i>

9 The three Sadhanas to cure the two obstructions, as given in verses 72 and 73, are listed in this Pada. Acharyaji gave a detailed account of exactly how these Sadhanas fit into the scheme of the overall spiritual path. This is given in the following table.

OBSTRUCTION FACED		SADHANA SUGGESTED		
Panchadashi Term	English Meaning	Panchadashi Term	English Meaning	Vedantic Equivalent
<i>Samshaya</i>	Indecisive Mind (Caused by Doubt)	<i>Maanaat</i> (Shabda Pramana)	Scriptural Injunction	Sravana
		<i>Yuktitah</i> (Anuman Pramana)	Logical Reasoning	Manana
<i>Anaikaagrya</i>	De-Focussed Mind (Caused by Vasanas)	<i>Dhyaanaat</i>	Meditation & Concentration	Nididhyasana

10 The objective of the three suggested Sadhanas is to arrive at the firm conviction that Sat and Space are different. The intellect and one's experience must agree on this fact. The difference has to be seen with perfect clarity and without any doubt. There should not be any wavering in this experience. The old Vasanas need to be fully overwritten by the new correct Vasana.

9-10 The only thing preventing this experience is ***Samshayaat***, the presence of doubts and lack of Clarity; and ***Anaikaagryaat***, to presence of distracting Vasanas, and "uncooked" knowledge which has not been assimilated into our being and has not become Steadfastly fixed in our intellect.

These two setbacks are cured by **Prajna** (Clarity) and **Sthitha** (Steadfastness); and together we get **Sthithaprajna**, "the man of steady wisdom" of the Geeta. Prajna comes through Sravana and Manana, i.e. referring back to the Shrutis and to the logic directed by it; and Sthitha comes through Nididhyasana, i.e. deep meditation by which the old Vasana grooves are backfilled and a new Vasana for God is created.

Two Signs of Cure

11-12 Two signs indicate that our experience is ***Roodhe*** or "firmly established". They are expressed negatively as:

i) Never again will he see Space appear as Real, not even in his dream!

ii) Never again will he see Sat as having the properties of Space, i.e. as giving room (Avakaasha) for the other elements, or as conveying sound (Shabda).

Cchhidra: This comes to us as the fourth word that Sri Vidyanarayana uses for Space.

Two examples were given to help us grasp how firmly the experience should be:

i) The Snake & Rope: Do we really feel that the rope really has the snake in it? Or, once we know that the snake is just a rope, do we ever get terrified of it again?

ii) The Mirage Water: Do we see the desert sands getting wet due to the mirage? Or, once we know that we are seeing only a mirage, do we ever rush to it to quench our thirst?

Verse 75: The Signs of the Cure – Expressed Positively

ज्ञस्य भाति सदा व्योम , निस्तत्त्वोल्लेखपूर्ववत् ।

सद्वस्त्वपि विभात्यस्य , निच्छिद्रत्वपुरस्सरम्

॥२.७५॥

13	<i>jnasya bhaati sadaa vyoma</i>	<i>To one who truly knows them, at all times i) Space</i>
14	<i>nistattva ullekha poorvavat;</i>	<i>displays its illusoriness, which is its essential nature;</i>
15	<i>sad vastu api vibhaati asya</i>	<i>and ii) Sat, the Real entity, displays its “freedom</i>
16	<i>nicchidratva purah saram.</i>	<i>from Space-ness”, It being intrinsically immaculate.</i>

The very same signs as in the previous verse are now expressed positively as follows:

13 Jna: “the knower”. This refers to the Jnani who knows that Sat as the Satya principle and Jagat as the Mithya principle, as in **10** above. Such a person has the following positive experience of Space and Sat respectively:

The Jnani’s Experience of SPACE

13-14 The **Jna** sees Space as **Nistattva**, having no reality whatsoever. Space is devoid of any Tattwa or Reality. In fact, the choice of the word **Ullekha** indicates that Space actually demonstrates its illusoriness to the Jnani, i.e. it gives itself up, just as a criminal may hand himself over to the authorities when he discovers he cannot escape. To a Jnani alone, does Space reveal its ability to “trick” the observer. Space finds it impossible to hide its falsity from the Jnani! That is the true import of the word Ullekha.

Poorvavat: This word can also be grammatically replaced by ‘Poorvakam’. It tells us that the essential nature of Space is to create an illusion in the mind of the observer. The very purpose of Space seems to be to trick the observer.

The Jnani’s Experience of SAT

15-16 And how does the Jnani see Sat? He sees Sat as **Nicchidratva**, as having no “Space-ness” whatsoever. Sat is devoid of any illusory Spaceness.

Purah Saram: In contrast to the word Poorvavat used above for Space, this word, in describing Sat, tells us that It is untouched or immaculate. It ever remains pristinely pure and perfect, regardless of what is superimposed upon it. This is opposite to the nature of Space, which tries to hide something or to trick the mind.

Verse 76: *The Best Sign of Complete Healing!*

वासनायां प्रवृद्धायां , वियत्सत्यत्ववादिनम् ।
सन्मात्राबोधयुक्तं च , दृष्ट्वा विस्मयते बुधः

॥२.७६॥

17	<i>vaasanaayaam pravridhaayaam</i>	<i>When one's impressions (about the true nature of Sat and Akasha) are thus quite deepened or well-rooted in him, then:</i>
18	<i>viyat satyatva vaadinam;</i>	<i>i) attributing reality to Space;</i>
19	<i>sat maatra abodha yuktam cha</i>	<i>ii) and associating Pure Reality with ignorance;</i>
20	<i>drishtvaa vismayate budhah.</i>	<i>– seeing a person do this, he feels “amazement”!</i>

This verse presents the typical picture of how a saint would see a worldly man's outlook on the world (Jagat) and on Reality (Sat). It is a complete reversal of how we, as ignorant men and women, see the saint's outlook on the very same two principles.

The Jnani's Outlook

17 Firstly, it is made very clear who the verse is referring to. This may well be taken as being a summary of this entire section.

We began this section with a stubborn obstruction in our mind. In spite of having heard all the explanations of the unreality of Akasha and the Reality of Sat, we simply were not convinced of this truth at the level of practical experience. Something prevented us from experiencing what we heard from the Guru, what the Shrutis declared as the truth, and what logic also supported when it was guided and directed by the Shruti's statements.

We were then diagnosed to have either lack of Concentration due to having our attention dissipated by numerous Vasanas;, or, to have lack of Clarity due to numerous doubts surging in our intellect caused by not having properly digested the knowledge we heard. We were prescribed meditation for the former, and asked to do proper enquiry and reasoning to overcome the latter.

The person who has done these Sadhanas and succeeded in them, is the one being referred to in this verse as ***Vaasanaayaam Pravridhaayaam***. He is the Jnani who has cognised the Truth by having a direct experience of it.

The Jnani's Amazement Explained

18-19 These two Padas show the typical ignorance of the person who has not undergone the Sadhanas mentioned above. What is his situation?

He remains ignorant. All he sees is Space, and he therefore attributes reality to it, despite scriptural statements to the contrary. What's more is that he does not stop there: He further sees Sat as a quality of Space and thus regards it as a property of Space. thereby associating the Supreme Reality with ignorance.

His entire perception is reversed from that seen by the Jnani. What would the Jnani think when he sees such an Ajnani?

20 The Jnani is filled with amazement. He can only wonder, “Can such a person exist! How is it that he cannot see the Truth!”

The purpose of a verse such as this would certainly not be to show us how ridiculous the worldly man appears to Jnani. No, there is no place in a Jnani for such feelings.

Rather, the Jnani is being reminded of how he himself once saw the world and Reality in the manner described in **18-19**. Now that his vision has been made clear and his faith in the scriptures has been vindicated through rigorous Sadhana, he looks back at those dark days of ignorance in his own life and has a hearty laugh at himself!

Indeed, the spiritual journey has turned his vision a full 180 degrees. He is amazed that, once upon a time, he actually thought the very opposite of what he now thinks!

The Ajnani's Pitiable State

Alternatively, there is another way of looking at this verse. Scriptures have a license to reveal the ignorance of man by transferring the same ignorance to one in whom it is impossible to exist. It is called *Irony*. How do we see that feature in this verse?

The surprise seen in the mind of a saint beholding an ignorant man is really intended to show us how surprised an ignorant man is on seeing a saint who does not share his own ignorant vision! To us whose vision is steeped in ignorance, how amazed are we to see one who is completely free of such distortion? Our amazement is such that we find it hard to recognise the saint as a saint, and prefer instead to think of him as a 'mad-man' rather than an enlightened one.

This folly in our mind is being brought out in the guise of the "saint's amazement". This, after all, is the real purpose of scripture. Why should it pat us on the back, when we really need to be beaten on it with a stick!

Verse 77: As With Space, So With All Elements

एवमाकाशमिथ्यात्वे , सत्सत्यत्वे च वासिते ।
न्यायेनानेन वाय्वादेः , सद्रस्तु प्रविविच्यताम्

॥२.७७॥

21	<i>evam aakaasha mithyaatve</i>	<i>In this way, once i) the unreality of Space, and</i>
22	<i>sat satyatve cha vaasite;</i>	<i>ii) the Reality of Sat, are firmly established;</i>
23	<i>nyaayenaanena vaayvaadeh</i>	<i>then using the same method for the other elements,</i>
24	<i>sat vastu pravivichyataam.</i>	<i>the Reality should be distinguished in them, too.</i>

We come to the concluding verse of this section, which also places our feet into the next Chapter where each element is analysed in turn.

21-24 Nyayenaanena: "by this method of logic". The method described above was applied to Space alone and the unreality of Space has been clearly shown beyond contradiction. The same analysis can equally apply to all the remaining four elements, arriving at the very same conclusion – that they, too, are all unreal in comparison to the Supreme Reality, Sat.



The Roles of CHITTA SHUDDHI & CHITTA EKAGRATA

In the section just completed, an important lesson can be drawn from the discussion on the two Remedies needed to experience the Truth (Verse 73). Acharyaji gave the following detail on this topic. First he defined what they are:

A. CHITTA SHUDDHI – Purity of Mind

Purity, like the absence of dust on a mirror, enables the Light of the Soul to shine clearly. By itself it does not give us knowledge, but enables one to HOLD a thought or idea for a long period. One can sit on a thought long enough to remove all doubts and get CLARITY. An aspirant needs it so that he can abide in the Self for a long time during meditation or **Nididhyasana**. That is its intrinsic spiritual value.

B. CHITTA EKAGRATA – One-Pointedness of Mind

One-pointedness of mind is an intellectual power to concentrate or to FOCUS on a particular thought or idea. It enables KNOWLEDGE to be grasped. A man with a powerful one-pointed mind is able to understand things quickly with his intellect. An aspirant needs it to grasp the Guru's teaching during **Sravana**. That is its intrinsic spiritual value.

We note that each of the above has its own specific role to play. Purity imparts a retentive capacity to the mind; and Focus imparts a grasping faculty to the intellect. Each one can work without the other. If Purity is not present but Focus is, then knowledge can be gained but not retained long enough to get Clarity. On the other hand, if Purity is present but Focus is not, then the person can be a very good person but he cannot understand or grasp anything as his intellect is weak.

C. CHITTA SHUDDHI & CHITTA EKAGRATA in Combination

When the two are combined, something very extraordinary is achieved by a human being. A miracle occurs when the two act together. The following explains this achievement.

A focussed mind grasps the knowledge first. This is **Sravana**. Then Purity holds that knowledge firmly for a long duration – long enough to remove all doubts and enable there to be CLARITY. This is **Manana**. In Manana, it is Purity that chooses the correct Logic.

One's level of Purity is raised during the practice of **Nididhyasana** as old Vasanas are destroyed. The aspirant is able to abide in his Self for longer and longer periods. Eventually, abidance becomes effortless and he reaches the state of **Nirvikalpa Samadhi**.

Thus, when Purity and One-pointedness act in tandem, the achievement is nothing short of the ultimate realisation of the Supreme Reality! This direct perception of Truth is called **Aparoksha Anubhuti**.

The two obstacles to the experience of Truth were given as **Anaikagryaat** and **Samshayaat** in verse 72. The remedies for these two 'diseases' were given in verse 73 as meditation and deep, protracted Self-enquiry. The former needs Chitta Shuddhi to destroy lurking desires, and the latter needs Chitta Ekagrata to destroy troublesome doubts.

This in a nutshell outlines the two-pronged attack on obstacles to Self-realisation.

6. THE COSMIC HIERARCHY

(Verses 78-99)

ANALYSIS OF THE AIR ELEMENT

(Verses 78-86)

Verse 78: *The Lineage So Far*

सद्वस्तुन्येकदेशस्था , माया तत्रैकदेशगम् ।
वियत्तत्राप्येकदेश- , गतो वायुः प्रकल्पितः

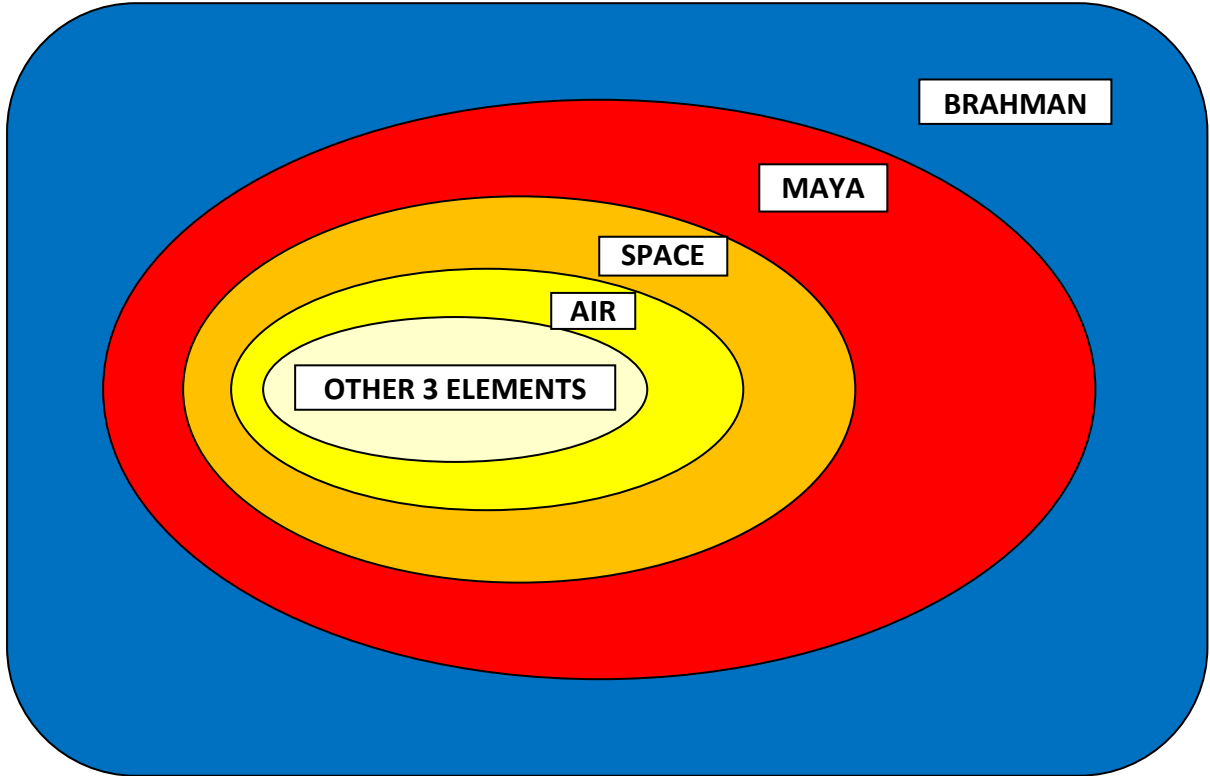
॥२.७८॥

1	<i>sat vastuni eka desha sthaa</i>	<i>Limited to one part of the (all-pervading) <u>Reality</u> lies</i>
2	<i>maayaa tatra eka desha gam;</i>	<i><u>Maya</u>. Limited to only one part of that Maya lies</i>
3	<i>viyat tatra api eka desha</i>	<i><u>Space</u>. Limited even to just one part of that Space</i>
4	<i>gatah vaayuh prakalpita.</i>	<i>moves <u>AIR</u>. The lineage can be thought of like this.</i>

The verse aims to resolve the following two issues:

- How to connect Air to Maya, i.e. how does Air get its “Mithya-ness”?
- How to connect Air to Sat, i.e. how does Air get its “existence”?

The method used may best be described “Causally” (not physically) as follows:



VENN DIAGRAM SHOWING THE HIERARCHY

We cannot simply say that Air is Maya-Kaarya or an effect of Maya. Also we cannot simply say that Air exists because we can feel it. Sri Vidyananyaji adopts a scientific approach and proves these truths from first principles. That is the degree of care he takes in teaching! There is a thoroughness in his method of teaching that we need to appreciate.

The diagram above shows the approach used by Sri Vidyananya. Step by step, he shows us how each principle in the hierarchy is related:

1. **BRAHMAN:** Brahman or Sat is the overall principle which includes all the others. It is the Substratum upon which everything else is superimposed. It is the Supreme Reality.

2. **MAYA:** Maya is limited to one “part” of Brahman. This is only a concept as we know that Brahman has no parts. This has already been explained in the previous chapter.

3. **SPACE:** Space is limited to one part of Maya. Thus Space has Sat-ness as well as Maya-ness. It gets its existence from Sat and its Mithya-ness from Maya.

4. **AIR:** Air is limited to one part of Space. Thus Air has Sat-ness as well as Maya-ness. It gets its existence from Sat and its Mithya-ness from Maya.

5. **THE OTHER 3 ELEMENTS:** The same analysis will be extended to the other 3 elements, namely, Fire, Water and Earth. The conclusion for each element is the same. They all get their existence from the underlying Substratum, Sat; and all get their Mithya-ness or unreality from Maya as they are the effects of Maya.

Thus we clearly see the Hierarchy that is established graphically as well as logically.

An Example: The Electro-Magnet

In this simile, the electricity represents **Brahman**. It is the electricity which imparts magnetism to the large iron cylindrical core of the electromagnet, which represents **Maya**. The electricity is untouched by the magnetism of Maya.

Thereafter, any other iron object that comes in contact with the core also gets magnetised, and behaves as a magnet. The first object attached to the core is a iron tumbler that represents **Space**. It becomes a magnetic tumbler due to its contact with the core.

Thereafter there is a second smaller tumbler within this first tumbler, and that represents the second element, **Air**. It is also magnetised by the core magnet, Maya, but its magnetism is much less than that of the first tumbler.

Subsequent tumblers each smaller than the previous are placed with these tumblers. They are the other 3 Elements (Fire, Water and Earth). They, too get magnetised, the magnetism reducing as the tumbler gets smaller and smaller.

In this way we see that magnetism is transferred in a hierarchy to all the elements. The existence of the magnetism in each case is due to the electricity that flows in the coil surrounding the core cylinder.

The Guru-Parampara Example: The Guru to disciple lineage operates in an identical manner, and can also serve as a good model for illustrating the hierarchy. The Adi Guru or first Guru imparts Self-knowledge to his disciple. This represents Maya. The Sadhana that the disciple is asked to do represents Brahman. The Sadhana is what converts the knowledge into actual direct experience of the Self, which represents Brahman. Without Sadhana, the knowledge remains in the realm of Maya only!

Thus did Acharya bring to life the meaning of this verse, which seems so trivial.

What Exactly Does “Eka Desha” Mean?

Eka Desha needs to be understood philosophically, not physically. It is not “one place” in a physical sense. It is not like a table-top, where in one corner there lies a book; and then in that book, between two pages of it there lies a bookmark; then within that bookmark, at the top there is a ribbon attached; and within that ribbon, in one end there is a knot – no, it is not that kind of a physical relationship.

Acharyaji gave the example of the Russian dolls. These are a set of dolls where one doll is inside another, and it has another doll inside itself. That doll has still another smaller doll within it, and so it goes on, each doll getting smaller and smaller within the outermost doll. That is not the meaning that Eka Desha is trying to get across. In comparison to these dolls, the electromagnet is a more accurate example.

Eka Desha actually refers to a cause-effect relationship, not spatial separation. Brahman is the Cause of Maya; then Maya is the cause of Space, and Space is the cause of Air, etc. As we go down each level of the hierarchy, the shift is from subtle to gross. The lower level is always less subtle than the higher level. The lower is more “superficial” than the higher. It is like the froth on the surface of the ocean, it is flimsy, only scratching the surface of the higher. It is peripheral to the higher. It is adventitious to the higher.

Verse 79: The Inherent Properties of Air

शोषस्पर्शो गतिर्वेगः , वायुधर्मा इमे मताः ।

त्रयः स्वभावाः सन्माया- , व्योम्नां ये तेऽपि वायुगाः ॥२.७९॥

5	shoshah sparshah gatih vegah	Drying, touch, movement and speed – these are
6	vaayu dharmaa;’ ime mataah	the inherent properties of Air. In addition, Air inherits
7	trayah svabhaavaah sat-maayaa-vyomnaam	the following three natures (from its causes): that of Existence, of Maya and of Space.
8	ye te api vaayugaah.	These are carried forward into the Air element.

In comparison to the earlier Verse 3, Air’s properties are now given in greater depth.

The Swa Vishesha Gunas – Inherent Qualities

5-6 Firstly, we see that instead of just **Sparsha** or **touch**, we now expand on that basic quality and have a list of four properties, namely, **Soshah, Sparshah, Gatih** and **Vegah**. The king of these properties is Motion. Whilst Space is always static, having no possibility of movement in it, Air has movement.

Due to movement, Air has the ability to absorb or take away moisture from a wet object, i.e. it gets its property of drying a wet object. Due to movement, Air also has the property of registering speed, which is a measure of its motion. The property of touch is also made possible when there is movement. The skin feels touch only when either the Air surrounding it moves, or the skin itself moves towards and makes contact with an object.

In this way we see the depth that Sri Vidyaranya gives to his handling of any subject which he “touches”. He has Air in his piercing intellect!

The Swa Karana Gunas – Inherited Qualities

7-8 Now we come to the properties which Air inherits from the hierarchy above it.

i) From **Sat**, ii) from **Maya**, and iii) from **Akasha**, Air inherits a property from each of these three which are associated in some way in creating Air. Akasha may be said to be the *father* of Air, Maya can be thought of as the *grandfather* (perhaps some would prefer grandmother), and Sat would be the *great-grandfather*.

What exactly is inherited from each of these three is the subject of the next verse.

The important general point to note is that the cause always leaves its “*fingerprints*” on the effect that it produces. This is a law in Nature. There is a causal relationship for everything that is created out of the three Gunas of Prakriti or Nature. We have seen that Maya is just another name for Prakriti. The three Gunas are what constitute Maya. These, in various combinations give rise to every effect produced in the hierarchy. However, in Maya the three Gunas are in a seed state, they are unmanifested, they cannot be perceived.

Akasha, the first element, has only Sattwa in it, no Rajas and no Tamas. Hence, there is no property of movement in Space. In the creation of Air, a little Rajas enters the hierarchy and the first signs of movement are seen. We shall see the constitutions of the other elements as we come to them.

Verse 80: The Three Inherited Properties of Air

वायुरस्तीति सद्भावः , सतो वायौ पृथक्कृते ।

निस्तत्त्वरूपता माया- , स्वभावो व्योमगो ध्वनिः

॥२.८०॥

9	vaayuh asti iti sat bhaavah	When we say “Air exists”, it is due to Existence.
10	satah vaayau prithak krite;	When “is-ness” is removed from Air, then
11	nistattva-roopataa maayaa	the nature of being a non-entity comes from Maya.
12	svabhaavah vyomagah dhwanih.	The property of sound in air comes from Space.

The Fingerprint of “SAT”

9 Sat is Pure Existence. Whatever emanates from It through the power called Maya, has “existence” stamped on it. The *is-ness* of Air comes from Sat.

10 At this point Sri Vidyananya brings in a crucial factor in the analysis. He stipulates an imaginary condition for the sake of analysis of the Air element. He proposes the removal of Sat from Air, to show us what is left of Air in such a condition. This was done earlier in the case of Space in Verse 68. The implications of this assumption were examined in Verses 69 and 70, ending in the logical conclusion that Maya has to be classified in a unique category called Mithya.

The Fingerprint of “MAYA”

11 The result of the imaginary condition is that Air loses its independent entity. This loss of entity is inherited from Maya. The unreality of Air comes from Maya. Acharyaji went through the entire logic as was given in the discussion on Space: If Air was Sat then it would not cease to be; if it was Asat then it would never be experienced. But we do experience it and hence Air falls into the category called Mithya, in the company of Space.

The Fingerprint of “AKASHA”

12 The “Space-ness” of Space is transmitted to its effect, Air. This means that Air is able to convey sound and Air also has the property of giving room for the other elements to exist. These two qualities represent “Space-ness”.

Verse 81: Objection: Both Existence & Space All-Pervading?

सतोऽनुवृत्तिः सर्वत्र , व्योम्नो नेति पुरेस्तिम् ।
व्योमानुवृत्तिरधुना , कथं न व्याहतं वचः

॥२.८१॥

		<i>At this point, the Objector puts forward his doubt:</i>
13	<i>satah anuvrittih sarvatra</i>	<i>“The pervasiveness of Existence is everywhere, but</i>
14	<i>vyomnah na iti puraa iritam;</i>	<i>Space is not like that” – this you said earlier. (2.67)</i>
15	<i>vyomah anuvrittih adhunaa</i>	<i>Now you say that Space pervades all elements.</i>
16	<i>katham na व्याहतं वचः?</i>	<i>Are these statements not clearly contradictory?</i>

The Poorvapakshi (Objector) who poses the above question does not have any ulterior motive to stump the Vedantin. He wants only to clear his mind of a little confusion.

13-14 Earlier, in Verse 67, it was said that unlike Sat which pervades everything else that exists, Space does not pervade the other elements. It remains by itself only, being just an element.

The clarification the objector seeks is the following:

i) If Space is not in Air, and yet Air has come from Space, then how does Air acquire the property of Space-ness?

ii) Conversely, if Air is not in Space, and yet Air has come from Space, then where does Air’s inherent property of touch come from?

The Misconception in the Objector’s Mind

15-16 From Verse 80, the objector draws a conclusion opposite to Verse 67. He takes the inheritance of Space’s property by Air to mean that Space must be pervading Air. How else can Air exhibit Space’s property? Thus there appears to be some contradiction between Verses 67 and 80 according to his power of deduction. Clarity on this doubt is requested.

An Example: Acharyaji prepared us for the Vedantin’s reply in the next verse by giving us an everyday example as follows:

Take the case of a child who has eyes similar to its mother. This is quite common – selective features of a parent do appear in the features of their children. Some children look like the mother, others look like the father. Some features come from the mother; others come from the father, etc.

When more thought is given to this phenomenon, we note that it is the mother’s “eye-ness”, a property of her features, that alone is transmitted to the child, not the mother herself. In this example it is obvious that the mother cannot be pervading the child, and that only some features of hers pervades some part of the child.

Verse 82: Reply: The Property, Not Nature, Gets Passed On

छिद्रानुवृत्तिर्नेतीति , पूर्वोक्तिरधुना त्वियम् ।
शब्दानुवृत्तिरेवोक्ता , वचसो व्याहतिः कुतः

॥२.८२॥

17	chhidraa anuvrittih na iti	The space-giving nature of Space is not passed on.
18a	iti poorva uktih	That was the context of the earlier statement (v 67).
18b	adhunaa tu viyam shabda;	But now, Space's property to convey sound,
19	anuvrittih eva uktaa	which is passed on to all elements after it,
20a	vachasah;	is what we speak of.
20b	vyaahatih kutah?	Where is the contradiction?

The Vedantin Clarifies the Doubt

Vedantin: 17-18a We have only said (in v.67) that Space is not in Air; we have not said that space-ness is not in Air. Extending our statement to include the quality also, is an error in your imagination. You are imagining too many things. The context of v.67 was the element itself; we were not talking of properties of the element.

The Vedantin continues: 18b-20 In the present context, we are dealing only with the transmission of properties, nothing else. Hence, we can say without any hesitation that the quality of space-ness gets transmitted to all elements after it. The same thing applies to every element; each element transmits its quality to its successors, but not its predecessors.

21 Looked at with this understanding, there is no contradiction.

The example of mother's eyes and child's eyes is now seen to fit in perfectly as an illustration of what is meant.

Verse 83: Objection: "Air is Real"!

ननु सद्वस्तुपार्थक्याद्- , असत्त्वं चेत्तदा कथम् ।
अव्यक्तमायावैषम्याद्- , अमायामयताऽपि नो

॥२.८३॥

		<i>Here is an Objector who tries to trick the Vedantin – a very clever trick!</i>
21	nanu sad vastu paarthakyaad	<u>Objection:</u> Since Air is different from the Reality
22a	asatvam chet;	you call it "unreal";
22b	tadaa katham,	so, using the same reasoning,
23	avyakta maayaa vaishamyaaad	since Air is so different from 'unmanifest' Maya,
24	amaayaamaya taa api nah?	why not infer the "un-Maya-like" Air to be <u>REAL</u>?

The Poorvapakshi (Objector) who poses the above question, unlike the previous Poorvapakshi, most certainly has the ulterior motive to stump the Vedantin. He wants only to trick the Vedantin by using this clever piece of Logic. Hence, this objection requires to be treated differently by the Vedantin.

21 Nanu: This is a term which lets us know that an objection is being raised.

Paarthakyaad: For those interested in Samskrit, this term is derived from *Prithak*, the adjective meaning “different”; from the latter we derive *Prithaktva*, the noun meaning “being different”; and from this we derive the compounded participle meaning “because of it being different”.

The Objector’s Trick

21-22a The trick lies in this opening assumption made by the objector. Knowingly or unknowingly, he is assuming that Air’s unreality is actually due only to it being *different* from Sat.

22b Based on this incorrect assumption, he poses the following trick question:

23 Air is clearly different from Maya. Maya is **Avyakta** or unmanifest, while Air is distinctly manifest to the senses.

Vaishamyaaad: This has the same derivation as well as meaning as **Paarthakyaad**.

24 Amaayaamaya: “un-Maya-like”. Since Air is seen to be different from Maya, and since Maya is considered to be unreal, therefore, Air should be considered to be “Real”. This is the Objector’s contention.

Verse 84: Reply: Maya & its Effects are Both Unreal

निस्तत्त्वरूपतैवात्र , मायात्वस्य प्रयोजिका ।

सा शक्तिकार्ययोस्तुल्या , व्यक्ताव्यक्तत्वभेदिनोः

॥२.८४॥

25	nistattva roopataa eva atra	Not having an independent reality is the sole reason
26	maayaatvasya prayojikaa;	why Air is said to be partake of Maya’s unreality.
27	saa shakti kaaryayoh tulyaa	Maya and its effects are both <u>equally</u> “unreal”.
28	vyakta avyaktatva bhedinoh.	Maya is unmanifest but its effects are manifest – that is the only difference between them.

The Vedantin Sees Through the Trick

The Vedantin, due to his clarity and scripture-based Logic, sees right through the Objector’s question. He reminds the Objector of the actual reason that makes Sat alone the Satya or Reality, and Maya and all her effects Mithya or pseudo-reality (or unreality). The full step by step logic is presented below:

i) In Verse 67, it was stated that Sat and Space are Different;

ii) In the same verse it was also precisely told what that difference is – that Sat is **Adhika Vritti** or “all-pervading” while Space is **Nyoona Vritti** or “less-pervading”.

iii) This particular type of difference makes Sat the **Aadhaara** (substratum) and Space the **Aadheya** (the superimposed).

iv) Finally, it is deduced that Sat, being the Aadhaara, stands alone as **Satya** or the Reality; and Space, being the Aadheya, falls into the category of **Mithya** or apparent reality. The term used for “apparent reality” in this text has consistently been **NISTATTVA**.

25-26 Nistattva: “apparent reality” or “having no independent reality”. With the above background, the Vedantin emphatically states that Nistattva is the only reason for Space or Air to be considered Mithya, i.e. partaking of the apparent unreality of Maya.

27 Everything from Maya downwards is considered to be Nistattva. This obviously includes all **Maya-Kaaryaah**, or the evolutes or effects of Maya. All the five elements as well as all the evolutes made from the five elements, both subtle and gross, are all under the category of Nistattva.

The Importance of Pin-Pointing the Difference

28 The last Pada shows how important it is to grasp the exact difference which separates Sat from Mithya. In this case it is Nistattva, not any other difference. The Supreme Truth, Sat will always be independent of any other support. It supports everything else. Since it Non-dual, there cannot be a second Sat, so anything different from Sat can only be Mithya (not Asat, because Asat cannot exist).

Thus, the Objector is correct in the first part of his argument, wherein he says Air is unreal because it is different from Sat. However, the second part of his argument falls in the realm of unreality totally, and under no Logic can Air ever be considered Real by comparing it to Maya.

The next verse elaborates on this point a bit further.

Verse 85: The Real, not Unreal, is Our Concern

सदसत्त्वविवेकस्य , प्रस्तुतत्वात्स चिन्त्यताम् ।
असतोऽवान्तर भेद , आस्त्वं तच्चिन्तयात्र किम् ॥२.८५॥

29	<i>sat asatva vivekasya</i>	<i>The differentiation between the Real and unreal</i>
30	<i>prastutatvaat sah chintyataam;</i>	<i>is what we are mainly interested in considering.</i>
31	<i>asatah avaantara bheda</i>	<i>There may be further sub-divisions of the unreal</i>
32	<i>aastvam tat chintaya atra kim?</i>	<i>but what is the use of considering them here?</i>

29-30 The differentiation between Sat and Mithya is the highest level of differentiation. Once this is done, then further differentiation based on other properties can be done only within Mithya, not within Sat.

31-32 When such differentiation at sub-levels is done under Mithya, the foremost of them would be the differentiation between unmanifest and manifest, i.e. between what is not perceivable and what is. Maya falls under the **Avyakta** or unmanifest category, while the elements Space and Air and the other three fall under the **Vyakta** or manifest category. However, regardless of whether unmanifest or manifest, the overall category of both these is Mithya and can never be Sat.

There are other differences also that can be considered, each one leading to the formation of newer categories. For example, under Maya one could differentiate on the basis of the three Gunas, namely Sattwa, Rajas and Tamas. One could also differentiate on the basis of the three bodies (causal, subtle or gross), or the five sheaths, etc.

SATYA REALITY

(BRAHMAN or SAT)

Existence Principle
(Tattva)

Substratum
(Aadhaara)

All-Pervading
(Adhika Vritti)

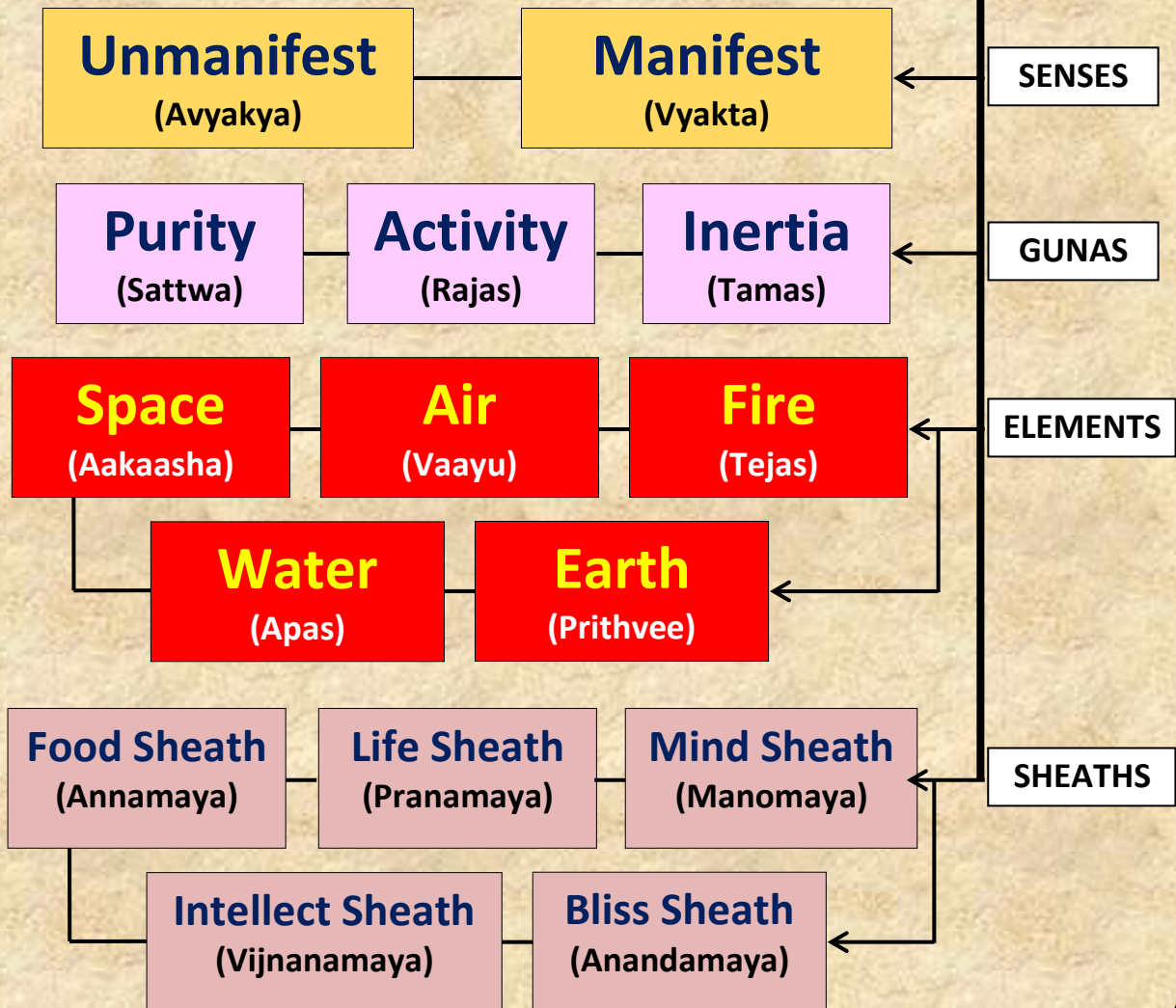
MITHYA UNREALITY

(PRAKRITI or MAYA)

Apparent Reality
(Nistatva)

Superimposition
(Aadheya)

Less-Pervading
(Nyooona Vritti)



The DIFFERENTIATION Between SATYA & MITHYA

Verse 86: Conclusion: Take the Real & Reject the False

सद्वस्तु ब्रह्म शिष्टोऽंशो , वायुर्मिथ्या यथा वियत् ।
वासयित्वा चिरं वायोर्- , मिथ्यात्वं मरुतं त्यजेत्

॥२.८६॥

33	<i>sat vastu brahma shishtah amshah</i>	<i>What is real is Brahman; other portions of</i>
34	<i>vaayuh mithyaa yathaa viyat;</i>	<i>Air are unreal as we found in the study of Space.</i>
35	<i>vaasayitvaa chiram vaayoh</i>	<i>By impressing deeply in our mind this fact about Air,</i>
36	<i>mithyaatvam marutam tyajet.</i>	<i>we should abandon the false notions about Air.</i>

33-34 The purpose of this whole text is brought forward in the first Pada. It is emphatically stated that Sat is the Reality, and the “other portions” of Air are unreal.

Sishthah Amshah: “other portions”. What are these portions? Seven properties were listed for Air at the beginning of the section. We had four properties in the expanded list in v.79, namely drying, touch, movement and speed. This was followed by the three causal principles from which Air is born, namely Sat, Maya and Space. Hence, the other portions are the remaining six properties after Sat.

Vedantic Mananam on Air

35-36 Just as we consolidated the understanding of Space in the last six verses of the previous chapter, verse 72-77, so to, Sri Vidyaranya refers us to the very same scientific method of ***Dhyaanaad*** and ***Pramaana-Yuktibhyaam***, i.e. meditation, and using the twin prongs of scriptural authority and proper reasoning – see v73.

35 At every step in spiritual Sadhana, the knowledge gained has to be absorbed into our system. It has to be chewed upon and digested in order to assimilated and become a part of our positive Vasanas (***Vaasayitvaa Chiram***). By this means, the two obstructions as mentioned in v.72, namely, lack of concentration and tenacious doubts, are respectively removed. The way is cleared for firm understanding in our intellect.

36 As before, the litmus test of whether we have fully grasped the knowledge is as given in v.74 and 75. Air will never appear to us as Reality and Sat will never appear as associated with the properties of Air. In positive terms, Air will always show its illusory nature and Sat will always shine in its pristine pure nature.

It goes without saying that the impression given in v.76 will also repeat itself when one’s understanding is firmly established. On recalling his own earlier conception of Air as being real, the seeker will look back and laugh at himself for being so foolish in the past!

This then completes the analysis of Air in exactly the same manner as we had previously done the analysis of Space. The unreality of Air is fixed in one’s intellect, and we are ready to move on to the next element – ***Agnih*** or Fire.

ANALYSIS OF THE FIRE ELEMENT

(Verses 87-91A)

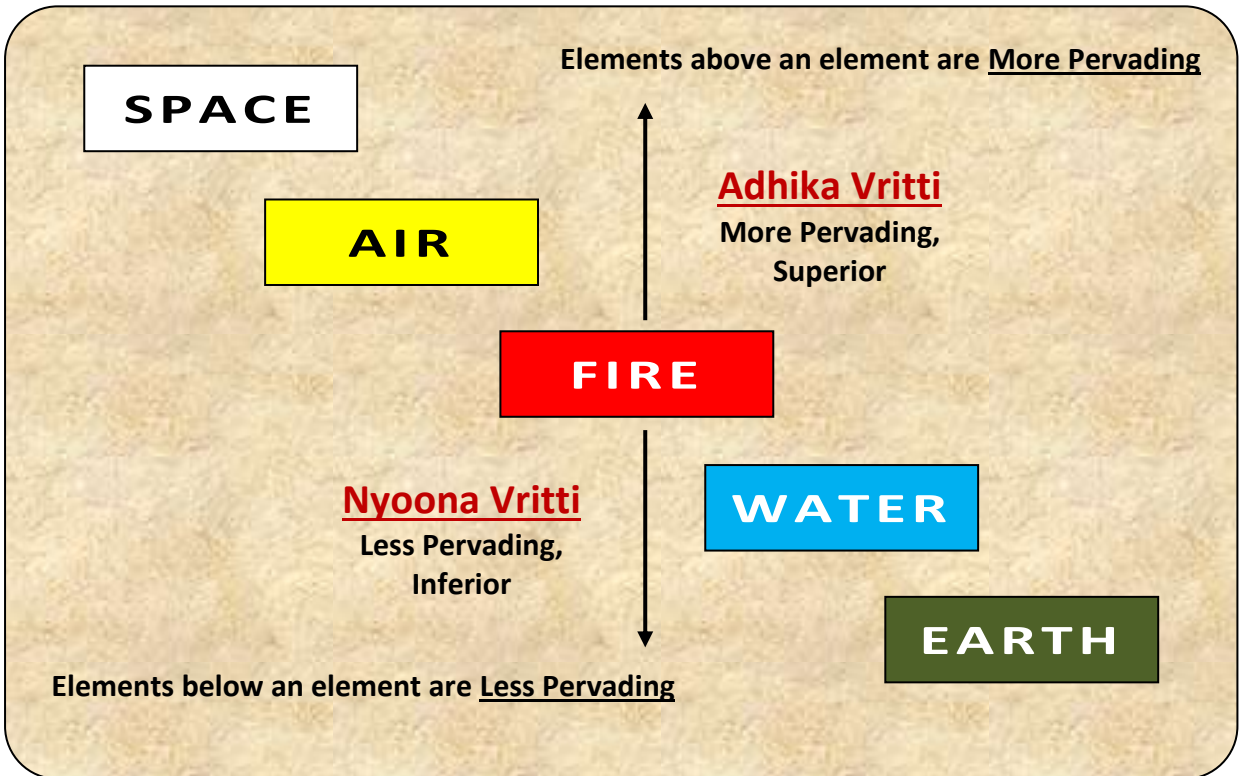
Verse 87: Fire, the Third Element

चिन्तयेद्वहिमप्येवं , मरुतो न्यूनवर्तिनम् ।
ब्रह्माण्डावरणेष्वेषा , न्यूनाधिकविचारणा

॥२.८७॥

1	<i>chintayet <u>vanhim</u> api evam</i>	<i>In the same way we can think of <u>FIRE</u>, which is</i>
2	<i>marutah nyoona vartinam;</i>	<i>inferior or more limited than Air.</i>
3	<i>brahmaanda aavaraneshu eshaa</i>	<i>The other elements that envelop the Universe</i>
4	<i>nyoona adhika vichaaranaa.</i>	<i>can be thought of as lesser or greater than Fire.</i>

A diagram will be a good way of showing how the discussion of Fire kicks off in this verse. The whole thrust of this verse lies in the **Adhika Vritti** or the **Nyoona Vritti** of elements relative to each other, as shown below:



1-2 Fire is introduced in relation to the element immediately above it in the Hierarchy. It is more limited and inferior to **Air**. It is one step further down in the Hierarchy.

The various other terms also used for Fire were listed by Acharyaji at this point. They are: Vahni, Agni, Tejas, Analah, Paavakah, Vaishvaanara, Krishna-vartma, Jaatavedah and Kootavah. Each of these terms means Fire in a particular context.

3-4 Fire is in the middle of the hierarchy of elements. It has two elements that are superior to it or having **Adhika Vritti** with respect to it. It also has two elements that are inferior to it or having **Nyoona Vritti** with respect to it.

Brahmaanda: Taken literally, this word means “the Egg of Brahman”. This has a figurative meaning. Acharyaji joked with the literal version – that Brahmaji sat on the Egg until one day it hatched out!

Another term for the Source of the Universe is **Hiranyagarbha**, which has the literal meaning “the Cosmic Womb”, which lends added strength to the above joke. Some people infer from this word a confirmation that that is where the Egg came from!

The figurative meaning of Brahmaanda is that it refers to the “Cosmic Structure”, which is always represented as being spherical like an egg. There are 14 worlds in the Cosmos; 7 are higher worlds and 7 are lower worlds. The lowest of the higher worlds is Bhuh or the planet Earth. These 14 worlds are arranged in a spherical form, as though the shell of the ‘Egg’ formed the great wall of the cosmic sphere.

It is said in scriptures that there are many such Brahmaandas. The Universe is littered with these “cosmic eggs” – it is the biggest Hatchery one could ever think of! Lord Brahmaji is the Super-Hen who has laid these eggs.

4 Everything in this universe is relative. Relative to another thing, a thing is either Adhika or Nyooona. That is the key principle in Vedic Cosmology.

The state of the universe as described above can be thought of in two philosophical models as is shown in the Vedic texts:

i) **Vivarta Vada:** This model is from the standpoint of Brahman. With respect to Brahman, everything in Creation is a superimposition.

ii) **Parinaama Vada:** This model is from the standpoint of Maya. With respect to Maya, everything in Creation is an effect of Maya, having a cause and effect relationship that follows the hierarchy described above.

Both these models have a valid place in explaining and helping us to understand the Structure of the Universe.

Verse 88: The Traditional Theory of Hierarchy

वायोर्दशांशतो न्यूनो , वह्निर्वायौ प्रकल्पितः ।
पुराणोक्तं तारतम्यं , दशांशैर्भूतपञ्चके

॥२.८८॥

5	vaayoh dasha amshatah nyoona	A tenth part lesser than Air, comes the next
6	vanhih vaayau prakalpita;	element – Fire. It is formed from Air.
7	puraana uktam taaratam yam	The Puranas describe the traditional theory as:
8	dasha amshaih bhoota panchake.	Each element is one tenth part of its precedent.

The thoroughness of Vidyananyaji in attending to detail is seen here. He has quoted this theory which says that each subsequent element is one tenth part of its precedent. Where is the scriptural support for this theory? Was it just the author’s own fabrication?

5-6 We are given the application of this theory to the element being discussed. Thus, Fire is said to be one tenth of the part of Air. The previous verse said the same thing in a qualitative way, as Adhika and Nyooona Vritti. Now we have a quantitative description.

7-8 The theory comes from the Puranas. It occurs many times in the Puranas:

In the Vishnu Purana, it comes in 2.7.22-24.

In the Bhagavad Purana, in 3.26.52, specific mention is made of this theory in a reverse manner. It says that the causal element is always ten times more than the effect it produces.

THE STATUS OF PURANAS

This naturally leads to a discussion on the validity of the Puranas. The Pramana or supreme authority for Vedanta is taken as the Srutis, primarily the Upanishads. Why are the Puranas being quoted here in support? Acharyaji gave the following explanation.

Everything need not be given in the Srutis. The essential principles are given there, but finer details are left for secondary texts of which the Puranas are the most voluminous and have ample scope to elaborate on the Vedic principles. The Smritis, too, do some of the elaboration, but Puranas dominate in details.

Puranas and Itihasas are considered as extensions of the Vedas. They expand on the knowledge of the Vedas. They use the “*Story format*”. With this format comes the **licence** to add more details. The anecdotal style of the Puranas requires certain licences. They reveal much that is taken for granted in the Upanishads. Stories are always more interesting than a cold presentation of facts. Hence, in stories some exaggerations are permitted. The whole idea is to get the abstract knowledge across to the common man who is not intellectually inclined.

Here is another way of looking at Pramana: In the Upanishads every word is Pramana. In the Puranas, their essence is Pramana. Sri Vidyananda gives due recognition to the Puranas; he does not lower their worth relative to the Srutis, but acknowledges their contribution to the promotion of knowledge among the illiterate masses. He shows due respect for these supportive texts.

Verse 89: The Full Properties of Fire – 1

वह्निरुष्णः प्रकाशात्मा , पूर्वानुगतिरत्र च ।

अस्ति वह्निः स निस्तत्त्वः , शब्दवान् स्पर्शवान् अपि ॥२.८९॥

9	<i>vanhih ushnah prakaasha aatmaa</i>	<i>Heat and light are the own properties of Fire.</i>
10	<i>poorva anugatih atra cha;</i>	<i>In addition, are the qualities of its preceding elements,</i>
11	<i>asti vanhih sah nistattvah</i>	<i>namely, Existence, the pseudo-reality Maya,</i>
12	<i>shabdavaan sparshavaan api.</i>	<i>and the perception of sound and touch.</i>

9 The Swa-Viseshana Gunas in this chapter are all expanded in comparison to those given in verses 2-6. Heat and light are expansions of Fire’s own properties. They are not its specific Swa-Viseshana property. The latter is mentioned in the next verse (Roopam).

10-12 The inherited qualities are now mentioned. They are Existence from Sat, its unreality from Maya, sound from Space and touch from Air.

Verse 90: The Full Properties of Fire – 2

सन्मायाव्योमवाय्वंशैर्- , युक्तस्याग्नेर्निजो गुणः ।

रूपं तत्र सतः सर्वम्- , अन्यद्बुद्ध्या विविच्यताम्

॥२.९०॥

13	<i>sat maayaa vyoma vaayu amshaih</i>	<i>Brahman, Maya, Space and Air – their</i>
14	<i>yuktasya agneh nijah gunah; roopam</i>	<i>properties are inherited by Fire; in addition, it has its own specific property of <u>FORM</u>.</i>
15	<i>tatra satah sarvam</i>	<i>Among these, Existence only is Real while all the</i>
16	<i>anyad mithyaa vivichyataam.</i>	<i>others are unreal. This is to be known by enquiry.</i>

13 The sources of the inherited properties are named in order.

14 Nijah: “specific; that by which it is recognised” Here the specific property of Fire is given, namely Form. Heat and light (colour) that were mentioned in the previous verse are strictly not essential properties, but relative to other factors. Heat is related to touch, and light is related to form. Colour is another way of saying light.

15-16 Sat alone is the Reality. The same procedure of analysis as done before is implied here. If Existence is taken out from Fire, then what remains are all the remaining unreal properties. Although this may be understood intellectually, to actually experience their unreality is something that requires a “firm, unshakeable conviction”. Overcoming of all doubt and lack of concentration as before is what is implied by the word **Vivichyataam**.

Verse 91A: Conclusion on FIRE

सतो विवेचिते वह्नौ , मिथ्यात्वे सति वासिते ।

17	<i>satah vivechite vanhau</i>	<i>Thus, the Real part of Fire has been differentiated</i>
18	<i>mithyaatve, sati vaasite;</i>	<i>from its Unreality. This being firmly established, we move on . . .</i>

The significance of these two Padas is simply to conclude the discussion on Fire.

Acharyaji added at this point a few comments on the difference between scientific investigation and spiritual enquiry. The two have many similarities, as both are investigative in nature. However the former, being dependent on sense perception, has a very different laboratory than the latter.

Science requires a laboratory equipped with various instruments that detect physical characteristics. The stereotype equipment one finds in a laboratory are beakers, a bunsen burner, a pipette, round-bottom flask, burette, thermometer, scales, microscope, litmus paper, etc.

In the laboratory of a spiritual seeker, everything takes place in the intellect. One needs a sharp intellect, great purity and clarity of mind, deep enquiring ability, freedom from likes and dislikes so that results are not biased.

ANALYSIS OF THE WATER ELEMENT

(Verses 91B-93A)

Verse 91B: *Water, the Fourth Element*

आपो दशांशतो न्यूनाः , कल्पिता इति चिन्तयेत् ॥२.९१॥

1	<i>aapah dasha amshatah nyoonaah</i>	<i>WATER is one tenth less pervasive than Fire;</i>
2	<i>kalpitaah iti chintayet.</i>	<i>We now examine this element for its Unreality.</i>

1-2 The standard start is made for the analysis of the water element. The overall objective is stated at the outset – we are only interested in the Real part of the element under discussion, and all that is Unreal has to be identified and then differentiated from it.

Verse 92: *The Full Properties of Water*

सन्त्यापोऽमूः शून्यतत्त्वाः , सशब्दस्पर्शसंयुताः ।
रूपवत्योऽन्य धर्मानु- , वृत्त्या स्वीयो रसो गुणः ॥२.९२॥

3	<i>santi aapah amooah shoonya tattvaah</i>	<i>The Existence of this Water (which comes from Sat), its apparent existence or Non-existence (from Maya),</i>
4	<i>sah shabda sparsha samyutaah;</i>	<i>together with its qualities of sound, touch, and</i>
5	<i>roopavat, yah anya dharma anuvrittayaa</i>	<i>form – all these are not its own properties, but it inherits them from its (five) preceding causes.</i>
6	<i>sveeyah rasah gunah.</i>	<i>Its own specific property is that of <u>TASTABILITY</u>.</i>

The procedure for the analysis continues unchanged.

3-5 These are a listing of all the inherited or Swa-Karana Gunas or properties.

Amooah: this word drew special attention. It is a form of the **Adhas**-shabda, meaning “this”, which has a non-standard declension pattern.

Verse 93A: *Conclusion on WATER*

सतो विवेचितास्वप्सु , तन्मिथ्यात्वे च वासिते ।

7	<i>satah vivechitaasu apsu</i>	<i>Thus, the Real part of Water is differentiated</i>
8	<i>tat mithyaatve cha vaasite;</i>	<i>from its Unreality. This being firmly established, we move on . . .</i>

Nothing new needed to be said about this conclusion. (cf v.91A)

ANALYSIS OF THE EARTH ELEMENT

(Verses 93B-95A)

Verse 93B: *Earth, the Fifth Element*

भूमिर्दशांशतो न्यूना , कल्पिताप्स्विति चिन्तयेत् ॥२.९३॥

1	<i>bhoomih dasha amshatah nyoona</i>	<i>EARTH is one-tenth less pervasive than water;</i>
2	<i>kalpitaa apsu iti chintayet.</i>	<i>We now examine this element for its Unreality.</i>

1-2 The Puranic principle launches the discussion once again, for the last element.

Verse 94: *The Full Properties of Earth*

अस्ति भूस्तत्त्वशून्याऽस्यां , शब्दस्पर्शौ सरूपकौ ।
रसश्च परतो गन्धो , नैजः सत्ता विविच्यताम् ॥२.९४॥

3	<i>asti bhooh tattva shoonyaa asyaam</i>	<i>Earth Exists, has apparent existence, and its</i>
4	<i>shabda sparshau sah roopakau;</i>	<i>perceptibility of sound, touch, form and</i>
5	<i>rasah cha paratah gandhah</i>	<i>taste are all from its causes. Smell is specific to it.</i>
6	<i>naijah satta vivichyataam.</i>	<i>Their difference from Reality is known by enquiry.</i>

3-5 It is only a formality to go through the usual procedure, element by element.

6 Naijah: “self-ness”. The form of this word drew some attention. This is a noun form of the adjective Nijah, “oneself”, and can best be translated as “selfness” or pertaining to oneself.

The process of *Vivichyataam* is applied exactly as before to make our understanding of the Earth element on par with the earlier elements , i.e. firm and full of conviction.

Verse 95A: *Conclusion on EARTH*

पृथक्कृतायां सत्तायां , भूमिर्मिथ्याऽवशिष्यते ।

7	<i>prithak kritaayaam sattaayaam</i>	<i>When considered apart from Existence,</i>
8	<i>bhoomih mithyaa avashishyate;</i>	<i>the illusory character of Earth is realised.</i>

Bhoomih: Here the word refers only to the subtle element of Earth, and not to Earth the planet, nor to earth as the soil and rocks in the ground.

However, it is significant to come to the end of the discussion on all the five elements. The sum total of these elements is what makes up the entire Cosmos. It is this Cosmos that we now analyse for its Unreality . . .

ANALYSIS OF THE COSMOS (Verses 95B-99)

WE NOW COME TO a surprising fact about the whole Cosmos, something which is not even thought of, let alone taught, in today's schools and colleges. Vedanta has this most inspired message for all mankind. It is a message which the scientists of today are rapidly converging upon.

In this small section of 4 verses, we get some idea of just how little we are if we think of ourselves as gross physical human beings. At the same time, if we can only grasp the nature of the bigger picture beyond the individual, we can equally get some idea of how limitless we actually are if we can think beyond the boundaries set by our individuality. The revelation is quite stunning.

Herein lies Vedanta's greatest gift of vision to mankind.

Verse 95B: *Planet Earth's Relation to the Cosmos*

भूमेर्दशांशतो न्यूनं , ब्रह्माण्डं भूमिमध्यगम्

॥२.९५॥

1	<i>bhoomeh dasha amshatah nyoonaam</i>	<i>Lesser than the total Earth element by one</i>
2	<i>brahmaandam bhoomi madhyagam.</i>	<i>tenth, is the Cosmos containing our planet.</i>

1-2 As far as Vedanta is concerned, the entire Cosmos or Creation – which makes up everything that is gross as well as subtle; i.e. all the planets, stars, galaxies, etc, that we see around us as well as the subtle, invisible planes of the intellect, mind and senses – all this that we call Creation, is a pretty small part of the total picture of what the Universe is. It is only a tenth of the total Earth element, which is just one of the five elements making up the Universe.

Vedantic Cosmology

If we have to mathematically work out how the Cosmos relates to the big picture, the calculation would go like this, based on the above verses:

By extending the Puranic “one-tenth” theory literally, the Cosmos is one tenth part of Earth; one hundredth of Water; One thousandth of Fire; one ten-thousandth of Air; one hundred-thousandth of Space; and one millionth part of Maya. So, the entire Creation or Cosmos is only a millionth part of what the Universe is.

Where is the rest of the Universe? The answer lies not in terms of spatial vastness, but subtlety of the rest of the Universe. Each reducing level of the Cosmic Hierarchy is contained within a tenth of the preceding level. Each level is governed by a different frequency. The Cosmos is the densest among those frequencies.

Not all of the Cosmos is perceptible to the senses. The next verse gives us a further breakdown of the Cosmos, which indicates how little of it is actually perceived by the senses.

Verse 96: *The Content of the Cosmos*

ब्रह्माण्डमध्ये तिष्ठन्ति , भुवनानि चतुर्दश ।
भुवनेषु वसन्त्येषु , प्राणिदेहा यथायथम्

॥२.९६॥

3	<i>brahmaanda madhye tishthanti</i>	<i>The entire Cosmos contains</i>
4	<i>bhuvanaani chaturdasha;</i>	<i>the fourteen worlds;</i>
5	<i>bhuvaneshu vasanti eshu</i>	<i>and, inhabiting each world are various kinds</i>
6	<i>praani dehaa yathaa yatham.</i>	<i>of living beings, each with their unique body.</i>

We have seen that the entire Cosmos is only “one millionth” of Maya lying deeply under five ‘blankets’ called the subtle Elements, with Maya being the sixth Blanket covering everything. In this verse we are going to take a closer look at this relatively tiny speck of the Universe called the Cosmos!

The Fourteen Worlds

3-4 Bhuvanaani: “the worlds”; The first fact about the breakdown is that there are 14 worlds or planes of existence which make up the entire Cosmos. All these worlds together make up one Brahmanda. We have come across the fourteen worlds in Verse 28 of Book 1 of *Panchadashee*. The names are repeated here:

<i>The Seven Higher Planes are:</i> 7. Bhuh (Earth), 6. Bhuvah, 5. Svah, 4. Mah, 3. Janah, 2 Tapah, 1. Satyam. <i>The Seven Lower Planes are:</i> 8. Atala, 9. Vitala, 10. Sutala, 11. Rasatala, 12. Talatala, 13. Mahatala, 14. Patala.
--

Chaturdasha: The number ‘14’ is only to suggest the range that is covered, not to say that they are precisely 14 worlds. There are many sub-worlds in between these 14. There are planes such as Gandharva Loka, Kinnara Loka, etc, that lie in between the 14.

For example, the rainbow with 7 colours is a good example. It is not meant to say there are only 7 colours. It gives the main colours in the full range of colours of which there are millions. In graphics, colours are digitalised and any colour is made up of three major colours – *red, blue* and *green*. Each of these three is digitalised into 256 fine shades, giving a total range of 256³ (about 17 million colours) in all.

In the same way, we can explain the many other Lokas that are mentioned in the Puranas. The Suryaloka does not mean the Sun, but a plane of existence where light predominates. Similarly, Chandraloka does not refer to the Moon, but to a plane where water predominates (see later under Inhabitants).

Other factors also play a role in separating the planes of existence. For example, **Time** is seen differently in each plane. The Puranas say that Chandraloka has twice the time that Suryaloka has. If there were a Cosmic Time scale, this means that 2 cosmic seconds in Chandraloka are equal to 1 cosmic second in Suryaloka! One day in Brahmaloka is equal to 365 days on earth. This comes from the Puranas.

“BHUH” – the Physical GROSS World:

At the centre of the range of worlds is **Bhuh**. This is the *Physical Manifested Cosmos* as we perceive it. It includes the planet Earth, but is not restricted to it. The Sun and Moon are part of Bhuh according to the Panchadashee. Every planet, every star, and every galaxy is included under Bhuh; i.e. everything that we can perceive with our senses, extending far beyond the reach of the eye or telescope.

The Non-physical SUBTLE Worlds: These worlds are not separated spatially; they exist *within* each other. They are separated by different electromagnetic frequencies, as explained earlier for the Hierarchy, the same principle applies to within the Cosmos as applies from Cosmos upwards to Maya.

The other thirteen worlds listed cannot be seen with the senses of human beings. Some of them can be seen by other earthly creatures. Scientists have discovered that snakes have ultraviolet vision. Their world would obviously be very different from the humanly visible world. Cats also have a range beyond human vision, and for this reason are said to be “psychic”. Owls and bats have infrared vision that enables them to see at night just as we see during the day. Ants are said to live in a one-dimensional world. They can see only straight ahead, yet to our vision we see them taking detours all the time!

INHABITANTS in the 14 Worlds

5-6 Within *Bhuh*, we know to some extent of all the different types of beings that exist on planet Earth. The bodies in Bhuh are made predominantly of the *Earth* element. There are four types: *Garbhaja*, *Andaja*, *Udbhija* and *Swedaja* – those born from the womb, from eggs, from the ground, and from waste rejections such as sweat, faeces, pus, sputum and even hair (lice). In the other planets of Bhuh, there could be other varieties completely unknown to us.

In the same way, there are living beings in the remaining thirteen worlds or planes of existence. We cannot even conceive of these beings since they cannot be perceived by us. However, the Puranas come to our aid and give some details which are worth noting here.

In Suryaloka, the bodies are said to be made of *light*. In Chandraloka, the bodies are said to be made of predominantly *Water*. In the same way, there are worlds where the bodies are made predominantly of *Air*. Such bodies are very light and can float. It is said that beings with such bodies are Bhutas, Pisachas, ghosts, etc. Perhaps this is why stories on ‘ghosts’ depict them as floating objects!

In the lowest worlds like Mahatala and Patala, there are hideous-looking creatures, especially in Patala. There are creatures with eyes on their stomachs, or a single eye on the forehead, etc. There are beings with protruding canines, as depicted in fiction stories. All sorts of unimaginable varieties of creatures are possible on each of the 14 worlds.

These are not all imaginations, although the human mind, when it comes to know of such beings as described in the Puranas, are prone to start their own imagined creations as well. It is also quite possible that in some previous birth we were born as some of those strange creatures in those planes, and that our present imaginations may just be surfacing of these impressions!

The whole point Acharyaji was making is that it is a complex creation indeed. There are innumerable possibilities. Life on each plane can be incredibly complex.

Variations in FOOD (and DRINK) in Each World

There was a brilliantly imaginative input from Acharyaji on the subject of Food for all these beings. This is another enormous subject, as complex as the types of bodies. If the beings are so varied and complex, how much more varied and complex would the Menu be for each world! We will never be able to get to the bottom of knowing all these details, even from the most detailed Purana. Only an Acharyaji like ours could do justice on such a subject! And when the Food is described, there begins the matter of Drinks! It never ends.

Acharyaji lifted us to rare heights of hilarity when he attempted some amazing inventions of food. After hearing him, we were convinced that one of the 14 worlds was a world of Humour, and Acharyaji had been its resident not too long ago! And with his savoury descriptions of unheard of dishes, It also seemed that he had visited all the restaurants in all the 14 worlds!

All this was to just to explain ***Yathaa Yatham***, “*whatever you can think of is there*”. Indeed, if creation were so vast, varied and exuberant, who would want to be liberated from it? The next verse finds a good answer to this predicament . . .

Verse 97: “What is the Loss?”

ब्रह्माण्डलोकदेहेषु , सद्भस्तुनि पृथक्कृते ।

असन्तोऽण्डादयो भान्तु , तद्भानेऽपीह का क्षतिः

॥२.९७॥

7	<i>brahmaanda loka deheshu</i>	<i>When, from the entire Cosmos and its bodies,</i>
8	<i>sat vastuni prithak krite;</i>	<i>the Existence underlying it is separated; then all</i>
9	<i>asantah anda aadayah bhaantu</i>	<i>the illusory worlds and objects still appear. So</i>
10	<i>tad bhaane api iha kaa kshatih.</i>	<i>whether they appear or not, what loss is there?</i>

High Drama in the Cosmos

The discussion began with some graphic details of what goes on in the worlds, our Earth to begin with. It was not just about the mountains and the rivers, appearing and disappearing. There is so much more going on than meets the eye. People come and go – nothing unusual about that. Creation and destruction vie with each other to see who is more productive or who is more destructive.

Besides the earthquakes, volcanoes, hurricanes, tsunamis and wars that go on occurring on Earth with rhythmic frequency, there is high drama in outer space, too. There are “Black Holes” which ingest (suck up) whole planets as a whale sucks up the shoals of fish in the ocean. There are so many stars, each having its own galaxy. We have galaxies colliding with other galaxies, and a galaxy may even steal the star of another galaxy. So many things can happen out in space that we are not aware of. Coming and going, birth and death, is the order of the day – it is happening continuously, all the time.

The question is thus posed by Sri Vidyaranyaaji: “What is the loss in all this?” What does it matter if things get destroyed? There is no loss really. After all, only the unreal portions of objects can be destroyed; the Sat remains untouched throughout the whole drama. Absolutely nothing happens to Sat, it remains indestructible forever. There is no gain either. Sat remains unperturbed by gain or loss in creation.

The Human Drama

Acharyaji added an example of his own. Suppose we sneeze. In the process, so much of saliva, mucus, phlegm and air is thrown out of the body. Do we see that as a great loss? Not at all. On the contrary, we feel a relief after a sneeze, not a loss! Can we have the same attitude when we lose something like money, or our job, or our reputation? The text dares to pose this question in order to illustrate that only that which is unreal gets destroyed; the Sat which is the only thing Real in everything, never gets destroyed at all.

The glaring realisation is this: “So let the Brahmanda be there, or let it go, so what? As with the Brahmanda, so with the body – “Let it be there or let it die, it makes no difference to me. I, the Sat in this body, cannot diminish even a wee bit.”

The drama in human life is a tiny model of the Cosmic Drama. “Every morning someone is born and every evening someone dies. This is the norm in life. Let it be as it is, it is no loss at all to me. I ever remain unaffected by these changes.” With our intellects firmly rooted in Sat, this becomes our natural attitude towards all of life’s drama.

Verse 98: The Conviction “Reality is Non-dual”

भूतभौतिकमायानाम् – , असत्त्वेऽत्यन्तवासिते ।
सद्वस्त्वद्वैतमित्येषा , धीर्विपर्येति न क्वचित्

॥२.९८॥

11	<i>bhoota bhautika maayaanaam</i>	<i>Of Maya’s elements and their evolutes, when a</i>
12	<i>asatve ati anta vaasite;</i>	<i>deep impression is made of their non-existence;</i>
13	<i>sat vastu advaitam iti eshaa</i>	<i>“The Reality is Non-dual” – this conviction or</i>
14	<i>dheeh viparyeti na kvachit.</i>	<i>understanding will never be subverted.</i>

11 Usually when we speak of the world, the gross world comes to mind first. However, here the subtle world is also included. We are speaking of **Bhoota**, the subtle elements, and **Bhautika**, the evolutes from those elements. So the subtle bodies are to be included, i.e. the Antahkarana, the Jnaanendriyas, the Karmendriyas, and the Pranas. These evolutes arise from what little Sattwa and Rajas there is in the predominantly Tamasic portion of the elements from which the gross world is created.

Maayaanaam: Included under Bhautika is everything right from the subtle elements, ie. right up to the causal level or Maya. This means that Sat is differentiated completely from the unreal creation of Maya.

12 Atyanta Vaasite: This is a crucial factor in one’s spiritual progress. We are expected to have a deep impression in our intellect of the Unreality of all evolutes of Maya as described in the foregoing text.

Advaita or the Non-Dual Vision

13 Heavily dependent on the deep impression just mentioned above, what follows from it is the unshakeable conviction that Sat alone is the Reality. This is the origin of the Non-dual vision that Vedanta has become so well-known for, and which makes Vedanta so unique among all the philosophies of the world.

Everything else is looked upon as Unreality, right from Maya down to the entire Brahmanda. They are all different sizes of zeroes, but what does it matter what size the zero is. A zero is a zero, nothing more. To be more precise, they are a series of concentric zeroes, one inside the other down the hierarchy, until we come to this body and mind, which are also tiny zeroes within the whole Cosmos.

A Vision that Can Never be Erased

14 The climax of the verse is the firm statement at the end. When the conviction is so firmly set that only Sat is the Reality, then it is impossible to shake the foundations of such a faith. It is no longer in the realm of Faith but has transformed itself into Conviction. When Faith has thus been fully converted to Conviction, it has done its job. It is not needed beyond that point.

The result of such a firm conviction is best illustrated in the Geeta, v.6.22:

Yasmin sthito na dukhena, gurunapi vichaalyate.

Meaning: *“Wherein established, he is not moved even by heavy sorrow.”*

In other words, having come to this conviction, one becomes a Sthitaprajna. And it all began with ***Sadeva soumya idam agre aaseet.*** We have to the logical conclusion of this statement in the Chandogya Upanishad. Starting with faith in these words of the Sruti, the student eventually arrives at Atyanta Vaasite, a deep impression of this Truth in his intellect which overwrites all other impressions.

Verse 99: The World Function Continues

सदद्वैतात् पृथग्भूते , द्वैते भूम्यादिरूपिणि ।
तत्तदर्थक्रिया लोके , यथा दृष्टा तथैव सा

॥२.९९॥

15	<i>sat advaitaat prithak bhoote</i>	<i>When Reality is comprehended as Non-dual, and the elements (duality) are differentiated,</i>
16	<i>dvaite bhoomi aadi roopini;</i>	<i>the world of duality and appearance continues</i>
17	<i>tat tat artha kriyaa loke</i>	<i>with the pragmatic functions of the objects,</i>
18	<i>yathaa drishtaa tathaa iva saa.</i>	<i>exactly as they used to before such realisation.</i>

THE THREE GRADES OF REALITY

Reality may be expressed from three different standpoints. They are:

A. PRAATIBHAASIKA SATTA: *“that which shines for a short time”*; an example of this is one’s dream experience. It lasts only whilst one is dreaming.

B. VYAAVAHAARIKA SATTA: *“transactional”*; this is the reality experienced through the senses; the world around us in which we transact our dealings; the above is unreal to it.

C. PAARAMAARTHIKA SATTA: *“from the highest level”*; the Absolute standpoint; from this level both the above lose their reality. The Supreme Truth, Sat or Brahman is in this Reality. There is no other Reality above it. It is the Non-Dual Reality of Vedanta.

The above three grades of reality are in order of increasing subtlety. Each one becomes nullified by the reality listed after it. We live in the Pratibhasika reality in sleep; in the Vyavaharika reality in the waking state; and in Paramarthika Reality when we become spiritually illumined or enlightened.

Regardless of what the experience of Absolute Reality is like, its standpoint should not be used to determine our transactions in the Vyavaharika world. This is the point that is being put across in this verse.

Each Grade of Reality Applies to Itself Alone

15 The differentiation of Sat from Asat is a purely intellectual exercise, meant to draw our attention to the Absolute Reality. Although we do not under normal conditions experience the Absolute Reality, the present text has indicated it as best as it is possible within the Vyavaharika Satta which we are in at present. The text has not lifted us into the Absolute Reality, but merely satisfied our intellect concerning it.

16 The truth remains that we are still in the transactional reality, barring those who may be enlightened. Hence, the laws that apply to transactional reality need to continue being followed inspite of what has been taught about Sat being the only Reality in all objects throughout the entire Cosmos.

17-18 It would be foolish to use the message taught in this text to live in a manner which negates the laws of the transactional world. All the objects we encounter in the world have a certain function to fulfill and they will go on fulfilling that function, even now as we have gained an insight into the nature of Sat from an intellectual perspective.

Acharyaji gave two examples to illustrate this:

1. How a Sage Behaves: Suppose a person actually becomes enlightened and can thus experience life from the highest standpoint, from the Paramarthika Satta. The world would appear unreal to him, true, but for that reason he would not start walking into walls, or start driving on the wrong side of the road, or do anything else that would be seen to be foolish in this world.

2. An Unreal Elephant: The following is an imaginary example:

Sri Vidyanaraya had just drafted this text and was teaching it for the first time. He had just completed this chapter which ended at verse 98, when an elephant was seen rushing in fury towards the hut of the Acharya. The Acharya saw this and shouted to his students to run for their lives. All, including Sri Vidyanaraya, ran out of the hut to safety, except one student. The elephant thundered into the hut, mauled the student and flung him against a nearby tree with its powerful tusks. While he was being treated later for his injuries, Sri Vidyanaraya asked him why he did not run away like the others.

The student, with great difficulty due to his pains, said, "I took the elephant to be unreal, and thought Why should I be afraid of an unreal animal?"

Vidyanarayaaji replied, "Well, your body is also unreal and so is the pain, is it not?"

To avoid such incidents, Sri Vidyanaraya hastened back to his study and wisely added this verse to bring the chapter to a safe end!

7. THE FRONTIERS OF SELF-KNOWLEDGE

(Verses 100-109)

THE GROWTH OF PHILOSOPHY

(Verses 100-102)

Verse 100: *Multiple Schools in a Multiple Creation*

साङ्ख्यकाणादबौद्धाद्यैर्- , जगद्धेदो यथा यथा ।

उत्प्रेक्ष्यतेऽनेकयुक्त्या , भवत्वेष तथा तथा

॥२.१००॥

1	<i>saankhya kaanaada bauddha aadyaih</i>	<i>The followers of Saankhya and Vaiseshika, and those of Buddha and others,</i>
2	<i>jagat bhedah yathaa yathaa;</i>	<i>have dealt with the multiplicity in the universe,</i>
3	<i>utprekshyate aneka yuktyaa</i>	<i>and established with quite an array of arguments</i>
4	<i>bhavatu esha tathaa tathaa.</i>	<i>their respective schools. Let them have these!</i> <i>We have no quarrel with them in this regard.</i>

The thought pattern developed in the previous chapter is now extended in this chapter. The multiplicity seen in creation is bound to lead to a multiplicity of philosophies to suit different viewpoints. This is to be expected. The Vedantin has no problem with such a proliferation in thought-systems. It has never picked a quarrel with anyone holding different views from its own.

A Round-up of Philosophical Systems

1 Three philosophical systems are mentioned in this Pada:

1. *Saankhya*: This covers the twin theistic schools named *Saankhya* and *Yoga*. They pair up with each other. The main thrust of these schools is that everything is elaborately explained in terms of numbers, categories, and a huge amount of detail.

2. *Kaanaada*: This means “founded by Rishi Kanaada”. It refers to the twin theistic philosophies of *Vaiseshika* and *Nyaya*. In these schools, the entire world is considered to be the Satta or Reality. They explain things in terms of Dravya, Guna, Karma, Samanya, Samaavaya, Bhava and Abhava, etc. There is no room for Sat in their philosophy.

3. *Baoudha*: We have already come across the four Buddhist schools earlier in v.30 where we dealt with the Type 4 Vihvalla (“confused person”). There we listed them as:

i) The *Vaibhaashikas*; ii) *Sautraantikas*; iii) The *Yogaacharas*, also known as Shanika Vijnanavadins; and iv) The *Maadhyamikas*, also known as the Shunyavadins.

The *Vaibhaashikas* give importance only to Pratyaksha Pramana, i.e. sensory perception, to prove their theories. They must see what they believe!

The *Sautraantikas* are similar, but rank Anumana Pramana above Pratyaksha. They accept things by using reasoning and logic of the type that applies to material sciences.

The Yogaacharas say that everything is in the mind only. Every experience boils down to thoughts, ideas, concepts and feelings in the mind. The whole world is present in the mind only.

Finally, the Maadhyamikas negate even the mind. They say that ultimately there is nothing, for even the mind is surpassed in deep sleep, and there is nothing experienced in deep sleep. So “Nothing” or Non-existence is their Reality.

The Nature of Multiplicity

2 It is the nature of the world to have multiplicity. Philosophy and science are no exceptions. They are part of the world, and so multiplicity is found in them as well. What else can we expect? No one can say that he has the ultimate answer to all problems. Vyavaharika Knowledge is said to be a JOURNEY that has no end.

Acharyaji mentioned the variety among scientific schools of thought. If a Chemistry professor were asked to explain the world, he will first pull out his “Periodic Table”! There would follow a detailed discussion on elements, their valency, the number of electrons and protons in them, etc.

When one comes to Quantum Physics, there is more variety and hence more scope for disputes. Different physicists hold different theories. One of them says that the moment an object is observed, already that object has undergone change just by the fact of it being observed! How does one get to the truth in such a case?

3 People find umpteen ways of explaining the world, each one more complex than the previous. If there is a common factor that unites all the sciences, it is their Complexity!

It is amazing how much scientists can differ, even in small things. Take light, for example. There is the vigorous debate on whether it is a particle or a wave. Finally, it is agreed that it exhibits the characteristics of both, so everyone is happy.

4 The Vedantin, speaking from the rarified atmosphere of Paramarthika Satta, has no difficulty in accepting all these. He simply sees them all as proof that the world is unreal and has enormous multiplicity!

The Vedantin reflects on them and says, “Let them all be, let them all thrive and flourish! They are not harming our philosophy even a wee bit. We are totally beyond their reach. We can just stand back and enjoy their arguments!”

And so, from an innocent-looking opening verse, Acharyaji opened up the subject for an absorbing study of the “Frontiers of Knowledge.”

Verse 101: *Schools Holding the Dualistic View*

अवज्ञातं सदद्वैतं , निश्चकैरन्यवादिभिः ।

एवं का क्षतिरस्माकं , तदद्वैतमवजानताम्

॥२.१०१॥

5	<i>avajnaatam sat advaitam</i>	<i>Disregarding the Real, Non-dual entity, there are</i>
6	<i>nishshankaih anya vaadibhih;</i>	<i>those who doggedly hold on to the opposite view.</i>
7	<i>evam kaa kshatih asmaakam</i>	<i>What does it matter to us?</i>
8	<i>tat dvaitam avajaanataam.</i>	<i>We simply discard their dualistic conclusions.</i>

Sri Vidyaranya suggests in this verse that Vedantin's would have to adhere to the Truth in the face of all contrary descriptions of it. This is not out of stubbornness, but out of the firm conviction that one has come to after the exhaustive enquiry and purification done in the previous section. The price that has been paid to arrive at Truth is so great that one would never relinquish his position when compared to other viewpoints.

Why Opponents Disregard the Real

5-6 Avajnaatam: *"having an utter disregard for"*. Sri Vidyaranya lays bare before us the intriguing reasons that opponents have to hold on to the Unreal. Truth is too inconvenient to hold on to. Many in the guise of philosophy are not really in search of the Truth, but only seek a way of justifying their own pet inclinations. That is the harsh world of intellectual philosophy.

Hence, they simply adopt the view opposite to that of the Vedantins. Truth is what matters least to them. That which the Vedantin has spent years and years of austerity to attain, is discarded by them at the drop of a hat! What does this make them do?

Nishshankaih: *"a firm conviction of a Tamasic nature"*; the word suggests a dogged adherence that need not have any sound basis for it. Since they are really wanting to have nothing to do with anything that requires any self-sacrifice on their part, they adhere with doggedness to the very opposite views.

What a travesty of Truth this approach leads to!

How to Deal With Such Opposition

7 Kaa Kshatih?: *"What does it matter?"* The only dignified way of facing such challenging viewpoints is to ignore them. The Truth seeker should not acquiesce to philosophies that compromise on the Truth. He should not get into needless argumentation with such people who have no regard for the Truth.

Understanding the world is not the purpose of Vedanta. The knitty-gritty of the World can never be comprehended in its entirety. There will always be many ways of explaining the world phenomena. Vedanta does not contradict them, but merely sees them all as describing Unreality in vast detail. This does not interest him. The Vedantin's only purpose is to establish the Reality behind the world as we know it. That is his only concern.

8 Dvaitam: *"the philosophy of Dualism"*. Sri Vidyaranya makes it clear what the Vedantin is really discarding. He is not discarding their factual details, but the unsound dualistic conclusions arrived at from these details. They uniformly deny the Non-dual Truth that is so painstakingly arrived at by the Vedantin through self-purification. In the place of Non-duality, the only thing they can plant is Duality – that is what the Vedantin objects to.

The Vedantin has done the necessary introspection already to discard Duality and stick to Sat, the underlying unity in Creation. There is now no need for him to defend his position or refute the position of others. That is a worthless task as the exponents of such schools are rooted in ignorance and pleasure-seeking.

The Vedantin is very careful never to enter the arena of intellectual wrangling and debate. He simply ignores them. It serves no purpose to stage a war against such people. The surest way of defending the Truth is just to adhere to the principles of Truth.

In this way Sri Vidyaranya defends Non-duality without raising temperatures in the head. Non-duality, by its very nature, will defend itself. Arguments only strengthen Duality.

Verse 102: *The Unshakable Conviction of Truth*

द्वैतावज्ञा सुस्थिता चेद्- , अद्वैते धीः स्थिरा भवेत् ।
स्थैर्ये तस्याः पुमानेष , जीवन्मुक्त इतीर्यते

॥२.१०२॥

9	<i>dvaita avajnaa susthita chet</i>	When the rejection of duality is unshakably firm,
10	<i>advaita dheeh sthira bhavet;</i>	the intellect gets established firmly in Non-duality.
11	<i>sthairye tasyaah pumaan esha</i>	A person who is rooted firmly in this conviction
12	<i>jeevanmukta iti eeryate.</i>	is known as a Jivanmukta, one liberated while living.

There is an oft-quoted principle in Vedanta:

Brahma satyam, jagan-mithyaa

Meaning: ***“Brahman alone is the Truth; the world is unreal”***.

9-10 These two Padas are a precise paraphrasing of the above principle.

By the exhaustive analysis undertaken in the previous Chapter, we have found that Maya and all her effects are found to be only an appearance on Sat. Without Sat they can have no existence. The Vedantin is able to differentiate the Sat in creation and discard that which arises from Maya or the principle of Unreality. This basic perception of Reality, when it becomes **Susthita** or “*unshakably firm*”, cannot change. It sinks into the intellect so firmly that it can never be rooted out again.

The implication of this is not that the world gets discarded; what is discarded is the undue importance we give to the Unreality, at the cost of the Reality underlying it. In truth, everything about the world still remains. The world does not just vanish when this knowledge dawns in one’s intellect. The only thing that knowledge does is that we are no longer enamoured by what the unreality of the world offers. The world does not dazzle us any more. It loses its charm to mesmerise us with pleasure and pain.

Example of a Mirage: One who has seen a mirage for the first time will certainly behave as though the water is actually there for real. He will rush towards it with the hope of quenching his thirst. However, when knowledge of its unreality dawns upon him, something changes in his attitude. The mirage still appears exactly as before, but he no longer takes it to be real. He no longer runs towards it to satisfy his thirst.

Being Rooted in Firm Conviction

11-12 There is a name given to one who is able to achieve this firm intellectual conviction of the Reality of Sat and the Unreality of Maya. Such a person (***Pumaan Esha***) who is liberated from all misconceptions about the world is called a **Jivanmukta**.

The essential condition is “firm conviction”; the name can vary. There are two ways of seeing this “firm conviction”:

i) **From his Inner World:** When such a person is seated in meditation, he is able to absorb himself deeply in the Self. This Self-absorption is called **Samadhi**.

ii) **From his Outer Actions:** When such a person transacts with the world, he is seen to be steady in mind and firm in his intellect. He is unwavering. The Bhagavad Geeta calls such a person a **Sthitaprajna**, i.e. “*the man of steady wisdom*”.

THE “LAST MOMENT” (Verses 103-106)

JIVANMUKTI – A NON-MENTAL STATE OF KNOWLEDGE

TO KNOW EXACTLY who is a Jivanmukta, Acharyaji gave the following perspective on what it is to know something.

If one wants to know the Earth, then we can partially know it while being on Earth by seeing the rivers and the mountains, etc. But we can only know it fully if we stand apart from the Earth and look at it from outer space. Then we see the spherical shape, the continents, the oceans, the clouds in the atmosphere, and so on.

It is the same with knowing the entire Creation. To know Creation we need to stand apart from it. However, Creation can be known only by the mind, and the mind is part of the creation. So there is a great difficulty in knowing the truth about Creation. One who can stand apart from his mind is one who transcends his mind. The one who can do this is the same person who can have the “firm conviction” spoken of in the last section.

Only the person who transcends his mind and stands apart from it can have the absolutely firm conviction of knowing the unreality of the whole creation. This cannot be known by the mind. A mental conception of the world’s unreality is not what constitutes the state of Jivanmukta. Only when the mind, i.e. the seat of individuality or Ego of a person, is transcended can one be a Jivanmukta.

The Jivanmukta is thus a person in whom the Jiva or individuality is no longer present. This leads to the difficulty in expressing who actually is a Jivanmukta. It is not referring to a person any longer. The closest we can get to describing a Jivanmukta as a person is to say he is the **Baadita Ahamkara** or the “*falsified Ego*”, the ego which merely functions in order to carry out the transactions in the world as an individual entity, but not with any sense being the doer of actions, and not with any sense of desire for enjoyment.

Such a person is described in the Bhagavad Geeta in Discourse 2. Verse 2.72 of the Geeta is now quoted in full as v.103 of this text.

Verse 103: ***“Last Moment” – The Moment of Death***

एषा ब्राह्मी स्थितिः पार्थ , नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि , ब्रह्मनिर्वाणमृच्छति

॥२.१०३॥

		<i>The Bhagavad Geeta, 2.72, states:</i>
1	<i>esha braahmee sthitih paartha</i>	<i>This is the Brahmic State, O Son of Pritha.</i>
2	<i>na enaam praapya vimuhyati;</i>	<i>Attaining this, none is deluded.</i>
3	<i>sthitvaa asyaam antakaale api</i>	<i>Established therein, even at the <u>last moment</u>,</i>
4	<i>brahma nirvaanam ricchhati.</i>	<i>one attains to oneness with Brahman.</i>

1 In order to understand what **Eshaa Brahmee Sthitih** is, one has to go back to the previous verse in the Geeta, v 2.71. This verse is as follows:

विहाय कामान्यः सर्वान् , पुमांश्चारति निःस्पृहः ।

निर्ममोनिरहंकारः , स शान्तिमधिगच्छति

॥२.७१॥ (गीता)

a	<i>Vihaaya kaamaan yah sarvaan</i>	<i>He who abandons all desires,</i>
b	<i>pumaan charati nihspriah;</i>	<i>and moves about without any longing,</i>
c	<i>nirmamah nirahamkaarah</i>	<i>devoid of 'mine'-ness and 'I'-ness (ego),</i>
d	<i>sah shaantim adhi-gacchhati.</i>	<i>he attains the Supreme Peace.</i>

Here, three conditions are given before one can become established in the state of Brahman. These are:

- i) **Vihaaya Kaamaan**: “freedom from desire”; no feeling of incompleteness.
- ii) **Charati Nihspriah**: “freedom from attachment”; not wanting anything.
- iii) **Nirmama Nirahamkaarah**: “freedom from I-ness and mine-ness”; not possessing anything, no sense of doership.

These three are in a logical sequence. If there is no desire, there cannot be any attachment. If there is no attachment, there will be no ‘I’. If there is no ‘I-ness’, there cannot be any ‘mine-ness’. These three are the preconditions that usher in the state of Brahmic Consciousness of v 2.72 in the Geeta, the current verse of this text.

The significance of these conditions is that, when one succeeds in attaining them, the Ego is denied its entire field of activity. There is no scope any longer for the Ego to carry out any of its functions. The Ego dies a natural death when it is denied by these conditions. Thus we see that the Geeta’s vision of Karma Yoga is pitched so high that it is equivalent to the Vedantin’s practice of Nididhyasana or meditation. In other words, Karma Yoga as seen in the Geeta is equated with Sankhya or Jnana Yoga.

The comparison of these two Yogas is the topic taken up in the 3rd Chapter of the Geeta, which immediately follows the above quoted verses.

Never Again Deluded

2 The person in the Brahmic State is never deluded again. The state is irreversible. Forgetfulness of the state is not possible once it is achieved.

Forgetfulness can apply only to information, but never to one’s identity of “Who am I?” In ordinary life we never lose the identity of the person we are. It is always the same person throughout one’s life. Similar is one’s identity of being the Self – once that is attained, it can never be lost.

If at all it does ‘get lost’, it means it was not there in the first place. It means that we fall short in one of the three conditions. We have to go back from (iii) upwards and which is still persisting in our mind. If we have ‘mine-ness’, then ‘I-ness’, attachment and desire will also be there. If we find that we have attachment, then desire will also still be there. This is how we can track down our problem area.

Experiential knowledge of the Self has such power in it that it cannot be reversed. It means that the subtle **Brahmakara Vritti** of “*I am Brahman*” has firmly become established. When that happens, there is no turning back in Consciousness.

“Last Moment” – At the Time of Death

3 Now a very interesting discussion is launched by Sri Vidyananya. He begins it with a preliminary definition and takes it up higher and higher in the rest of this section.

This change in one’s conscious awareness can take place as soon as all three conditions are satisfied. This can take place at any time during one’s life. For argument’s sake, Vidyananyaji here puts forward the case of it happening even at the last moment of one’s earthly life – just before death. This is an extreme case quoted to illustrate the point.

The point that is being stressed is that it does not matter when illumination takes place. When it takes place, the state attained does not require any time after it to stabilise the experience. The state is complete in itself. Nothing further is needed to establish it.

In other words, one who attains it say 10 years before he dies is not at any advantage compared to one who attains it at the last moment of his life. This is one point that arises.

Another way of seeing this line is this: If one can attain such a state at the very end of his life and obtain immortality as a result of it, then what to speak of the person who attains it at an early age in life! Examples of such cases are not lacking. We have Sukacharya, the son of Rishi Vyasa, in the Bhagavad Purana. Even Sri Shankaracharya himself was still a teenager when he got the experience of Oneness. Such sages can do momentous work in this world as they have so much “Free-time” in their hands!

The Fruit of Jnana (Knowledge)

4 Firmness in this knowledge of the Self brings with it a Phala or fruit. It is routine in scriptures to always mention what the fruit of any attainment is. This acts as an encouragement as well as a confirmation of the attainment.

In the Pada concerned, the fruit of being firmly rooted in Jnana is **JIVANMUKTI**. That is, Knowledge of the Self brings with it “*freedom from one’s sense of individuality*”. That is the first offshoot of fruit that one obtains from Knowledge of the Self.

Thereafter, other secondary fruits also appear and are described in the scriptures. For instance, arising from becoming a Jivanmukta is the fruit of **Apunaraah Vritti**, the concept of not returning to an embodiment in this wheel of Samsara ever again. That is, the attainment of Jivanmukti results in no further rebirth for the Jiva. This means the end of the existence of the Jiva, an individual, ephemeral entity. Jiva is seen to be only an effect of Maya, and as an effect of Maya it has an end when knowledge dawns.

Nirvaanam: This term has great significance in the context it is used here. It literally means “*gets extinguished*” or blown out as does a fire by a strong gust of air. This refers indirectly to the Apunaraah Vritti just mentioned. It signifies the extinguishing of Samsaric life for the Jiva.

Ricchhati: This has the same meaning as **Gacchhati** in v 2.71, and thus neatly ties the two Geeta verses together as one topic. It also equates the attainment of Brahman (v 2.72) with the attainment of Supreme Peace (v 2.71). There is no difference between these two attainments.

Finally, Sri Vidyananya, having referred to the “Last Moment” as the ‘moment of death’, seems to be unsatisfied with such an earthly reference point for a state that far exceeds anything earthly. In the next verse he defines another “last moment”.

Verse 104: ***“Last Moment” – The End of Ignorance***

सदद्वैतेऽनृते द्वैते , यदन्योन्यैक्यविक्षणम् ।
तस्यान्तकालस्तद्भेद , बुद्धिरेव न चेतः

॥२.१०४॥

5	<i>sad advaite anrite dvaite</i>	<i>The truth of Non-duality and the falsity of Duality –</i>
6	<i>yad anyonya aikya veekshanam;</i>	<i>perception of their mutual identity (is Ignorance).</i>
7	<i>tasya antakaalah tad bheda-buddhih</i>	<i>The “last moment” of such (ignorant) perception is when they are intellectually seen to be different,</i>
8	<i>eva na cha itarah.</i>	<i>and no “other” is seen (i.e. only Non-duality is seen).</i>

Acharyaji began the discussion of this verse by considering a simile:

SIMILE OF SWITCHING OFF A FAN

The switching off of a ceiling fan excellently illustrates two significant moments in the life of a Jivanmukta:

A. THE FIRST MOMENT: This is the moment when the fan is just switched off. At this moment, the supply of electricity to the fan is cut off, that is all that is seen happening. It is compared to the moment of realisation, when a Sadhaka just attains enlightenment. Karma is the electricity that enables all our actions to take place. The cutting off of electricity may thus be compared to the burning out or annulment of all Sanchita Karma.

B. THE SECOND MOMENT: However, the fan still keeps running due to the momentum it had gathered. Its turning gradually reduces until the circling of the fan comes to a dead stop. The continuation of the fan represents the Prarabdha Karma. Whatever force of momentum has been built up has to play itself out in the life of the enlightened sage. Even he has no control over that. When finally the fan comes to a standstill, this represents the actual moment of death when the physical body drops.

In this verse, the definition of “last moment” is taken as being the moment of realisation. In the previous verse, the “last moment” was taken as being the moment of death. Philosophically, the reference to moment of realisation is more accurate. What happens after the “switching off” of the electricity is of no significance to the Jivanmukta. He has risen beyond the play of Karma and is unaffected by it. Also, the moment of realisation is the moment when the sage moves out of Relative Reality (Vyavaharika Satta) and into the Absolute Reality (Paramarthika Satta). This is a moment of enormous spiritual significance. It is the moment all spiritual seekers are waiting for.

With the above background, the verse meaning can be understood very clearly:

5 Two things are considered here. The first is the actual Sat or the truth of Non-Duality. The second is the falsity of Duality or the world.

6 Usually, in the state of ignorance, we equate these two. We are not able to differentiate between them. We mistake the Duality of the world to be the Reality. This is the problem we have created for ourselves, by our own wrong notions.

7 Antakaalah: When a person attains illumination, that moment is the moment when ignorance comes to an end in his life. Hence it is the true “*last moment*” from a philosophical angle. It is the last moment for ignorance in the person’s intellect. Everything is happening in the human intellect. That is where ignorance is said to reside.

Bheda-Buddhih: That which triggers the great event of illumination is the clarity with which the two things referred to above are clearly seen to be *differentiated* from each other. Non-duality is seen as the Truth, and Duality is seen as Falsity or Unreality. The true nature of both are seen clearly in the intellect.

8 The differentiation is very thorough. With respect to the Non-duality, no “other” thing is seen to exist. The realm of Duality, the unreality, is seen to be false when Reality is removed from it.

We thus have the clearest possible insight into what constitutes the actual moment of enlightenment in spirituality. Everything rests in the intellect. That is where enlightenment happens. It is a function of the intellect to hold the *firm conviction* that Truth alone exists; and that Unreality has no existence whatsoever.

Verse 105: “Last Moment” – Common Meaning

यद्वान्तकालः प्राणस्य , वियोगोऽस्तु प्रसिद्धितः ।

तस्मिन् कालेऽपि न भ्रान्तेर्- , गतायाः पुनरागमः ॥२.१०५॥

9	yad vaa antakaalah praanasya	Let the expression “last moment” mean “at the
10	viyogah astu prasiddhitah;	end of one’s life” – this is the common parlance.
11	tasmin kaale api na bhraanteh	Even at that time, if the illusion is gone,
12	gataayaah punah aagamah.	there is no longer any return to this Samsara.

Having examined both possibilities of the “last moment”, Vidyananya now opts for the former definition of regarding it to be the moment of death.

9-10 The reason for doing this is because the common man will always relate the “last moment” to death and not to the moment when ignorance ends. This is because he cannot “see” the latter moment, whereas death is something which he can see taking place before his very eyes. He can fix a time to the occurrence of death, but not to illumination. So purely from a relative standpoint, due weight is given to the first definition.

11-12 The justification to choose death as the last moment lies in the fact that that is the “last moment” of embodied existence for a sage. As far as the common person is concerned, he is more interested to know whether the soul will return in another body, not so much whether ignorance is removed or not.

Since interest in rebirth is so widespread among common people, it is reasonable to consider death as the “last moment”. For a liberated being, when his body drops, it will be his last “death”. There is no return to Samsara for such a sage.

In this way, Sri Vidyananyaji reconciles the selection of either moment as the “last moment”: the moment of death can be chosen from the *layman’s viewpoint*, and the moment of realisation can be chosen from the *philosopher’s viewpoint*.

Verse 106: *Circumstances at Death are Immaterial*

नीरोग उपविष्टो वा , रुग्णो वा विलुठन् भुवि ।
मूर्छितो वा त्यजत्वेष , प्राणान् भ्रान्तिर्न सर्वथा

॥२.१०६॥

13	<i>neeroga upavishtah vaa</i>	<i>i) Free from disease, and enjoying good meditation;</i>
14	<i>rugnah vaa viluthan bhuvi;</i>	<i>ii) or in illness, and roaming all over the world;</i>
15	<i>moorchhitah vaa tyajat vesha praanaan;</i>	<i>iii) or remaining in a coma; whatever may be the circumstance prior to giving up his life;</i>
16	<i>bhraantih na sarvathaa.</i>	<i>one free from delusion is unaffected by any of these.</i>

The common man's viewpoint of recognising the moment of death was given due weight and preference in the above verse. Not so, however, his recognition of the circumstances leading to that death. Here in this verse, Sri Vidyaranyaaji makes no compromise on the matter the circumstances that may be the cause of death.

Some Common Circumstances of Death

13-15 Five cases are considered regarding the circumstances of death:

- i) The state of freedom from disease, or ii) the state of disease;
- iii) The state of remaining fixed to one place, or iv) roaming about all over the world, i.e. globe-trotting, as it were, in an effort to spread the knowledge of God to the world;
- v) whether actually dead or being as good as dead, in a state of coma.

Death may come while one is in any of these five circumstances.

16 To a sage who is liberated from **Avidya** or Ignorance or Delusion, it makes no difference what the circumstances are. He remains unaffected by them, i.e. he continues to remain in the full awareness that he is nothing less than the Supreme Consciousness Itself. He is so firmly rooted in this Consciousness, that he is 'unconscious' of being in any other circumstance!

To the sage, Death is a phenomenon of the **Karana-Karya Sanghat**, the assemblage of body and mind. Since he has transcended all bodily and mental states, he is not affected by whatever state these may be in at the time of death. In fact, ever since the dawn of true Knowledge – which is the same as the dusk of ignorance or delusion – the sage is in this state of equipoise, unconcerned with any circumstances pertaining to his death.

In other words, let people choose death as the "last moment" since they know no better. As far as the sage is concerned, the end of ignorance is certainly his "last moment". He becomes unaffected by any circumstances that arise after this moment.

And there the matter is resolved. Each one has to be contented with his selection of the "last moment" in the light of his own state of consciousness. Sri Vidyaranyaaji has no problem with either definition as both are true from their respective experiences.

CONCLUDING THE TEXT

(Verses 107-109)

THE FRONTIERS OF KNOWLEDGE are now examined in close detail. In this absorbing discussion, the Chapter as well as the entire text is brought to a grand *finale*.

A possible doubt arises from the previous verse. It has been said there that the circumstances of death do not matter to a Jnani, since he is always in remembrance of Brahman. In the first four circumstances given one can understand that the knowledge of Brahman can continue – i.e. in the case of health or illness, or whether in silent contemplation or moving about actively in the world.

However, the last item, ***Moorchhitah Vaa***, being in a coma, is where a doubt may arise. Can one remember Brahman even when one is in a coma? This question is now answered – and the answer is Yes, he can! In the process of explaining this answer, we shall discover some unusual insights about what knowledge actually is.

Verse 107: ***Recollection of Knowledge of Brahman***

दिने दिने स्वप्नसुप्तयोर्- , अधीते विस्मृतेऽप्ययम् ।

परेद्युर्नानधीतः स्यात्- , तद्वद्विद्या न नश्यति

॥२.१०७॥

1	<i>dine dine svapna suptayoh</i>	<i>Just as daily in dream and deep sleep states</i>
2	<i>adheete vismrite api ayam;</i>	<i>one's knowledge is forgotten,</i>
3	<i>paredyuh na anadheetah syaat</i>	<i>but none of it is found to be lost upon awakening,</i>
4	<i>tatvat vidyaa na nashyati.</i>	<i>so too, one's memory of the Truth is never lost.</i>

Knowledge in Dream & Deep Sleep

1-2 In dream and deep sleep states, it is the common experience of all that knowledge appears to recede into some inaccessible corner of one's mind. One is totally unaware of all one's knowledge in these two states. There are no conscious thoughts arising in these states. The mind is unavailable. What happens to all our knowledge?

3 On awakening from dream or deep sleep, all the knowledge returns intact. Nothing is lost. We simply continue living, with all our knowledge still fully intact.

The same is the case after a coma. A coma occurs when a person's brain gets injured. Certain functions of the brain are not available to us. A person could be in a coma for a very long time; it could be many days or even many months. What happens to his knowledge? When he comes out of the coma, he finds that all his knowledge returns to him as before. Again, nothing is lost. It is as though the person has got up from a very long sleep!

This gives us a clue about the nature of knowledge. What do these facts prove? It is worth probing them deeply. Acharyaji probed the mystery of knowledge and opened up the discussion. We taken to some rare insights on Knowledge, presented in the box below.

It proves that knowledge is something deeper than thought. We see that knowledge persists in some unknown manner even when there are no thoughts in the mind. So knowledge cannot be an assemblage of thoughts. Knowledge must be independent of thought. It is something subtler than thought.

INSIGHTS INTO THE FRONTIERS OF KNOWLEDGE

THOUGHT, AT BEST, is the superficial presence of knowledge. Consider 3 examples:

1. Knowledge of Gender: A man knows he is a man; and a woman knows she is a woman. Is this knowledge just a thought or is it something more? Does a man refuse to cook for the reason that, if he does, he may forget that he is a man? Similarly, does a woman refuse to attend to the car repair for the reason that she may forget that she is a woman? No, the knowledge of one's gender is independent of one's work functions.

2. Knowledge of One's Name: Consider our name. Is our name just a thought? If someone calls our name while we are in deep sleep, we will awake and ask, "Did someone call me?" Our name seems to be etched in a place where thought cannot reach. We can thus deduce that knowledge and thought are not the same.

3. An Amnesia Patient: There is a disease called *Amnesia*, also known as Alzheimer's, which results in gradually increasing forgetfulness. It is a brain *disease*, which causes malfunction of the brain. A patient is unable to remember even his near and dear ones. He may also lose his hold on language as a result of this disease. Yet, even in this condition, his knowledge remains completely intact! If he could be cured, Vedanta predicts that the same would apply as for the one who comes out of a coma.

Ordinary Knowledge & Spiritual Knowledge

What does this indicate? It tells us that the brain is only a medium for the expression of knowledge. *The knowledge, however, is always there*; it is not a product of the brain.

Ordinary knowledge we know is mind-based, whereas spiritual knowledge is soul-based. This leads us to an interesting observation: if ordinary knowledge is unaffected by the availability or non-availability of the mind and can persist even after a coma, deep sleep or amnesia – then what to speak of spiritual knowledge!

Knowledge of Brahman has no connection to the mind. It does not depend on the mind to express itself, even if the mind is available. The brain, too, is not required, even if it is functioning normally. Hence, it faces no threat at all under conditions of the mind such as sleep, coma or amnesia!

Mind and brain are "unreal" by nature. Knowledge of Brahman can only be revealed when both these "unreal" creations are dropped by intellectual discrimination. To a Jnani, there is no mind, senses or intellect. He regards them as mere instruments through which he relates to the world. He remains firm in the conviction that they are unreal.

Knowledge is WISDOM – A Stage in Evolution

We are rapidly arriving at a new assessment of knowledge. It is not something constructed by thoughts. We are getting a glimpse of it more in its nature of **Wisdom**. It is an evolutionary stage of one's being, quite independent of thought. That Wisdom is always present in us. It is the springboard of all our thoughts and actions. It is whom we *are*.

Wisdom can change; it has to change – with every experience in life it changes. As we arrive at a greater insight, our wisdom gets projected further. The process goes on until we come to the "ultimate insight" which brings us to Perfection or Enlightenment. At this point, Wisdom reaches its highest possible level, its Ultimate Frontier!

The Jnani's Last Thought

Yaante matih, saa gatih.

Meaning: *"The last thought determines where he goes."*

4 People are very curious to know about the Jnani's state of mind. In particular, they want to know what his last thought would be before death. How sure can the Jnani be, according to them, that his last thought would be Brahman so that he does not take rebirth ever again? Such are the questions that persist from a worldly perspective. For this reason, Acharyaji called this verse a "*Doorjana Tooshyan*" – something that is said just to satisfy the persistent worldly-minded questioner. Since he keeps troubling the Jnani with such questions, he is given this answer in relative terms just to satisfy his mind!

At the 'moment of realisation', the Jnani is totally identified with Brahman. He is Brahman, in every sense. There is now no question of trying to remember Brahman and make it his last thought before death, in order to merge in Brahman. It is emphatically said in this verse that the Jnani never loses his memory of Brahman, whatever his circumstances.

To understand this we just need to remind ourselves that we can forget anything in our mind, but we can never forget "I am". One's existence is never doubted even for a moment. The question is found to trouble only the questioner, not the Jnani.

THE GROWTH OF KNOWLEDGE

UNTIL KNOWLEDGE REACHES its final state of completeness, it has to be regarded only as "interim knowledge". We have also said that knowledge cannot be destroyed, but it can be changed to a better knowledge. This is the subject of the next verse.

Pramanas: Vedanta accepts six "*means of knowledge*", viz., Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi and Shabda. There are other schools where fewer Pramanas are used. In Saankhya philosophy, only Pratyaksha, Anumana and Shabda are considered as Pramanas. In Nyaya Philosophy, Upamana is included as a fourth Pramana. These differences are not very significant, since whatever is not taken as a Pramana is considered to be included in the ones that are.

Example of Rod in Water: A rod is placed in a beaker of water. The portion immersed in water appears 'bent' with respect to the portion above water. This is under Pratyaksha Pramana. When further scientific knowledge is obtained and Anumana Pramana is brought in, then it is understood that the bend is due to the law of refraction in water. The old knowledge of a bent rod gets *changed, superceded, sublated* or '*destroyed*' in the light of the new knowledge of the law of refraction.

The six Pramanas of Vedanta are placed in sequence from the lowest rating to the highest rating. The key point to note is that knowledge obtained from a lower Pramana is, so to say, destroyed or changed when a higher Pramana is brought into play. When knowledge ties up or *synchronises* with the highest Pramana (Shabda or Shruti), then it reaches its final state of completeness. That is the ultimate knowledge. Thereafter, that knowledge does not change any more. This is what we earlier called the "Ultimate Frontier".

With this background, we are ready to move on into the next verse.

Verse 108: *The Evolution of Knowledge*

प्रमाणोत्पादिता विद्या , प्रमाणं प्रबलं विना ।
न नश्यति न वेदान्तात्- , प्रबलं मानमीक्ष्यते

॥२.१०८॥

5	<i>pramaana utpaaditaa vidyaa</i>	<i>Knowledge that originates from the proper means,</i>
6	<i>pramaanam prabalam vinaa;</i>	<i>unless it is invalidated by another stronger means,</i>
7	<i>na nashyati na vedaantaat</i>	<i>is never destroyed. Than the Vedas, there are no</i>
8	<i>prabalam maanam eekshyate.</i>	<i>other means that are considered to be stronger.</i>

5 In ignorance a rope may be mistaken for a snake. However, when knowledge is corrected by using Pramana, “the proper means”, the rope can never be taken as a snake, not even by mistake. The snake that never was, gets “destroyed”. The knowledge of the rope gets updated or upgraded.

Placing Pramanas in Order of Validity

2 Prabala: “stronger”. The key question that arises is: “What determines the Order of the Pramanas?” Different answers to this question gives rise to different philosophies.

In Nyaaya, Pratyaksha (confirmation through senses) is given the pride of place among the Pramanas. In Saankhya, that place goes to Anumana (confirmation through reasoning); in Vedanta alone does Shabda Pramana get placed at the very top of the order. What the Vedas say is beyond question in Vedanta. Why is this so?

Each Pramana is applicable only to obtaining a particular type of information. If we need to know the time, it would be silly to turn the pages of the Vedas to find it; we would need to look at the dials of a clock. If we want to know whether a rod is really bent, we need to turn to Anumana and examine the scientific laws governing the refraction of light. In the same way, if we want to know about the Supreme Reality, which is not accessible by any other means, we have to go to the Vedas and see what She says on the subject. That is an authoratative text on the subject.

Thus the prioritisation of the Pramanas is dependent on our basic philosophy of life.

The Updating or Upgrading of Knowledge

3 Two similar words may be used for this updating of knowledge. One is **Baadha**, meaning “sublation”; the other is **Naasha**, meaning “destruction”. Both, in their own way, carry a truth in them. Sublation carries with it a sense of updating the previous knowledge; whereas Destruction carries with it a sense of removal of falsity of the previous knowledge.

The updating is possible only when a higher order Pramana is used to investigate one’s current knowledge. If the earth being flat is not a problem to us, we are quite happy and comfortable in our ignorance to let it be so. It makes no difference to our lives. However, if we are adventurous and seek to explore the world, then it becomes important for us to verify this conclusion.

We observe certain things which create a doubt in our mind about the earth’s flatness. We see the stars moving in a fixed orbit in the night sky. We see the sun rise and set and begin to investigate the reason. We see a ship disappear into the horizon. By such clues, we apply mathematical calculations and prove that the earth is actually a sphere.

To prove it beyond all doubt, an astronaut sees the earth as a sphere from out of space. That makes the proof Pratyaksha, and acceptable to our senses.

4 When we cannot perfect our knowledge any further, we arrive at the most complete state of our knowledge. Scientific truths and laws are verified by experiments in the laboratory. Spiritual truths are verified by checking out our spiritual insights against what the scriptures say about the Reality.

Verification of knowledge plays a vital part in the growth of Knowledge. Nothing is to be accepted without verification using the proper means related to it. Sri Vidyanaraya thus places the quest for spiritual realisation on the same pedestal as the quest for scientific discovery. In doing so, he cuts out the risk we run of deluding ourselves about our own spiritual attainments.

This verification is so important, that the final verse of this text is devoted entirely to it. Only when we approach our study with such scientific rigour, can we be certain of the conclusions we draw from our quest.

Verse 109: *Overall Summary of Text*

तस्माद्वेदान्तसंसिद्धिं , सद्वैतं न बाध्यते ।

अन्तकालेऽप्यतो भूत- , विवेकान्निर्वृतिः स्थिता

॥२.१०९॥

9	<i>tasmaat vedaanta samsiddhim</i>	<i>Therefore, the knowledge established by Vedanta</i>
10	<i>sat advaitam na baadhyate;</i>	<i>of the Non-dual Reality stands ever unfalsifiable.</i>
11	<i>antakaala api atah bhoota-</i>	<i>Even at the “last moment”, if the Elements are thus</i>
12	<i>vivekaat nirvritti sthita.</i>	<i>discriminated as explained, peace and bliss are ensured.</i>

9 Tasmaat: “therefore”. This is quite a standard way of indicating a summary of the material ‘above’. That ‘above’ could extend up quite high.

i) It could mean the topic just covered in the last few verses. In that case, it is the concluding line telling us that knowledge of Brahman, when once attained, is **10 Na Baadhyate**, i.e. it cannot be falsified under any circumstances.

ii) Coming at the end of the Chapter, it would certainly mean the conclusion of the subject matter of the whole chapter, i.e. the topic of the “Frontiers of Self-Knowledge” and the discussion of the “last moment”. This also is true in this case. **11 Antakaala**, “the last moment” is referred to once again in this verse. And the Frontiers is concluded by stating **9 Vedaanta Samsiddhim**, that is, the final state of knowledge is established by the declarations of Vedanta, which means the Upanishads.

iii) The verse also comes at the end of the whole Text, and so the meaning of **Tasmaat** can be extended to include the entire text. The *Samasta Pada* or compound word **11-12 Bhoota-Vivekaat**, which means “by the discrimination of the Elements”, concludes the entire text as it is the very subject matter of this text.

The Significance of “Sam” in Samsiddhim

The prefix *Sam* has a special meaning here. Vedanta was established as the highest authority. The *Sam* added to **Siddhim** tells us that this is not to remain just a theoretical

exercise but the declaration of Vedanta has to be actually experienced for oneself by living this Truth in one's life. The knowledge of Brahman must become **Aparoksha Anubhuti**, one's own direct experience of the Truth. Then only can one truly say that the knowledge of Brahman has been firmly established.

In this way, a valuable thought is conveyed in the very last verse. We have taken Shabda Pramana as the highest authority to lead our quest. That is indeed very helpful. But there is a Pramana higher than even Shabda. It is one's actual experience of the Self. We have not included this as a Pramana, but it is, one may say, the Seventh Pramana, standing even higher than the Shabda Pramana.

When the Self has been directly realised, even Shabda Pramana can drop off. The implication of this is that the man of realisation himself stands as a Pramana superior to the Shabda Pramana. However, this is not done for two very good reasons:

i) Firstly, the sage's direct experience actually confirms the Truth, it does not falsify it. This is a very important point to note. In all other cases, the higher Pramana falsifies the knowledge of the lower Pramana.

ii) The second reason is a cultural one. However true it may be that the sage stands as a greater monument to the Truth than the scripture, it is part of the Indian spiritual tradition that such a fact is never asserted. After all, it was the Shabda Pramana which brought the sage to the point of realisation. The sage will always bow his head low before Mother Shruti and uphold Her glory. He will never take any credit for himself.

This, then, is India at its most refined level. It underlines the spirit behind the spiritual quest in India – the humility that is captured leaves us spellbound and gaping in wonder! Sri Vidyaranya, having brought us methodically to this level of understanding, now simply walks away off the stage with astounding humility, claiming nothing to his credit.

॥ ॐ तत् सत् ॥

Om Tat Sat!



॥ॐ तत् सत्॥

Om Tat Sat

GRATITUDE TO ACHARYAJI



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PANCHADASI - 02
Pancha Maha Bhoota Viveka
by Sri Swami Vidyananyaji

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

॥ पञ्चदशी द्वितीयोऽध्यायः ॥
॥ महाभूतविवेकः ॥
॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥

सद् अद्वैतं श्रुतं यत् तत् , पञ्च भूत विवेकतः ।
बोद्धुं शक्यं तत्-ओ भूत , पञ्चकं प्रविविच्यते ॥२.१॥

शब्द स्पर्शौ रूप रसौ , गन्ध्-ओ भूत गुणा इमे ।
एक द्वि त्रि चतुः पञ्च , गुणा व्योम्-आ"-दिषु क्रमात् ॥२.२॥

प्रतिध्वनि-र् वियच्-छब्द-ओ , वायौ बीसीति शब्दनम् ।
अनुष्ण्-आ-शीत संस्पर्शः , वह्नौ भुगु-भुगु ध्वनिः ॥२.३॥

उष्ण स्पर्शः प्रभा रूपं , जलं बुलु-बुलु ध्वनिः ।
शीत स्पर्शः शुक्ल रूपं , रस्-ओ माधुर्यम् ईरितः ॥२.४॥

भूमौ कड-कडा शब्दः , काठिन्यं स्पर्शं इष्यते ।
नील्-आ"-दिकं चित्र रूपं , मधु-र् आम्ल्-"आ"-दिक्-ओ रसः ॥२.५॥

सुरभीतर गंधौ द्वौ , गुणाः सम्यग् विवेचिताः ।
श्रोत्रं त्वक्चक्षुषी जिह्वा , घ्राणं च्-ए-न्द्रिय पञ्चकम् ॥२.६॥

कर्णादि गोलकस्थं तच्- , छब्द-आ"-दि ग्राहकं क्रमात् ।
सौक्ष्म्यात् कार्य-आ-नुमेयं तत् , प्राय्-ओ धावेद् बहिर् मुखम् ॥२.७॥

कदाचित् पिहिते कर्णे , श्रूयते शब्द आन्तरः ।
प्राण-वायौ जाठर्-आ-ग्नौ , जलपान्-ए उन्न भक्षणे ॥२.८॥

व्यज्यन्ते ह्यान्तराः स्पर्शा , मीलने च्-आ-न्तरं तमः ।
उद्गारे रस गन्धौ चेत् , यक्षानाम् आन्त-र् अग्रहः ॥२.९॥

पञ्च्-ओ-क्त्य्-"आ"-दन गमन , विसर्ग-आ"-नन्दकाः क्रियाः ।
कृषि वाणि ज्यसेवाद्याः , पञ्च स्वन्त-र् भवन्ति हि ॥२.१०॥

वाक् पाणि पाद पाय्-ऊ-पस्- , -थै-र् अक्षै-स् तत् क्रियाजनिः ।
मुखादि गाल केष्-आ-स्ते , तत् कर्मेन्द्रिय पञ्चकम् ॥२.११॥

मन्-ओ दश्-ए-न्द्रिय-आ-ध्यक्षं , हत् पद्मे गोलके स्थितम् ।
तच्-च्-आ-न्तःकरणं बाह्येषु , अस्वातन्त्र्याद् विन्-ए-न्द्रियैः ॥२.१२॥

अक्षेष्-व् अर्था-र् पितेष्-व् एतद् , गुण दोष विचारकम् । सत्त्वं रज-स् तम-श् च-आ-स्य , गुणा विक्रियते हि तैः	॥२.१३॥
वैराग्यं क्षान्ति-र् औदार्यम् , इत्-य् आद्या-स् सत्त्व सम्भवाः । काम क्रोधौ लोभ यत्नाव् , इत्-य् अद्या रजस्-ओ-त्थिताः	॥२.१४॥
आलस्यं भ्रान्ति तन्द्राद्या , विकारा-स् तमस्-ओ-त्थिताः । सात्विकैः पुण्य निष्पत्तिः , पाप्-ओ-त्पत्ति-श् च राजसैः	॥२.१५॥
तामसै-र् न-ओ-भयं किन्तु , वृथायुःक्षपणं भवेत् । अत्र-आ-हं प्रत्ययी कर्तेत्-य् , एवं लोके व्यवस्थितिः	॥२.१६॥
स्पष्ट शब्द-आ"-दि युक्तेषु , भौतिकत्वम् अति स्फुटम् । अक्ष-आ"-दा-व् अपि तच्-छास्त्र , युक्तिभ्याम् अवधार्यताम्	॥२.१७॥
एका दशेन्द्रियै-र् युक्त्या , शास्त्रेण-आ-प्-य् अवगम्यते । यावत् किञ्चिद् भवेद् एतद् , इदम् शब्द-ओ-दितं जगत्	॥२.१८॥
इदं सर्वं पुरा सृष्टे-र् , एकम् एव-आ-द्वितीयकम् । सद् एव-आ"-सीन्-नाम रूपे , न-आ-स्ताम् इत्-य् आरुणे-र् वचः	॥२.१९॥
वृक्षस्य स्वगत्-ओ भेदः , पत्र पुष्प फल्-आ"-दिभिः । वृक्षान्तरात् सजातीय-ओ , विजातीय-श् शिलादितः	॥२.२०॥
तथा सद्गस्तुन्-ओ भेद , त्रयं प्राप्तं निवार्यते । ऐक्य-आ-वधारण द्वैत , प्रतिषेधै-स् त्रिभिः क्रमात्	॥२.२१॥
सत्-ओ न-आ-वयवा-श् शङ्क्या-स् , तद् अंशस्यानि रूपणात् । नाम रूपे न तस्य-आं-शौ , तयो-र् अद्य-आ-प्-य् अनुद्भवात्	॥२.२२॥
नाम रूप-ओ-द्भवस्य-ऐ-व , सृष्टित्वात् सृष्टितः पुरा । न तयो-र् उद्भव-स् तस्मान्- , निरंशं सद् यथा वियत्	॥२.२३॥
सद् अन्तरं सजातीयं , न वै लक्षण्य वर्जनात् । नाम रूप-ओ-पाधि भेदं , विना न-ऐ-व सत्-ओ भिदा	॥२.२४॥
विजातीयम् असत् तत् तु , न खल्-व् अस्त्-ई-ति गम्यते । न-आ-स्य-आ-तः प्रतियोगित्वं , विजातीयाद् भिदा कुतः?	॥२.२५॥
एकम् एव-आ-द्वितीयं सत् , सिद्धम् अत्र तु केचन । विह्वला असद् एव-ए-दं , पुरासीद् इत्-य् अवर्णयन्	॥२.२६॥
मग्नस्य-आ"-ब्धौ यथ- "आ-क्षाणि , विह्वलानि तथ- "आ-स्य धीः । अखण्ड-ऐ-क रसं श्रुत्वा , निष्प्रचारा विभेत्-य् अतः	॥२.२७॥
गौडाचार्या निर्विकल्पे , समाधा-व् अन्य यागिनाम् । साकार ब्रह्म निष्ठानाम् , अत्यन्तं भयम् ऊचिरे	॥२.२८॥

अस्पर्शं योग्- <u>ओ</u> नाम्- <u>ऐ</u> -ष , दुर्दर्श- <u>स्</u> सर्व योगिभिः । योगिन्- <u>ओ</u> बिभ्यति ह्- <u>यू</u> अस्माद् , अभये भय दर्शिनः	॥२.२९॥
भगवत् पूज्य पादा- <u>शू</u> च , शुष्क तर्क पटून् अमून् । आहु- <u>र्</u> माध्यमिकान् भ्रान्तान् , अचिन्त्य- <u>ए</u> ऽस्मिन् सदात्मनि	॥२.३०॥
अनादृत्य श्रुतिं मौख्याद् , इमे बौद्धा- <u>स्</u> तमस्विनः । आपेदिरे निरात्मत्वम् , अनुप्राण्- <u>ऐ</u> -क-चक्षुषः	॥२.३१॥
शून्यम् आसीद् इति ब्रूषे , सद् योगं वा सदात्मताम् । शून्यस्य न तु तद् युक्तम् , उभयं व्याह तत्त्वतः	॥२.३२॥
न युक्त- <u>स्</u> तमसा सूर्य- <u>ओ</u> , न्- <u>आ</u> -पि च्- <u>आ</u> -सौ तमोमयः । सच्-छून्ययो- <u>र्</u> विरोधित्वाच्- , छून्यम् आसीत् कथं वद	॥२.३३॥
वियद् आदे- <u>र्</u> नाम-रूपे , मायया सुविकल्पिते । शून्यस्य नाम-रूपे च , तथा चेज्-जीव्यतां चिरम्	॥२.३४॥
सत्- <u>ओ</u> ऽपि नाम-रूपे द्वे , कल्पिते चेत् तदा वद । कुत्र- <u>ए</u> -ति निरधिष्ठान्- <u>ओ</u> , न भ्रमः क्वचिद् ईक्ष्यते	॥२.३५॥
"सद् आसीद्" इति शब्दार्थ , भेदे वै गुण्यमापतेत् । अभेदे पुन- <u>र्</u> उक्ति- <u>स्</u> स्यान्- , म- <u>ऐ</u> -वं लोके तथ्- <u>ए</u> क्षणात्	॥२.३६॥
कर्तव्यं कुरुते वाक्यं , ब्रूते धार्यस्य धारणम् । इत्- <u>यू</u> आदि वासना विष्टं , प्रत्यासीत् सद् इत्- <u>ई</u> -रणम्	॥२.३७॥
कालाभावे पुर्- <u>ए</u> -त्- <u>यू</u> उक्तिः , काल वासनया युतम् । शिष्यं प्रत्येव तेन्- <u>आ</u> -त्र , द्वितीयं न हि शङ्क्यते	॥२.३८॥
चोद्यं वा परिहार- <u>ओ</u> वा , क्रियतां द्वैत भाषया । अद्वैत भाषया चोद्यं , न्- <u>आ</u> -स्ति न्- <u>आ</u> -पि तद् उत्तरम्	॥२.३९॥
तदा स्तिमित गम्भीरं , न तेज्- <u>ओ</u> न तम- <u>स्</u> ततम् । अनाख्यम् अनभिव्यक्तं , सत् किञ्चिद् अवशिष्यते	॥२.४०॥
ननु भूम्- <u>यू</u> आदिकं मा भूः , परमाण्- <u>व्</u> अन्त नाशतः । कथं ते वियत्- <u>ओ</u> ऽसत्त्वं , बुद्धिम् आरोहत्- <u>ई</u> -ति चेत्	॥२.४१॥
अन्यन्तं निर्जगद् व्योम , यथा ते बुद्धिम् आश्रितम् । तथ- <u>ऐ</u> -व सन्-निराकाशं , कुत्- <u>ओ</u> न्- <u>आ</u> "-श्रयते मतिम्	॥२.४२॥
निर्जगद् व्योम दृष्टं चेत् , प्रकाश तमसी विना । क्व दृष्टं किञ्च ते पक्षे , न प्रत्यक्षं वियत् खलु	॥२.४३॥
तद् वस्तु शुद्धन्त- <u>व्</u> अस्माभि- <u>र्</u> , निश्चितै- <u>र्</u> अनुभूयते । तूष्णीं स्थितौ न शून्यत्वं , शून्य बुद्धे- <u>श्</u> च वर्जनात्	॥२.४४॥
सद् बुद्धि- <u>र्</u> अपि चेन्-न्- <u>आ</u> -स्ति , म्-" <u>आ</u> -स्त- <u>व्</u> अस्य स्वप्रभत्वतः ।	

निर्-मनस्कत्व साक्षित्वात् , सन्-मात्रं सुगमं नृणाम् ॥२.४५॥
 मन्-ओ जृम्भण राहित्ये , यथा साक्षी निराकुलः ।
 माया जृम्भणतः पूर्वं , सत् तथ-ऐ-व निराकुलम् ॥२.४६॥
 निस्तत्वा कार्यं गम्यास्य , शक्ति-र् माय- "आ-ग्नि शक्तिवत् ।
 न हि शक्तिः क्वचित् कै-श्चिद् , बुध्यते कार्यतः पुरा ॥२.४७॥
 न सद् वस्तु सतः शक्ति-र् , न हि वह्नेः स्व-शक्तिता ।
 सद् विलक्षणतायां तु , शक्तेः किं तत्त्व मुच्यताम् ॥२.४८॥
 शून्यत्वम् इति चेच्-छून्यं , माया कार्यम् इत्-ई-रितम् ।
 न शून्यं न-आ-पि सद् याद् दृक् , ताद् द्विक् तत्त्वम् इह-ए-ष्यताम् ॥२.४९॥
 न-आ-सद् आसीन्-ओ सद् आसीत् , तदानीं किं त्-व् अभूत् तमः ।
 सद् योगात् तमसः सत्त्वं , न स्वत-स् तन्-निषेधनात् ॥२.५०॥
 अत एव द्वितीयत्वं , शून्यवन्-न हि गण्यते ।
 न लोके चैत्र तच्-छक्त्योर् , जीवितं लिख्यते पृथक् ॥२.५१॥
 शक्त्याधिक्ये जीवितं चेद् , वधते तत्र वृद्धिकृत् ।
 न शक्तिः किं तु तत् काय , युद्ध कृष्यादिकं तथा ॥२.५२॥
 सर्वथा शक्ति मात्रस्य , न पृथग् गणना क्वचित् ।
 शक्ति कार्यं तु न-ए-व-आ-स्ति , द्वितीयं शङ्क्यते कथम् ॥२.५३॥
 न कृत्स्न ब्रह्म-आ"-वृत्तिः सा , शक्तिः किं त्-व् एक देश भाक् ।
 घट शक्ति-र् यथा भूमौ , स्निग्ध मृदेव वर्तते ॥२.५४॥
 पाद्-ओ ऽस्य सर्वा भूतानि , त्रिपाद् अस्ति स्वयं प्रभः ।
 इत्-य् एक देश वृत्तित्वं , मायायां वदति श्रुतिः ॥२.५५॥
 विष्टभ्य-आ-हम् इदं कृत्स्नम् , एक्-आं-शेन स्थित्-ओ जगत् ।
 इति कृष्ण-ओ ऽर्जुनाय-आ"-ह , जगत् अस्त्-व् एक देशताम् ॥२.५६॥
 स भूमिं विश्वत्-ओ वृत्वा- , ऽत्यतिष्ठद् दश्-आ-ङ्गुलम् ।
 विकार-आ"-वर्ति च-आ-त्र-आ-स्ति , श्रुति सूत्र कृतो-र् वचः ॥२.५७॥
 निरंश-ए ऽप्-य् अंशम् आरोप्य , कृत्स्न्-ए ऽंशे वेति पृच्छतः ।
 तद् भाषय-ओ-तरं ब्रूते , श्रुतिः श्रोतृ-हितैषिणी ॥२.५८॥
 सत् तत्त्वम् आश्रिता शक्तिः , कल्पयेत् सति विक्रियाः ।
 वर्णा भित्तिगता भित्तौ , चित्रं नानाविधं तथा ॥२.५९॥
 आद्यौ विकार आकाशः , स्-ओ ऽवकाश स्वरूपवान् ।
 आकाश- "आ-स्त्-ई-ति सत् तत्त्वम् , आकाश-ए ऽप्-य् अनुगच्छति ॥२.६०॥
 एक स्वभावं सत् तत्त्वम् , आकाश-ओ द्वि स्वभावकः ।
 न-आ-वकाशः सति व्योम्नि , स चष्-ओ ऽपि द्वयं स्थितम् ॥२.६१॥

यद् वा प्रतिध्वनि-र व्योम्न-ओ , गुण-ओ न-आ-सौ सत् ईक्ष्यते ।
 व्योम्नि द्वौ सद् ध्वनी तेन , सद् एकं द्वि-गुणं वियत् ॥२.६२॥
 या शक्तिः कल्पयेद् व्योम , सा सद् व्योम्नो-र अभिन्नताम् ।
 आप-आ-द्य धर्म धर्मित्वं , व्यत्ययेन्-आ-वकल्पयेत् ॥२.६३॥
 सत्-ओ व्योमत्वम् आपन्नं , व्योम्नः सत्तां तु लौकिकाः ।
 तार्किका-श् च-आ-वगच्छन्ति , मायाया-उचितं हि तत् ॥२.६४॥
 यद् यथा वर्तते तस्य , तथात्वं भाति मानतः ।
 अन्यथात्वं भ्रमेणेति , न्याय-ओ ऽयं सार्व लौकिकः ॥२.६५॥
 एवं श्रुति विचारात् प्राग् , यथा यद् वस्तु भासते ।
 विचारेण विपर्येति , तत्-स तच्-चिन्त्यतां वियत् ॥२.६६॥
 भिन्ने वियत् सती शब्द , भेदाद् बुद्धे-श् च भेदतः ।
 वाय्-व आदिष्-व अनुवृत्तं सन्- , न तु व्योम्-ए-ति भेद धीः ॥२.६७॥
 सद् वस्तु-व अधिक वृत्तित्वाद् , धर्मि व्योम्नस्तु धर्मता ।
 धिया सतः पृथक् कारे , ब्रूहि व्योम किम् आत्मकम् ? ॥२.६८॥
 अवकाश्-आ"-त्मकं तच्-चेद् , असत् तद् इति चिन्त्यताम् ।
 भिन्नं सत्-ओ ऽसच्-च न-ए-ति , वक्षि चेद् व्याहति-स तव ॥२.६९॥
 भात्-ई-ति चेद् भातु नाम , भूषणं मायिकस्य तत् ।
 यद् असद् भास मानं तन्- , मिथ्या स्वप्न गज्-आ"-दिवत् ॥२.७०॥
 जाति-व्यक्ती देहि-देहौ , गुण-द्रव्ये यथा पृथक् ।
 वियत् सतो-स तथ-ऐ-व-आ-स्तु , पार्थक्यं क्-ओ ऽत्र विस्मयः ? ॥२.७१॥
 बुद्ध-ओ ऽपि भेद-ओ न-ओ चित्ते , निरूढिं याति चेत् तदा ।
 अनैकाग्रयात् संशयाद् वा , रूढ्य भाव-ओ ऽस्य ते वद ॥२.७२॥
 अप्रमत्-ओ भव ध्यानाद् , आद्य-ए ऽन्यस्मिन् विवेचनम् ।
 कुरु प्रमाण-युक्तिभ्यां , तत्-ओ रूढतम्-ओ भवेत् ॥२.७३॥
 ध्यानान्-मानाद् युक्ति-ओ ऽपि , रूढे भेदे वियत् सतोः ।
 न कदाचिद् वियत् सत्यं , सद् वस्तु छिद्रवन्-न च ॥२.७४॥
 ज्ञस्य भाति सदा व्योम , निस्तत्त्व-ओ-ल्लेख पूर्ववत् ।
 सद् वस्तु-व अपि विभात्-य अस्य , निच्छिद्रत्व पुर-स सरम् ॥२.७५॥
 वासनायां प्रवृद्धायां , वियत् सत्यत्व वादिनम् ।
 सन्-मात्र-आ-बोध युक्तं च , दृष्ट्वा विस्मयते बुधः ॥२.७६॥
 एवम् आकाश मिथ्यात्वे , सत् सत्यत्वे च वासिते ।
 न्यायेनानेन वाय्वादेः , सद् वस्तु प्रविविच्यताम् ॥२.७७॥

सद् वस्तुन्-य् एक देशस्था , माया तत्र-ऐ-क देशगम् ।
वियत् तत्र-आ-प्-य् एक देश , गत्-ओ वायुः प्रकल्पितः ॥२.७८॥

शोष स्पर्श-ओ गति-र् वेगः , वायु धर्मा इमे मताः ।
त्रयः स्वभावाः सन्-माया , व्योम्नां ये त्-ए ऽपि वायुगाः ॥२.७९॥

वायु-र् अस्-ई-ति सद् भावः , सत्-ओ वायौ पृथक् कृते ।
निस्तत्त्व-रूपता माया , स्वभाव-ओ व्योम-ओ ध्वनिः ॥२.८०॥

सत्-ओ ऽनुवृत्तिः सर्वत्र , व्योम्-ओ न्-ए-ति पुर-ए-रितम् ।
व्योम्-आ-नुवृत्ति-र् अधुना , कथं न व्याहतं वचः ? ॥२.८१॥

छिद्- "आ-नुवृत्ति-र् न्-ए-त्-ई-ति , पूर्व-ओ-क्ति-र् अधुना त्-व् इयम् ।
शब्द-आ-नुवृत्ति-र् एव-ओ-क्ता , वचस्-ओ व्याहतिः कुतः ? ॥२.८२॥

ननु सद् वस्तु पार्थक्याद् , असत्त्वं चेत् तदा कथम् ।
अव्यक्त माया वैषम्याद् , अमाया मयत्- "आ-पि न्-ओ ? ॥२.८३॥

निस्तत्त्व रूपत्-ऐ-व्-आ-त्र , मायात्वस्य प्रयोजिका ।
सा शक्ति कार्ययो-स् तुल्या , व्यक्-आ-व्यक्तत्व भेदिनोः ॥२.८४॥

सद् असत्त्व विवेकस्य , प्रस्तुतत्वात् स चिन्त्यताम् ।
असत्-ओ ऽवान्तर भेद , आस्त्वं तच्-चिन्त्य-आ-त्र किम् ? ॥२.८५॥

सद् वस्तु ब्रह्म शिष्ट-ओ ऽंश-ओ , वायु-र् मिथ्या यथा वियत् ।
वासयित्वा चिरं वायो-र् , मिथ्यात्वं मरुतं त्यजेत् ॥२.८६॥

चिन्तयेद् वह्निम् अप्-य् एवं , मरुत्-ओ न्यून वर्तिनम् ।
ब्रह्माण्ड-आ"-वरणेष्व-एषा , न्यून-आ-धिक विचारणा ॥२.८७॥

वायो-र् दश-आं-शत्-ओ न्यून-ओ , वह्नि-र् वायौ प्रकल्पितः ।
पुराण-ओ-क्तं तारतम्यं यं , दश-आं-शै-र् भूत पञ्चके ॥२.८८॥

वह्नि-र् उष्णः प्रकाश-आ"-त्मा , पूर्व-आ-नुगति-र् अत्र च ।
अस्ति वह्निः स निस्तत्त्वः , शब्दवान् स्पर्शवान् अपि ॥२.८९॥

सन्-माया व्योम वाय्व् अंशै-र् , युक्तस्य-आ-ग्ने-र् निज्-ओ गुणः ।
रूपं तत्र सतः सर्वम् , अन्यद् बुद्ध्या विविच्यताम् ॥२.९०॥

सत्-ओ विवेचिते वह्नौ , मिथ्यात्वे सति वासिते ।
आप्-ओ दश-आं-शत्-ओ न्यूनाः , कल्पिता इति चिन्तयेत् ॥२.९१॥

सन्-य् आप्-ओ ऽमूः शून्य तत्त्वाः , स शब्द स्पर्श संयुताः ।
रूपवत् य्-ओ ऽन्य धर्म-आ-नु- , वृत्त्या स्वीय-ओ रस्-ओ गुणः ॥२.९२॥

सत्-ओ विवेचितास्-व् अप्सु , तन्-मिथ्यात्वे च वासिते ।
भूमि-र् दश-आं-शत्-ओ न्यूना , कल्पित्- "आ"-प्स्-व् इति चिन्तयेत् ॥२.९३॥

अस्ति भू-स् तत्त्व शून्य- "आ-स्यां , शब्द स्पर्शौ स रूपकौ ।

रस-श् च परत्-ओ गन्ध-ओ , नैजः सत्ता विविच्यताम्	॥२.९४॥
पृथक् कृतायां सत्तायां , भूमि-र् मिथ्य- "आ-वशिष्यते । भूमे-र् दश्-आं-शत्-ओ न्यूनं , ब्रह्माण्डं भूमिम् अध्यगम्	॥२.९५॥
ब्रह्माण्डम् अध्ये तिष्ठन्ति , भुवनानि चतुर्दश । भुवनेषु वसन्त्येषु , प्राणि देहा यथा यथम्	॥२.९६॥
ब्रह्माण्ड लोक देहेषु , सद् वस्तुनि पृथक् कृते । असन्त्-ओ ऽण्ड-आ"-दय्-ओ भान्तु , तद् भान्-ए ऽप्-ई-ह का क्षतिः	॥२.९७॥
भूत भौतिक मायानाम् , असत्त्व-ए ऽत्-य् अन्त वासिते । सद् वस्त्-व् अद्वैतम् इत्-य् एषा , धी-र् विपर्येति न क्वचित्	॥२.९८॥
सद् अद्वैतात् पृथग् भूते , द्वैते भूम्-य् आदि रूपिणि । तत् तद् अर्थ क्रिया लोके , यथा दृष्टा तथ-ए-व सा	॥२.९९॥
साङ्ख्य काणाद बौद्ध-आ"-द्यै-र् , जगद् भेद्-ओ यथा यथा । उत्प्रेक्ष्यत्-ए ऽनेक युक्त्या , भवत्-व् एष तथा तथा	॥२.१००॥
अवज्ञातं सद् अद्वैतं , निश्चिन्तै-र् अन्य वादिभिः । एवं का क्षति-र् अस्माकं , तद् द्वैतम् अवजानताम्	॥२.१०१॥
द्वैत्-आ-वज्ञा सुस्थिता चेद् , अद्वैते धीः स्थिरा भवेत् । स्थैर्ये तस्याः पुमान् एष , जीवन्मुक्त इत्-ई"-र्यते	॥२.१०२॥
एषा ब्राह्मी स्थितिः पार्थ , नैनां प्राप्य विमुह्यति । स्थित्व- "आ-स्याम् अन्तकाल-ए ऽपि , ब्रह्म निर्वाणम् ऋच्छति	॥२.१०३॥
सद् अद्वैत्-ए ऽनृते द्वैते , यद् अन्योन्य-ऐ-क्य वीक्षणम् । तस्य-आ-न्तकाल-स् तद् भेद , बुद्धि-र् एव न चेतः	॥२.१०४॥
यद् व- "आ-न्त कालः प्राणस्य , वियोग्-ओ ऽस्तु प्रसिद्धितः । तस्मिन् काल-ए ऽपि न भ्रान्ते-र् , गतायाः पुन-र् आगमः	॥२.१०५॥
नीरोग उपविष्ट-ओ वा , रुग्ण-ओ वा विलुठन् भुवि । मूर्छित्-ओ वा त्यजत्-व् एष , प्राणान् भ्रान्ति-र् न सर्वथा	॥२.१०६॥
दिने दिने स्वप्न सुप्तयो-र् , अधीते विस्मृत्-ए ऽप्-य् अयम् । पर्-ए-द्युर्नान् अधीतः स्यात् , तद् वद् विद्या न नश्यति	॥२.१०७॥
प्रमाण्-ओ-त्पादिता विद्या , प्रमाणं प्रबलं विना । न नश्यति न वेदान्तात् , प्रबलं मानम् ईक्ष्यते	॥२.१०८॥
तस्माद् वेदान्त संसिद्धिं , सद् अद्वैतं न बाध्यते । अन्तकाल-ए ऽप्-य् अत्-ओ भूत , विवेकान् निर्वृतिः स्थिता	॥२.१०९॥

॥ॐ तत् सत् ॥

PANCHADASI – 02
Pancha Maha Bhoota Viveka
by Sri Swami Vidyaranya

Split-Sandhee English Transliteration
(to Assist Beginners in identifying the Words)

|| pañcadaśī dvitīy-ō : 'dhyāyaḥ ||

|| "mahābhūta vivēkaḥ" ||

|| śrīmadvidyāraṇyasvāmiviracitā ||

sad advaitam śrutam yat tat , pañca bhūta vivēkataḥ |
bōddhum śakyam tat-ō bhūta , pañcakaṁ pravivicyatē ||2.1||

śabda sparśau rūpa rasau , gandh-ō bhūta guṇā imē |
ēka dvi tri catuḥ pañca , guṇā vyōm-ā"-diṣu kramāt ||2.2||

pratidhvani-r viyac-chabd-ō , vāyau bīsīti śabdanam |
anuṣṇ-ā-sīta saṁsparśaḥ , vahnau bhugu-bhugu dhvaniḥ ||2.3||

uṣṇa sparśaḥ prabhā rūpaṁ , jalēm bulu-bulu dhvaniḥ |
sīta sparśaḥ śukla rūpaṁ , ras-ō mādhyam īritaḥ ||2.4||

bhūmau kaḍa-kaḍā śabdaḥ , kāṭhinyam sparśam iṣyatē |
nīl-ā"-dikaṁ citra rūpaṁ , madhu-r āml-ā"-dik-ō rasaḥ ||2.5||

surabhīlara gaṁdhau dvau , guṇāḥ samyag vivēcitāḥ |
śrōtram tvakcakṣuṣī jihvā , ghrāṇam c-ē-ndriya pañcakam ||2.6||

karṇādi gōlakastham tac- , chabd-ā"-di grāhakaṁ kramāt |
saukṣmyāt kāry-ā-numēyam tat , prāy-ō dhāvēd bahir mukham ||2.7||

kadācit pihitē karṇē , śrūyatē śabda āntaraḥ |
prāṇa-vāyau jāṭhar-ā-gnau , jalapān-ē : 'nna bhakṣaṇē ||2.8||

vyajyantē hyāntarāḥ sparśā , mīlanē c-ā-ntaram tamaḥ |
udgārē rasa gandhau cēt , yakṣānām ānta-r agrahaḥ ||2.9||

pañc-ō-kty-ā"-dana gamana , visarg-ā"-nandakāḥ kriyāḥ |
kṛṣi vāṇi jyasēvādyāḥ , pañca svanta-r bhavanti hi ||2.10||

vāk pāṇi pāda pāy-ū-pas- , -thai-r akṣai-s tat kriyājaniḥ |
mukhādi gāla kēṣv-ā-stē , tat karmēndriya pañcakam ||2.11||

man-ō daś-ē-ndriy-ā-dhyakṣam , hṛt padmē gōlakē sthitam |
tac-c-ā-ntaḥkaraṇam bāhyēṣu , asvātantryād vin-ē-ndriyaiḥ ||2.12||

akṣēṣ- <u>y</u> arthā- <u>r</u> pitēṣ- <u>y</u> ētaḍ , guṇa dōṣa vicārakam sattvaṁ raja- <u>s</u> tama- <u>ś</u> c- <u>ā</u> -sya , guṇā vikriyatē hi taiḥ	2.13
vairāgyaṁ kṣānti- <u>r</u> audāryam , it- <u>y</u> ādyā- <u>s</u> sattva sambhavāḥ kāma krōdhau lōbha yatnāv , it- <u>y</u> adyā rajas- <u>ō</u> -tthitāḥ	2.14
ālasyaṁ bhrānti tandrādyā , vikārā-s tamas- <u>ō</u> -tthitāḥ sātvikaiḥ puṇya niṣpattiḥ , pāp- <u>ō</u> -tpatti-ś ca rājasaiḥ	2.15
tāmasai- <u>r</u> n- <u>ō</u> -bhayaṁ kintu , vṛthāyuhkṣapaṇaṁ bhavēt atr- <u>ā</u> -haṁ pratyayī kartēt- <u>y</u> , ēvaṁ lōkē vyavasthitiḥ	2.16
spaṣṭa śabd- <u>ā</u> -di yuktēṣu , bhautikatvam ati sphuṭam akṣ- <u>ā</u> -dā- <u>y</u> api tac-chāstra , yuktibhyām avadhāryatām	2.17
ēkā daśēndriyai- <u>r</u> yuktyā , śāstrēṇ- <u>ā</u> -p- <u>y</u> avagamyatē yāvat kiñcid bhavēd ētaḍ , idam śabd- <u>ō</u> -ditaṁ jagat	2.18
idaṁ sarvaṁ purā sṛṣṭē- <u>r</u> , ēkam ēv- <u>ā</u> -dvitīyakam sad ēv- <u>ā</u> -sīn-nāma rūpē , n- <u>ā</u> -stām it- <u>y</u> āruṇē- <u>r</u> vacaḥ	2.19
vṛkṣasya svagat- <u>ō</u> bhēdaḥ , patra puṣpa phal- <u>ā</u> -dibhiḥ vṛkṣāntarāt sajātīy- <u>ō</u> , vijātīya- <u>ś</u> śilāditaḥ	2.20
tathā sadvastun- <u>ō</u> bhēda , trayaṁ prāptaṁ nivāryatē aiky- <u>ā</u> -vadhāraṇa dvaita , pratiṣēdhai- <u>s</u> tribhiḥ kramāt	2.21
sat- <u>ō</u> n- <u>ā</u> -vayavā- <u>ś</u> śaṅkyā- <u>s</u> , tad aṁśasyāni rūpaṇāt nāma rūpē na tasy- <u>ā</u> m-śau , tayō- <u>r</u> ady- <u>ā</u> -p- <u>y</u> anudbhavāt	2.22
nāma rūp- <u>ō</u> -dbhavyasy- <u>ai</u> -va , sṛṣṭitvāt sṛṣṭitaḥ purā na tayō- <u>r</u> udbhava- <u>s</u> tasmān- , niraṁśaṁ sad yathā viyat	2.23
sad antaraṁ sajātīyaṁ , na vai lakṣaṇya varjanāt nāma rūp- <u>ō</u> -pādhi bhēdaṁ , vinā n- <u>ai</u> -va sat- <u>ō</u> bhidā	2.24
vijātīyam asat tat tu , na khal- <u>y</u> ast- <u>ī</u> -ti gamyatē n- <u>ā</u> -sy- <u>ā</u> -taḥ pratiyōgitvaṁ , vijātīyād bhidā kutaḥ?	2.25
ēkam ēv- <u>ā</u> -dvitīyaṁ sat , siddham atra tu kēcana vihvalā asad ēv- <u>ē</u> -daṁ , purāśīd it- <u>y</u> avarṇayan	2.26
magnasy- <u>ā</u> -bdhau yath- <u>ā</u> -kṣāṇi , vihvalāni tath- <u>ā</u> -sya dhīḥ akhaṇḍ- <u>ai</u> -ka rasaṁ śrutvā , niṣpracārā vibhēt- <u>y</u> ataḥ	2.27
gauḍācāryā nirvikalpē , samādhā- <u>y</u> anya yāginām sākāra brahma niṣṭhānām , atyantāṁ bhayam ūcirē	2.28
asparśa yōg- <u>ō</u> nām- <u>ai</u> -śa , durdarśa- <u>s</u> sarva yōgibhiḥ	

yōgin- <u>ō</u> bibhyati h- <u>y</u> asmād , abhayē bhaya darśinaḥ	2.29
bhagavat pūjya pādā- <u>ś</u> ca , śuṣka tarka paṭūn amūn āhu- <u>r</u> mādhyamikān bhrāntān , acinty- <u>ē</u> : 'smin sadātmani	2.30
anādr̥tya śrutim maurkhyād , imē bauddhā- <u>s</u> tamasvinaḥ āpēdirē nirātmatvam , anuprāṇ- <u>ai</u> -ka-cakṣuṣaḥ	2.31
śūnyam āsīd iti brūṣē , sad yōgaṁ vā sadātmatām śūnyasya na tu tad yuktam , ubhayaṁ vyāha tatvataḥ	2.32
na yukta- <u>s</u> tamasā sūry- <u>ō</u> , n- <u>ā</u> -pi c- <u>ā</u> -sau tamōmayah sac-chūnyayō- <u>r</u> virōdhitvāc- , chūnyam āsīt kathaṁ vada	2.33
viyad ādē- <u>r</u> nāma-rūpē , māyayā suvikalpitē śūnyasya nāma-rūpē ca , tathā cēj-jīvyatām ciram	2.34
sat- <u>ō</u> : 'pi nāma-rūpē dvē , kalpitē cēt tadā vada kut- <u>ē</u> -ti niradhiṣṭhān- <u>ō</u> , na bhramaḥ kvacid īkṣyatē	2.35
"sad āsīd" iti śabdārtha , bhēdē vai guṇyamāpatēt abhēdē puna- <u>r</u> ukti- <u>s</u> syān- , ma- <u>ai</u> -vaṁ lōkē tath- <u>ē</u> kṣaṇāt	2.36
kartavyaṁ kurutē vākyam , brūtē dhāryasya dhāraṇam it- <u>y</u> ādi vāsanā viṣṭam , pratyāsīt sad it- <u>ī</u> -raṇam	2.37
kālābhāvē pur- <u>ē</u> -t- <u>y</u> uktiḥ , kāla vāsanayā yutam śiṣyaṁ pratyēva tēn- <u>ā</u> -tra , dvitīyaṁ na hi śamkayatē	2.38
cōdyaṁ vā parihār- <u>ō</u> vā , kriyatām dvaita bhāṣayā advaita bhāṣayā cōdyaṁ , n- <u>ā</u> -sti n- <u>ā</u> -pi tad uttaram	2.39
tadā stimita gambhīraṁ , na tēj- <u>ō</u> na tama- <u>s</u> tatam anākhyam anabhivyaktaṁ , sat kiñcid avaśiṣyatē	2.40
nanu bhūm- <u>y</u> ādikaṁ mā bhūḥ , paramāṇ- <u>y</u> anta nāśataḥ katha tē viyat- <u>ō</u> : 'sattvaṁ , buddhim ārōhat- <u>ī</u> -ti cēt	2.41
anyantaṁ nirjagad vyōma , yathā tē buddhim āśritam tatha- <u>ai</u> -va san-nirākāśam , kut- <u>ō</u> n- <u>ā</u> -śrayatē matim	2.42
nirjagad vyōma dṛṣṭam cēt , prakāśa tamasī vinā kva dṛṣṭam kiñca tē pakṣē , na pratyakṣam viyat khalu	2.43
tad vastu śuddhant- <u>y</u> asmābhi- <u>r</u> , niscittai- <u>r</u> anubhūyatē tūṣṇīm sthitau na śūnyatvaṁ , śūnya buddhē- <u>ś</u> ca varjanāt	2.44
sad buddhi- <u>r</u> api cēn-n- <u>ā</u> -sti , m-" <u>ā</u> -st- <u>y</u> asya svaprabhatvataḥ nir-manaskatva sāksṣitvāt , san-mātraṁ sugamaṁ nṛṇām	2.45

man- <u>o</u> jṛmbhaṇa rāhityē , yathā sāksī nirākulaḥ māyā jṛmbhaṇataḥ pūrvam , sat tatha- <u>ai</u> -va nirākulam	2.46
nistatvā kārya gamyāsyā , śakti- <u>r</u> māy-" <u>ā</u> -gni śaktivat na hi śaktiḥ kvacit kai- <u>s</u> cid , budhyatē kāryataḥ purā	2.47
na sad vastu sataḥ śakti- <u>r</u> , na hi vahnēḥ sva-śaktitā sad vilakṣaṇatāyām tu , śaktēḥ kiṁ tattva mucyatām	2.48
śūnyatvam iti cēc-chūnyaṁ , māyā kāryam it- <u>i</u> -ritam na śūnyaṁ n- <u>ā</u> -pi sad yād dr̥k , tād drik tattvam ih- <u>ē</u> -ṣyatām	2.49
n- <u>ā</u> -sad āsīnn- <u>o</u> sad āsīt , tadānīm kiṁ t- <u>y</u> abhūt tamaḥ sad yōgāt tamasah sattvam , na svata- <u>s</u> tan-niṣēdhanāt	2.50
ata ēva dvitīyatvaṁ , śūnyavan-na hi gaṇyatē na lōkē caitra tac-chaktyōr , jīvitaṁ likhyatē pr̥thak	2.51
śaktyādhikyē jīvitaṁ cēd , vadhatē tatra vṛddhikṛt na śaktiḥ kiṁ tu tat kāya , yuddha kṛṣyādikaṁ tathā	2.52
sarvathā śakti mātrasya , na pr̥thag gaṇanā kvacit śakti kāryam tu n- <u>ē</u> -v- <u>ā</u> -sti , dvitīyam śamkyatē katham	2.53
na kṛtsna brahm- <u>ā</u> -vṛttiḥ sā , śaktiḥ kiṁ t- <u>y</u> ēka dēśa bhāk ghaṭa śakti- <u>r</u> yathā bhūmau , snigdha mṛdyēva vartatē	2.54
pād- <u>o</u> : 'sya sarvā bhūtāni , tripād asti svayaṁ prabhaḥ it- <u>y</u> ēka dēśa vṛttitvaṁ , māyāyām vadati śrutiḥ	2.55
viṣṭabhy- <u>ā</u> -ham idam kṛtsnam , ēk- <u>ām</u> -śēna sthit- <u>o</u> jagat iti kṛṣṇ- <u>o</u> : 'rjunāy- <u>ā</u> -ha , jagat ast- <u>y</u> ēka dēśatām	2.56
sa bhūmim viśvat- <u>o</u> vṛtvā- , : 'tyatiṣṭhad daś- <u>ā</u> -ṅgulam vikār- <u>ā</u> -varti c- <u>ā</u> -tr- <u>ā</u> -sti , śruti sūtra kṛt- <u>r</u> vacaḥ	2.57
niraṁś- <u>ē</u> : 'p- <u>y</u> aṁśam ārōpya , kṛtsn- <u>ē</u> : 'mśē vēti pr̥cchataḥ tad bhāṣay- <u>o</u> -ttaraṁ brūtē , śrutiḥ śrōtr̥-hitaṣiṇī	2.58
sat tattvam āśritā śaktiḥ , kalpayēt sati vikriyāḥ varṇā bhittigatā bhittau , citraṁ nānāvidham tathā	2.59
ādyau vikāra ākāśaḥ , s- <u>o</u> : 'vakāśa svarūpavān ākāś-" <u>ā</u> -st- <u>i</u> -ti sat tattvam , ākāś- <u>ē</u> : 'p- <u>y</u> anugacchati	2.60
ēka svabhāvaṁ sat tattvam , ākāś- <u>o</u> dvi svabhāvakaḥ n- <u>ā</u> -vakāśaḥ sati vyōmni , sa caṣ- <u>o</u> : 'pi dvayaṁ sthitam	2.61
yad vā pratidhvani- <u>r</u> vyōmn- <u>o</u> , guṇ- <u>o</u> n- <u>ā</u> -sau sat īkṣyatē	

vyōmni dvau sad dhvanī tēna , sad ēkaṁ dvi-guṇaṁ viyat	2.62
yā śaktiḥ kalpayēd vyōma , sā sad vyōmnō- <u>r</u> abhinnatām āp- <u>ā</u> -dya dharma dharmitvaṁ , vyatyayēn- <u>ā</u> -vakalpayēt	2.63
sat- <u>ō</u> vyōmatvam āpannam , vyōmnaḥ sattām tu laukikāḥ tārikā- <u>ś</u> c- <u>ā</u> -vagacchanti , māyāyā-ucitaṁ hi tat	2.64
yad yathā vartatē tasya , tathātvaṁ bhāti mānataḥ anyathātvaṁ bhramēṇēti , nyāy- <u>ō</u> : 'yaṁ sārva laukikāḥ	2.65
ēvaṁ śruti vicārāt prāg , yathā yad vastu bhāsatē vicārēṇa viparyēti , tata- <u>s</u> tac-cintyatām viyat	2.66
bhinnē viyat satī śabda , bhēdād buddhē- <u>ś</u> ca bhēdataḥ vāy- <u>v</u> ādiṣ- <u>v</u> anuvṛttaṁ san- , na tu vyōm- <u>ē</u> -ti bhēda dhīḥ	2.67
sad vast- <u>v</u> adhika vṛttitvād , dharmi vyōmnastu dharmatā dhiyā sataḥ pṛthak kārē , brūhi vyōma kim ātmakam ?	2.68
avakāś- <u>ā</u> "-tmakaṁ tac-cēd , asat tad iti cintyatām bhinnam sat- <u>ō</u> : 'sac-ca n- <u>ē</u> -ti , vakṣi cēd vyāhati- <u>s</u> tava	2.69
bhāt- <u>i</u> -ti cēd bhātu nāma , bhūṣaṇaṁ māyikasya tat yad asad bhāsa mānaṁ tan- , mithyā svapna gaj- <u>ā</u> "-divat	2.70
jāti-vyaktī dēhi-dēhau , guṇa-dravyē yathā pṛthak viyat satō- <u>s</u> tatha- <u>ai</u> -v- <u>ā</u> -stu , pāṛthakyaṁ k- <u>ō</u> : 'tra vismayaḥ ?	2.71
buddh- <u>ō</u> : 'pi bhēd- <u>ō</u> n- <u>ō</u> cittē , nirūḍhiṁ yāti cēt tadā anaikāgrayāt saṁśayād vā , rūḍhya bhāv- <u>ō</u> : 'sya tē vada	2.72
apramatt- <u>ō</u> bhava dhyānād , ādy- <u>ē</u> : 'nyasmin vivēcanam kuru pramāṇa-yuktibhyām , tat- <u>ō</u> rūḍhatam- <u>ō</u> bhavēt	2.73
dhyānān-mānād yuktit- <u>ō</u> : 'pi , rūḍhē bhēdē viyat satōḥ na kadācid viyat satyaṁ , sad vastu cchidravan-na ca	2.74
jñasya bhāti sadā vyōma , nistattv- <u>ō</u> -llēkha pūrvavat sad vast- <u>v</u> api vibhāt- <u>y</u> asya , nicchidratva pura- <u>s</u> saram	2.75
vāsanāyām pravṛddhāyām , viyat satyatva vādinam san-mātr- <u>ā</u> -bōdha yuktaṁ ca , dṛṣṭvā vismayatē budhaḥ	2.76
ēvam ākāśa mithyātvē , sat satyatvē ca vāsītē nyāyēnānēna vāyvādēḥ , sad vastu pravivicyatām	2.77
sad vastun- <u>y</u> ēka dēśasthā , māyā tatr- <u>ai</u> -ka dēśagam viyat tatr- <u>ā</u> -p- <u>y</u> ēka dēśa , gat- <u>ō</u> vāyuh prakalpitaḥ	2.78

śōṣa sparś- <u>ō</u> gati- <u>r</u> vēgaḥ , vāyu dharmā imē matāḥ trayaḥ svabhāvāḥ san-māyā , vyōmnām yē t- <u>ē</u> : 'pi vāyugāḥ	2.79
vāyu- <u>r</u> ast- <u>i</u> -ti sad bhāvaḥ , sat- <u>ō</u> vāyau prthak kṛtē nistattva-rūpatā māyā , svabhāv- <u>ō</u> vyōmag- <u>ō</u> dhvaniḥ	2.80
sat- <u>ō</u> : 'nuvṛttiḥ sarvatra , vyōmn- <u>ō</u> n- <u>ē</u> -ti pura- <u>ē</u> -ritam vyōm- <u>ā</u> -nuvṛtti- <u>r</u> adhunā , katham na vyāhataṁ vacaḥ ?	2.81
chidr-" <u>ā</u> -nuvṛtti- <u>r</u> n- <u>ē</u> -t- <u>i</u> -ti , pūrv- <u>ō</u> -kti- <u>r</u> adhunā t- <u>v</u> iyam śabd- <u>ā</u> -nuvṛtti- <u>r</u> ēv- <u>ō</u> -ktā , vacas- <u>ō</u> vyāhatiḥ kutaḥ ?	2.82
nanu sad vastu pārthakyād , asattvaṁ cēt tadā katham avyakta māyā vaiṣamyād , amāyā mayat-" <u>ā</u> -pi n- <u>ō</u> ?	2.83
nistattva rūpat- <u>ai</u> -v- <u>ā</u> -tra , māyātvasya prayōjikā sā śakti kāryayō- <u>s</u> tulyā , vyakt- <u>ā</u> -vyaktatva bhēdinōḥ	2.84
sad asatva vivēkasya , prastutatvāt sa cintyatām asat- <u>ō</u> : 'vāntara bhēda , āstvaṁ tac-cintay- <u>ā</u> -tra kim ?	2.85
sad vastu brahma śiṣṭ- <u>ō</u> : 'mś- <u>ō</u> , vāyu- <u>r</u> mithyā yathā viyat vāsayitvā ciraṁ vāyō- <u>r</u> , mithyātvam marutaṁ tyajēt	2.86
cintayēd vahnim ap- <u>y</u> ēvaṁ , marut- <u>ō</u> nyūna vartinam brahmāṇḍ- <u>ā</u> -varaṇēṣ- <u>v</u> ēṣā , nyūn- <u>ā</u> -dhika vicāraṇā	2.87
vāyō- <u>r</u> daś- <u>ām</u> -śat- <u>ō</u> nyūn- <u>ō</u> , vahni- <u>r</u> vāyau prakalpitaḥ purāṇ- <u>ō</u> -ktaṁ tāratam yaṁ , daś- <u>ām</u> -śai- <u>r</u> bhūta pañcakē	2.88
vahni- <u>r</u> uṣṇaḥ prakāś- <u>ā</u> -tmā , pūrv- <u>ā</u> -nugati- <u>r</u> atra ca asti vahniḥ sa nistatvaḥ , śabdavān sparśavān api	2.89
san-māyā vyōma vāy- <u>v</u> aṁśai- <u>r</u> , yuktasy- <u>ā</u> -gnē- <u>r</u> nij- <u>ō</u> guṇaḥ rūpaṁ tatra sataḥ sarvam , anyad buddhyā vivicyatām	2.90
sat- <u>ō</u> vivēcitē vahnau , mithyātvē sati vāsītē āp- <u>ō</u> daś- <u>ām</u> -śat- <u>ō</u> nyūnāḥ , kalpitā iti cintayēt	2.91
sant- <u>y</u> āp- <u>ō</u> : 'mūḥ śūnya tattvāḥ , sa śabda sparśa saṁyutāḥ rūpavat y- <u>ō</u> : 'nya dharm- <u>ā</u> -nu- , vṛttyā svīy- <u>ō</u> ras- <u>ō</u> guṇaḥ	2.92
sat- <u>ō</u> vivēcitās- <u>v</u> apsu , tan-mithyātvē ca vāsītē bhūmi- <u>r</u> daś- <u>ām</u> -śat- <u>ō</u> nyūnā , kalpit-" <u>ā</u> "-ps- <u>v</u> iti cintayēt	2.93
asti bhū- <u>s</u> tattva śūny-" <u>ā</u> -syām , śabda sparśau sa rūpakau rasa- <u>s</u> ca parat- <u>ō</u> gandh- <u>ō</u> , naijaḥ sattā vivicyatām	2.94
prthak kṛtāyām sattāyām , bhūmi- <u>r</u> mithy-" <u>ā</u> -vaśiṣyatē	

bhūmē- <u>r</u> daś- <u>am</u> -śat- <u>o</u> nyūnaṁ , brahmāṇḍaṁ bhūmim adhyagam	2.95
brahmāṇḍam adhyē tiṣṭhanti , bhuvanāni caturdaśa bhuvanēṣu vasantyēṣu , prāṇi dēhā yathā yatham	2.96
brahmāṇḍa lōka dēhēṣu , sad vastuni pṛthak kṛtē asant- <u>o</u> :ṇḍ- <u>a</u> "-day- <u>o</u> bhāntu , tad bhān- <u>e</u> :p- <u>i</u> -ha kā kṣatiḥ	2.97
bhūta bhautika māyānām , asatv- <u>e</u> :t- <u>y</u> anta vāsītē sad vast- <u>y</u> advaitam it- <u>y</u> ēṣā , dhī- <u>r</u> viparyēti na kvacit	2.98
sad advaitāt pṛthag bhūtē , dvaitē bhūm- <u>y</u> ādi rūpiṇi tat tad artha kriyā lōkē , yathā dṛṣṭā tatha- <u>e</u> -va sā	2.99
sāṅkhyā kāṇāda bauddh- <u>a</u> "-dyai- <u>r</u> , jagad bhēd- <u>o</u> yathā yathā utprēkṣyat- <u>e</u> :nēka yuktyā , bhavat- <u>y</u> ēṣa tathā tathā	2.100
avajñātāṁ sad advaitāṁ , niśśaṅkai- <u>r</u> anya vādibhiḥ ēvaṁ kā kṣati- <u>r</u> asmākaṁ , tad dvaitam avajānatām	2.101
dvait- <u>a</u> -vajñā susthitā cēd , advaitē dhīḥ sthirā bhavēt sthairyē tasyāḥ pumān ēṣa , jīvanmukta it- <u>i</u> "-ryatē	2.102
ēṣā brāhmī sthitiḥ pārtha , naināṁ prāpya vimuhyati sthitv- <u>a</u> -syām antakāl- <u>e</u> :pi , brahma nirvāṇam ṛcchati	2.103
sad advait- <u>e</u> :ṇṛtē dvaitē , yad anyōny- <u>ai</u> -kya vīkṣaṇam tasy- <u>a</u> -ntakāla- <u>s</u> tad bhēda , buddhi- <u>r</u> ēva na cētarah	2.104
yad v- <u>a</u> -nta kālah prāṇasya , viyōg- <u>o</u> :stu prasiddhitaḥ tasmin kāl- <u>e</u> :pi na bhrāntē- <u>r</u> , gatāyāḥ puna- <u>r</u> āgamaḥ	2.105
nīrōga upaviṣṭ- <u>o</u> vā , rugṇ- <u>o</u> vā viluṭhan bhuvi mūrchit- <u>o</u> vā tyajat- <u>y</u> ēṣa , prāṇān bhrānti- <u>r</u> na sarvathā	2.106
dinē dinē svapna suptayō- <u>r</u> , adhītē vismṛt- <u>e</u> :p- <u>y</u> ayam par- <u>e</u> -dyurnān adhītaḥ syāt , tad vad vidyā na naśyati	2.107
pramāṇ- <u>o</u> -tpāditā vidyā , pramāṇaṁ prabalaṁ vinā na naśyati na vēdāntāt , prabalaṁ mānam īkṣyatē	2.108
tasmād vēdānta saṁsiddhiṁ , sad advaitaṁ na bādhyatē antakāl- <u>e</u> :p- <u>y</u> at- <u>o</u> bhūta , vivēkān nirvṛttiḥ sthitā	2.109

||ōṃ tat sat ||
