

Swami Vidyanaranya's

PANCHADASHEE – 03

PANCHA KOSHA VIVEKA

*The Differentiation of
the Five Sheaths*

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

TEXT

47.03

Reflections by
SWAMI GURUBHAKTANANDA



CHINMAYA INTERNATIONAL FOUNDATION

Home Study Courses: PANCHADASHEE by Swami Vidyananyaji

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WHOLE BOOK				1571

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– The Author

Om Namah Shivaaya!

Text
47.03



A Prakarana Granth

PANCHADASHEE – 03

PANCHA KOSHA VIVEKA

“Differentiation of the Five Sheaths”

Composed

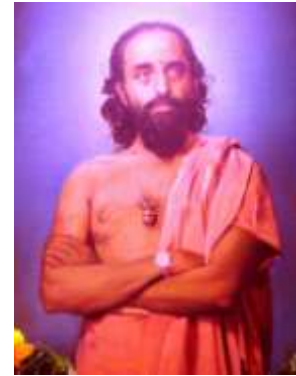
by Sri Swami Vidyananyaji

Reflections

by SWAMI GURUBHAKTANANDA

*on the 32 Lectures delivered by Swami Advayanandaji,
Acharya at the Chinmaya International Foundation, Veliyanad, Kerala.*

from April 28th 2017 – November 7th, 2017



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbai 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 Pujya Sri Swami Vimalanandaji Maharaj

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

3. To Pujya 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 – 03

Pancha Kosha Viveka

“Differentiation of the Five Sheaths”

FOR SAMSKRIT TEXT WITH SANDHEES

Guide to Splitting Sandhees

Conventional Samskrit Format is used in the body of the book.

Split-Sandhee Samskrit Format is given at the end of the book, for the benefit of *beginners*. Word-combinations (Sandhees) are highlighted in bold underline (as shown in the table below) to help indicate the splitting of words. This is an original feature.

Purpose: To assist new students who are just finding their way in Samskrit to break up the words (Pada Chheda). It is not intended for those already proficient in Samskrit.

How it Works: 1. Enables normal chanting. The bold underlined letters are Sandhees, not words, and are needed only to join words for correct chanting.

2. Indicates splitting of words. To determine the words on either side of the Sandhee, the following table may be used. [The table has been applied in the transliteration within the body of the book, where individual words are used.]

Add to End of Prior Word	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	- <u>"x</u> -	short vowel
short vowel	- <u>x"</u> -	elongated vowel
elongated vowel	- <u>"x"</u> -	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, -र्, -श्</u>	unaffected

PANCHADASHEE – 03
Pancha Kosha Viveka
“The Differentiation of the Five Sheaths”

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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.

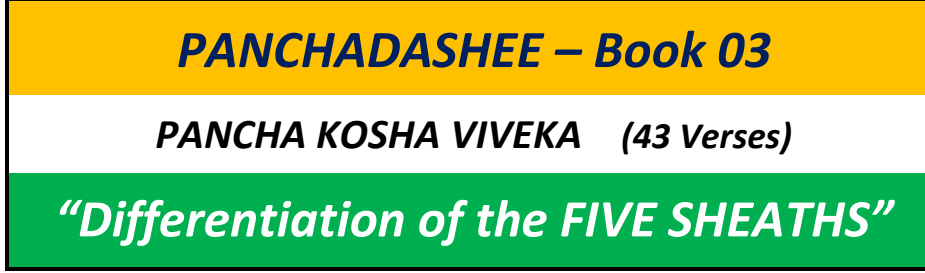
There are Shastra Granthas which deal with all the topics in Vedanta, and there are Prakarana Granthas which deal with some of the topics only. Panchadashee is one of the latter type, but is the biggest among all the elementary texts. It is a foundation text, and some Vedanta teachers, such as Swami 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 (Discrimination)</i>
2 – Chap 6 to 10	848 verses	CHIT	<i>Deepa (Light)</i>
3 – Chap 11 to 15	429 verses	ANANDA	<i>Ananda (Bliss)</i>

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 तृतीयोऽध्यायः ॥
॥ पञ्चकोशविवेकः ॥



॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥
by Sri Swami Vidyananya

INTRODUCTION

THE second Book of Panchadashee differentiated the five elements and showed us how to recognise the Self by differentiating each element from It. The whole discussion hinged on the scriptural line from Chandogya Upanishad, **Sadeva soumya idam agra aaseet** – “Before creation, my dear, there was only pure Existence.” Using this fact as the basis for the logical build up of the view that the elements are not the Self, the Reality or Sat was arrived at.

Now, in the third Book, a different approach is taken. The human being is differentiated at each of five different levels of its structure, called the Koshas or sheaths. The discussion is based on the proclamation made by the Taittiriya Upanishad (II-1.1), in the Brahmananda Valli, where the five Koshas are discussed. The text begins with, **Brahmavid aapnoti param** – “The knower of Brahman attains the Highest.” It is then asked, Where is this Brahman? to which the answer is, **Yo brahman vihitam guhayaam** - “That Brahman is lodged in the Cave of the Heart”.

In the text we are about to study, Sri Vidyananyaji picks up this statement as his theme. A detailed analysis is begun to show, with logical precision, that each of the five sheaths cannot be the Self, and by differentiating them from the Self, the latter may be discovered within the core of our being.

As we “peel out” the layers one by one, we find at the end that the Cave has been dismantled and the Self stands out. Of course, there is no physical cave in the heart. The imagery is clearly symbolic. The significance of the imagery is the first theme explored by Sri Vidyananyaji. It has a lesson of its own to teach us.

iii) There is an entrance into the Cave, the *mouth* of the cave, as it is called. A cave cannot be called a cave if it has no entrance into it.

iv) It is dark inside the Cave, and a light is needed to know what is inside it. This refers to the Light of Knowledge. The darkness represents the ignorance of the Self.

v) And fifthly, a wise person can dwell in this cave. He can remain in the abidance of Brahman during his meditations. This is reminiscent of Yogis dwelling in the Himalayan caves, so there are good spiritual associations attached to living in a cave.

Thus, the symbolism of the Cave is revealed. We now know exactly what is being referred to by the simile of the Cave. An adventure arises in the mind. It is something like the famous fable of searching for a diamond – one crosses the ‘seven seas’ to get to it. When it is reached, there is a cage inside it. A parrot is in the cage. Inside the parrot’s stomach is the precious diamond! Is it really something so mysterious? Well, almost . . .

Introducing the Construction of the Cave

2 In the very second Pada, the construction of the cave is described by introducing us to a second simile, the main simile of the text – that of the **Five Sheaths**. This simile has a purpose similar to that of the Cave, but provides us with greater detail – it is a more picturesque representation of the “secret hiding place” of Brahman. From a practical point of view of discovering the hidden treasure, it is more useful to us than the first simile. To know how the cave is constructed gives us vital information to unravel the secret treasure.

The walls of the Cave of the heart are constructed of five different layers or sheaths. This fact itself makes our hair stand on end and we feel as though we are embarking on a hazardous expedition into the bowels of the Earth that is going to have all the ingredients of a mystery novel.

3 *Boddhum Shakyam*: “*It is possible to know Him*”; our hope to discover the treasure hidden in the Cave is kept alive at the very outset. It is not going to be a vain hunt. We are actually going to find something there that is enormously priceless.

How to Find the Treasure

4 The central purpose of the whole text is to provide us with the knowledge needed to find the treasure. That is the avowed claim made by Vidyananyaji. It may be difficult, but we are given the assurance that if we follow all the leads, we shall ultimately discover the great Secret that lies within our own heart. There is a certainty proclaimed here.

Pravivichyate: This is a loaded verb, charged with the power of a double prefix, *Pra* and *Vi*. Vidyananyaji promises to explain it down to the last detail. He is famous for doing so in all his writings on Vedanta. We have a good guide. Only, we need to be well prepared to follow his instructions with meticulous care and attention. Then we shall be led to make the discovery – that is a certainty.

The whole text is going to be about the walls of this Cave. We are going to be given precise directions and descriptions to identify each sheath and dismantle it, one by one. We must be careful that we do not mistake any of the sheaths to be the treasure we are seeking. That would be suicidal to our expedition. The whole effort and care lies in penetrating these sheaths without becoming attached to them.

Again and again, the Master points out to us that the sheaths, every one of them, are not the treasure we are seeking. They are NOT the Self! Beware! Vidyananya proves to

be a master in the art of teaching. He not only does not leave a stone unturned in going through every detail of the process, but he also makes us think at every stage of the journey.

On that note of reassurance, Vidyananyaji begins this most thrilling of all adventures into the very depths of our being. The adventure has for its goal the purpose of discovering the true Self that we are, not the sheaths with which we have become so inextricably identified for countless births upon births.

An awesome, enthralling journey awaits us . . . and if we are up to it, it can also be an enthroning one, for does not the scripture say, “He who knows Brahman, becomes Brahman!”

Verse 2: *The “Cave” – A Succession of Sheaths*

देहादभ्यन्तरः प्राणः , प्राणादभ्यन्तरं मनः ।
ततः कर्ता ततो भोक्ता , गुहा सेयं परम्परा

॥३.२॥

1	<i>dehaat abhyantarah praanah ,</i>	<i>Subtler than the Body, lies the Vital sheath;</i>
2	<i>praanaat abhyantaram manah;</i>	<i>subtler than the Vital, lies the Mind sheath;</i>
3	<i>tatah kartaa tatah bhoktaa ,</i>	<i>still within is the Agent, and then the Enjoyer.</i>
4	<i>guhaa sa iyam paramparaa.</i>	<i>This succession of sheaths is called the “CAVE”..</i>

The complete structure of the inner Cave is described here. Before we describe that, let us look at the construction of a **modern highway**, which is more familiar to most of us.

Engineers first design all the layers that make up the road to carry today’s demanding traffic load. Each layer is specified accurately with a certain thickness and density so that the contractor is in no doubt as to what he is expected to build.

i) The formation layer is the original ground compacted to a certain density.

ii) Over that is placed the raw gravel layer made up of crushed rocks.

iii) Then comes the subbase which is treated with lime to give it more stability.

iv) Then comes the base made of finely crushed stone which is cement-stabilised and almost as hard as concrete.

v) Finally, the bitumen surfacing is laid to precision, giving the road its final “black-top” appearance as well as smooth riding surface that makes driving such a pleasure. This is the road’s “Anandamaya” Kosha!

The five sheaths may be thought of in very much the same way. The comparison is appropriate because it also conveys the idea that each sheath, like each layer of the road, is intimately connected to the other sheaths. Further, as we go more inward, each sheath gets subtler and subtler; in the case of the road, as we get closer to the traffic load each road layer is made stronger than the one below it. From Anandamaya to Annamaya, the influence of the Self gets more diluted all the way. The comparison is so thorough that if the Upanishad were to be written today, the modern Rishi would probably opt for the road-layer model instead of the Koshas!

However, for the sake of the “hidden” treasure, we stick to antiquity and accept the Cave and the sheaths as our symbols. They are charged with more sanctity than our high-speed expressways! Also, today’s traffic is more of a curse to many than a treasure!

The Five Sheaths in Order of Increasing Subtlety

Kosha No.	Name of KOSHA	Name of SHEATH	Comparison with ROAD LAYERWORKS
1	Annamaya Kosha	<i>Food Sheath (Body)</i>	Formation
2	Pranamaya Kosha	<i>Life-Force Sheath</i>	Gravel foundation
3	Manomaya Kosha	<i>Mind Sheath</i>	Lime-stabilised subbase
4	Vijnanamaya Kosha	<i>Intellect Sheath (Kartaa)</i>	Cement-stabilised base
5	Anandamaya Kosha	<i>Bliss Sheath (Bhoktaa)</i>	Bitumen tarmac surfacing
6	The Hidden TREASURE	BRAHMAN or SELF	The Pleasant Journey

4 The order of the Sheaths (or road layers) represents a succession, an order, called the **Parampara**. It is not a haphazard structure like an overgrown bush, but an ordered sequence from gross to subtle. Closest to the Self is the Bliss Sheath and furthest away from It is the Food Sheath or the Body.

In the road simile, the bitumen surfacing is closest to the Self (the traffic load). The Parampara is seen in the way the layers relate to each other in load-bearing sequence.

Thus the inter-connection of the sheaths is established. There is a relationship between them from subtlest to grossest, similar to a cause-effect relationship but not exactly so. There is definitely a Plan and a Purpose working through from one sheath to the next, ending with the physical body.

The idea of a sheath also has connotations of protection, warmth, care, cosiness, etc.

The Inter-Connection From Sheath to Sheath

1-3 The first three Padas of the verse give the names of each sheath and their ordered sequence. The naming is important as it tells us the key constituent of each sheath. This factor is taken up under the next sub-heading. Here we are concerned with how the sheaths are inter-connected.

Abhyantarah, “more internal to” or “subtler than”. This is the key principle that indicates the inter-connectedness from sheath to sheath. From Annamaya Kosha to Anandamaya Kosha, each sheath is more internal and more subtle than its predecessor. The resultant of these two factors is the controlling power a sheath has over its succeeding sheaths. Let us look at each of these three factors:

i) **More Internal**: A sheath is said to be more internal the closer it gets to the Self. The “Load” of the Self is getting spread out or thinned out as it gets distributed into the underlying layers of the road. The glow of the Self is seen to get dimmer as it moves into the sheaths further away from It. The influence of the Self is manifestly reduced as one goes to the outer sheaths.

ii) **More Subtle**: This works in the same way as the above. “More internal” has the defect of bringing in *distance* into our imagination of the idea. Subtlety removes this defect to some extent and takes us closer to the true picture. In actual fact, each sheath interpenetrates the others. There is no separation of the sheaths literally. The subtler sheath is said to pervade the sheath that is less subtle to it, and also to extend beyond it. In this way, we are taken closer to the true situation. More of the defect of the simile is removed.

iii) **Controlling Power**: This is a very important point. The more internal and subtle a sheath is, the more controlling power it has over the sheath outer to it. The inner sheath controls the sheath outer to it. The Vijnanamaya controls the Manomaya; the Pranamaya controls the Annamaya, and so on. This is an important differentiation among the Koshas themselves. The level of *responsibility* increases as a sheath becomes more internal. Another way of expressing the same thing is that the level of *dependency* increases as a sheath becomes more external.

THE SUFFIX X-‘MAYA’

Before going on to discuss each Sheath, the suffix –*maya*, that is added to the name X of each sheath to give X-*maya*, needs to be explained. It has two meanings:

- i) **Prachura**: “full of”; the sheath is made fully of the item X in its name.
- ii) **Vikaara**: “modification of”; the sheath is a modification of X, or is made up of modification(s) of X, and hence its name X-*maya*.

In the discussion of each sheath below, we learn which sense is applicable to each.

Constitution of Each Sheath in Brief

1. **Annamaya Kosha**: The key constituent is **Food**. The body is made of food. It is not food but a modification of food. The suffix *maya* is taken to mean Vikara or modification. Sri Shankaracharyaji defines the sheath as *Annarasaiva bhootvaa vrudhim cha*, “that which is born and grows from the essence of food.” The body defines the physical limits of the physical structure of the human being. A strong sense of “mine” is attached to it.

2. **Pranamaya Kosha**: The key constituent is **Prana**. Here, too, the suffix is used in its sense of Vikara; the Kosha is characterised by all the five modifications of Prana, namely, Prana, Apana, Vyana, Samana and Udana. Every function requires a certain Pranic energy.

The Pranic body is more subtle than the physical body and controls the latter. It is responsible for all the physiological functions performed within the body, such as blood circulation, contraction and expansion of the muscles to give movement to the limbs, etc. All these functions fall into the category called Kriya Shakti, which is another name for Prana.

The Pranamaya is very much connected with the next sheath, the Manomaya. Manomaya may be said to control the Prana through the front door, while Pranamaya can also control Manomaya through the ‘back door’! For this reason, control of breath can effectively be used to control the mind.

3. **Manomaya Kosha**: The key constituent is **Desire Thoughts**. Here, the suffix *maya* is used in its sense of Prachura meaning “full of”. The mind is full of desires only. This sheath concerns that aspect of the inner instrument which deals with desires and emotions.

The power of the mind is called Icchha Shakti, as Icchha is the name for desire. It is a more controlling power than Prana and governs how the Prana is utilised. Prana is only the fuel, a neutral power; it is the Icchha from the mind that determines how this fuel is used.

There is the precept *Jaanaati icchhati yatate*, “Knowledge and desire aspects are internal and precede action.”

4. **Vijnanamaya Kosha**: The key constituent is the **“I”-thought**. The intellect is said to be the **Kartaa** because it sets up the idea of doership – “I do”. Ahamkara or the ego-sense is

born in the intellect. The suffix *maya* is used in its sense of Prachura, “full of”. Every thought produced is full of the ego-sense. This is how the ego penetrates the other sheaths.

Kartritva visishtah vijnaanamaya, “the Vijnanamaya is characterised by doership.” Kartaa means the doer and is used here as a term for the whole Vijnanamaya Kosha because that is the Kosha’s key function.

Being the source of the “I-thought”, the intellect controls the mind. All the desires of the mind are “I-centred”.

5. *Anandamaya Kosha*: The key constituent is **Happiness**. Due to this constituent, the Bliss sheath is described as *Bhoktaa* or “enjoyer”. The suffix *maya* is taken as a Vikara; the Anandamaya Kosha is made up of the three modifications of happiness, namely Priya, Moda and Pramoda. These are different degrees of happiness and will be explained later.

Thoughts of happiness are subtler than any other thoughts. They are essentially different from the other thoughts because they are not centred on an object. One has to drop the object to access the thought of happiness attached to it. The moment of enjoying happiness is actually free from the thought of the object that gives the happiness, but this is very hard to grasp. We will take this up in more detail later under Anandamaya Kosha.

The Anandamaya controls the Vijnanamaya by telling it what it wants. The intellect has no option but to please the former and work towards the fulfilment of its wishes.

Overview of All Sheaths

Describing each sheath separately does not mean that each sheath is independent of the others. All of them function hand in hand with each other. Consider this example:

Example: A menu is brought to you in a restaurant, the Anandamaya Kosha gets busy first to see what would give it most happiness. Once the item is selected, the Vijnanamaya gets to work; it takes one hard look at the price, winces because it is fairly high, but gives the order anyway as Anandamaya eyes him over his shoulder and will not brook any complaint! When the item is brought, the Manomaya feels the sensation of pleasure, and sends the message further down the line. The Prana starts secreting extra saliva in the mouth, and the hands of the Annamaya begin to itch to touch the food. Finally, it is the mouth of the Annamaya that opens and starts munching. In this way we see how the sheaths operate in cohort with each other.

In the next chapter, all the five sheaths are each explained in much greater detail.



3 The term **Deha** for body comes from the root *dah*, “to burn”. The body is that which consumes or burns up Prana or energy. When it dies, the Indian tradition is to burn the body and put it back into the elements. Even if it is not burnt it is still destined to return to the elements. Burning is the quickest and most hygienic way of achieving that.

A subtle point needs to be considered at this point. Vardhate and Jaatah are mentioned in this verse as being due to food. They are two of the six modifications of the body, the other four being existence, maturity, decay and death. Are these other four also a result of the food we eat? Nothing is said about that. While it is true that food is needed for the body to grow, it is equally true that food “eats” the body (see Taittiriya Upanishad), leading it slowly to its grave. Hence, there is a suggestion that although food may not be the primary cause of the six modification of the body, it is a contributory cause affecting all of them and should be shown due respect and not eaten in excess.

The point under the subhead Swaroopā is that food sustains the body throughout its life, in whatever state of modification it is. It has a secondary role in being a contributory cause of some, if not all, the modifications of the body. The rightful place for dealing with the modifications of the body is the subhead Nishedha, which is dealt with in the next verse.

The Roots of Vegetarianism

Annamaya may be differentiated from *Suvarnamaya*, which is a case of the usage of *maya* as Prachura, not Vikara. *Suvarnamaya* means “made entirely of gold”. The gold remains gold, without altering its state; this is Prachura. In *Annamaya*, the food undergoes a modification and is transformed into a body; this is Vikara.

Annamaya may also be compared and contrasted with *Payomaya*. Like *Annamaya* but unlike *Suvarnamaya*, *Payomaya* is a case of the usage of *maya* as Vikara. In this they are similar. But it means “made entirely from by-products of milk”, not from milk itself, i.e. it is made from modifications of milk; whereas in *Annamaya*, the body is made directly from food. It is very slight but this is where *Annamaya* contrasts with *Payomaya*.

The practice of Vegetarianism has its roots in this contrast. Meat is another body, a modification of food, not food directly. If meat is consumed as food, then *Annamaya* would be exactly like *Payomaya*, i.e. “made from the modification of food”. But this is not how *Annamaya* is defined. Hence, from the definition of *Annamaya*, we see that the eating of meat as food is ruled out. This is the view of Vedānta, and this is the tradition in India.

Other reasons are there for the case of Vegetarianism, such as health, ethical and spiritual considerations, but the above is the *root* reason.

How the Soul Enters a Body?

Out of curiosity many people are interested in this question, and it may be answered in the present context. In Chandogya Upanishad there is a passage which may be loosely translated as:

The Jivas dwell in different Lokas. When their time is up there, they have to return to Earth. They come close to it and settle on a cloud (*abhram megho bhavati*). The clouds become rain-clouds (because of the Jiva?) and fall onto the ground as water. Plants take in the water and produce crops that are eaten by man. Thus the soul finds its way into man’s semen. He offers it to the woman. Thereafter, a human being is born.

This sounds simplistic, but covers the whole question. There may be specific doubts about the sperm or the fertility of the woman, but those are beyond the scope of this study.

THE PHILOSOPHY OF THE “FLESH”

WE MAY THINK IT is absurd to take the Body to be the Self. Who would come down to that level? Who would be so silly to think like that? At the end of this article, we may want to review that opinion. There is a whole school of philosophy built around that idea.

The Charvaka school is built up on the belief, “I am the body”, that the body is permanent. They are also called the materialists. The word *Charu* means “pleasant”; and *Vak* means “speech”. Whatever they say sounds very pleasant. Charvaka (literally “*what they say*”) says that everything in life should be pleasant only. They eat well, talk well, sleep well, etc. Their goal is to seek the comfort of the body and enjoy life. There is an Indian proverb “Drink ghee and enjoy!” It corresponds to “Eat, drink and be merry” – that is their slogan, even if that means taking out a loan and not paying back, it’s okay!

This philosophy has no moral standard at all. It is the philosophy of thieves and robbers, those without any conscience, and without any sense of communal responsibility. It stands furthest from the Truth, the lowest among all philosophies, and is disliked by all who hold a higher ideal. It is detested as being utterly selfish, having only self-enjoyment as its goal. Body-worship is the most extreme case of non-Self.

In this philosophy, even the mind is said to be born of the body, since body is everything to them. There is a total reversal of values, yet it appears very logical in the eyes of its exponents. They are certain that there is nothing else to live for.

These people will harness even science to espouse their belief. Science, to them, is governed by the view that body is everything. They use science to prolong the life of the body. For death of the body means death of their entire being.

“Body is the Self”- this philosophy has no need for morality, spirituality, justice, etc. no refinedness is needed in such a lifestyle, where the only thing that matters is one’s own pleasure. All relationships are entered into for this end only. There is no room for morality here. Only a superficial morality holds good in this philosophy.

There is a valuable lesson to learn from this. Only when there is an extension of our being into the world, does morality come into the picture.

We can live the lives of animals and, of course, still survive as animals do. The law will be the law of the jungle, survival of the fittest, nothing more than that. There will be not a trace of morality to live for.

The basis of the Charvakas is **Body is God**. This has to be clearly avoided at all costs. There are useful sayings relating to the body as well, such as “Body is the temple of God.” To the extent that this helps us to keep it healthy, it is fine. The moment we install the body as God, that is where the trouble starts. That is the message we get from the Annamaya Kosha.

However useful and crucial a role the body has to play in our evolution, it cannot take the place of Reality. That is the conclusion of Vedanta, not only for the body sheath but for all the four other sheaths as well.

ii) **3-4** The second anomaly is that the Karma produced by my present body is carried forward to the next birth. Whose body will enjoy that? It is most unfair for some other body to enjoy the Karma which my body is creating now in this birth.

By this simple argument, the fallacy of holding on to the belief that “I am the body” is clearly shown: If I am born again and again to reap the fruits of my Karma, my Self must be something other than my body, which exists only in this birth and no other.

The Law of Cause & Effect

The same argument is now presented in technical Vedanta as follows:

i) There is the fallacy of a causeless effect; this is called **Akrita Abhyaagama**, meaning “reaping of Karma that was not done.” The Bhoktaa is there, but there is no Kartaa.

ii) There is the fallacy of an effectless cause; this is called **Krita Vinaasha**, meaning “destruction of Karma without it being reaped.” The Kartaa is there, but there is no Bhoktaa.

The law violated in both cases is, “**For every Cause there has to be an Effect.**” This is also written as, “As you Sow, so you Reap.” The ‘you’ has to be the same person!

The only logical possibility to avoid these two anomalies, to avoid violating the Law of cause and effect, is to accept a theory which says that there is something common in all the births that I take. That common factor, whatever it is, is responsible for the Karma performed. That common factor returns birth after birth, obviously in a different body each time, to reap the fruits of that very Karma. This would satisfy any law court. There is then no injustice. This is the theory we should be looking for.

That *something* is the Jiva, the individual soul which, minus the Karma attached to it, is nothing but the pure Self, the Supreme Consciousness. This is not stated in this verse, but it is the conclusion that the overall text is leading us towards.

For the time being, the relevant conclusion is: “*The body is not the Self.*”

THE ETERNAL SELF

The following points need to be carefully noted by the student:

- i) The Atman or Self, whatever it may be, has to be considered to be Eternal;
- ii) If it is not, there will be many ethical issues unresolved regarding Karma;
- iii) The philosophical basis will be very unstable; we will be in a rocking boat;
- iv) There will be incongruities in our concept of the Law of Karma;
- v) An Atman that perishes will become a philosophical “hot-potato”.
- vi) Nowhere in India do we find a non-eternal Atman except among the Charvakas.



Verse 5: The PRANAMAYA Kosha – “Vital Airs Sheath”

पूर्णे देहे बलं यच्छन्- , अक्षाणां यः प्रवर्तकः ।
वायुः प्राणमयो नासौ , आत्मा चैतन्यवर्जनात्

॥३.५॥

1	<i>poornah dehe balam yat chhan ,</i>	<i>Giving strength and motion to the whole body,</i>
2	<i>akshhaanaam yah pravartakah;</i>	<i>to all the senses, and pervading it are the</i>
3	<i>vaayuh praanamayah;</i>	<i>Vital Airs known as the “VITAL SHEATH”.</i>
4	<i>na asau , aatmaa chaitanya varjanaat.</i>	<i>It is also not the Self, since it is devoid of consciousness.</i>

3 This Pada gives the main constituent of the Pranamaya Kosha, namely, **Vaayuh** or the “vital airs”. The Pranamaya Kosha is made of the Vikaras of Air, not Air itself. The *maya* is taken as a Vikara, not Prachura. Prana is a modification of the Air element. What petrol is to a car, Prana is to the body. It provides the fuel that makes the body dynamic and active.

Movement & Strength in the Body

Swaroopa: **1-2** All movement within the body as well as the movements produced by the body in the environment of the body, are performed due to the presence of Prana. For this reason some writers consider the Karmendriyas or organs of action to be part of the Pranamaya Kosha. This is quite acceptable from a logical point of view.

Movement is very closely associated with strength; they are inseparable. Strength may be thought of as the capacity of a body to overcome inertia and thus produce movement. In a car, the petrol keeps the wheels turning due to the power that is developed in the engine. The movement is not independent of the power. If high-octane fuel is used, then the power or strength of the engine is correspondingly increased. It is the same with the body. Prana imparts movement to the body by pumping power or strength into the muscles. Whether it is through the might of the biceps or the delicate flicker of an eyelid, the fuel consumed is comensurate with the movement required.

Prana may be thought of as Life-force. When Prana departs from the body, the body is declared “dead”.

Pravartakah: “pervades”. As mentioned earlier, Prana is more internal to the body. This means it is subtler; it pervades the body and extends a little beyond it; and it controls every movement within the body.

The Five Sub-Pranas & their Functions

Prana has five component modifications that constitute it. Each of these components has a different physiological function. The five sub-Pranas and their functions have been detailed in Book 1 thoroughly. For completeness we give some of those details here:

i) **Prana:** This is also the name given to the first sub-Prana. It performs the respiratory function, i.e. the **Inhalation and Exhalation** of air. In the Geeta, it is defined as being only inhalation; exhalation is considered as part of Apana. Sri Vidyaranya takes inhalation and exhalation to be one joint function, namely the expansion and contraction of the lungs. He reserves Apana for the following.

ii) **Apana:** This is responsible for the **Excretion** of wastes from the body. It is for this reason that the Geeta takes exhalation to be a function of Apana, as waste air is discarded

during exhalation. To Sri Vidyananya, the major wastes are urine, faecal matter, perspiration, pus, etc., not foul air.

iii) Vyana: This is responsible for the **Circulation** of the blood in the body. Through circulation of blood, the distribution of nutrients to every cell of the body is achieved. This is a very important function. At the heart of it is the heart, whose pumping action causes the blood to be circulated to all parts of the body. The pumping action requires Vyana to activate the well-coordinated movement of expansion and contraction of the muscles surrounding the heart.

iv) Samana: This sub-Prana is responsible for **Digestion** as well as assimilation of the nutrients after digestion by every cell in the body. The modification is mostly in the form of heat in the stomach and abdominal region.

v) Udana: Finally, this sub-Prana takes care of all the **Ejection** or reverse actions within the body, such as vomiting, yawning, belching, hiccupping, sneezing, burping. Ultimately, it is Udana which is also responsible for 'ejecting' the subtle body out of the gross body, and so bringing about the death of the body.

Prana is not the Self

Nishedha: There are people who take the Prana to be the Self. They are marginally more developed than those who take the body to be the Self. They can at least understand that the body would be dead without Prana. So they go an inch towards the Truth, and accept Prana to be their God. Are they right in doing so?

It is a step better than taking the body as God. The first level of control over the body is seen in the movement and strength of the body. A body without movement and strength is like a vehicle without petrol and an engine.

4 However, is it sufficient wisdom to take Prana as Self? No, there is still a glaring fact that disqualifies Prana from being given the title of Self. That fact is now declared. Prana is inert in itself, i.e. it has no consciousness, no sentiency. Movement is not consciousness, nor is strength. Sentiency comes when there is knowledge. My experience of myself is that I can think and know. Something that cannot think and know is declared to be insentient, like stone and steel. A car, however powerful it may be, needs a driver. So, too, Prana needs a controller to control its movements.

Thus we may safely conclude that Prana, being only the fuel and unable to think, is not deserving of the title of being the Self. It is **Anatma**, the not-Self.



Verse 6: The MANOMAYA Kosha – “Mind Sheath”

अहन्तां ममतां देहे , गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो , नासावात्मा मनोमयः

॥३.६॥

1	<i>ahantaam mamataam</i>	<i>The ideas of ‘I’ness and ‘mine’ness with</i>
2	<i>dehe , geha aadau cha karoti yah;</i>	<i>regard to the body, house and so forth – that which gives rise to these;</i>
3	<i>kaamaadi avasthayaa bhraantah ,</i>	<i>as it has desires, is moved by pleasure & pain, and is subject to delusion & fickleness,</i>
4	<i>na asau aatmaa manomayah.</i>	<i>is also not the Self (for those very reasons); It is known as the “MIND SHEATH”.</i>

Swaroopa: The third Kosha is even more subtle than the Pranamaya Kosha. It controls the Pranamaya. It is like the driver of the car, controlling its movements. What is it? It is “full of thoughts” of a particular type. The suffix *maya* is used in the Prachura sense.

The technical term (Paaribhaashika Shabda) for thoughts in Vedanta is **Vritti**. It means not just the thoughts, but also the thought processes and functions. The mind is made up of such processes and functions of thoughts. It can also be called ‘*Vrittimaya*’. In the first three Padas we are given a description of what these processes are:

Functions & Processes of the Mind

1 The sense of “I” which is created in the intellect (the next Kosha) is taken up by the mind and worked on to such an extent that “I-ness” and “mine-ness” becomes an established trend in the thinking. These two become entrenched into every thought in the mind. They take possession of every thought. The entire way of thinking gets governed by them. The “I-thought” becomes, as it were, the ruling Party in the government of the mind.

The point is that the ruling party could have been some other party with a different credo, in which case the whole way of thinking could be entirely different. It is not the fault of the mind that it is governed by the “I”-Party. The mind is only an instrument, and it has to toe the line of its ruler. This gives us the true perspective on the mind.

So what is the credo of this ruling party? It sees everything around it as “*me and mine*”. The germs of “I-ness” and “mine-ness” spread to everything that the mind touches.

2 The colouring starts with the **Deha** or the body, the object closest to it. Everything that is connected with the body also gets painted in the same colour of this credo. Where does this body stay? In this mansion - so the mansion becomes ‘my mansion’. Where is the mansion situated? In this village or city – so the village or city becomes ‘mine’. And so it goes on and on. Everything is seen in the light of the credo of the ruling party.

The spiritual path is actually an effort to dethrone this existing Party and install a new government to run the mind, with a different credo, “I am Brahman”. Why should this not be possible? If the “I am body” idea could be installed, why can’t this other idea overthrow it and establish itself as the new ruler!

Desires, Pleasures, & Emotions

When the “I” Government gets to work, it sets up its own propaganda network. All other propaganda is banned, confiscated or declared illegal. The same happens in the mind.

Only those desires which satisfy the “I” Party are permitted to flourish. All other channels are blocked. Many TV networks operate with the same policy. The opposition is ruthlessly stamped out. The mind, under the credo of its government does exactly the same thing. It pushes its own likes and dislikes, not only onto itself, but tries to get everyone else to think the same way. It can be quite ruthless in the process. We see this principle flourishing in the corporate world.

When it comes to opinions and decision-making, it exhibits all the trademark skills of politicians who know the game of pushing their own agenda. This is how the Manomaya Kosha operates. Is it our friend or our enemy? That has to be decided by ourselves in our moments of quietness when the “I” thought recedes into the background for a while. Then we get alerted to the true situation, and we see how we have become victims of a vast propaganda network within our own mind!

We realise our own mind is shielding us from the Truth. In the Tulsi Ramayana, there is the Ram Geeta wherein the point is clearly made that the entire Maya lies in “I” and “my”. Maya should actually be written as “**My**”-aa!

Delusion & its Parampara

Bhraanti is delusion, an effect of Maya which blankets the mind. It is the Home Minister of the “I-Government”. Under its influence, a whole train of qualities, named the **Shad Ripus**, are promoted into key positions in our mind. They are Kama, Krodha, Lobha, Moha, Mada and Maatsarya – i.e. desire, anger, greed, delusion, pride and jealousy. These qualities enjoy full power and approval when the ruling party is the “I-Government”.

Here again, we remind ourselves that this is not the only option available to the mind. The mind can also have all the good emotions and desires. But that is discouraged by the ruling party’s policies. If we install the right government, all the emphasis and encouragement pattern would change. More positive virtues can be cultivated, desires can be purified, emotions can be refined and ennobled, and so on.

That choice lies entirely in our hands. Who are we voting into power? We want peace but we are voting for war! The point about the Manomaya Kosha is that it is only an instrument. Its functioning depends on the government in power in it. We are directly responsible for who rules our mind. That is the lesson Sri Vidyananyaji is drilling into us.

The Mind is Not the Self

Nishedha: **4 Na Asau Aatmaa:** “*The mind is not the Self*”. For the reasons given above it is clear that the mind cannot be the Self. Even if the governing party is changed, it does not make the mind the Self. The fact that it is subject to governance itself disqualifies it from being the Self.

The whole description given of the Manomaya Kosha tells us that it is totally dependent on an outside power to govern it. There has to be a Boss over the mind to make it function; whether it is a benign Boss or a cruel Boss is not the issue in deciding the status of the mind as Self. *That it is only an instrument is sufficient to classify it as non-Self.* Hence, Sri Vidyananyaji does not labour himself to give any further explanation.

MIND AS SELF

THERE IS A strong case for mistaking the Mind as the Self. The reason for this is that there is Sentiency in the mind. The presence of thoughts implies sentiency. The mind can think and know; it can work with thoughts. This is not the case with the first two sheaths. Both, the body and the Prana were insentient. Although the latter provided motive power, it was not “intelligent” power, but raw power that had no determinate idea of how to use its power. At first glance, the Mind, as the driver of this power, easily fits the role of the Self.

Since thoughts are what the mind works with, and since every thought has already been stamped with “I” by the intellect, the “I-ness” and the “mine-ness” is very strong in the mind, as we have already seen. The reality of life is that most people have identified themselves completely with their Mind, with “I-ness”, so to take that to be Self is no problem to them. They cannot see beyond the mind – mind is their God.

There is a verse in the Geeta which says: At the time of death, the Prana leaves the body since there are no longer any physiological functions to perform and Prana is not needed. But the mind still stays. It outlives the Prana. This is another reason why Mind is taken to be the Self; it is the last to leave. It is a pity that the verse does not clarify that the word ‘Prana’ contextually means the sub-Prana, i.e. the breathing in and out stops. The Udana is still active internally. When Udana also departs, it takes the entire subtle body with it, which includes the mind. That is the actual moment of death.

Whether that is accepted or not, the fact remains that Mind is Self to the vast majority of people. Its changeability is of no concern to them – after all, not everyone wants their “God” to be unchanging. Most are quite comfortable with a changing God, especially if it is “mine”!

The popular proverb goes, “As the mind, so the man.” In this way the importance of the mind is emphasised, even by many great men. Sayings like “Man is what he thinketh,” and “Your altitude depends on your attitude,” also add to this importance. There would be no harm in all of this, if it was equally understood that the mind’s importance does not equate it to God’s importance. So let us see the other side of the mind:

Essentially, mind is completely dependent on thoughts. Without thoughts, there is no mind. Thoughts can never be the Self, as they are defined as part of creation. A good man or a bad man is only so because his thoughts are good or bad, Goodness is good to have, but it is not the Self. If we go only by goodness, we should remember that one can be good in the morning and a devil in the evening. This is because thoughts keep changing.

The conclusion is: We should avoid getting carried away by the powers of the mind. They make us incorrectly elevate it to a status above its own.

There are some Vedanta teachers who classify “I-ness” and “mine-ness” under the Vijnanamaya Kosha, since the “I-thought” arises there. There is no harm in doing so. A teacher like Sri Vidyananda, who is known for his attention to detail, would have a very good reason for classifying them under Manomaya Kosha. The original “I- sense” in the intellect is not coloured by the desires and emotions of the mind. These become rampant only at the mind level, hence that is where “I-ness” and “mine-ness” really cause their mischief.

Verse 7: The VIJNANAMAYA Kosha – “Intellect Sheath”

लीना सुप्तौ वपुर्बोधे , व्याप्नुयादानखाग्रगा ।
चिच्छायोपेतधीर्नात्मा , विज्ञानमयशब्दभाक्

॥३.७॥

1	<i>leena suptau vapuh bodhe ,</i>	<i>i) Disappearing in deep sleep; ii) yet present in the waking state,</i>
2	<i>vyaapnuyaat aanakha agragaa;</i>	<i>where it pervades the whole body (to such an extent that) as to include “the tips of the fingers and toes”;</i>
3	<i>chit chhaaya upeta dheeh na atmaa ,</i>	<i>iii) where consciousness is present but only its reflection is known – is the Intellect. It, too, is not the Self.</i>
4	<i>vijnaanamaya shabda-bhaak.</i>	<i>The “INTELLECT SHEATH” – it enjoys the status of being called by this complimentary term!</i>

Temporary Relief from the Ego

Swaroopa: 1 The only time when the ego-sense becomes inactive, dormant or unavailable is during deep sleep. What is the significance of this fact? This is specifically mentioned here in order to highlight the fact that *at all other times*, we are captives in the hands of the Ego. We get no respite from the “I-thought” until we lie absorbed in deep sleep. Perhaps that is why we enjoy a good sleep so much! At all other times, we have to be on guard, as it were, to protect our Ego from multi-directional threat!

However, as soon as we get up, the whole ‘Ego-show’ begins, just the same as before. The point is made very dramatically and will be well taken that we are literally slaves to our false identity as captured by our intellect in its experience of reflected Consciousness.

A Yardstick to Track the Ego

2 **Vyaapnuyaat:** “due to it being all-pervading”. This reflection of Consciousness is also felt in all the other sheaths. It pervades them just as much as it pervades the intellect. Intellect is picked out from the rest because that is where the *first taste* of it is experienced. That ‘first taste’, distorted though it may be, gets handed down to all the other sheaths. Like a snowball, it becomes larger and larger as it does so. When it reaches the body level, the distortion is quite complete – so complete that one cannot recognise the Self in it at all.

How much influence the Vijnanamaya Kosha has on all the Koshas that come after it can be gauged by the degree of “I-ness” that is present in those Koshas. The ego content can be very concretely felt to those who live at the body level. A subtler form of it (and therefore more difficult to overcome) occurs in the Pranamaya when we feel proud of our strength and oratory skills. Although the body displays these abilities, pride in our ability to perform belongs to the Pranamaya Kosha.

At the mental level, the ego-sense is even more subtle. Here, one can see its presence or absence in how we respond to insults and harsh treatment. The ego at once tries to get its own back. If it cannot do so then and there, it waits for the earliest opportunity to “settle scores” with the offender. Since the sense of possession is mainly manifest in the mind, the strength of the ego can also be seen when there is loss of possession in some form or other. The ego feels a huge blow over the loss.

The reference to “tips of the finger-nails” is to tell us poetically that each sheath extends a little beyond the boundaries of the sheath less subtle to it. The intellect sheath extends beyond all the previous sheaths.

AN UNFORGETTABLE RENDEZVOUS

Nishedha: ३ We say the intellect is at the input end of the Antahkarana. What is being input? The answer is spell-binding . . . *it is the most crucial of all inputs ever to enter the human being.* It is the input of Supreme Consciousness itself! Amazing as it sounds, it is perfectly true. Consciousness is everywhere; however, It cannot be experienced at just any point, least of all an inert, insentient point. The unique significance of the intellect is that it is the “point” at which Consciousness is first captured and experienced in every human being.

The most powerful point of sentiency in a human being is the intellect, the leader among all the components of the subtle body. BUT – and this is the biggest ‘but’ in life – no sooner does Consciousness touch the intellect, it becomes its own reflection. The intellect experiences only **Chit Chhaaya**, the reflection of Consciousness. If it could experience Consciousness itself, that would be nothing short of God-realisation! It needs to be 100% pure to be able to do that. Only a saint’s intellect has that purity, and that is why he is said to be God-realised, for he *can* behold Consciousness directly!

Let us not jump too far too quickly with this most mysterious rendezvous of all. The intellect, to the extent that its purity permits it, experiences the reflection of Consciousness and immediately recognises it to be so powerful that it gets totally identified with it – some may prefer to say it falls in love with it, and they ought to be congratulated! This is no exaggeration. It is more than just a meeting of lovers – it is the meeting with the Divine Lover Himself, and the intellect of a seeker of God seems to recognise that and never forgets this rendezvous. He yearns for it again and again till it culminates in total identity.

The intellect grasps this experience and holds on to it. It is the only instrument that can do so, because its nature is **Nischayaatmika**, “*capable of firmly holding on*” to what it receives. The mind cannot do this task; it is **Chanchalaatmika**, too fickle for the purpose.

A WORD ABOUT SIMILES

We need to be careful about similes, that we do not extend them too far. The above description is within limits. What Acharyaji cautioned is that it is not necessary to think of reflection by thinking of the sun and its reflection in water – how far apart they are! Then bring in the moon and its reflection in the sea in which we see countless moons! Then the distance factor starts getting mixed up and the whole simile starts falling apart in our imagination. Acharyaji clearly said that the simile of reflection was simply to tell us that an “apparent presence” of Consciousness is felt in the intellect.

The simile of reflection compels us to imagine a Form for Consciousness, like the Sun. To avoid this happening, texts like *Vedanta Sara* have opted to use “reflection of Akasha or Space”, since Space does not have a form. But that leads to the difficulty of working out how Space can be reflected if it has no form! The solution lies not in correcting the simile, but in understanding the limitations of every simile, and to always keep in mind what principle is being represented by the simile.

Verse 8: The Intellect & Mind Sheaths

कर्तृत्वकरणत्वाभ्यां , विक्रियेतान्तरिन्द्रियम् ।
विज्ञानमनसी अन्तर्- , बहिश्चैते परस्परम्

॥३.८॥

1	<i>kartritva karanatvaabhyaam ,</i>	Functioning as the <u>Agent of action</u> as well as the <u>Instrument of action</u> ;
2	<i>vikriyeta antarindriyam;</i>	Though one, the inner instrument is treated as two,
3	<i>vijnaana manasee antah ,</i>	namely, the intellect and the mind. The inner world
4	<i>bahih cha ete parasparam.</i>	and the outer respectively are their operating fields.

It may be asked why can the Vijnanamaya and Manomaya sheaths not be taken together and considered as one sheath? After all, both of them are constituted of thoughts. The field for both of them is the realm of thoughts. And in our experience, most people would hardly take the trouble to see them as two separate entities. Hence, the term **Antahkarana**, “the inner instrument”, has come about, which includes both sheaths.

This verse clarifies the exact difference between the two halves of the Antahkarana:

The Antahkarana Seen as a “Printing Machine”

1-3 The mind is one part. It differs, *functionally* if not physiologically, from the intellect which is the other part. The mind is the **output** end while the intellect is the **input** end. The flow is always from input to output. The overall flow of thoughts, ideas, instructions or control is from the intellect to the mind, and thence to the other sheaths up to the body. Naturally, allowance has to be made for the *feedback* in the opposite direction.

An Example: This is not a radically new concept. Every man-made machine may be split into its different functions. The one, single machine can be split into its various functional parts. Consider a printing machine: It has a distinct feeder end, whose function is just to feed the blank sheets of paper into the machine. Then comes the set of rollers which transfer the ink impression onto the sheet; this is their sole function. And thirdly, we have the rollers that lead the printed sheets out and discharge them onto a stack at the output end, which is another independent function. All three functions have to be synchronised. When we see feeder, impression and discharge as one total operation, we speak of it as “the Printing Machine”.

This principle can be applied to the Antahkarana, which is the whole machine. The input end is the intellect, where the contact is made with the pure Consciousness, and the resulting “reflected consciousness” is then passed on in the form of blank sheets with only “I” impressed on each sheet, i.e. thought. The mind then takes over and prints whatever else it wishes onto each sheet. Thus, each thought, which already has the “I” impressed on it, now has other associations impressed onto it relating to the desires of the mind. These thoughts are then discharged through the remaining two sheaths, namely Pranamaya and Annamaya, into the outer world.

The agent of action is the “I-thought” produced by the intellect at the input end; and the instrument of action is the mind which adds to the same thought all the other details according to its usage. That is a simplistic picture for initial understanding.

Now we must put aside the printing machine analogy, because the Antahkarana is not a printing machine. The simile has its limitations and has served its purpose so far.

Insights into the Mind-Intellect Divide

In actual fact, it is not as “cut and dry” as just explained. The intellect also does the decision-making while the mind does all the pondering *before* the decision. There is close interaction between mind and intellect. It is really very hard to tell them apart in certain respects. Yet, much has been achieved in our understanding thus far:

	MANOMAYA KOSHA	VIJNANAMAYA KOSHA
NAME:		
1	Manas (& Chitta) – Mind & Memory	Buddhi (& Ahamkara) – Intellect & Ego
ROLE:		
2	Karanatva – Instrument of Action Worker, servant	Kartritva – Agent of Action Employer, Boss
FIELD OF ACTIVITY:		
3	Bahih – External Matters Desires, objects, emotions	Antah – Internal Matters Ego-sense, thoughts of “I”
UNIQUE OR SPECIAL FUNCTION: (“Asaadhaaranam Kaaranam Karana”)		
4	Guna-Dosha Vimarsha – i.e., weighing pros / cons, good / bad. Having Doubts, vascillating, pondering	Nischayaatmika – i.e. Decision-making. Having Clarity, commitment

THE MIND-INTELLECT DIVIDE

The Mind’s Instrumentality

4 Bahih: “*the outer world*”. It needs to be clarified what the instrumentality of the mind means. Usually, we think of an instrument as acting upon some other object. For instance, a knife cuts fruit, fire cooks vegetables, sunrays warm the Earth, the car moves me to another place, etc.

The mind’s instrumentality is not on like that, but upon itself. It works with thoughts, upon thoughts, and is a thought bundle in itself. Without thoughts, mind is nothing. In this sense, the “outer world” is actually in the mind itself in thought-form. The mind’s operating field is not the external world, but a representation of it in thoughts.

Paraspara: This word carries an important meaning. It has reference to a theory in the Nyaya philosophy which says, *Paraspara nirupaka nirupya bhava* – “described in terms of its opposite.” For example, a good person may be described by comparing him to a bad person. The two opposites are always placed together.

In that sense, mind and intellect always go together. Intellect is determinate, mind is oscillating – they are opposite in that quality. Intellect is an input, mind is an output – here, too, they are opposite. Intellect sets up the “I-thought”, mind utilises it – they act differently on a thought. The mind is supported by memory, the intellect is supported by the ego-sense. The intellect is Kartaa, the mind is Karana – these two have to go together.

Splitting the Antahkarana in this way is a breakthrough in the analysis of the mind, for which Vedanta can take the credit.

Verse 9: *The ANANDAMAYA Kosha – “Bliss Sheath”*

काचिदन्तर्मुखा वृत्तिर्- , आनन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ , निद्रारूपेण लीयते

॥३.९॥

1	<i>kaachit antah mukhaa vrittih,</i>	<i>A little more subtle is a kind of thought wherein</i>
2	<i>aananda pratibimba-bhaak;</i>	<i>it catches the “reflection of the inner Bliss”. It is</i>
3	<i>punyabhoge bhogashaantau ,</i>	<i>enjoyed due to merit; quietened when appeased;</i>
4	<i>nidraaropena leeyate.</i>	<i>takes the form of deep sleep; and comes to an end.</i>

We now move on to another function which is even more complex than the mind-intellect relationship, and subtler than both mind and intellect; yet it is not the Self. Six properties of the Kosha are compacted into this single verse:

Swaroopā: The **Anandamaya Kosha** uses the suffix *maya* as a Vikara, i.e. “full of the modifications of Bliss”. The Anandamaya is made up of three varieties of Vrittis (thought forms) which are three different shades of happiness in the waking state; and one Vritti which is encountered during the enjoyment of deep sleep. They are:

	NAME OF VRITTI	MEANING IN ENGLISH
1	PRIYA	Happiness enjoyed on <u>seeing</u> the object of desire;
2	MODA	Happiness enjoyed on <u>possessing</u> the object;
3	PRAMODA	Happiness enjoyed when <u>experiencing</u> the object.
4	AJNANA or ABHAAVA	Happiness enjoyed in deep sleep.

These are listed in Panchadashee Book 1, v.36, and are being repeated here:

i) **Priya:** *Ishta vastu darshana janyam sukham*, meaning, “the joy born of seeing the object of one’s desire.”

ii) **Moda:** *Ishta vastu praapti janyam sukham*, meaning, “the joy born of obtaining the object of one’s desire.”

iii) **Pramoda:** *Ishta vastu anubhava janyam sukham*, meaning, “the joy born of experiencing the object of one’s desire.”

Logically, the Anandamaya Kosha includes the negative states of sorrow as well. When the happiness is not present, then in its place great sorrow is felt. This sorrow, too, has therefore to be considered as part of Anandamaya Kosha.

1. The Subtlety of the Anandamaya Vrittis

1 Antah Mukhaa: “a location farther inward (than intellect)”. It is said that the source of these Vrittis is a little beyond the intellect. **Kaachit:** “some kind of”; the Vrittis that constitute the Anandamaya are of an altogether different type when compared to those that the mind and intellect handle. The latter have an object or a concept to which the thought is attached; the former do not have the support of forms or concepts. They are abstract in nature, having pure enjoyment as their content. They are the subtlest possible.

Our joys and sorrows, lodged in the Anandamaya, are the last hurdle to be crossed. Since they are the subtlest of all thoughts, they pervade all other sheaths and dictate the course of our entire life. For that reason they are the most difficult to transcend.

The subtlety of these thoughts also explains why happiness is the overwhelming driving urge in life and sorrow that which we try most to avoid. All human beings strive for happiness every day of their lives, and avoid sorrow at all times. Progress on the spiritual quest rests in rising above these mundane joys and sorrows, and requires the spiritual seeker to strive for a higher, independent Source of happiness.

2. Experience in the Anandamaya Kosha

2 Ananda Pratibimba: “a reflection of Bliss”. The happiness we experience is only a reflection of the inner Bliss. Its source is the Self, which has to be still deeper within, beyond the reach of even the subtlest of thoughts.

GRADATIONAL EXPERIENCE OF SAT-CHIT-ANANDA

It is crucial to understand the following experiences that occur within the top three Koshas. In this feature article, a general observation of the total human experience is made:

A. Anandamaya Kosha: At the time when we are enjoying something, our thought drops all objects and concepts and slips into the Anandamaya Kosha zone where only the subtlest thoughts are permitted – those of happiness. The happiness we enjoy at this moment is a reflection of Bliss, the Ananda aspect of the Absolute Self.

B. Vijnanamaya Kosha: The above reflection has a close similarity with that experienced in the Vijnanamaya Kosha as the reflection of Consciousness, the Chit aspect of the Absolute Self. Both these experiences arise when the thoughts of the respective Koshas are in touch with the Self, and arise in the same way. Consciousness is the furthest that the thoughts in the intellect are capable of.

C. Manomaya Kosha: It was not mentioned earlier, but this is what actually happens. We experience the reflection of Existence, the Sat aspect of the Absolute Self. At the mind level, we have the experience of human existence with its whole tapestry of multifarious desires, emotions, likes and dislikes, and illusions. That is the furthest that the quality of the mental thought structure permits or is capable of. It cannot experience finer things.

In the remaining two sheaths, the Pranamaya and Annamaya, we do not actually experience anything at all. They are insentient sheaths which at best provide solid evidence of our existence beyond all doubt. No one can deny existence when they see it manifest in these two Koshas, first as vibrant movement and then as the gross physical dwelling.

Thus we go through three cumulative levels of experience. First, at the Manomaya Kosha we experience the reflection of Existence as “*I exist*”; then at the Vijnanamaya Kosha we experience the reflection of Consciousness as “*I know I exist*”; and thirdly at the Anandamaya Kosha we experience the reflection of Bliss as “*I am happy to know I exist*”!

The same thing can be re-expressed as follows: In the Manomaya, the Vijnanamaya, and the Anandamaya, we experience reflections of the nature of the Self, which is Existence-Consciousness-Bliss Absolute, i.e. **Satchidananda**, a key word in Vedanta. Each of the three experiences are of the same Self, experienced by degrees in different levels of our inner being, differentiated only by the purity and subtlety of those levels. There is only one Self, but It is experienced in three degrees of intensity in each of the three Koshas respectively.

People say that Objects (Vishayaah) give them happiness. But in fact, the Vrittis of happiness – Priya, Moda or Pramoda – are accessed only when we drop the objects of the world. If we analyse the experience of happiness, i.e. ordinary worldly happiness, we find that at the moment of enjoyment we are completely immersed in that objectless Vritti of happiness. The object is not in that thought at all. We actually close our eyes when we are in ecstasy, to relish the feeling all the more.

If the object were the source of happiness, then it ought to trigger happiness at all times, whenever it is encountered. But experience tells us that the same object which gives us happiness today, can give us pain on another day under different circumstances.

We may try to explain this by saying that the happiness really comes or goes according to our likes and dislikes – i.e. Raaga and Dvesha. It will not be wrong to say that. When we like someone he or she gives us happiness; when we dislike someone, that person gives us unhappiness. We cannot conclude from this that happiness is present in likes or absent in dislikes, for, as with objects, we can like a person today and dislike the same person tomorrow.

3. The Price of Happiness

3a *Punyabhoge*: “*the fruits of good actions*”. Everything comes at a price. Happiness, too, has its price tag. The world may see that tag in dollars, pounds, euros, rands or rupees, but spiritually the price for happiness is in Punya or merit. It goes without saying the price for “enjoying” sorrow is Paapa or demerit (sin). We must have Punya in store before we can enjoy happiness, meaning worldly happiness. Having enjoyed happiness, we must consider that a part of our Punya has been spent. So Punya reduces as we spend it on happiness.

To get more happiness, we must earn more Punya, through doing acts of charity, sacrifice and austerity. We cannot enjoy happiness on credit! We may use the bank’s credit cards and get the dollars in advance, but there are no Punya credit cards. In fact, if there is no Punya in our account, any number of credit cards will be of no avail – they will get lost or stolen, probably by someone who has accumulated the needed Punya to use them!

The more refined or intense the happiness we desire, the greater is the price we have to pay for it. In today’s business language, if 10 Punya units bring 10 ordinary units of happiness, then the same 10 Punya units will bring 1 unit of a happiness that is 10 times more intense. We see this principle in our daily experience with money. Businessmen know that it costs \$20 a night in a 1-star hotel (in an Ashram it may even be free!), but \$5,000 per night in a 5-star hotel! Tea that costs ₹5 at a railway station will cost ₹200 at an international airport.

A Sadhu’s life is not exempt from this principle. After doing much good Karma to accumulate Punya, the Sadhu occasionally enjoys a good Bhandara (feast) in his Ashram. Sometimes there are frequent Bhandaras in an Ashram. When this happens, it may be that much good work is being done in that Ashram and so a lot of Punya is being earned; or it may mean that the Punya of the Sadhus there is getting rapidly spent away on Bhandaras and less is left to enjoy spiritual bliss!

4. The Pacification of Happiness

3b *Bhogashaantau*: “*pacification of enjoyment*”. When we finally enjoy an object by taking it to the Pramoda stage of enjoyment, there is a feeling of ecstasy. Immediately

spot in one’s agenda throughout life. But at some stage the very repetitiveness of the experience makes one revolted by it. When the truth of its temporary nature is discovered, the game is over. The wild-goose chase ends, and we take the U-turn.

A Summary of All Sheaths – “All are Anatma”

2 Api Ayam: “*even this (sheath)*”. The implication is that all five of the Sheaths are **Anatma**, right from the Annamaya all the way up to the Anandamaya. None of them fulfill the conditions of being the Self. The significance of this realization to the spiritual seeker is enormous. And at this point, it is worth reviewing all the Sheaths, and seeing the reasons why each sheath is found not to qualify to be the Self.

	KOSHA	ROOPA	WHY IT IS NOT THE SELF	
1	ANNAMAYA	Kaarya (effect)	<i>anityatva</i>	<i>does not exist eternally.</i>
2	PRANAMAYA	Shakti (power)	<i>chaitanya varjanaat</i>	<i>is devoid of Consciousness.</i>
3	MANOMAYA	Karana (instrument)	<i>vikaaritvaat</i>	<i>is a modification of thoughts.</i>
4	VIJNANAMAYA	Kartaa (doer)	<i>leenaa suptau</i>	<i>disappears in deep sleep.</i>
5	ANANDAMAYA	Bhoktaa (enjoyer)	<i>anityatva</i>	<i>has a temporary existence.</i>
	ATMAN (SELF)	Satchidananda	<i>sarvadaa sthiteh</i>	<i>It always exists.</i>

TABLE: ANATMA OF THE KOSHAS

As a general rule, whatever veils us from Self is classifiable under one of the five Koshas. All five Koshas have to be transcended before we can behold the Self. In addition, they have to be transcended in the order presented, from Annamaya to Anandamaya.

“REJECTION” of the Koshas

What does it mean to reject the Koshas? We reject the wrong notions of these Koshas, not the Koshas themselves. The first wrong notion to reject is that they have to be rejected literally!! We are certainly not being asked to have nothing to do with the Koshas – that is just not possible. As long as we are alive, we cannot avoid the Koshas.

How does this wrong notion arise? Perhaps the Ego has something to do with it. It does not want to be evicted from its stronghold, the Koshas. So it tries to create for itself an absurd reason for rejecting the whole concept of Pancha Kosha Viveka. The next section discusses this absurdity thoroughly, but briefly the Ego makes the idea look silly by taking it literally and then raising the objection that there is then nothing left! The Ego’s basic argument is, “I am okay as I am; I do not need the Self. It is a threat to my existence. When I am here, why should the Jiva think of such a thing as the Self? The very idea is absurd!”

What is required is a “philosophic rejection” of the Koshas. We have to do this for each Kosha because for each Kosha there is a different set of wrong notions.

To counter the Ego’s argument, we should replace it with: “So I should be removing the wrong notion that I am the sheaths. I am above and beyond the sheaths, yet I still have to live in the sheaths. I shall live in them in such a way and with such an understanding that I will not sacrifice my true identity as the Self. I will live as a Witness of them.”

Negation in Practice

3-4 The true “I”, the Atman or Self, can never be negated. It is always there beyond the Koshas. That is the conclusion of Pancha Kosha Viveka. That is Nishedha in practice, the negation of the Koshas as the Self.

With this in mind, the Jiva continues its advice to itself: “I shall live with more awareness and beware of all the wrong notions I have developed by thinking that I am the Koshas. By asserting my Self-hood, my life itself will become enlightened. My whole life experience will be transformed, not eliminated or rejected. The quality of my life will improve. I shall not live a superficial life any longer.”

There is a big difference between the following two feelings: i) “I am the body; my body is paining; the pain is mine;” and ii) “Okay, so there is this pain in the body. Let me see what I can do about it to reduce the burden on the body.” With the second attitude, there are immediate benefits. If there is some pain felt in the body, we do not add that pain to our Ego’s possessions. The improvement in facing life with this change of attitude is enormous.

We do not have to be God-realised to note the difference, or be able to practice this as a Sadhana. The idea is to prevent the Ego from putting fear into us to remove the wrong notion and live with the correct notion.

The Gateway to Knowledge

In Pancha Kosha Viveka, we are trying to find all the habits we have cultivated over years of ignorant living. We analyse our experiences and unearth all the ignorant notions from them due to identifying ourselves with the Koshas. There are many incorrect conclusions we draw in life due to our ignorance of the Self. Those ignorant notions are to be “peeled off”. The way to achieve this is by keeping a watchful eye over our Koshas.

By introducing this inner watchfulness over our own life, we find that life can be lived more harmoniously and meaningfully when we are on the side of the Self. We live as witnesses of our experiences in the Koshas, very much like spectators watching a game. Inwardly we are anchored in the thought that we are the Self, that we are something much beyond our petty little Ego. This “larger-than-myself” attitude greatly helps us to identify all the wrong notions. Life itself reveals all our weaknesses to us, so we do not reject life.

Gradually, bit by bit, the ignorant ways are replaced or overwritten by knowledge, by the conviction that we are the Self.

“Under New Management”

When a business gets a new owner, a large board is placed on the door, “Under New Management”. The same thing happens to our life when we install a new owner to run it. The above process of change comes about because we have placed ourselves under the management of the Self rather than under the management of the Ego.

Under the new management of the Self, our life runs more smoothly. We find ourselves getting into fewer conflicting situations than before. The new Boss is not trivial or hasty in his conclusions. He is more just, always sees the larger picture and guides us to do the right thing. He demands more attention to detail.

WHERE DO VASANAS FIT IN ?

Vasanas are deep-seated tendencies in a human being accumulated over many births. There has been a long-standing uncertainty as to where Vasanas should be placed among the five Koshas. This article is devoted to this placement and offers an innovative solution to the problem.

The Shareera Traya (Three Bodies) are matched with the Pancha Koshas as follows:

Sthoola Shareera (Gross Body)	{	Annamaya Kosha
Sookshma Shareera (Subtle Body)		Pranamaya Kosha
Kaarana Shareera (Causal Body)		Manomaya Kosha
		Vijnanamaya Kosha
		Anandamaya Kosha

Vasanas may be defined in two different ways:

- i) as the cause of the Subtle and the Gross bodies; or
- ii) as that which surfaces **Avichaarena** or “out of the blue”, and takes us by surprise.

1. If we take the first definition, then Kaarana Shareera or Anandamaya Kosha would be the first choice to place the Vasanas. Kaarana Shareera is called as such because it is the cause of the other two bodies. It is the cause of the human birth.

2. If we take the second definition, we are seeing Vasanas as part of the inclinations of the mind or the “I” of the intellect. Then Vasanas would fall under Sookshma Shareera, and either in Manomaya or Vijnanamaya Kosha, more commonly the latter which is subtler.

3. However, since the “I” thought pervades all the sheaths, it could also be possible to classify Vasanas into all the Koshas. Every sheath has its own set of wrong notions, creating its own set of Vasanas.

This is why there is no simple answer to classifying Vasanas. All three ways could be correct. The third method seems to be the most fair and reasonable. A modification of it leads us to a fourth method . . .

THE “SCOREBOARD METHOD”

4. All the five Koshas separate us from the Self. They form a **Screen**, as it were, that prevents us from recognizing the Self, and we experience only a reflection of It. The screen is opaque when our Koshas are predominantly Tamasic and Rajasic; and to the extent we are Sattwic in nature, the screen becomes more and more transparent. For a purely Sattwic person the screen is so clear that the Light of the Self shines through without any obstruction. This is the simile.

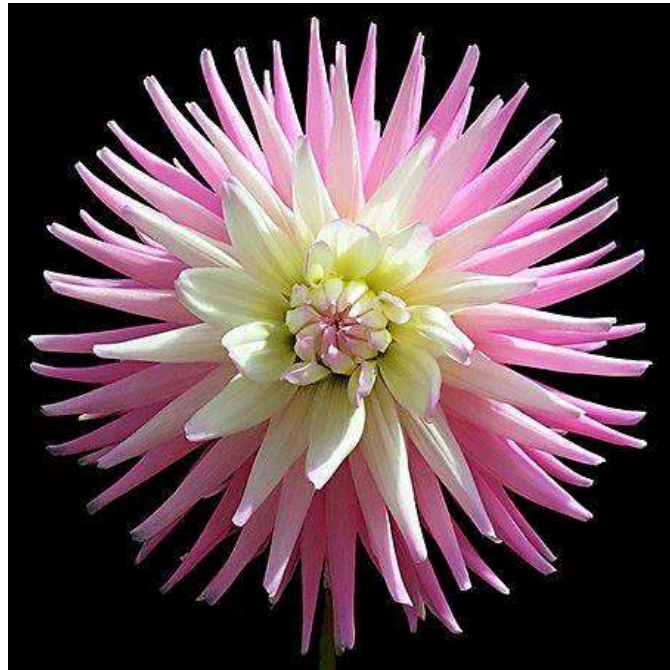
Now, Vasanas really belong to the screen, since their main function is to hold us back from the Self. The opaqueness or clarity of the screen depends on what is posted on the screen by each of the five Koshas. It is like a scoreboard in a cricket match. Each Kosha is a batsman whose score of ‘Vasanas’ is posted on the scoreboard. The performance of the whole team (i.e. all the Koshas jointly) determines the total opacity or clarity of the ‘scoreboard’. That then determines how much entry we permit to the Light of the Self.

In this method, all the Koshas contribute to the Vasana 'scoreboard'; no single Kosha can claim all the Vasanas. The 'scoreboard' is a team effort. The Board stands as a shield between the Self and our Koshas, and can be called the "**Avidya Kosha**" or "**Sixth Sheath**"!

This Avidya Kosha is a **Wall of Ignorance** that obstructs us from the Self. Through Sadhana and more Sattwa in our personality, the wall changes to a **Wall of Understanding**. The Wall of Ignorance is made of bricks of "wrong notions"; the Wall of Understanding is made of bricks of "right notions". The former bricks are opaque; the latter are transparent.

The way to Enlightenment lies in patiently replacing, brick by brick, the opaque bricks with transparent bricks – a slow process needing lots of patience and years of steady Sadhana!

This is the practical application of the Pancha Kosha Viveka technique to assist us in our spiritual evolution.



PANCHADASHEE – 03

Chapter 3: (Verses 11-12)

After Negation, What is LEFT ?

A CONVERSATIONAL STYLE IS introduced by bringing in a Poorvapakshee (the objector). The question and answer style is created by the author. Conversation relieves the heaviness of a text which becomes tedious if stretched too long without a break. The Objector presents the following doubt, which is answered in detail in the next Chapter:

Verse 11: Objection: “After Negation, Nothing is Left”

ननु देहमुपक्रम्य , निद्रानन्दान्तवस्तुषु ।
मा भूतात्मत्वमन्यस्तु , न कश्चिदनुभूयते

॥३.११॥

1	<i>nanu deham upakramya ,</i>	<i>Objection: Beginning with the Food Sheath and</i>
2	<i>nidraa aananda anta vastushu;</i>	<i>ending with the Bliss Sheath, in all of them,</i>
3	<i>maa bhootaatmatvam ani astu,</i>	<i>let there be no principle of the Self. (I accept that)</i>
4	<i>na kashchit anubhooyate.</i>	<i>But, regarding the Self, I do not experience It!</i>

He says, “So you have negated all the Koshas. Now what? What is it that I experience that is not in the Koshas? There is nothing left for me. Even the little happiness that I enjoy you have denied and taken away from me. What do you want me to do – Nothing? If life in the Koshas is negated, I am left with nothing. Do you not see the difficulty you are putting me through? That is my problem with your Pancha Kosha Viveka idea.”

The Teacher now has to respond to this question from the objector. It is a very fair question. After all, who is there among us who is so advanced as to experience the Self? That is possible only for a microscopic few among mankind. Among the bulk of humanity, there is no one who really feels like that. They may have rare flashes of inspiration, but that is no experience of Satchidananda. So naturally the doubt expressed is quite valid – “There is no Atman. Nothing is there if you take away the Koshas.”

An Illustration: Peeling an Onion

The problem may be seen better with an illustration. It is like peeling the layers of an onion. One goes on taking off a layer at a time. All that happens is that the onion gets smaller and smaller. There seems to be no end to the number of layers. Finally, when the last layer is peeled, there is no onion left, only onion peels are there.

Even so it is with the Koshas, says the Objector. We go on peeling off the Koshas one by one. Eventually there is no Atma, only Anatma peels!

The Teacher replies to this common but genuine doubt in the next verse.

Verse 12: Reply: “Their Experiencer is Present”

बाढं नलदुरादयः सर्वे- , ँनुभूयन्ते न चेतुरः ।
तथाप्येतेँनुभूयन्ते , येन तं कुु नलवारयेत्

॥३.१२॥

1	<i>baadhham nidraadayah sarve- ,</i>	Reply: <i>True, the bliss sheath and all other sheaths</i>
2	<i>anubhooyante na chetarah;</i>	<i>are experienced, and nothing else (not even Atman).</i>
3,4	<i>tathaa api ete , anubhooyante yena tam kah nivaarayet.</i>	<i>Even then, That (the Atman) by Whom all these (sheaths) are experienced – How can you deny That (just because you do not experience it) ?</i>

Skill in Argument

The correct way an argument should be answered is demonstrated in this reply. Never start by saying, “You are wrong . . . this is how it is.” If we do that, the objector immediately closes his mind to our arguments. He takes offence and shuts himself up.

A skilled and refined person first agrees with all the correct parts of the objector’s argument and then offers his corrections to the erroneous part, and that too in a neat and convincing manner without getting personal. By this constructive approach, the resistance of the objector is overcome, and he becomes ready to accept the correction. The approach should thus be, “Yes, you are right in saying . . . but I think you have overlooked this.”

The Vedantin’s Reply

1-2 The Vedantin agrees with the following two points of the Objection:

i) All our experiences are obtained through the five Sheaths only. Everything that we do, all our movements, all our desires and emotions, all our enquiry and analysis, and all our enjoyment – all these are possible through the five sheaths respectively.

ii) Apart from those experiences, there is nothing else that is experienced. Yes, agreed. If experience is considered as objective, then true, nothing else is experienced.

However, he disagrees with the *conclusion* drawn by the objector from these two facts: because he does not experience the Self as an object, It is not there. It is like this: The sun is reflected in a body of water. By seeing its reflection we draw the conclusion that the sun is there. If the water dries up, there is no reflection anymore. We cannot then conclude there is no sun. It simply tells us that the sun is not being experienced *as a reflection*.

The Main Argument

3-4 The Vedantin now points out the error. He says that this conclusion is erroneous. It is true that we do not experience the Self in the same way that we experience all other things through the Koshas. But for that reason we cannot conclude that there is no Self.

***The Self cannot be experienced as an OBJECT. It is not an object.
It is that Consciousness which is the Experiencer of all experiences in the
Koshas. How can It be denied?***

In Chapter 4, the first part of the reply is given – that the Self is experienced as *Pure Consciousness*. Then Chapter 5 deals with the second part – that the Self exists, as *Pure Existence*. And lastly, Chapter 6 deals with the third part – the Self as *Pure Bliss*.

THE OVERALL ISSUE

The non-experience of the Self as an Object is no proof that it does not exist. This is the main defence to the argument raised by the Objector. The explanation for this is the unique, self-revealing nature of the Self. After this overview, the text enters an in-depth analysis of the self-revealing nature of the Self, using similes and scriptural references where they may enhance the understanding of the student and help him to grasp the subtle points.

Objects & Light: Objects can be seen when light falls on them. Objects are inert and require an external light to fall on them in order that they can be seen. The case of light is totally different. How can light be seen? Light does not need anything external to make itself seen; it shows itself to us without us having to throw light on it. Objects are “light-lit”, but light is “self-lit”. This is the primary difference between objects and light.

The Self & Me: Now let us bring the Self into the picture. The Self is Me. I do not need any external help to know “I am”. I reveal that to Myself unasked, at all times. I know that I exist, even in a dark room where I cannot see Myself. ***Na Anubhaavyataa***, “*not needing to be objectified*”, is understood perfectly when I am dealing with Myself. I experience this every moment of My life.

The objector who says that the Self does not exist, is the very Self that he is denying!

Again, the moment I say “I”, the “am” follows automatically as a shadow follows a figure, or as a verb follows the noun. They go together. “Am-ness” is a function of My Self, and can never be separated from Me. That means Chit (“am”) is always accompanied by Sat (“I”), Consciousness is always accompanied by Existence. In fact, they are really one only. If I and My existence were two separate entities, think of the identity crisis that I would be faced with! The implication of “I” and “am” being one is that Consciousness does not need anything else to know itself. I reveal My Self to Myself.

The Self & Light: In the object-light example we began with, light is a perfect simile for the Self. The Self is the Light by which every thought-object is known, but no light is needed to know the Self. The way an object is known is clearly very different from the way the Self is known. What light is to the physical world, the Self is to the world of thoughts.

The Self & the Koshas: The Self or I as Consciousness is what has all the experiences through the Koshas. The negation of the Koshas is only with respect to the Self. It is only to tell Me that I am not the Koshas, and that they require My presence in order to fulfill their functions. What is their function, their sole function? – To be instrumental in giving Me, the Self, the experiences of this world, out there as well as those in the mind and intellect.

From this point of view, Consciousness is said to be of the nature of Experience or Knowledge. It is the Experiencer or the Knower through the instruments of the Koshas. I experience through the Koshas, but I am unknowable by the Koshas.

The Kosha’s eyes and ears, its mind and thoughts, its joys and sorrows, cannot know Me for they can only know objects, concepts, pleasure and pain. I am not these. I as Mr So-and-so is an object; they can know him, but they cannot know Me, the Self. They have no means to know Me. I am subtler than any of them; I am their very ***Aadhaara*** or support.

PANCHADASHEE – 03

Chapter 4: (Verses 13-28)

“JNAANAM – Self as CONSCIOUSNESS”

TECHNIQUES IN SAMSKRIT LITERATURE

Verse 13 is very important in the text. It is called a “Vastu Sangrah Vakya” in Samskrit literature, and is very commonly used in scriptural texts. All the points about an important principle are collected in it and their further explanation follows in subsequent verses. The entire subject matter of this Chapter is laid out in this verse, and is then explained in detail in further verses. It functions as a Summary statement, playing the role of a “Theme verse” or a “Contents Page” for the Chapter.

In Samskrit writings, use is also made of a verse called “Simhaavalokana”. It occurs a little after the Vastu Sangrah. Its purpose is to state the progress made in an explanation, i.e. it is a brief recap of what has been explained so far. The word *Simha* means “lion”. As a lion strides his way across the plains, it pauses every now and then and turns around to see what ground it has covered, and then continues on his path. A Simhaavalokana does the same thing. It briefly reviews the trend of thought, the progress made in an argument.

Verse 13: The Self’s Nature of Experience

स्वयमेवानुभूतित्वाद् – , विद्यते नानुभाव्यता ।
ज्ञातृज्ञानान्तराभावाद् – , अज्ञेयो न त्वसत्तया

॥३.१३॥

1	<i>svayam eva anubhootitvaat ,</i>	<i>The Self is itself of the <u>nature of Experience</u>;</i>
2	<i>vidyate na anubhaavyataa;</i>	<i>To know It, It does not need to be objectified.</i>
3	<i>jnaatri-jnaana antara abhaavaat ,</i>	<i>There is no other experienter or experience;</i>
4	<i>ajneyah na tu asattayaa.</i>	<i>so It is unknowable, not that It does not exist.</i>

The Self’s Self-Revealing Nature

In the above verse, each Pada is an item of Contents, discussed in the verses hereafter, in this Chapter:

- i) *The Self is of the nature of experience;*
- ii) *It is not an object of experience;*
- iii) *It is the exclusive Knower-Knowledge Principle;*
- iv) *It is unknowable;*
- v) *It certainly is not non-existence.*

Verse 14: Simile: The Sweetness of Sweets

माधुर्यादिस्वभावानाम्- , अन्यत्र स्वगुणार्पिणाम् ।
स्वस्मिंस्तदर्पणापेक्षा , नो न चास्त्यन्यदर्पकम्

॥३.१४॥

1	<i>maadhuryaadi svabhaavaanaam ,</i>	Let us take sweetness of sweets ; (or any 1 of the 6 tastes) that is its very nature; (a sweet has to have sweetness)
2	<i>anyatra svaguna arpinaam;</i>	that nature may be offered to others (foods or eaters);
3	<i>svasmin tat arpana apekshaa ,</i>	but it stands in no need i) to be given to itself;
4	<i>nah na cha asti anyat arpakam.</i>	ii) nor even to another object (to get its appreciation).

The Drishtaanta (Simile) – “Sweetness of Sweets”

Sri Vidyanayaji finds a most fitting simile for the problem of trying to make the Objector understand the exact situation with respect to the Self.

1 Let us consider a sweet food as an example. We could actually consider any one of the six tastes, namely, bitter, sweet, salty, sour, pungent or astringent. Here, all the foods that are sweet are being considered. The very nature of a sweet food is its sweetness.

2 Point 1: The sweetness of a sweet food can be offered (shared, given) to other objects such as foods or eaters, which do not have sweetness or wish to eat it. It will satisfy both the foods and the eaters. For example, rice can become sweet-rice, tea can be sweetened, the eaters can be made content, etc, by giving them sugar.

3 Point 2: It is not necessary for the sweetness to be given to another sweet food. Sugar added to other sugar will not make it any sweeter. There is no need to add sweetness to a thing that is already sweet.

4 Point 3: Here is a strange observation that often goes unnoticed: From the point of view of the sweet food, it is not *necessary* to give it to any other food or eater that may want it. If it wants it badly, it will come and get it, so to speak. The sweet does not need to go and look for ‘customers’ for its sweetness in order to get appreciation from them.

The play here is on the desire to be appreciated that all people invariably have. Everyone likes others to come and appreciate his qualities. In that sense, sugar stands in no need for another food to be mixed with it and sweetened, nor to have millions of people to come and taste it and appreciate how sweet it is.

We will see in the application of this simile, the great meaning behind Points 2 and 3.

Verse 15: Application: The Nature of the Self

अर्पकान्तरराहित्ये- , ऽप्यस्त्येषां तत्स्वभावता ।
मा भूत्तथाऽनुभाव्यत्वं , बोधात्मा तु न हीयते

॥३.१५॥

1	<i>arpakaa antara raahitya api</i>	Even without the appreciation by another object,
2	<i>asti eshaam tat svabhaavataa;</i>	the natural flavour of a thing is ever in it.
3	<i>maa bhoot tathaa anubhaavyatvam,</i>	Let there not be objectification of the Self.
4	<i>bodhaatmaa tu na hi eeyate.</i>	(So what if it remains unappreciated!) Being of the nature of Knowledge, it is no loss to It to remain “Unknown”!

The Daashtaantika (Application) – “Nature of the Self”

Now we apply the above simile, point for point, to the Self:

Just as sweetness is the nature of a sweet food, so also Consciousness or Knowership or Knowledge is the very nature of the Self. These two are now being compared to help us understand the nature of the Self.

Point 1: The Self can offer its power of knowing to any or all of the five sheaths. This offer applies only to those things which do not have Consciousness, even as the sweet can be offered only to those other foods which do not have sweetness in them already. This ties in with the fact that the sheaths have already been shown to be different from the Self, that they are NOT the Self. Only then does it become necessary for the Self to offer them its ‘services’. To the extent that the sheaths accept the offer, they will be considered to be sentient and *to know* other things. Their sentiency is borrowed from the Self, but they are free to take the credit for it. The Self does not “copyright” its treasures.

Point 2: it is not necessary for the Self to give its Consciousness to Itself. That would be like adding sugar to sugar; it is superfluous to do so. The Self stands in no need to do so. It is complete in itself.

1-2 Point 3: The verse actually has taken the above two points for granted, and starts directly with Point 3. This is a bit tricky and needs to be followed with careful attention:

In Point 1, the Self is said to have offered its nature of Knowing to the sheaths. However, it is in no need of doing so. Just as sugar stands in no need of appreciation from other foods that are not sweet, so also, the Self stands in no need of being appreciated by the sheaths and get a certificate from them for its ability to know things through them. It is quite independent of their interest in Its nature or lack of it. The Self will still retain its nature of knowing, its Consciousness – regardless of what the sheaths think of it!

Can we see how aloof the Self can afford to be, and yet at the same time how intimately connected and available it makes itself to the sheaths? With the example of the independence of the sweetness of sweets, this aloofness of the Self is made very clear. The Self can be *immanent* within the sheaths as well as *transcendent* or aloof from them!

The Self’s Answer to the Poorvapakshi

Point 3 has a poignant significance to the Poorvapakshi’s complaint that the Self is not there. Let alone the Vedantin’s reply, the Self, too, gives him a piece of Its mind:

3-4 The Self replies: “Let the Poorvapakshi deny Me on the grounds that he cannot find a way to *objectify* Me. That is his problem, not mine. Who cares whether he recognises Me or not! I do not stand in need of his recognition. My very nature is *to know*. That nature cannot be taken away from Me. And there is no Knower other than Me. If he chooses to deny Me because he cannot objectify Me, so be it. It is no loss to Me to remain ‘Unknown’ to him. The loss is his; alas, the loss is indeed his, not Mine. I feel terribly sorry for him!”

These words placed in the reply of the Self may appear to be *arrogant* at first take. With a little more thought, it comes through as *righteous indignation*; and with a little further thought, it may come through as *overflowing compassion* for the sad plight of the Jiva who dares to deny his own Self due to his narrow-minded vision of himself.

Verse 16: Sruti Support – 1

स्वयंज्योतिभवत्येष , पुरोऽस्माद्भासतेऽखिलात् ।
तमेव भान्तमन्वेति , तद्भासा भास्यते जगत्

॥३.१६॥

1	<i>svayam jyoti bhavati eshha ,</i>	1 “This Atman is self-revealing”;
2	<i>purah asmaat bhaasate akhilaat;</i>	2 “Before the evolution of the universe, the Self alone was shining”;
3	<i>tam eva bhaantam anva iti ,</i>	3 “It shines first; all other things shine after It;
4	<i>tat bhaasaa bhaasyate jagat.</i>	By Its shine, the universe shines” – so say Srutis.

Verse 17: Sruti Support – 2

येनेदं जानते सर्वं , तत्केनान्येन जानताम् ।
विज्ञातारं केन विद्याच्- , छक्तं वेद्ये तु साधनम्

॥३.१७॥

5	<i>yena idam jaanate sarvam ,</i>	4 “That by which all these things are known,
6	<i>tat kena anyena jaanataam;</i>	by what other things can That be known?
7	<i>vijnaataaram kena vidyaat ,</i>	By what can the Knower itself be known?”
8	<i>shaktam vedye tu saadhanam .</i>	The capacity of instruments is limited to precepts.

Verse 18: Sruti Support – 3

स वेत्ति वेद्यं तत्सर्वं , नान्यस्तस्यास्ति वेदिता ।
विदिताविदिताभ्यां तत्- , पृथग्बोधस्वरूपकम्

॥३.१८॥

9	<i>sa vetti vedyam tat sarvam ,</i>	5 “The Self knows all that is knowable;
10	<i>na anyah tasya asti veditaa;</i>	But there is no one who can know It.”
11	<i>vidita aviditaabhyaam tat ,</i>	6 “From both the known and the unknown,
12	<i>prithak bodha svaroopakam.</i>	It is different. The Self is knowledge itself.”

Note: Objects are the contents of Consciousness; how can the contents contain the container?

The Original Citations

The above three verses contain six citations from the Shrutis (the Upanishads). The original citations are given hereunder: (The verses in the Panchadashee are a redacting of the Shruti verses due to the restraints of the Anushtup metre of the Panchadashee.)

The Citations cover all the points that are raised in this chapter. In Vedantic texts, it is an accepted rule that no explanation is complete unless the Shruti endorses it. In fact, all the points covered arose from the Shrutis in the first place. The citations are given merely as cross references.

1 Citation 1: *Atraayam purushah swayam jyotih.*

Meaning: “This Purushah is self-luminous.”

– Brihadaranya Up. 4.3.9

Discussion: The main teaching that calls for the primary support is that the Self is Pure self-luminous Consciousness. Nothing is needed to assist us to experience the Self. Our own experience is the surest proof of this self-luminosity. In deep sleep, the limited

personality is not there. We do not feel “I am a Swami or a Grihasthi, a man or a woman, a professor or a clerk, an Indian or a Srilankan. Even then, we do not feel we are dead, we still know that consciousness is present, that “I still exist.”

2 **Citation 2:** *Asmaat sarvasmaat puratah suvibhaati.*
Meaning: *“Before anything was there, It alone shone.”*

– Nrsimha-Uttara-Taapaneeya Up. 2

Discussion: Here, the “Shruti logic” is used to explain the same point. The typical manner in which Shruti applies logic is described here. It takes the case of a time in history when there was no creation. At that time, what was there? – Only the Self was shining at that time of cosmic dissolution. This is what is meant by the “Shruti-logic”.

A similar logic used in science would run as follows: Even before Thomas Alva Edison came onto the scene, lightning existed. After Edison, the same light that we saw in lightning could now be seen in an electric bulb due to Edison’s invention. The Upanishadic logic aims to take away all the merely secondary conditions, and thereby isolate the necessary and sufficient condition for our attention.

“Before creation” takes away the existence of the intellect as a means to make the Self known. Even before the Edison of intellect was born, the Self was known – that is the idea of this logic. In deep sleep, the intellect is not there; in cosmic Pralaya, the whole universal intellect is not there. In both these extreme cases, the Self is still present and shining.

3-4 **Citation 3:** *Tameva bhaantam anubhaati sarvam,*
 Tasya bhaasaa sarvamidam vibhaati.
Meaning: *“It shines first, then all else shines after it;*
 Because of its shine, all this appears to shine.”

– Mundaka Up 2.2.11, Katha Up 5.15, Svetasvatara Up 6.14.

Discussion: Firstly, “shine” does not mean glittering. It has a philosophic meaning, “to exist”, “it is there”. The Self stands cognised, perceived, known. That is the meaning of shine. The Self shines first, then the world is known.

This does not mean that the world was waiting for the Self to shine before getting up and deciding that it would also start shining! No – it means that the Consciousness falls upon it, and that makes the world, too, shine, i.e. enables the world to be known. The knowledge of all things is due to the shine of the Self upon it.

Whatever we see with the senses is inert. This can be taken as a definition of inert. The senses cannot detect the Self, therefore whatever it detects has to be not-Self or inert. In that way, the world is inert. It does not mean that the world has no consciousness in it, but that part of the world which is known to the senses is inert. Consciousness is also there, but it is not known to the senses. That is a different matter.

Acharyaji brought home another subtle point here. He asked, “If it were not for the Self, what would the world be like?” The answer is, “It would be unlit, like a room that is unlit.” We will just not know the world, even if it is there. It is the Self that makes the world known to us.

5-7 Citation 4: *Yenedam sarvam vijaanaati, tam kena vijaaniyaat; Vijaataaram are, kena vijaaniyaat.*

Meaning: *“That which knows all, how can It be known? By what can the Knower Himself be known?”*

– Brihadaranya Up. 2.4.14 and 4.15.15

9-10 Citation 5: *Sa vetti vedyam, na tasyaasti vedyam.*

Meaning: *“It is the Knower of all the knowable (objects and concepts); but there is none to know It.”*

– Svetasvatara Up. 3.19

Discussion: These deal with the unknowability of the Self. If the Self makes Itself known to us, then what is the need for us to know It as we know any other object? It is an absurd desire to want to know It – for It is already known to us.

However, suppose there was another Knower needed to know the Self; that will be Self No. 2. It will be unknown, so a Self No. 3 will be needed to know it! Thus there arises the absurdity of *infinite regression*, by which the Self will always remain unknown.

The capacity of instruments such as mind and intellect is limited only to thoughts, precepts and concepts. This is the realm of the Known objects. All of mathematics and science deal only with knowledge which is a construct of thoughts and ideas. All that falls under the Known, that which the Self is able to know through the mind and senses.

Science can know things only through a combination of Pratyaksha and Anumana (direct perception and inference) Pramana. No other means are needed for scientific knowledge. We may argue that science can work with the unknown as well. That is not true. If we take a close look, we find that the unknown that science works with is an expanded or adapted known; it is a hypothesis. A prototype is built or a law is postulated. A prototype or a postulate are not knowns, they are extrapolations of the known. They help the scientist to extend his knowledge of the known according to a visualised theory.

The point is that science cannot know the Unknown, or strictly speaking that which is not Knowable. It simply is not the instrument for it.

11-12 Citation 6: *Anyad eva tat viditaat, atho aviditaat adhee.*

Meaning: *“That is different from the Known, and is also higher than the Unknown.”*

– Kena Up. 1.4

Discussion: The Self is said to be different from the Known and the Unknown. The Known is what we perceive through the mind and senses. Its coverage extends over the whole of the Sthoola Prapancha, the “gross universe”, as well as the Sookshma Prapancha, the “subtle world”. The whole of these is what falls under the Known.

The Unknown in this context is Ajnana or Avidya, “ignorance”. This is *Avidita*, that which is not known by the mind or senses. It can be known, but not through the senses or mind; it can be known intuitively. If it were not known at all, then we would not be able to define it. The Unknown covers the Causal world.

When do we experience Ajnana? At a superficial level, we hear people say, “I experience it all the time!”

At a little more practical level, if someone is asked what is for supper tonight, he might answer, “I do not know now, but in two hours I will.”

We are not referring to this shallow ignorance of *information*, where all we are wanting is some information to come to terms with our circumstances. We are here talking of Ignorance at the deepest level, call it “Root ignorance”. We experience it during deep sleep – that is our closest encounter with Ajnana. Ajnana is the pillow we comfortably sleep on and which, unknown to us, has the treasure of the Self hidden under it!

So, different from the gross, subtle and causal worlds is the Self. This clearly differentiates Self from all things known and unknown. The sole difference is that the former is illumined by Consciousness, whereas the Self is self-illumined, and is of the “*form of Knowledge*”, ***Bodha Swaroopakam***.

Verse 19: *Knowing All, Yet Not Knowing !*

बोधेऽप्यनुभवो यस्य , न कथञ्चन जायते ।
तं कथं बोधयेच्छास्त्रं , लोष्टं नरसमाकृतिम्

॥३.१९॥

1	<i>bodhe api anubhavah yasya ,</i>	Though experiencing It in every <i>act of knowing</i> ,
2	<i>na kathanchana jaayate;</i>	yet not being able to grasp what Consciousness is!
3	<i>tam katham bodhayet shaastram,</i>	How can one teach the scriptures to such a
4	<i>loshtam nara samaakritim.</i>	one who is a man only in form but <i>totally dull?</i>

The Citations have ended. There is nothing more left to be explained. A scenario is now imagined around this verse. Have his students understood what he has taken so much pains to explain?

Vidyaranyaaji looks around searchingly into the eyes of his students. There are bright-eyed faces all around showing that the lesson has been well absorbed. Vidyaranyaaji gives them a smile of approval. But . . . what does he see there at the back of the class – two or three boys are staring blankly at him. One of them is just gazing outside at the monkeys.

It is time for Vidyaranyaaji to be a bit more firm. He throws a question at the blank-faced boys. There is no response. The one gazing out is targeted for a response. He says, “I did not understand anything, Sir. You know, in the first place I don’t think there is a thing called Consciousness. I think you are just kidding me with this knowledge.”

In an effort to hide his disappointment and frustration, the Teacher says the following: “Suppose I take a lump of clay – ***Loshtam***. I work on it and give it a good shape of a young boy. Then I dress it up nicely in a yellow dhoti and wrap a yellow cloth around its body. To complete the image, I place a rosary around its neck, some sandalwood paste on its forehead and even glue a small tuft at the back of its head. The figure has the perfect appearance of a bright Brahmachari. I take this image and seat it in the midst of all of you and start my teaching. If I ask him a question, what do you think his reply would be!”

This is the frustration that any teacher feels when his students do not grasp what has just been taught in such fine detail, without leaving a stone unturned. Vidyaranya tries once more to make them all understand. Acharyaaji, too, went over the whole lesson again to make us understand! His enthusiasm is like Brahman – infinite and indestructible!

Verse 20: An Example of this Absurdity

जिह्वा मेऽस्ति न वेत्युक्तिर्- , लज्जायै केवलं यथा ।
न बुध्यते मया बोधो , बोद्धव्य इति तादृशी

॥३.२०॥

1	<i>"jihvaa maa asti" na veti uktih ,</i>	<i>To utter the words "I have no tongue" is a doubt</i>
2	<i>lajjaayai kevalam yathaa;</i>	<i>that is pure shamefulfulness itself. Even so, to say</i>
3	<i>na budhyate mayaa bodhah ,</i>	<i>"I do not know what Consciousness is;</i>
4	<i>boddhavya iti taadrishee.</i>	<i>I must get to know It" is just as shameful!</i>

After repeating the whole lesson once again, using every possible means to drive home his point – Shruti, Yukti, Anubhuti, Paroksha, everything in his power – how would a teacher feel if there are still some who do not even know what Consciousness is?

The feeling is captured in this verse, where one may say that the best among teachers gives vent to his frustration. Some verses are better left unexplained!

Acharyaji took it upon himself to defend Vidyaranyaaji: "He is telling us, 'Come on, wake up now! You have slept enough. It is time for you to grasp this at a practical level, not just in theory. Think about what we are discussing. This is not just table talk or armchair philosophy. It is about you yourself. Are you sitting there in body only, just to fill up the seats in the room!'"

A Possible Reason for Lack of Understanding

Acharyaji ventured a possible reason for such lack of understanding:

It could be in the Ego. The Ego wants to always feel it is achieving something. So it wants to put effort, it wants to be made to feel it is working hard, it wants to solve complex doubts, even if it has to fabricate them by hook or crook! After all, the Ego wants to get at least a sense of achievement for all its trouble.

If it is too easy to grasp, the Ego refuses it. The more difficult a thing can be made to appear, the greater is its feeling of achievement!

The Story of Arunagiri

This is a true story of a saint of India named Arunagiri. It was quoted by Acharyaji in the context of our spiritual goal of "just being with Consciousness":

Arunagiri had led a debaucherous life and was very frustrated with himself. He wanted to commit suicide. He went to Tiruvannamalai and there climbed up the temple tower and planned to jump down from it. Sri Ramana Maharishi was there. He was a great Bhakta of Lord Subramanya, also named Skanda. The Maharshi prayed to the Lord to save the man's life. As Arunagiri jumped, the Lord held him and brought him safely to the ground.

Since he had wanted to die, he was not happy about being saved! Lord Subramanya said to him in Tamil, "Keep quiet, just be at ease. Why do you complicate things. Just drop everything. Just be!" The instruction had the desired effect – it removed all thoughts from Arunagiri's mind. All the troublesome thoughts, even those of suicide and of the guilt he felt for his sinful life, subsided and he experienced total calm and oneness with pure, divine Consciousness. This experience had a life-transforming effect on Arunagiri, who thereafter became acclaimed as a great Bhakta of the Lord.

THE SELF OR OBJECTS – WHICH IS EASIER TO KNOW?

Acharyaji made this most interesting comparison, and surprised all of us with his down-to-earth answer. He said:

Consider a **frog**, outside this room. We hear a croaking sound but there is a doubt whether it is a frog or not. We have to strain our ears to hear it again and again. Even then we can never be certain as to what it is.

Consider a **student**, inside this room. I see a row of students at the back of the room. The row of students in front of them blocks each one in the back row. As a result I cannot be sure whether the back row students have a text book in front of them.

In both cases, Pratyaksha Pramana is at work. In both cases it is obstructed. A simple observation is rendered uncertain due to an obstruction.

Now consider the **Self**. You complain that it is very difficult to know the Self. But compare the difficulty to the frog and the student. Even a Pratyaksha student right in front of me can be blocked, what to speak of the frog that is not seen. But the Self has no such obstruction at all to be overcome. It is there in our awareness *at all times*. We always experience ourselves as existing. I have no excuse to doubt my Self. I cannot say my spectacles are dirty; I cannot say I am hard of hearing, etc. In fact, there are no obstacles to experience my Self. The Self is unignorable, unforgettable, inescapable – staring me in my face, as it were! How can I raise any doubt about it being there? I cannot *avoid* knowing It!

Yet we complain we are not seeing the Self, and we go a step worse by saying It is not there. Apart from stupidity, what could be another reason?

It means that our experience of the Self has got mixed up with our experience as a body, as a mind, as an ego. But, even through the mix up, we can still know It. It is still there; It cannot get lost; It just needs to be identified through the jungle of the five sheaths.

So strong is the Self, that even when a mix-up like this occurs, it is the Self that wins! What does that mean? It means that the experiences of body, Prana, mind, etc, are rendered more vibrant due to the presence of the Self. They come alive because of It. Inert objects appear sentient in the presence of the Self, so powerful is its presence. Have we thought of it this way? Can we still deny the Self?

In the light of the above ease with which we should be seeing the self-luminous Self, how can anyone blame Vidyananya if he finds it hard to figure out how anybody can avoid seeing the Self. Vidyananya finds it very strange, so strange that he calls such a person as “made of clay”! In fact, he expresses his disbelief, which we see as frustration. To the sage Vidyananya, the very fact that we are able to think, to know, to speak, to function, shows that the Self is there. How much easier can it get to recognise the Self!

To the question in the title of this article, Vidyananyaji’s answer is unequivocal – “The Self is undoubtedly far easier to know than any object, even if it be an object right in front of our nose!”

THE SADHANA OF NEGATION

The last two verses, describing the case of a person who is too dull to grasp the nature of Consciousness, sets the pre-condition for understanding the remaining verses of this Chapter. Until one can understand what Consciousness is and become aware to some degree of its pivotal role in knowing all things under the sun, it is not possible to practice the **Sadhana of Negation** prescribed in the next two verses. It will be like going on a hunting trip without knowing what an animal looks like!

Acharyaji's advice at this point was: "We can study Vedanta for 20 years, it will finally come to this only – we have to arrive at the moment when the mind is stilled and just be with Consciousness. Even if we finish all 15 Books of the Panchadashee, the same medicine will be given. And after each Book, sure enough I will be there to ask you if you have any doubts!"

Then why study so much? Acharyaji's answer was, "It helps us to keep the mind on track, on course to reach the goal. The study serves this invaluable purpose. At present we may not be ready, but as soon as we are, we will plunge into Consciousness and will not need Vedanta any more; we will become Vedanta!" Taking us step by step, Sri Vidyaranya first considers the negation of Objects seen with the senses and mind in order to get a glimpse of the Self. Verse 21 deals with this step. The success one attains in achieving negation of external Objects, qualifies the Sadhaka to begin the internal step of negation of the Koshas. This subtler step is dealt with in Verse 22.

The second step requires us to go entirely within ourselves and learn to separate ourselves from our sheaths. We need to treat our sheaths in the same way as we treated the objects of the world. Success in this step is nothing short of the realisation of Brahman, the highest attainment of man, the *summum bonum* of human existence.

Verse 21: Negation of Objects

यस्मिन् यस्मिन्नस्ति लोके , बोधस्तत्तदुपेक्षणे ।
यद्बोधमात्रं तद्ब्रह्मेत्य- , एवं धीब्रह्मनिश्चयः

॥३.२१॥

1	<i>yasmin yasmin asti loka ,</i>	<i>From whatsoever world objects one perceives,</i>
2	<i>bodhah tat tat upekshane;</i>	<i>learn to separate the objects from the perception.</i>
3	<i>yat bodha maatram tat brahma iti ,</i>	<i>What remains is Pure Consciousness; That is Brahman, the Reality.</i>
4	<i>evam dhee brahma nishchayah.</i>	<i>By such determination, Brahman is understood.</i>

1 First, the scope of the term Objects was described by Acharyaji.

What is referred to as the Known and the Unknown under **Citation 6** of Verse 18, is the sum-total of the Gross universe, the Subtle universe, and the Causal world of Ignorance. The Reality is said to be different and higher than all these three.

In the step by step practical method being described here, this verse deals with Objects. First we consider the *Gross objects* of the external world that are perceived by our senses. We are not dealing with the Subtle objects yet; that is covered in the next verse

under the Koshas. It is important to deal with the gross first and then the subtle and finally the causal. This is Sri Vidyaranya's step by step method specifically tailored for us.

The Art & Science of Negation

Now we come to the crucial practice of negating the Objects. Negation is not a day's task, but many years of patient Sadhana. We cannot expect immediate results in the practice, for there are many hurdles to be overcome during this negation process.

2 There is an art in Negation which has to be learned – the art of separating the Objects from our perception. Acharyaji paid special attention to explaining this art:

i) First we must understand that every object has five components. These are Naama and Roopa (name and form) which relate to its physical characteristics; and Sat, Chit and Ananda, which relate to its spiritual characteristics.

ii) The negation is only of name and form, not of Sat, Chit and Anand. The idea is to take our perception beyond the name and form so that we can then “see” only the spiritual characteristics.

iii) The practical Sadhana for doing this is called **Neti Neti** in the scriptures, meaning “not this, not this”. When perceiving an object, what comes to our mind immediately is the name and form. If we can say “not this, not this” to these, then the spiritual characteristics come to the fore.

3 The attention is withdrawn from the physical aspects of the object. They are the aspects which catch all our attention first, through the senses. By denying them, we allow the spiritual aspect to come to the fore. Sat, Chit and Ananda are Pure Consciousness. Together, they are the nature of Brahman.

4 The 8-point “Practical Guide” on the next page will assist us in the practice of Negation, which is the heart of this Chapter. The Guide will help us to understand the nature of Brahman.

Negation is not a difficult or complicated process; the mind approaching it is complicated. If we permit the mind to wrap itself in too much philosophy, then we are bound to overlook the practical side of Negation. Acharyaji reminded us of how common it is in India to refer to anything that has the slightest complication in it as being “like the *Brahma Sutras*”! This is how ignorant people think. They try to dissociate themselves from the practice by saying it is too complex. They place Brahman beyond their reach. Whatever is difficult is compared to Brahman!

“Asmat” & “Yushmat” Pratyaya

Acharyaji briefly introduced the above terms used by Sri Shankaracharya in his Bhashya of the Brahma Sootras. Two other terms connected with it are Vishaya (the object) and Vishayee (the knower of the object). Thought is divided into two components:

1. “Asmat” Pratyaya: This is the “I”-thought, also called the **Vishayee Pratyaya**.

2. “Yushmat” Pratyaya: This is the “object”-thought, also called **Vishaya Pratyaya**.

The first gives knowledge of the “I” and is constant; the second gives knowledge of the object and varies from object to object. By disregarding the variable “Yushmat” Pratyaya, we get to the constant “Asmat” Pratyaya, the Self. This is another way of seeing the Negation process, and may be ignored if one feels it is making the subject too complex.

Now the Guide for negation, which applies to Objects as well as the Koshas:

A PRACTICAL GUIDE FOR NEGATION

1. Rain & Drops of Rain: When one looks at a window on a rainy day, he sees droplets of rain on the window. At that moment he cannot see the rain falling. By defocussing from the window and taking the attention to the rain, the droplets of water on the window are lost sight of. One cannot see both these together, only one at a time.

2. One Object at a Time: Once we achieve success in the above practice, we train ourselves to see only one object at a time. Most of us do not realise how difficult it is to do this. By nature, our attention shifts to whatever moves, not what is still.

This fact is used to advantage by Television networks. During newscasting, it has become common practice for TV networks to keep the screen filled with various data and flashing lights along with the video clips. The viewer does not know what to place his attention on. There are four or five items vying for his attention. He can only fix his mind on one at a time. The producers know this, of course, and they deliberately prevent the viewer from fixing his attention on one thing, so that he is not able to understand *anything*. This is their idea of newscasting – it must simply excite the viewer, not enlighten him!

3. Paying Attention: Whenever one's attention is needed at one point, something special needs to be done or said to fix it there. In the army, the Commander calls out "Attention!" and all the cadets look at one point in front of them and remain glued to it. From the flicker of the cadet's eye, the Commander knows who is lacking attention.

4. "Neti Neti" – A Command: A sentence always has a verb and a noun – "Look at the thief." But in an emergency, either may be dropped – "Look, look!" or "Thief, thief!" This is done to narrow our attention. So it is with "Neti, Neti!" – it is a command to be attentive.

5. The Unusual Draws Attention: Another common observation is that our mind is wired in a particular way to always detect the unusual, not the commonplace. If a friend cuts off all his hair, we notice his bald head at once. We are wired to miss the obvious, and pick up the abnormal. Sometimes people deliberately dress differently so that they can be noticed. We see boys wearing their caps with the flap at the back. Charlie Chaplin used his famous side-footed stride just to draw attention.

What has this to do with negation? It works like this. If we know these gimmicks of the world to capture attention, we will not be swayed by them. This skill is needed to look past the name and form and see the Consciousness behind them.

6. Idol-Worship: Idol-worship puts all the above guidelines into practice. The Formless Lord is *deliberately* given a form. Everyone knows that God is not a stone – except the missionaries! By having an idol for the Lord, we are *forced* to look past the physical form of the Lord and capture the spiritual aspect of Consciousness. With an idol it is easier to make the change from physical to spiritual, because we know that the idol is not the stone.

7. Meditation: Negation can best be done during meditation, when the conditions are for it are ideal. External disturbances are minimised at this time.

8. A Formula that Helps: Maths students may prefer a formula such as this:

$$\begin{aligned} \text{THOUGHT} &= \text{CONSCIOUSNESS} + \text{OBJECT} \\ \text{THOUGHT} - \text{OBJECT} &= \text{CONSCIOUSNESS} \end{aligned}$$

Verse 22: Negation of the Sheaths

पञ्चकोशपरित्यागे , साक्षिबोधावशेषतः ।

स्वस्वरूप स एव स्यात्- , छून्यत्वं तस्य दुर्घटम् ॥३.२२॥

1	<i>panchakosha parityaage ,</i>	The Five Koshas are “objects” to be given up.
2	<i>saakshi bodha avasheshatah;</i>	Then the Witness Consciousness alone remains.
3	<i>svasvaroop sa eva syaat ,</i>	That is the real nature of the Self.
4	<i>shoonyatvam tasya durghatam.</i>	Non-existence cannot be attributed to It.

SHRUTI, YUKTI & ANUBHUTI

In the two earlier Books of Panchadashee, the approach to prove the Self was based on the **Shruti** or Shabda Pramana (scriptural support) in Book 1 and on **Yukti** or Anumana Pramana (Logic supported by Shrutis) in Book 2. Now, in Book 3, a third line of argument is developed based on **Anubhuti** or direct experience of the Self as attained by the negation of the Koshas. Experience of the Self is the surest proof of it.

1 The entire previous verse is now applied to the special case of the Koshas. Here the only difference is that we shift from an external object to an *internal* object, the Koshas. That fact itself makes the negation of the Koshas more difficult, as it is more subtle.

What we are really doing in the negation process is removing the “*I am*” from the Koshas. That in itself is a major operation. Gurudev Sivananda called it ‘Egodectomy’, or removal of the Ego. This operation is known variously as: transcending the Koshas; a paradigm shift in consciousness; becoming the witness of the Koshas and its functions; placing the Koshas “Under New Management”, etc.

Acharyaji pinned down the operation to one thing: *fine-tuning* our capacity to be attentive. He gave as an example the following anecdote from the *Mahabharata*, where Sanatkumara is teaching Dhritarashtra. Dhritarashtra asks, “What is Death?”

Sanatkumara replies, “**Pramaado vai mrityuh** – *Inattentiveness, indeed, is real Death.*” The whole of spiritual wisdom lies in being *attentive*. Acharyaji said, “If we want to realise God, we just need to be more attentive to what is within us. After studying the whole of the Panchadashee, we will be asked to do the same thing – Be Attentive. This is what the whole of Vedanta boils down to!”

The Result of Negation

2-3 When the negation of the Koshas is successful, i.e. when the “I-thought” with respect to them is removed, the result is that only pure Witness Consciousness remains. Only the witnessing Knower is left. The Witness knows the Koshas directly, not via a false representative called Ego.

The important difference here is that when the Witness knows directly, then the Koshas function *effortlessly*, but when Ego takes over as the medium or instrument for knowledge there is great effort and stress and one gets tired. Each Kosha gets tired and needs to take a rest. Only the Atman never complains of being tired of illumining. Illumining things is its very nature. It can’t help it. It does so effortlessly.

In life we see this in little children. They never seem to get tired. Their actions are spontaneous without the interference of an Ego. Whatever tiredness they may express is only an imitation of their parents, not actual tiredness.

Mathematically, Negation sounds very easy. In practice, it is nothing short of experience of the Self itself, i.e. God-realisation! Having succeeded in negating the Koshas, we stand face to face with Pure Consciousness, a direct experience of which is the massive experience of Brahman or Cosmic Consciousness.

4 The argument of the Shunyavadins now faces its death-knell. It simply cannot survive in the face of actual experience, and dies a natural death. There is not the faintest chance of the Non-existence theory surviving when faced with the Vedantin who has successfully negated the Koshas and experienced the Self.

The Existence aspect of the Self is discussed in great detail in the next Chapter which begins from Verse 29. At this point we are still concerned with the Consciousness aspect of the Self. We are bringing the discussion of Consciousness to a conclusion. From that aspect alone, we see that it is impossible to hold the theory of the Shunyavadins.

No Avoidance of Self-Purification

Although the Self and Brahman are often spoken of on equal terms, the Self is used in relation to the individual being, whereas Brahman is used in relation to the Total Creation. Acharyaji spent time to explain that we cannot bypass the Self in order to experience Brahman. What is meant by this is that we have to undergo the painstaking Sadhana of negating the Koshas and arriving at the experience of one's Self. Only then can we grasp what it is to have Cosmic Consciousness or know Brahman.

The subtle point made is this: Realising our Self is the solution to overcome the problem of Samsara. The way to God is through the Self – meaning we cannot ignore self-purification and expect to attain God-realisation.

Verse 23: Self Cannot be Doubted

अस्ति तावत्स्वयं नाम , विवादविषयत्वतः ।

स्वस्मिन्नपि विवादश्चेत् , प्रतिवाद्यत्र को भवेत्

॥३.२३॥

1	<i>asti taavat svayam naama ,</i>	<i>At the outset, if you say "the Self certainly exists",</i>
2	<i>vivaadah avishhayatvatah;</i>	<i>the two-sided argument falls away as we both agree.</i>
3	<i>svasmin na api vivaadah chet ,</i>	<i>But if you say "the Self is not", even then we do not have two sides,</i>
4	<i>prativaat yatra kah bhavet.</i>	<i>for in that case, who is my opponent? (he does not exist!)</i>

1 Asti Svayam: "the Self exists". This is the experience gained from the previous Chapter. Normally, these two words would be sufficient to state the basic truth. But to them are attached another two words which strengthen the case for the truth.

Taavat...Naama: "At the very outset...certainly". These terms emphasise the basic truth that the Self exists. Force is added to the argument.

A Two-Sided Argument

2 Vivaadah: “an argument in which there are two distinct sides.” In this case the two sides are “the Self exists” and “the Self does not exist”.

If the opponent says that the Self exists, there is no argument as both parties agree.

3-4 If the opponent says that the Self does not exist, then too there is no two-sided argument, since the opponent would now be non-existent! How can the Vedantin argue with someone who does not exist? So again there is no argument.

In either case, the Vedantin stands victorious.

The verse is really intended to remove the last trace of obstinacy and adamancy in the Shunyavadin who persists to press his foolish notion of Non-existence. It is impossible to deny one’s own Self. That is the point – and it is made at the very outset.

Acharyaji commented that adamant people have to be spoken to in this way. It is no use being reasonable and nice to them. Their folly has to be exposed for what it is worth.

Verse 24: ...Except Under Intense Delusion

स्वासत्त्वं तु न कस्मैचिद्- , रोचते विभ्रमं विना ।

अत एव श्रुतिर्बाधं , ब्रूते चासत्त्ववादिनः

॥३.२४॥

1	<i>sva asattva tu na kasmaichid- ,</i>	<i>“I do not exist” – none will hold such an idea</i>
2	<i>rochate vibhramam vinaa;</i>	<i>unless he is gripped by intense delusion.</i>
3	<i>ata eva shrutih baadham ,</i>	<i>In this way, the Shruti exposes the falsity/folly</i>
4	<i>broote cha asattva vaadinah.</i>	<i>of holding the idea, “the Self does not exist”.</i>

We first consider a case from our ordinary experience in life. Normally, a person will perspire in summer and shiver in winter. However, if a person is sick, then he may even shiver in the heat of summer. The unusual circumstance of having a fever makes him feel cold and he may even shiver in summer.

This point is used in this verse to try and explain why the opponent could still stubbornly hold on to his notion of “There is no Self”.

1-2 It is suggested here that there does exist an unusual circumstance in the opponent to continue with the belief that the Self does not exist. What can that circumstance be?

Vibhramam: “intense delusion”. This is the abnormality that the opponent must be suffering from, otherwise it is impossible to refute the Self.

3-4 Here Sri Vidyaranyaaji shines brilliantly in his skill to expose the falsity or the folly of the opponent’s stubborn adherence to a deluded belief.

The Abnormality of Phobias

Some abnormality is indicated by any strange action or behaviour, that cannot be explained through reason. For example, phobias. People have many unusual types of phobias that reason cannot explain. There is the fear of darkness, fear of water, fear of the presence of people and even fear of them being absent, i.e. fear of being alone. Any such abnormal behaviour gives a hint that something has gone wrong.

These are all considered to be abnormal conditions in ordinary worldly life. In spiritual life, the only abnormality is DELUSION. Strangely, it is an abnormality that is considered to be normal in the world! To the worldly-minded person, a spiritual person is considered to be “abnormal”.

Verse 25: The Shruti Support

असद्ब्रह्मेति चेद्वेद , स्वयमेव भवेदसत् ।
 अतोऽस्य मा भूद्वेद्यत्वं , स्वसत्त्वं त्वभ्युपेयताम् ॥३.२५॥

1	<i>asat brahma iti chet veda ,</i>	<i>“He who believes Brahman does not exist,</i>
2	<i>svayam eva bhavet asat;</i>	<i>becomes non-existent himself.” Taittiriya Upan.</i>
3	<i>atah asya maa bhoot vedyatvam ,</i>	<i>Therefore, let the Self not be objectified to be</i>
4	<i>svasattvam tu abhyupeyataam.</i>	<i>known; for its existence is an undeniable fact.</i>

1-2 A verse from the Taittiriya Upanishad (2.6) is quoted in order to give support to what has just been exposed. If a person wants to believe that the Self does not exist, it is like saying that he does not exist. It is as foolish as that.

Acharyaji explained that this whole problem is due to our natural tendency to focus on objects. It is in our mindset that we consider objects to be real. No matter how much Vedanta we study, this basic wrong notion does not simply get overthrown by studying Vedanta. It persists.

As an example of this tendency, Acharyaji held a watch in his hands and asked the class, “What is this?” The response was “It is a watch.” Then Acharyaji put the watch away and, holding out his hand, asked the same question. The response was “Nothing”.

Then Acharyaji said: “You see how much we are inclined to give reality to objects. The answer is not ‘nothing’. My hand is still there. The correct answer is ‘My hand’. The first answer should have been ‘A watch in my hand.’”

It is the same when people are seeing a movie. While they are seeing a movie, the movie suddenly gets cut. The usual response is that they are seeing “nothing”. They are not aware enough to say they are seeing a blank screen, since the screen is taken for granted. Similarly, there is the example of a blank sheet of paper and paper on which something is written. Our attention always goes to the writing, not the paper.

The Self is the Hand in which all objects are held; or the Screen upon which all objects are projected; or the Paper upon which the writing is written.

3-4 The matter is concluded by repeating the key point being made in this Chapter – that the Self does not need to be *objectified* in order to be known. It is known by revealing itself. Merely being conscious beings, makes Existence an undeniable fact.

This lengthy Chapter is now brought to a close with three verses that explain something of what the nature of the Self is. The question that arises quite naturally is: What is Its nature? The answer to this question introduces the two other aspects of the Self which are dealt with the next two Chapters, namely Existence and Infinite Bliss.

Verse 26: The Description of the Self

कीदृक्कीति चेतृच्छेद्- , ईदृक्ता नास्ति तत्र हि ।
यदनीदृगतादृक्च , तत्स्वरूपं विनिश्चिनु

॥३.२६॥

1	<i>keedrik tarhi iti chet prichchhet ,</i>	<i>If you ask, "What sort of a thing is the Self?"</i>
2	<i>eedriktaa na asti tatra hi;</i>	<i>the reply is, "It is not possible to describe It."</i>
3	<i>yat aneedrik atah aadrik cha ,</i>	<i>It can be conceived of as neither 'this' nor 'that';</i>
4	<i>tat svaroopam vinishchinu.</i>	<i>It has to be accepted as being Its own nature.</i>

1 Tarhi: "If such is the case"; the whole explanation which we have just completed is being referred to here, i.e. the Self can be experienced (by revealing itself and not by being known as an object); and It undeniably exists (as our very being).

Keedrik: If that is so then, "What is Its nature?" So far nothing has been said about the Nature of the Self.

Iti Chet Prichchhet: "If this question is asked". Knowing the curiosity of the Poorvapakshee to know everything, it is presumed that he would raise this question. It is reasonable to assume this, since only minutes ago he thought the Self did not even exist. he will definitely be curious to know something about the Self.

Does the Self Have Properties?

2 The Vedantin foresees that the Poorvapakshee will only be thinking in terms of properties. If the Self exists, he will want to know what are Its properties? The Vedantin immediately shuts the door that will take the enquiry into that direction. He says, "If you ask this question, then our reply is, 'It is not possible to describe it.'"

A description of an object is made possible only in terms of the properties it possesses. By saying that the Self cannot be described, the Vedantin is effectively telling the Poorvapakshee, "No, no, the Self does not have properties, so don't take recourse to your senses. They won't help you at all in knowing the nature of the Self."

What is the Self Like?

3 Anaadrik Aadrik Cha: The Vedantin continues to empty the mind of the Poorvapakshee. He has become a master at reading the latter's mind. With uncanny insight which will be explained in the next verse, the Vedantin says, "It is neither like This nor like That."

Usually, in our way of comprehending things of the world, something that we can reach with our senses is called 'this', and something which is beyond the reach of the senses is called 'that'. Alternatively, something which is known to us is called 'this', while something unknown is called 'that'. That which is comprehended is 'this', while that which is still not comprehended is 'that'.

The Self falls into neither of these two categories, whichever way they are defined. Room is being made here for a third category that has to be specially created just for the Self. We shall soon come to know what that category is. But for the moment, what we understand from this verse is that there is certainly something unusual about the Self.

As in a mystery novel, Sri Vidyananya is working up in the Poorvapakshee the curiosity to know, so that he becomes more attentive. He is also ensuring that the mind of

the Poorvapakshee remains open to a new vision and that no detrimental or needless concepts are built up in it that will need to be broken up by him later on.

If this care is not taken, the mind can easily be occupied by thoughts such as, “Is the Self short or long; is it fat or thin; is it like this or like that?” To forestall such preconceptions, it is necessary to forewarn the Poorvapakshee.

The Self is As It is

4 The way forward is uncharted territory. The traveller on this journey to the Self cannot afford to carry any unnecessary baggage of misconceptions. To ensure that he travels lightly, Sri Vidyananyaji has taken all the precautions to keep the Poorvapakshee’s mind on the goal, i.e. on the nature of the Self.

He has cleared the pathway of all the undergrowth of bushes so that the way forward is clearly visible.

Verse 27: Neither “This” nor “That”

अक्षाणां विषयस्त्वीदृक् – , परोक्षस्तादृगुच्यते ।

विषयी नाक्षविषयः , स्वत्वान्नास्य परोक्षता

॥३.२७॥

1	<i>akshhaanaam vishhayah tu eedrik ,</i>	<i>A thing perceived by the senses is “like this”;</i>
2	<i>parokshhah taadrig uchyate;</i>	<i>a thing not perceived is said to be “like that”.</i>
3	<i>vishhayee na akshha vishhayah ,</i>	<i>The Subject (Self) is not a thing for the senses;</i>
4	<i>svatvaan na asya parokshhataa.</i>	<i>and being one’s very Self, neither is It remote.</i>

We now come to explaining the details of what is ‘this’ and what is ‘that’. In brief, these two categories are known by their technical terms:

- i) The term **Pratyaksha**, “seen by one’s own eyes”, describes ‘this’ or **Eedrik**;
- ii) The term **Paroksha**, “seen by the eyes of others”, describes ‘that’ or **Taadrik**.

What each category consists of is now described in detail.

Category 1: Pratyaksha

1 Eedrik: “this”. This category literally means “what is in front of the eyes”.

Pratyaksha is the first of the six Pramanas or means by which knowledge is acquired. It is the most common means. The senses are the chief instruments that bring the information for this knowledge. Hence it is called sensory perception. All five Jnanendriyas or organs of knowledge are counted.

In addition, there are items known directly by the mind itself. These include knowledge such as feelings and emotions. Love and hate, anger and attraction, pride and humility, jealousy and all-inclusiveness, joy and sorrow, happiness and unhappiness – all these are known directly by the mind. They, too, are included under the category of Pratyaksha, for they are objects of the mind.

Category 2: Paroksha

2 Taadrik: “that”. This category literally means “seen by the eyes of others”.

Paroksha is all the remaining five Pramanas, i.e. other than Pratyaksha. They are:

Anumana: “inference”; by deduction based on previous knowledge.

Upamana: “similarity”; by comparison to a known thing that is similar.

Arthapatti: “postulation”; by comparison with a known effect, the cause is deduced.

Anupalabdhi: “knowledge by absence”; by a thing’s absence, the cause is deduced.

Shabda: “acknowledged authority”; taking the word of an accepted authority.

Any of the above five means produces knowledge which can be termed Paroksha.

In this logical way, the six means of knowledge cover “all This” and “all That”.

Any knowledge obtained by any other means will fall into another category. This is introduced in the next verse.

Where Does the Self Get Classified?

3 Does the Self fall under the **Pratyaksha** category? To classify in this category it will need to be perceived by the senses or mind directly. Since it is not a Vishaya known by the senses or mind, it cannot be a Vishayee. Hence, It does not classify under Pratyaksha.

4 Does the Self fall into the **Paroksha** category? To classify in this category it will need to be known by the other five Pramanas, which cater for all knowledge that is remote, i.e. does not fall under ‘this’. Since the Self can hardly be said to be remote, it being our very Self, this entire category does not apply. The Self cannot be known by Paroksha means.

Anumana: It cannot be deduced by the faculties of the mind since It is beyond mind;

Upamana: It cannot be similar to anything, since there is no other beside It;

Arthapatti: It cannot be known by any effects, since It is the causeless Cause;

Anupalabdhi: It cannot be known by the absence of anything, since It includes all;

Shabda: We cannot know It by reading the newspaper or seeing TV. The scriptures can only direct us to It, but not give us direct experience of It.

In this logical manner, the Self is not classifiable as something that can be known by either of the two categories we have considered so far.

Hence there must be a third category that has to be created especially for the knowledge of the Self. That is given in the next verse . . .

Verse 28: The Self is Directly Revealed

अवेद्योऽप्यपरोक्षोऽतः , स्वप्रकाशो भवत्ययम् ।

सत्यं ज्ञानमनन्तं चेत्य- , अस्तीह ब्रह्मलक्षणम् ॥३.२८॥

1	<i>avedyah api aparokshah atah ,</i>	<i>Though It cannot be an object of knowledge, yet the Self is still felt very directly;</i>
2	<i>svaprakaashah bhavati ayam;</i>	<i>This tells us It must be <u>self-revealing</u>.</i>
3	<i><u>satyam jnaanam anantam cha iti ,</u></i>	<i><u>“Existence, Consciousness, and Infinity” –</u></i>
4	<i>asti iha brahma lakshhanam.</i>	<i>are indicators for both the Self and Brahman.</i>

1a Avedyah: Another new technical term, **Avedyah**, is introduced to us. It means, “that which is not knowable as an object of knowledge.” **Vedyah** means that which is knowable through the six Pramanas. It is the sum of Pratyaksha and Paroksha. It covers all that is known, i.e. “all This and all That”.

1b Aparokshah: Avedyah is given a technical term in Vedanta – namely, **APAROKSHA**.

The following formulae make it very clear what Avedyah covers:

VEDYAH = All that is known through the Six Pramanas
= PRATYAKSHA + PAROKSHA
AVEDYAH ≠ PRATYAKSHA + PAROKSHA
AVEDYAH = APAROKSHA = “The Seventh Pramana”

Vedya – All “Mind-born” Knowledge

It is very useful for us to explore the term **Vedya** thoroughly. It refers to all knowledge that is born in one’s mind. We may summarise this once again as follows:

- i) All Pratyaksha knowledge, called *Eedrik* or ‘this’, obtained via our own senses.
- ii) All Paroksha knowledge, called *Taadrik* or ‘that’, obtained through the senses of others, i.e. it is the Pratyaksha of someone else.
- iii) Paroksha also covers the knowledge obtained through the other five Pramanas. This knowledge is essentially deduced by the mind, as in Anumana Pramana. This may be called “mind-born” knowledge.

When Pratyaksha is examined at root level, it is also a “mind-born” knowledge. The senses only bring in the information; it is the mind that converts that information into knowledge. So, ultimately, all three categories listed here comprise “mind-born” knowledge, and cover all the six Pramanas.

Avedyah – Knowledge that is “Self-Revealed”, not “Mind-born”

Now we come to the crucial point of difference that applies solely to the Self. The Self is totally a different kind of “Object” of knowledge. It is self-revealed, not mind-born. In this sense, **Avedyah** is the opposite of Vedya.

However, that does not make it an “unknown”. It does not mean “not knowable”, but “not knowable by the six Pramanas”. Some other Pramana is needed to know It. The Self is the only item that falls into the category of Avedyah, and is knowable through this new Pramana. What is the new Pramana? . . .

Aparoksha – the “Seventh Pramana”

This term really means “*known directly by itself*”. It is not the opposite of Paroksha, although from the word one may very easily make that mistake. Aparoksha is an independent category in addition to Pratyaksha and Paroksha, and is the opposite of both of them put together. This is an important distinction for students to note. It is an additional means needed for the special case of the Self; the Self or Absolute Reality is the only item that is knowable through this Pramana or means.

For this reason, Aparoksha may well be called the “*Seventh Pramana*”. It thus becomes the only Pramana where the knowledge is obtained by Direct Experience, without

any intervening instruments such as mind or senses. This Pramana is only made possible due to the self-revealing nature of the Self.

An Important Note: The words **Avedyah** and **Aparoksha** are often used as though they are interchangeable. That is not strictly correct. When the object of knowledge is in focus **Avedyah** is the correct word to use; whereas when the means of knowledge is in focus the word to use is **Aparoksha**. Both terms can only refer to the Self, since the Self is the only item in the category.

The Self-Revealing Nature of the Self

2 We return to the subject of the nature of the Self and the statement that the Self is self-luminous or self-revealing. This fact is now arrived at via the portal of the Pramanas (by deduction), in quite an independent way from that of Pancha Kosha Vilakshana in Chapter 2. What is the difference?

In Chapter 2, when we actually do the Negation of the Koshas, we come to directly experience the Self. The Self reveals itself to us when we do the Sadhana prescribed in the Chapter. Here in Chapter 4, this self-revealing nature has been deduced via the Pramanas as a theoretical exercise for the benefit of those who have not done the negation Sadhana.

The logic to be followed is given in this sequence: i) How can we experience the Self? – by Aparoksha or direct experience. ii) Why Aparoksha? – because it is not possible by mind & senses. iii) Why is that so? – because the Self is inherent in us. iv) For this reason, it can be concluded that the Self is self-revealing.

Such deduction is made by the intellect due to not having attempted or succeeded in doing the actual Pancha Kosha differentiation to know it by direct experience, which is the only means to truly know the Self. Knowledge of the Self is self-lit, not mind-lit.

The Uniqueness of the Self

The true uniqueness of the Self lies in its self-revealing nature. It is this quality that makes “me” unique. The uniqueness belongs strictly to our true Self, not to the imagined self or Ego. Yet, it is amusing to see the many little ways in which the Ego tries to be unique. Through dress, hairstyles, manner of speech, etc, it tries to stand out from the crowd. If we try to find uniqueness in the Ego, we come away bitterly disappointed, for it is not there!

Not even the sun is really self-revealing, for it needs at least the eye, if not a torch, to see it. The Self’s uniqueness is the ultimate in uniqueness. Thus the Self is described as **Anupam**, “without comparison”.

At the deepest level of knowing, it is only because of the Self shining on the mind that we are able to perceive the Sun. The true knower is the Self, not even the mind, and much less the senses. This is why the term chosen to represent Consciousness in the Taittiriya Upanishad is **Jnaanam**.

An Interesting Deduction from Aparoksha

To realise the Self, the means is direct experience. This implies that no objectified knowledge is required. Knowing the Self is independent of all mental and sensory abilities.

The point is that Self-experience is not dependent on any outside help. The Self reveals itself to each one of us by virtue of us being living creatures. Each living creature possesses the subtle body through which the Self reveals Itself.

Acharya made a little joke out of this. He said, “You can be a fool of the first order, an absolute idiot, a dunce to whom a thing may be taught ten times yet the eleventh time you will still not understand. Yes, you, too, are not denied the experience of the Self. You, too, know It directly, for you know that you exist and are conscious of your existence.”

This means that all that we have learnt at schools and universities is of no use in knowing the Self. This is not to say that it is useless to go to school; it just says that it is not needed to know the Self. One does not have to be brilliant at school to know the Self; one does not have to be a maths wizard or a genius. We should not think that if we have a string of academic qualifications we stand a better chance of knowing the Self than others.

Conclusion

3-4 We now come to the concluding line of this chapter. The discussion of this text opened with a reference to the Brahmananda Valli of the Taittiriya Upanishad (II.1.1) beginning with ***Brahmavid Aapnoti Param***. The next line is ***Satyam Jnaanam Anantam Brahma***, “*Existence, Consciousness and Infinity is Brahman*”. It is the threefold definition of Brahman, stating the nature of Brahman.

The three terms together completely define the nature of Brahman. Acharyaji stressed that the three terms are not to be seen as three different properties of Brahman, but as describing three aspects of the same non-dual Reality called Brahman.

In this chapter, Vidyananyaji has dealt with the Consciousness aspect of Brahman, which is always accompanied by knowledge. Hence, the word ***Jnaanam*** is used to refer to this aspect. Knowledge hinges entirely on ***Swaprakasha***, the *self-luminous nature* of Brahman. The fact that we are aware and can “know” things indicates we are not inert but sentient beings having Consciousness.

Consciousness is the opposite of inertness. Luminosity is sentiency. Jnanam or the power to know represents the Consciousness aspect. Having established ***Jnaanam*** in this chapter, we now move on to the other two terms, ***Satyam*** and ***Anantam***, which are dealt with respectively in the next two chapters.



PANCHADASHEE – 03

Chapter 5: (Verses 29-34)

“SATYAM – Self as EXISTENCE”

AWARENESS, OR KNOWLEDGE or the Consciousness aspect of the Self is covered in the term Jnanam of the scriptural quote **Satyam Jnaanam Anantam Brahma**. The portal of Jnanam to experience the Self has been described in the previous Chapter.

However, Consciousness is only the starting point, the first portal by which the Self can be understood and experienced. It is the most direct line of approach to the Self as it deals with our power of knowing. When we look at Reality from the angle of *knowing*, we see it as **Jnaanam**. When we look at Reality from the angle of *change*, then we see it as **Satyam** or timeless, unchanging Existence. And when we look at Reality through the lens of *limitlessness*, we see it as **Anantam** or infinity, happiness, contentment and fulfillment.

Sri Vidyananyaji’s trademark is to present his arguments very thoroughly. He now mounts an argument by which a challenge is thrown to those who still stubbornly argue that there is no Sat. The Shunyavadins who believe that there is no Self because they do not experience It, have already been answered. There are also Shunyavadins who simply deny the existence of the Self. Vidyananyaji’s argument against them is to prove the timelessness or indestructibility of Sat, the Self as Pure Existence. This is another face of Truth.

Verse 29: The Self Cannot be Negated

सत्यत्वं बाधराहित्यं , जगद्बाधैकसाक्षिणः ।

बाधः किंसाक्षिको ब्रूहि , न त्वसाक्षिक इष्यते

॥३.२९॥

1	<i>satyatvam baadha raahityam ,</i>	<i>It is not possible to negate Existence. Since</i>
2	<i>jagat baadha eka saakshhinah;</i>	<i>the Self alone is witness to the negated world,</i>
3	<i>baadhah kim saakshhikah broohi ,</i>	<i>if it, too, is negated, who is to witness this?</i>
4	<i>na tu asaakshhika ishhyate.</i>	<i>Surely, without a witness we cannot do negation.</i>

Baadha: “negation, falsification”. This word appears 3 times in this verse. Clearly, it is the kingpin of the argument that is presented in this chapter. The whole argument for Sat as Existence Absolute rests on it being not subject to change or Baadha.

1 Baadha Rahitam: Baadha means negation of an existing state. Wherever there is the slightest change taking place, there is Baadha. The change from one state to another is Baadha. Other words for Baadha are sublation, denial, absence or destruction. A thing that changes is called a **Pratirodhi**. None of these apply to Satya, which is without change, indestructible, and non-negatable. The non-changing Self is the very opposite of Pratirodhi and is termed **Adhaara** or the ultimate support of the universe.

Baadha Rahitam or changelessness is the prime definition of **Satyam**, even as Swaprakasha or self-effulgence is the prime definition of **Jnaanam**. Changelessness is equivalent to Timelessness. Change can only occur in a framework of Time.

It is not easy to understand something that is changeless. Everything that we know with our mind is subject to change, including our own apparent-self, our personality. Acharyaji gave an example of a family looking through an old photo album. It has pictures of each one's childhood days. There are 'Oohs' and 'Aahs' around the lounge table as each one looks at his or her own photograph taken during childhood. "Where am I in the photograph? Is that me, Ma?" One cannot recognise oneself as a baby, the change is so marked. The mother points out the baby that was once 'me'! Her word has to be taken for granted, without argument. The body may have changed but the 'me' remains the same.

Does such a change ever take place in the Atman? Never. That is the one changeless being in the midst of all the other changes that take place over time. A changing Atman will be a philosophical 'hot potato'. It is totally untenable.

2-3 What is the logic behind changelessness? If the Self were to change, something else has to witness that change. That something would then be the Self. In this way there would be the defect of *infinite regression* and this is logically untenable.

4 It is not possible for the negation process to be done without a witness to it. A sentient, unchanging entity has to carry out the operation. The only logical level at which negation can be done is that of the Self. This itself proves that the Self exists, and that there is nothing beyond It. The Self is thus recognized as the Reality. In this aspect Reality is given the term **Satyam** or simply Sat, the Absolute Existence.

Verse 30: The Self Ever Remains

अपनीतेषु मूर्तेषु , ह्यमूर्तं शिष्यते वियत् ।
शक्येषु बाधितेष्वन्ते , शिष्यते यत्तदेव तत्

॥३.३०॥

1	<i>apaneeteshhu moorteshhu ,</i>	<i>When all forms are removed (destroyed),</i>
2	<i>hi amoortam shishhyate viyat;</i>	<i>the formless Space still remains.</i>
3	<i>shakyeshhu baadhiteshhu ante ,</i>	<i>So too, when all perishables are negated,</i>
4	<i>shishhyate yat tat eva tat.</i>	<i>what remains is That, and That alone is Truth.</i>

An example of changelessness is now given. Space is compared with the Truth or Sat.

Changelessness Associated with Formlessness

1 Moortah: "form". In the world of perceptions, we give great importance to *form*. The eye dominates our perceptions. "Seeing is believing" is a reflection of this mentality. Every form has a name given to it. Thus we have the expression 'the world of names and forms.'

Apaneeyate: "the removal of". When all the forms are removed from a room, we say nothing is there. **2** But if we think carefully, the room-Space is still there.

It does not even have to be an abstract thing like Space. Very often even the table on which a few things are kept is also forgotten. If you are asked to write down what items you see, you are likely to list every item on the table, but invariably you forget to include the

table. This shows our tendency to ignore the substratum, and pay attention only to the superimpositions. It is not our fault, it is only human nature.

Take a third example: A person is doing Arati. If you ask her what are all the items needed for the Arati, she will quickly give the list – a lamp, an incense stick and its holder, a flower or two, some holy ash and kumkum. The Arati tray is completely forgotten! It will not appear on the list. That just illustrates our way of thinking.

Here is a fourth example for cricket fans. In a cricket game, you are asked to list what you see. You start, of course, with the ball, then come the wickets and the bails, the 22-yard pitch, the batsmen and the bowler, the fielders and the umpires, the uniforms worn by each player, their caps, head-grill, “fruit-basket”, etc; the more observant may include the scoreboard, the TV cameras and the spectators. But the playing field will not appear in the list! When the game is over, and the crowd goes away, only the empty playing field remains.

Sat or Existence is Always Present

3-4 In this way the verse points out that Sat is also always present as the very Substratum of everything. It can never be negated or removed. Like the Space in which the forms are present; like the table on which the things are kept; like the Arati tray which holds the Arati items; and like the playing field that holds the cricket players and their equipment – even so, is Sat in relation to all objects or forms.

Shakyeshu: “*whatever is possible*”. Whatever can be removed is removed. Negation is possible only to certain things, the five sheaths in the case of a human being, and nothing further. That which cannot be removed has to stay behind. When this principle is applied, we find that everything that is not-Self gets removed. All the removables are removed. What remains is the unremovable Self.

What are things that can be removed, even if only mentally? We can remove the body easily, by just going into the dream state. Acharya quipped at this point: “Forget about dream state, some of you sitting here may be in that state already with eyes wide open! When you are listening intently, you are removed from the body, unless you have a back pain or something like that.

When the mind is fully concentrated, even the breathing is not noticed. In this way, all that is removable is removed, one by one. The ‘room’ within is emptied. When one enters deep sleep, even the mind and intellect are removed. And so it continues – whatever can be dropped, is dropped. That is the principle. What is left? The Self alone.

The Lady with Flower Offerings

Acharyaji gave this true incident as an example. A lady used to bring flower offerings daily to Swami Tapovanji, the Guru of Swami Chinmayanandaji. One day Swami Tapovanji said to her, “Drop it!” She was surprised. What did he mean? So she took out her left hand from the offering, thinking it was not to be used when making an offering. Again “Drop it!” said Tapovanji. Now she dropped it from her right hand also. Again “Drop it!” She became bewildered. What to drop now? She thought, “May be he means I should drop the whole idea of bringing an offering.” So she went away a bit disappointed.

Next day she came with nothing in her hands. Again, “Drop it!” Now what? She asked Tapovanji humbly to explain what he meant. He said, “Yesterday I wanted you to drop the idea of bringing flowers here. You were hurt about it, so I finally wanted you to drop the

Ego which was hurt. Today you came with nothing. Again I want you to drop the hurt Ego which you have still brought with you!”

The point is that the verse asks us to drop whatever we can – Shakyeshu – and when that is done to the last detail, what is left is Sat! That is the Truth, that is pure Existence. That cannot be removed or dropped.

There may be some people who prematurely use their logic and, without even trying out the negation process, say, “But I know nothing will be left to remove. So why should I waste my time doing the exercise in the first place?” For such people the appropriate answer is given in the next verse.

Verse 31: Objection: Nothing Remains!

सर्वबाधे न किञ्चिच्चेद्- , यन्न किञ्चित्तदेव तत् ।
भाषा एवात्र भिद्यन्ते , निर्बाधं तावदस्ति हि

॥३.३१॥

1	<i>sarva baadhe na kinchit chet ,</i>	<i>Objection: After everything is negated, “nothing” remains.</i>
2	<i>yat na kinchit tat eva tat;</i>	<i>Reply: Then that “Nothing” has to be the Self.</i>
3	<i>bhaashhaa eva atra bhidyante ,</i>	<i>Here, the words (i.e. language) alone differ.</i>
4	<i>nirbaadham taavat asti hi.</i>	<i>After the negation of all, what remains <u>IS</u> That.</i>

1 The Objector places his premature doubt before the Vedantin, hoping that he can wriggle himself out of the tedious practice of negation, whose result is a foregone conclusion. These are the armchair critics of Vedanta, too lazy to do any Sadhana, and too arrogant to accept defeat as well.

2 Sri Vidyananyaji has a good rejoinder for such lazy Sadhakas. “Yes, you may call it ‘Nothing’. It does not matter what you call it. That which you call ‘Nothing’ has to be the Self. I am only giving it a different name from you.

3 “My language is different from yours. That is the only difference.”

Here Acharyaji gave the example of water. Water is known by different names in different languages. In Samskrit itself there are at least three names: Jalam, Aapah and Neer. In Hindi it is Paani; in Malayalam it is Vellam; in Afrikaans it is ‘Vaater’; and in Zulu it is Manzi. Yet the substance referred to is the same. So also is it with the Reality. It is Sat to the Vedantin and ‘nothing’ to the Objector!

4 If the negation is done in every detail, then there has to be the experience of Sat as the final result. It cannot be anything else. The name may differ, but the Sat or witness consciousness that remains is the same in every case, in every language.

Satya is not just an intellectual concept. It is a practical, pragmatic, down-to-earth presence. One must feel it remaining after everything perceivable is removed. Shruti and Yukti (scripture and reasoning) can help us to an extent, but even they would really wish us to experience it for ourselves. That is the best of all proofs. “The taste of the pudding is in the eating.” Experience is the irrevocable proof. Shruti and Yukti are only aids to it.

The following knowledge-block will strengthen our desire to do the Negation.

THE EXPERIENCE OF SAHAJA SAMADHI

In his Bhashya on the Brahma Sootras, Sri Shankaracharyaji stresses the importance of Anubhuti as the final means of confirming the Truth. He writes:

Jignaasah avagati paryantam, sanvaachyaayaah icchhaayaah kaama.

Meaning: “Until knowledge quenches it, the desire to know will ever persist.”

Until one comes to actually experience the truth of a statement, the Vedantic Pramana has not completed its job for us.

In the process of Negation, we need to remove all the ‘objects’ from our inner space and see what is left. This is Neti Neti. Just as outer space is crowded by objects we have physically placed there, so also, the inner space is crowded with objects we have mentally placed there. These objects are all our cognitions; they have to be negated by dropping the thought of them. How?

How do we drop the body-idea? By dropping the awareness of the body. So too, we drop the mental cognitions by dropping the awareness of the thoughts. That is done in Dhyana or meditation. This dropping while in the seat of meditation is the essence of Tyaga or renunciation. What remains is That – the Reality.

Negation – Once is Enough

This practice has to be done by all seekers as a Sadhana. Once it is done, then the knowledge of Satyam becomes firm in our consciousness. Thereafter, we do not need to drop the inner objects every time in order to know Sat.

It is like this: When we do not know that the ornaments are made of gold, we need to smelt the ornaments and reduce them all to molten gold. That gives us the knowledge that they are, indeed, all made of gold. Thereafter, we need not smelt the ornaments again and again to know that they are gold. That knowledge is already there.

Negation is also not more than the smelting of the thoughts in the mind. We are so deluded by the glitter of the world, that we need to smelt down the glitter at least once to firmly establish the Truth that underlies it. Once is enough. When the knowledge is firmly fixed, we need not go through the process again and again. We only need to do it long enough to break the Viparita Bhavana barrier.

Sahaja Samadhi

In the same way, the seeker need not necessarily sit in meditation to experience Sat. With practice, he is able to recognise Sat even when not in meditation. The awareness of Sat even when the objects are still there, is called **SAHAJA SAMADHI**, the natural state of realisation. From such an established state, comes forth the scriptural declaration:

Yatra yatra manoyaati, tatra tatra samaadhayaa. (Drig-Drishya Viveka, v30).

Meaning: “(In that state) wherever the mind runs, there one experiences Samadhi.”

This is the description of the perfected state of Sahaja Samadhi, the ultimate in spiritual realisation. The same text ends with: ***tasmin drishte paraavare*** – “***when the vision of Him takes place high and low (i.e. anywhere and at anytime)***”.

Verse 32: “Neti Neti” is for Asat Only

अत एव श्रुतिर्बाध्यं , बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्य- , अतद्व्यावृत्तिरूपतः

॥३.३२॥

1	<i>atah eva shrutih baadhyam ,</i>	<i>For this reason alone, all that is negatable the Shruti</i>
2	<i>baadhitvaa sheshha yati adah;</i>	<i>negates, leaving That “non-negatable” intact.</i>
3	<i>sa eshha na iti na iti aatma iti ,</i>	<i>“That Atman is ‘Not this, not this’ ” – in this way</i>
4	<i>atat vyaavritti roopatah.</i>	<i>only the names & forms that are not Sat, are annulled.</i>

1 Atah Eva: “For this reason alone”. The implication here is that Sat will most certainly remain after all the removables are removed according to the previous two verses. With confidence in the certainty of obtaining the fruit of the exercise, the negation process is to be pursued *Atah Eva*.

2 The non-negatable Sat is left intact, not consciously, but by the fact that it cannot be negated.

3 That which remains intact in this process of negation, is the Self. It is pure Awareness. The Witness itself remains or survives the negation process.

The Pada has an interesting construction. It juxtaposes the positive and negative aspects of the process. In other words, Sat is asserted in the words *Sa eshha Aatma*, while at the same time Asat is negated with the words *Na iti, Na iti*.

How Sita Identifies Rama to Her Companions

Acharyaji gave a fitting example of the Neti-Neti method. The example is of how Sita pointed out her Lord, Sri Rama, to her female companions at the time of her wedding. *Modesty* required her not to mention her Lord by name. *Respect* required her not to point her finger towards Him. So how did she tell her friends who Sri Rama was? She used the technique of “Neti-Neti”.

Sita and her friends were in one corner of the hall, while Sri Rama and His brothers were in another corner. Her companions asked her, “Who is He (referring, of course, to Rama)?” Sita kept quiet. Then the girls prompted her, “Is it that fellow with the moustache?” Sita said “No”. “Is it that fat fellow on the left?” Sita said “No”. “Is it that tall one at the back?” “No.” By then there was only one person whom they had not mentioned. That person had to be Rama, of course. The girls teasingly asked, “Is it Him?” Sita just smiled with a blush and looked down shyly. This was Neti-Neti in practice. What a superb example!

In the same way, Mother Shruti allows all the negatables to be eliminated, until only the Self is left. Then, when asked what is there that is left, She just smiles, keeps quiet and blushes. That Self is Her Lord, Brahman, the Supreme Reality!

The “Atat Vyaavritti” Definition

4a Atat Vyaavritti is a technical term and needs to be seen in its full context. There are three ways of defining a thing (the substantive). They are:

i) *Swaroopa Lakshana*: the substantive is defined by stating its own nature.

ii) *Tatastha Lakshana*: the substantive is defined by reference to something that is “near to it”. The classical example is a signpost which points the way to a place but is obviously not the actual place.

iii) **Atat Vyaavritti Lakshana**: the substantive is defined by stating what it is not. This is the definition that this verse on the process of negation refers to.

In Atat Vyaavritti, all that is not-Self is removed, negated, eliminated. What is then left, is the substantive, in this case the Reality, Sat or Pure Existence.

4b There is no danger of accidentally negating Sat. The assurance comes from the fact that “the Truth can never be negated, only the names and forms (**Roopatah**) can”. Not even by error, not even under the delusion of Maya, can this ever happen. In the latter case, Maya merely clouds or veils the Truth, but it does not and cannot erase it. After all, It is the indestructible, unchanging Truth that we are dealing with. It is impossible to negate It.

There is a beautiful song in which each verse ends with the line “Chidananda Roopa Shivoham Shivoham”. The first three lines of each verse tell us who He is not, and then the fourth line says who He is. For example, the first verse of the song says,

*“I am neither the mind, nor intellect, nor ego, nor memory;
I am neither the senses of hearing, nor of taste, nor of smell, nor of sight;
I am neither the ether, nor the earth, nor fire, nor the air;
I am Consciousness Bliss Absolute, I am Shiva, I am Shiva!”*

This is a very good example of Atat Vyaavritti Lakshana.

Verse 33: Drawing the Line of Distinction

इदं रूपं तु यद्यावत् , तत्तुक्तं शक्यतेऽखिलम् ।

अशक्यो ह्यनिदंरूपः , स आत्मा बाधवर्जितः

॥३.३३॥

1	<i>idam roopam tu yat yaavat ,</i>	<i>“This” refers to whatever has form;</i>
2	<i>tat yuktam shakyate akhilam;</i>	<i>all of this can be dropped. However,</i>
3	<i>ashakyah hi anidam roopah ,</i>	<i>it is not possible for that which is “Not This”,</i>
4	<i>sa aatmaa baadha varjitah.</i>	<i>i.e. That Atman, to be falsified or negated.</i>

Here we have a clear line of distinction, a boundary, between ‘that’ and ‘this’. It is a *major boundary*. It is not some little property fence, nor the bounds of a city or even a State, and not even an international or inter-continental boundary. Even the Berlin Wall or the Great Wall of China fails to be a good enough symbol for this Divide. The distinction is a universal one – it is nothing less than the Boundary between Matter and Spirit. Such is the boundary between the negatable ‘**this**’ and the non-negatable ‘**that**’!

We have been through this exercise earlier in verse 27 in the context of the *knowable* and the *Unknowable*; we spoke of the great divide between Avedyah and Vedyah in the context of sentient Consciousness and the inert effects of Maya. The very same Boundary is being referred to now in the context of unchanging Existence and changing perceivable objects of existence. There the focus was on **Jnaanam** or Consciousness; here the focus is on **Satyam** or Existence.

In the next Chapter, the very same Boundary will be seen from angle of **Anantam** or Infinity, and the dividing factor will be limitedness and unlimitedness.

IDAM – “This” Side of the Boundary

For clarity, Acharyaji gathered together the “Idam Team”.

i) Firstly it has to include the Indriya Pratyaksha, everything that is perceived by our senses or by someone else's senses, i.e. the **Gross** external world of objects that are experienced in the waking state.

ii) Secondly, it has to include the Manah Pratyaksha, everything that is perceived directly by the mind through deduction such as conceptual knowledge; and also all that is Saakshi Pratyaksha, that is, perceived by the inner Witness, such as the mind itself. These two together comprise the **Subtle** internal world of thoughts and concepts in the mind that are experiential in the dream state; and

iii) Thirdly, it has to include the single **Causal** 'object' called Ajnana or Ignorance which is experienced in the deep sleep state. Ajnana is Bhava Roopa, i.e. it is something which can be known, something 'solid' that we can be aware of. It is not exactly Maya, but the first effect of Maya, from which the subtle Tanmatras are born.

Maya is not included in the "Idam Team", but Ajnana is, as it is treated as a causal object. This object is what 'hides' the Self from our ken, which is why it has the status of a solid object which, like all other objects, is unreal but has a temporary existence until knowledge destroys it.

In the above discussion, Acharyaji made special reference to the difference between a positive experience of 'nothing' and a negative experience of it. The former is experienced during deep sleep. It is called positive because we are aware of it ourselves, without the need for anyone to tell us we experienced it. Ajnana falls into the positive category.

The latter (the negative) is an experience which someone else has to remind us of. For example, we may have never heard of a certain place or feature, say the Angel Falls in Venezuela (the tallest waterfalls in the world), until someone comes and tells us about it. Until that moment, we know nothing of it, it does not exist for us. That is a negative experience of 'nothing'.

2 The entire "Idam Team" can be dropped, i.e. negated, nullified or destroyed.

3-4 Anidam: "the non-Idam Team". This team has only one member, the Self, also called by the technical word Vastu in Vedanta, which is used when referring to the Reality. Vastu literally means "a thing". In Vedanta, when Vastu is not qualified, it is taken to mean the non-dual Reality. When qualified, it means any (unreal) object of the world.

Simile from Mahabharata War: One may think of the Idam Team as being represented by the Kauravas and the single member of the Non-Idam Team as being represented by Lord Krishna on the side of the Pandavas. Whichever side the Lord is on always wins, even if numerically out-numbered. Krishna represents the non-negatable Reality. This is the philosophic interpretation of the Mahabharata war.

Acharyaji reminded us again about the golden rule in Vedanta:

***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."*

Verse 34: Conclusion: Self is Eternal Existence

सिद्धं ब्रह्मणि सत्यत्वं , ज्ञानत्वं तु पुरेसितम् ।
स्वयमेवानुभूतित्वाद्- , इत्यादिवचनैः स्फुटम्

॥३.३४॥

1	<i>siddha brahmani satyatvam ,</i>	<i>In Brahman which is Atman, Existence is established;</i>
2	<i>jnaanatvam tu purah eeritam;</i>	<i>The Knowledge aspect has already been shown;</i>
3	<i>svayam eva anubhootitvaat ,</i>	<i>By statements like "It is <u>Experience</u> itself",</i>
4	<i>iti aadi vachanaih sphutam.</i>	<i>Its nature of pure <u>Consciousness</u> was earlier proved.</i>

There is not much that needs to be explained in this verse. It is a concluding verse, drawing the discussion on **Satyatvam** and **Jnaanatvam** to a close. It all but announces the arrival of the discussion on **Anantvam** in the next chapter. That would complete the definition of Brahman from the primary approach of the Taittiriya Upanishad, which is Pancha Kosha Vilakshanam, the method of Negation of the Unreal to reach the Real.

At this point Acharyaji gave us some personal advice: "Please don't study Vedanta just as a subject; practice Vedanta, too. Otherwise all of it would just go to waste!"

The idea is to start piercing the veils which shield the Self in our own lives. Applying negation in day-to-day living, from the two standpoints learnt so far – **Satyam** and **Jnaanam** – must become integrated into our daily life. Jnaanam will awaken our consciousness to the higher Self, and Satyam will establish our mind and intellect in that which is unchanging in our inner Being. Both are possible by using the process of Negation of the Koshas from different standpoints.

From the next verse we shall explain the Reality in its nature of Anantam or Pure Bliss or Infinity. This is the third and final approach to the Reality as far as this text is concerned.



PANCHADASHEE – 03

Chapter 6: (Verses 35-36)

ANANTAM – Self as INFINITE BLISS

ANANTAM LITERALLY means “that which has no end”. A good English equivalent is Infinity, but it falls short of the full meaning. Anantam carries with it a strong element of Bliss unsurpassable, complete contentment, and a fulfillment which is engendered by desirelessness rather than satisfaction of desires. This is the wider meaning of Anantam.

Anything that is infinite cannot have any boundaries. In the Chapter on *Jnaanam*, we mentioned the boundary between the knowable and the Unknowable. Then under *Satyam*, we discussed the boundary between the ever-changing and the Changeless as between ‘this’ and ‘that’. Now under *Anantam* we view the boundary between the limited and the Unlimited.

The inter-connectedness between the three aspects of the definition is most vital, and therefore, at every stage we remind ourselves of it. All three are aspects of the same Brahman, the same Reality. Reality is One only. We should never forget this central fact.

Having re-affirmed this key inter-connection, what do we come across in our discussion on limitedness but another threefold distinction – of Space, Time and Object. It seems almost contradictory at first that the One non-dual Reality has to be discussed under so many headings and sub-headings of distinctions, one after another. That itself places a question mark – How can the One Infinite Truth have so much of differentiation?

In the short space of the next two verses, Sri Vidyananyaji takes up this question and at the end we come away the wiser for our trouble of investigating Infinity. It is far from the simple numerical infinity we learnt at school where infinity is the endpoint of a sequence that stretches from one all the way to infinity: 1, 2, 3, , ∞. Reality as Infinity is something much more than that, and there is a deep spiritual significance attached to it.

Verse 35: Unlimited in Space, Time and Object

न व्यापित्वादेशतोऽन्तो , नित्यत्वान्नापिकालतः ।

न वस्तुतोऽपि सार्वाम्याद्- , आनन्त्यं ब्रह्मणि त्रिधा ॥३.३५॥

1	<i>na vyaapitvaat deshatah antah ,</i>	Being all-pervading , It is not limited by <u>Space</u> ;
2	<i>nityatvaat na api kaalatah;</i>	being eternal , It is neither limited by <u>Time</u> ;
3	<i>na vastutah api saarvaatmyaat ,</i>	It is also not limited as an <u>Object</u> , being of the nature of everything ;
4	<i>aanantyam brahmani tridhaa.</i>	The Infinity of Brahman is seen in all three ways.

The Infinity of Brahman

A table may help to illustrate this verse:

THE 3 LIMITATIONS		WITH REFERENCE TO BRAHMAN	
<i>Deshatah</i>	SPACE	<i>Vyaapitvaat</i>	<i>Being All-pervading</i>
<i>Kaalatah</i>	TIME	<i>Nityatvaat</i>	<i>Being Eternal, everlasting</i>
<i>Vastutah</i>	OBJECT	<i>Saarvaatmyaat</i>	<i>Being of the nature of everything</i>

1 With respect to Space or Place, there is no limitation of Brahman because Brahman is all-pervading.

2 With respect to Time, there is no limitation of Brahman because Brahman is eternal and everlasting in all the three periods of time.

3 With respect to Object, there is no limitation of Brahman because Brahman is of the nature of everything. Its nature as Existence is present in every object.

The Fundamental Limitations of Everything Created

All three limitations apply to every object in the unreal, manifested world. Every object has to occupy a certain limited volume of space; every object has a beginning and an end, i.e. it can exist only for a limited amount of time; and it has a name and a form which differentiates it from any other object. These three are the fundamental limitations we find in ordinary existence.

However, there is an exception to this rule. It is the Reality or Brahman or Sat. In Sat these three limitations are absent. This gives us a glimpse of the Infinite nature of Sat.

The Limitation of SPACE

Space is an element that is infinite and unlimited with respect to itself. However, it is limited with respect to time and with respect to objects in the following way:

i) Space in Relation to Time: Space itself is a creation of Maya. It has a birth and a death. During cosmic Pralaya or dissolution, space itself is absorbed into Brahman. Thus, Space is not eternal, but limited in time.

ii) Space in Relation to Objects: Any object can occupy only a limited space. This limitation is experienced by us in our human body; the body-object cannot be in two places at the same time; we are limited to one place at any given time. We have freedom to move but even that is limited with respect to space. We have to share space with many other people and objects; we cannot have it all to ourselves. Then there are also elements other than Space, such as Air, Fire, Water and Earth. They exist in Space but they are not Space. They are independent elements. These are limitations of Space in relation to objects.

The Limitation of TIME

What is Time? Some texts say that it is a combination of Consciousness and Maya. The moment these two combine, Time is created. Thus, like Space, it is unreal and falls under the control of Maya. It, too, is infinite with respect to itself, but not with respect to Space and Objects.

i) Time in Relation to Space: This has already been considered under Space.

ii) Time in Relation to Objects: Objects have a given lifespan. Our experience of Time as human beings in a body and having a mind, etc, is limited. The body is limited to one birth only; the subtle body is limited to the experience of the present moment only, it cannot live in the past or the future. As the essence of the Jiva or individual soul, it is limited to an existence that lasts only until one gets enlightened. The Jiva's life ends at enlightenment.

The Limitation of OBJECTS

Objects cannot be infinite, as they are limited in all three ways; they have all three limitations. Besides being limited in relation to Space and Time as already considered above, they also have their own limitation with respect to other objects.

This limitation is not easily understood by beginners in Vedanta. Acharyaji carefully explained it as follows: X and Y are two objects. X is not Y and Y is, of course, not X. They are mutually limited by each other. This is object-to-object limitation. It is not present in Sat because Sat as Existence is present in all objects, it is the very existence of everything.

THE UNIFYING FACTOR IN VEDANTA

The beauty of Vedanta is the unifying picture that it provides for us in the background. It gives us all something by which we can identify with each other on a basis of equality. It is the one single factor that is common to all, and is therefore the greatest force in bringing about unity in diversity. It is in this sense that we are all brothers and sisters, children of the same Father. What could be more unifying than that?

Gold is not limited by a bangle or a necklace. Yes, a bangle is limited by a necklace and vice versa, because they are not the same thing. But gold is common to both and to all other gold ornaments. If one looks superficially at ornaments, they all appear to be different; but when they are seen as gold, they are all the same. Every ornament gets united in gold. It is the same with people. Superficially, they are different in hundreds of ways; but with reference to their existence, they are all the same – all exist!

Acharyaji said that each one of us is like a wave in water. The common factor in all waves is water. So also, the common factor in all beings is Brahman, and Brahman's threefold aspect of Satyam, Jnaanam and Anantam is seen and experienced by all living beings.

The limitations apply only to the unreal aspects of our existence, i.e. to the body and mind, to the names and forms. They do not apply to us as spiritual entities. That is the main point being made: Brahman or Atman is free of all three limitations. This is expressed in the fourth Pada.

The Anantam of Brahman

4 We have mentioned this earlier, but it is worth repeating again:

- i) The *Satyam* of Brahman is determined by the fact that it has no Baadhya;
- ii) The *Jnaanam* of Brahman is determined by the fact that it is self-effulgent;
- iii) The *Anantam* of Brahman is determined by the fact that it has no limitations.

These are fundamental definitions of Satyam, Jnaanam and Anantam.

In the same way, if we go one level higher than water, we can say that water is only an appearance of **Maya** and that it is not really there; only Maya is always there. Maya becomes the ever present Reality with respect to everything among which one is water. Everything, every object such as water is then is only an appearance of Maya, and are there only from the standpoint of Maya, not from the standpoint of a *knower* of Maya.

If everything that comes from Maya is false, then can Maya Herself be true? No. Maya is only just Maya – an illusion! This brings us to the third and highest standpoint – that of **Brahman**. From this standpoint, Maya Herself is only an appearance on Brahman! Maya is not really there; only Sat is always there. Sat is the ever-present Reality with respect to Maya and all that follows from Maya. This is another way of seeing Brahman as the Absolute Reality, from where everything else, including Maya, is an appearance only.

To summarise, we have the following: the truth of waves, bubbles and whirlpools is Water only; they get merged in water. The truth of water and all other objects in creation is Maya; they get merged in Maya. The Truth of Maya Herself is Sat (Brahman); Maya merges into Sat or Absolute Existence. There is no truth beyond Sat. Sat is Brahman, the Absolute.

Other Examples

To fortify this idea, here is another example: From the standpoint of a leaf, the branch is the reality; from the branch's standpoint, the trunk is the reality; from the standpoint of the trunk, the roots are the reality; and from the standpoint of the roots, the soil (earth) is the reality. Reality can thus be seen as the immediate support to a thing's very existence. It is all a question of the standpoint we take.

A magician is able to create many tricks. All the tricks are false, but the magician himself can never be false. The magician stands as Sat with respect to the tricks he projects. In the same way, with respect to creation, only Sat is the Absolute Truth, and all else is a false superimposition upon It.

Looked at in this way, the ultimate support of everything is Brahman. He is the Ultimate Reality. There is nothing beyond Brahman. If there was, then that would be Brahman!

Conclusion

Thus, in just two verses, Vidyananyaji condenses all he needs to explain about Infinity. That is his hallmark. He is renowned for the concise way in which he conveys his teaching. There is a quotation from Albert Einstein which says, "If you cannot explain a thing to a 7-year old, then you have not understood it!"



PANCHADASHEE – 03

Chapter 7: (Verses 37-43)

BRAHMAN – Conditioned & Unconditioned

ONE ACTOR, DOUBLE ROLE

OCCASIONALLY, WE SEE films where an actor is given two roles in the same film. He can be the villain and the hero! When these characters appear singly on the screen, it is not a surprise to us. But when both characters appear on the screen together we wonder how it can be possible. What trick is there behind it?

The **villain** and the **hero** are seen fighting each other on the screen. Our mind cannot accept that they are the same person playing both roles. But it is a fact, they are the same and we are amazed to see this. To find out the trick, we run to the film Director to explain how he accomplished such a trick. He smiles and says, "That's a secret!"

So also, in Vedanta we have a real situation like that. There is one Actor playing many roles, but the two main roles are that of Ishwara and Jiva. Both are played by the actor named Brahman. We are desperate to find out how He manages such a feat. Whom can we rush to for an explanation? The Director is the Shrutis (scriptures). We look up questioningly to the Upanishads; and every page we turn is only about this dual role. That seems to be the only "trick" the Upanishads know!

In this Chapter, Sri Vidyananyaji unravels the basis of this "trick" and shows us how we as Jivas can grasp the hidden secret and recognize Brahman, the actor who plays the role of Jiva in us, and who also plays the role of Ishwara as the Lord of the Universe.

In the context of Pancha Kosha Vilakshana, this is a most fitting termination to the text. It is the negation that matters most. It is the negation that separates a common man from a realized saint. In seven outstanding verses, Vidyananyaji unveils the "Secret".

Verse 37: The Conditioned States of Brahman

सत्यं ज्ञानमनन्तं यद्- , ब्रह्म तद्वस्तु तस्य तत् ।

ईश्वरत्वं च जीवत्वम्- , उपाधिद्वयकल्पितम्

॥३.३७॥

1	<i>satyam jnaanam anantam yat ,</i>	Existence, Consciousness and Infinity – such is
2	<i>brahma tat vastu tasya tat;</i>	the nature of Brahman the Reality.
3	<i>eeshvaratvam cha jeevatvam ,</i>	Playing the role of the Lord or that of the Jiva is
4	<i>upaadhi dvaya kalpitam.</i>	merely the work of two conditioners (the Upadhis Maya & Avidya) that produce two conditionings (Ishwara & Jiva respectively).

1 Yat: “that”; here the word refers to that which has been differentiated in the previous three chapters of the text as **Jnaanam**, **Satyam** and **Anantam** respectively; “that” is **Brahman**, the Supreme Reality.

When a definition tells us what a thing is by differentiating its nature in the above manner, the definition is given the name **Vyaavartakam Lakshana**. *Yat* refers to this threefold differentiation defining Brahman.

2 What we have arrived at up to this point is the undeniable Reality, which is an undeniable fact. It is all-encompassing, leaving out nothing. It is the ultimate Destination. We cannot go beyond Brahman.

Vastu: “a thing”; this can mean any object, but in Vedanta it is a technical term. When there is no reference to what the object is, then it is taken for granted that it means Brahman, the Supreme Object or Reality, the Absolute Being which constitutes the Paramarthic Satta (see knowledge-block below).

THE THREE LEVELS OF REALITY

AT THIS POINT Acharyaji clarified the three levels of reality. Each level is independent and functions in its own way under its own laws. The three levels are mutually exclusive, like the three floors of a building. They are:

- i) **Praatibhaasika Satta**: the **dream state**, experiencing the dream world.
- ii) **Vyaavahaarika Satta**: the **waking state**, experiencing the phenomenal world;
- iii) **Paaramaarthika Satta**: the **realized state**, experiencing the Absolute Reality. *Vastu* falls into this category when unspecified in any other way.

Where does the *deep sleep state* fit in? From the above, we can see that there should be provision for a state *before* the dream state for the deep sleep state. The deep sleep state experiences only one thing, namely Ajnana or ignorance. Ajnana is an effect of Maya. When the Jiva gets into the deep sleep state, it experiences “nothing”, hence there is no Satta provided for the deep sleep state. Some writers, therefore, place it under Pratibhasika Satta, but that is not strictly correct. Perhaps we should add one more item:

- o) **Ajnana Satta**: the **deep sleep state**, experiencing delusion.

Acharyaji gave us an example of the flexibility permitted in Vedanta when it comes to classification. He mentioned the Mandukya Upanishad, which holds that there are only two Sattas, namely, the states of Enlightenment and that of Ignorance:

- i) **Grahana**: this is the realized state where “the Reality is grasped”; it is equivalent to the Paramarthika Satta, or the *Turiya* state of Self-realisation of a sage. Mandukya recognizes this alone as the true **WAKING STATE (Enlightenment)**.

- ii) **Agrahana** or **Anyatha Grahana**: this is the state where “the Reality is not grasped” or “something other than It is grasped”; it would be equivalent to (Ajnana Satta), Pratibhasika Satta and Vyavaharika Satta all together. Mandukya treats the waking and dream states as being the same. For Mandukya, this is the true **DREAM STATE (Ignorance)**.

Pulling Off the Masks Over Ishwara & Jiva

3-4 This line is the key that unlocks the secret behind the dual role played by Brahman as Ishwara and Jiva. The Upadhi is like a 'mask' that Brahman wears. Depending on the mask He puts on, His appearance naturally changes, but so does His functions, role, power, stature, etc.

When He is required to play the role of Ishwara, He puts on a Kingly outfit. The Upadhi is a major one – the whole Cosmos is His Upadhi. He appears regal when He wears this Upadhi. He functions as the Lord of the Universe, His stature is that of an Emperor, His role is to govern the whole manifested universe. He is considered as God and is worthy of worship in this Super-Upadhi. He functions at the Samashti or macrocosmic level.

However, he can also put on masks that make Him appear much humbler than that. In fact, when he puts on the human mask, he appears extremely limited, His knowledge is limited only to the small human intellect and mind, His body is only that of a puny little human being. This severely limits His power, His knowledge and His capacity to govern. There are other severe drawbacks, too. He actually gets deluded by His own Maya in this Upadhi. He becomes a slave of Maya! His fall is startling when compared to Ishwara.

These are the two contrasting roles that Brahman plays in actual life – Ishwara on the one hand, and Jiva on the other. The two sit in diametric contrast to each other. Yet, Vedanta says that they are identical, meaning, of course, that the same Actor – Brahman – is behind both masks. How can we grasp the truth behind this role-play?

It is simple in theory: If we can just pull off the two masks, then we will see none other than Brahman standing behind them. He can be revealed simply by pulling off a mask! That is effectively what the Negation process is all about; the removal of the sheaths, one by one from Annamaya to Anandamaya. That applies to the human mask, the one that we have control over. It is within our power to negate them.

We need not trouble Ishwara to do the same. It is not our concern. We can intellectually understand the major mask that Ishwara wears. It does not affect our realisation at all. Our part is only to remove our own mask. Then we stand gazing at the full brilliance of Brahman!

A Mathematical Explanation

Acharyaji also offered a more scientific explanation: It is like this. From a point called C for centre, a small circle called C1 with a radius of 1 cm is drawn. This C1 represents the Jiva. Then from the same centre C, a much larger circle called C2 is drawn. How large? One has to now use his imagination . . . a circle large enough to contain the whole universe! – however many billions of kilometres that may be. C2 represents Ishwara, the Lord or God of Creation. C1 and C2 cannot even be compared to each other, only contrasted to each other. Yet, the glaring truth is that they both have the same centre C. However small or big the circle is, the centre is common to both. That centre C is Brahman, the Reality.

A science student will certainly appreciate the pains taken by Acharyaji to provide this graphic, geometrical explanation. In addition, Acharyaji also gave us a key definition for Upadhi as follows:

UPADHI: *Upa samipe stitva swiyaan gunaan anyatra aadadhaati.*

Meaning: *“that which throws its own property onto something else that stands in close proximity to it.”*

Verse 38: The Pervasive Power of Maya

शक्तिरस्त्यैश्वरी काचित्- , सर्ववस्तुनियामिका।
आनन्दमयमारभ्य , गूढा सर्वेषु वस्तुषु

॥३.३८॥

1	<i>shaktih asti aishvaree kaachit ,</i>	<i>There is a power (Maya) of this Ishwara,</i>
2	<i>sarva vastuni yaa aamikaa</i>	<i>which permeates everything that exists.</i>
3	<i>aanandamayam aarabhya ,</i>	<i>From the Bliss sheath down to the body sheath</i>
4	<i>goodhhaa sarveshu vastushhu.</i>	<i>it (this power) is hidden in all the objects.</i>

From the previous verse, we picked up the concept of the Upadhi, or the Conditioner which conditions Consciousness to appear as something other than what it is. In this verse, we take this idea of Upadhi forward and see how Maya as an Upadhi, makes Her presence felt in every part of Her creation. Being the supreme Conditioner that produces this creation, Maya places Her ‘rubber-stamp’ characteristic upon everything that She creates.

The Power or Shakti of Maya

1-2 The primary characteristic imparted by Maya into Her creation is Her **POWER**.

The word ‘Power’ itself conveys the idea of Control. There is a controller and there is the one who is controlled. Power is possessed by the one who controls. Among people, it is the elected politicians and the management of companies who are the repositories of power. Their function is to make things happen in society.

Maya can, therefore, be thought of as the first Politician, the first Manager, who has control over all creation. The manner in which She brings this power into effect is very democratic. Her single Property called Power is distributed through every item of creation, By implanting a multiple number of little ‘properties’ or ‘sub-powers’ in various objects of creation, each object is empowered, as it were, to perform certain specific functions.

The numerous expressions of power throughout creation can be seen when we take a close look at the properties of each object. We see that some objects are solid, others are liquid and yet others are gaseous. That is just one classification of properties. Like that there are numerous ways of classifying objects into various categories, such as by colour, by size, or by shape. Among living beings there are so many types. All these are various permutations and combinations of the three Gunas or basic constituents of Maya, namely, Sattwa, Rajas and Tamas. These three Gunas determine the properties of every object.

In the Antaryami Brahmana of the Brihadaranyaka Upanishad there is a string of verses which describe how this power exists in each element: “That which is in Earth, which is inside Earth, which the Earth does not know, which becomes the body for the Earth, and which from inside Earth controls it.” Similar verses are there for every element.

The point is that every object has certain properties, which not only define it but also determine its function in the scheme of Nature. Iron is endowed with great strength, and can be used to cut other objects, beat them into different shapes, etc. Hence, iron is a key material used to make machines, vehicles, weapons, etc. A flower cannot do the same thing. It is very tender. It can give its fragrance and beauty. Hence, it can be used to make very good garlands and decorations. Flowers are not used to make machines, nor is iron used to make garlands. The whole world of objects is thus seen to be endowed with some tinge of power in the form of the properties each object is endowed with.

The Power as it Operates in Individual Man

3-4 In a human being, this power is distributed among the five sheaths which constitute the structure of the human being. From the Anandamaya to the Annamaya Kosha, there is a distribution of this power in varying intensities and varying levels of control. We have already seen this in the opening three chapters of this book. We have learnt that each succeeding sheath is controlled by its preceding sheath. From Anandamaya down to the Annamaya the power of control gets lesser and lesser.

Another example would be seen in a factory. There is a hierarchy in any human enterprise like the running of a factory. Power is distributed down a pyramid structure from the CEO down to the workers on the factory floor. Various levels of authority are clearly demarcated so that the factory can function smoothly.

The organisation of this power is the subject of the next verse. In this verse, it is only conveyed that the power of Maya pervades everything in creation. There is a little 'Maya' in every item of creation. This spread of power determines the role that every object has to play in creation.

Verse 39: Orderliness – the Organisation of Power

वस्तुधर्मा नियम्येरन् , शक्त्या नैव यदा तदा ।
अन्योन्यधर्मसांकर्याद्- , विप्लवेत जगत्खलु

॥३.३९॥

1	<i>vastu dharmaah niyamyeran , shaktyaa na</i>	If the particular attributes of all objects were not under the control of this power, then
2	<i>eva yadaa tadaa;</i>	between one object and another, there would be
3	<i>anyonya dharma saamkaryaat ,</i>	an admixture of each other's unique properties,
4	VIPLAVETA jagat khalu.	and CHAOS would prevail in the whole universe.

This is a crucial verse in helping us to understand the nature and purpose of Power. Power is here strongly linked to another key factor in creation – namely, **ORDER**. Where there is order, we can deduce that there is a power at work. When the boss is around, there is order; all the workers are seen to be busy. When the boss is absent, disorder creeps in, and there is a breakdown in discipline and order.

1 Vastu Dharmaah: “the particular properties of an object”. The properties of an object are an aspect of the presence of the Power of Maya. The object is compelled to behave – **Niyamyeran** – in accordance with its inherent properties. It cannot disobey the law of its own nature. This is the central factor which determines how objects (people, for example) may be assembled together to form a well-functioning organised unit.

2-3 If the power of Maya is not present, then there would be nothing to stop objects being put to uses for which they are not meant. There will be a mix-up (**Saamkaryaat**) of functions among objects. If this happens, how is it possible to maintain orderliness among objects. An admixture of properties among objects will lead to confusion, a total breakdown of law and order. Labourers will do the management's job and vice versa!

4 The result would be **Chaos**. This is the situation that will prevail if there were no law and order. More can be deduced from this verse than we can imagine. The following blocks contain Acharyaji's lively discussion on this verse:

COSMIC LAW & ORDER

EVERYTHING HAS TO BE regulated in behaviour to make the Cosmos survive. The Greek word *Kosmos* means “*order*”. From this word comes the word Cosmos, which stands for the universal creation. From the derivation of the word, the Cosmos is a place where there is proper law and order, not chaos. Order implies an obedience to laws.

In all fields of knowledge, there are known laws. The progress of science is an ongoing discovery of the laws that govern the universe. The laws were always there, even before they were actually discovered by scientists. All predictions are possible only because of Law and Order. Here are some illustrations of this:

Solar Eclipse: Solar eclipses can be very accurately predicted. An enormous amount of astronomical data is required, and intricate mathematical calculations are done in order to make predictions of eclipses possible. The fact that objects in space move in accordance with definite Laws of Motion, make it possible to track an eclipse event very accurately. Astronomists are able to predict the exact ‘path of the eclipse’ on the surface of the earth. They can calculate the band width of the track on earth from where the eclipse can be seen. The terminal points with their times are calculated to the very minute.

This perfection is possible only because there is 100% obedience to natural laws by all objects in space. No object has its own will in the matter. A planet cannot choose to disobey the laws of its motion. *Order* indicates that *laws* are governing the universe. And laws indicate that there is a *Power* controlling everything.

Laws of Thermodynamics can be used to determine the actual speed of an object to escape the gravity of the earth. All the mathematics that is needed to make such calculations is called Knowledge. In this sense, knowledge is only an uncovering of the Order that is already there. All knowledge is based on Order, and all Order is based on Power.

Atomic Chemistry: Scientists have been able to advance the knowledge of Chemistry to such an extent that they are able to predict the behaviour of atoms. The elements in chemistry are known by the number of protons, neutrons and electrons in them. Changes to an element can be made by adding or subtracting these basic units. When an electron is blasted out of an atom, the amount of energy released can be calculated. This is the principle used in creating the Atom Bomb. Scientists are able to predict changes resulting from chemical reactions – namely, changes in the resulting elements, the amount of heat produced, the optimum temperature of a chemical reaction, etc.

There was a gap in the Periodic Table of Elements. Scientists predicted from theory that an element was missing; they had not found it in nature. After many years, they finally produced the missing element artificially in a laboratory. Once again, this is due only to the fact that laws govern the structure of each of the 108 elements of the Periodic Table.

Every scientific discovery is based on obedience of the law and order prevailing in the universe. Whether it is the diffraction or reflection of electromagnetic waves in light, or the reflection of water waves in a lake, there are laws which govern them. By asking, “What has caused it?” we are tacitly acknowledging that Order exists in Nature.

CHAOS – IS THERE SUCH A THING?

If laws are not obeyed, then the result is that chaos would prevail. In Nature, that never happens. Only with respect to Man's activities is there disobedience to the laws of nature. The result is that man's activities can sometimes be riddled with chaos.

However, even Chaos follows certain definite laws. If examined closely, there is no such a thing as chaos. We never find true chaos in the universe. Everything behaves in accordance with law and order. The forces acting on objects, when not known, lead us to interpret a result as chaos. However, when it is known, then even chaos can be predicted. When all factors are taken into account, one discovers that even behind apparent chaos, there is a law in operation.

Some scientists study chaos statistically and have discovered the "Laws of Chaos"! There are statistical laws of probability which can predict when an improbable event can become possible. By adjusting the factors that influence a particular event, that event can be made more or less probable, and its possibility can be enhanced or reduced. In this way, even the improbable can become the possible.

A manufacturing plant accepts a certain percentage of defective products. No process can be made so perfect that there will be no defective products produced. However, through the science of statistics, this margin of error can be almost entirely eliminated for products that require very high precision. The point to note is that even Chaos can be controlled depending on the knowledge that is available.

HINDUISM & SEMITICISM

An interesting comparison can be drawn from this theme of Power. The Vedantic view has been brought out in the above discussion. All of Maya's effects partake of some aspect of the Shakti or power that is centred in Maya. This amounts to the view that there is Power-sharing in the manifested world. Every object partakes of that power and acts in accordance with it.

This is not so in Semitic philosophy. In Judaism, Christianity and Islam, power is centralised in one supreme Person, a Prophet or God who is looked upon as Father. Not only that, but that source of power is remote from the subjects over whom He exercises the power. The source of power is separated from that which is controlled by the power. The logical outcome of such a view is that God is not within His creation but remote from it, and ordering it from a distance.

The Semitic view is in complete contrast to the Vedantic view, which represents the view of Indian religions and philosophy. In the latter view, we have seen that the power is distributed to each object through the properties inherent in that object. Power is finely de-centralised in this system. This is why it is possible to say in Hinduism that "God is everywhere." In Hinduism, God is immanent when seen from the perspective of Creation.

TRANSCENDENT & IMMANENT POWER

Hinduism speaks of both, an Immanent Power as well as a Transcendent Power. When we are seeing creation from Maya's standpoint, the power is immanent; when we see it from the standpoint of the Absolute, then Reality is transcendent. It is aloof and untouched by any taint of creation.

Semitic religions speak only of a Transcendent Power. This view supports an autocrati, centralised form of government; the Hindu view supports governance which is based on the predominant Gunas in a person. The fourfold Caste System is an example of such a system where the governing power is divided in accordance with the capacity that people have to exercise power. It resembles democracy, but is not the kind of democracy we see in practice today.

PRAKRITI & PRADHANA (AVIDYA)

We have seen that Power has its source in Maya and is distributed from that source to every single object in creation. A closer look at Maya leads us to differentiate between two types of Maya. The first is Sattwa-predominant, and the second is Tamas and Rajas predominant. The first is called **Prakriti** and the second is called **Pradhana** or **Avidya**.

Due to this differentiation, we can also speak of two types of Power, one with respect to Prakriti and the other with respect to Pradhana.

Prakriti's Power

When Sattwa-Rajas-Tamas are in equilibrium, i.e. when there is negligible amount of Tamas and Rajas, then we have Prakriti. The effects of Prakriti are predominantly Sattwic. The Samashti or macrocosmic creation is of this type. The Samashti Upadhi is Sattwic and the resultant consciousness associated with it is a benevolent 'Being' called Ishwara.

The effects of Prakriti, being Sattwic, are perfectly obedient to the Laws of Nature. Hence, all of Nature (excluding the Jivas) operate exactly as predicted by universal laws.

Pradhana's Power

When Sattwa-Rajas-Tamas are in disequilibrium, then we have Pradhana, which means "*predominance*". The effects of Pradhana are predominantly Rajasic and Tamasic. The Vyashti or microcosmic creation is of this type. Human beings fall into this category of creation. The Vyashti Upadhi is Rajasic and Tamasic, and the resultant consciousness associated with it is called the Jiva, or the individual soul.

Pradhana's effects are dominated by impurity. The Jiva is clouded with Avidya or ignorance. Due to this, the Jiva is deluded and tends to act in violation of the universal laws of its being, which leads to much suffering and turmoil among Jivas.

Differentiation between Prakriti and Pradhana is needed to grasp the next three verses correctly.

MAYA & 'YA-MA'

We now move forward in our effort to introduce the final theme of this Book, which begins with the next verse. We are paving the way to enter into that theme. An important point about Maya is to be noted.

It is said that the word 'Maya' is derived from the phrase 'Yaa Maa', which means "She (Maya) is not". 'She is not' tells us that Maya really does not exist, but only appears to do so. The unreality of Maya is brought out etymologically, from the word derivation of Maya. *Yaa Maa* is a reminder to us not to get carried away by Maya, for in the ultimate analysis, Maya is not the Reality, but appears to be so. *Yaa Maa* points to a Reality that is beyond Maya. That Reality is transcendent, beyond Maya. That is the goal of all spiritual endeavour.

In this sense, the term Maya can be translated as "*an illusion*". We see this in the name given to a magician. He is called a *mayavi*, meaning "*one who displays illusions*."

SENTIENCY & INERTNESS

One final point needs to be made before we are ready for the next theme. Thus far we have been ascribing the Power to Maya. But Power is always associated with sentiency, and we know that Maya is really inert, being made up of the three Gunas. How did Maya, therefore, come to be associated with Shakti or Power? We did not go into this in depth, and so we stayed with an interim conclusion. The next three verses compel us to look deeper into this matter. Maya can easily come to be looked upon to have sentiency if we are not careful in our reasoning.

The possessor or wielder of Power has to be a sentient entity. Acharyaji gave a wonderful example to illustrate this: Before coming into this room, you see all the chairs arranged properly. Not even with the greatest effort of imagination, will you think that the chairs arranged themselves in that manner. The question that comes up in our mind is, "Who has arranged the chairs?" This is because we intuitively know that a sentient being has to direct Power. Power itself is a neutral force; it needs sentiency to direct it.

The point is that inert objects require a sentient force to keep them in order. The sentient force is really one only, but it can be given different names according to the context we are speaking in. Different fields of study will call it by different names.

The answer to the question of how Maya gets associated with Shakti is: "She borrows Her sentiency from Consciousness." This is now seen in the next three verses.

Verse 40: Condition 1: Brahman as Macrocosmic ISHWARA

चिच्छायावेशतः शक्तिश्- , चेतनेव विभाति सा ।

तच्छक्त्युपाधिसंयोगाद् , ब्रह्मैवेश्वरतां व्रजेत्

॥३.४०॥

1	<i>chit chhaayaa aaveshatah shaktih ,</i>	<i>The reflection of Brahman gets associated with this inert power called Maya; and as a result,</i>
2	<i>chetana iva vibhaati saa;</i>	<i>Maya appears as being 'conscious' or luminous.</i>
3	<i>tat shakti upaadhi samyogaat ,</i>	<i>In return, due to its association with Maya,</i>
4	<i>brahma iva eeshvarataam vrajet.</i>	<i>Brahman appears as the omniscient Ishwara.</i>

The Reflection of Consciousness

1 Chit Chhaayaa: The first thing to note is that we are talking of the reflection of consciousness, not consciousness directly. When the word 'reflection' is used, it should not be taken literally as we take the sun to be reflected from the surface of water. If we make this error, we will land up in great difficulty. The element of *distance* will arise, the sun being far away and its reflection being near. This is not the sense in which reflection is used here.

Reflection here simply refers to a duplication of the original, a pseudo-manifestation of it, but not the actual original. The duplicate has an inferior quality about it that does not exist in the original, but there is a semblance of the actual in the duplication. That is all that is intended to be conveyed by the simile of reflection. We could also say that we are seeing Brahman through the 'lens of Maya', and so we see a Brahman that is associated with Maya.

How Sentiency is Borrowed

2 Due to the above association, the inert Maya gets an appearance of sentiency. The sentiency may be said to be 'borrowed' from Brahman, from Consciousness. This makes Maya Herself appear to be luminous as Brahman. Thus Maya gains the luminosity of Brahman. The sign of the sentiency is the Power which we see manifesting in Maya. That Power really belongs to Brahman. Inert Maya can manifest Power but only sentient Brahman can establish it.

Wherever we find the application of logic, the sign of a high order of Intelligence, there we find beauty, grace, order, perfection and skill – indeed, all that is worthy of being called great, majestic, supreme. Nature manifests this in every bit of Her creation. Nature perfectly mirrors the Intelligence of Brahman that works through Her. The Intelligence comes from Brahman, but it needs Maya to manifest it.

The Lordliness of Ishwara

When Brahman is thus coupled with Maya which has the capacity to hold the reflection of Brahman to the greatest possible degree, then that reflection of Consciousness is called ISHWARA.

3-4 This is the truest definition of **Ishwara** from first principles.

Eeshvarataam: "Lordliness". The reverse is also happening simultaneously. The version of Brahman, seen through the lens of Maya, is a 'reflection' of the original, one may say it is an *adulterated* version. To differentiate it from Pure Brahman, it is given the name Ishwara. It is Brahman that is seen from the perspective of Maya. The colouring of Maya is

transferred onto Brahman. Thus Brahman gains the tint of Maya. Our initial take of Brahman is always as Ishwara. We cannot help it. We cannot see Brahman directly; we can only see Him through His inexplicable Maya. Until we “cross over” Maya, Pure Brahman cannot but be screened off from our vision.

Maya becomes the first Upadhi through which Brahman is seen. It is the primary Upadhi. All other Upadhis that we are familiar with, for example the five Koshas, are effects of this primary Upadhi, Maya. In this verse, we see **Condition 1** as being the Upadhi of Maya. This conditioner makes Brahman appear as Ishwara, the Creator of the universe. The Order that we see in the universe is actually the Presence of Brahman in Creation!

The net result is that there is a mutual interchange of properties between Brahman and Maya. Inert Maya appears sentient, and sentient Brahman gains the property of Maya and appears to be tainted with Maya’s three strands of Sattwa, Rajas and Tamas.

KNOWLEDGE → POWER → CONTROL → ORDER

Where there is knowledge, there is power; where there is power, there can be control; and where we see control, there we always see orderliness. In this way the four factors are connected to each other. Another way of expressing this lineage is: Knowledge is power; Power controls; and Control in an environment is seen as Order.

The “Seen” & the “Unseen” Factors

We cannot see knowledge or power, but we can see control and order. Hence from the seen we can infer the presence of the unseen. From the order and control we see in the phenomenal world around us, we can infer that there is a power behind it, and that power is an omniscient power. It has all the knowledge it needs to execute its function of exercising power, bringing about control and presenting an orderly appearance.

The two “unseen” factors, knowledge and power, arise from Reality or Brahman. The two “seen” factors arise in the realm of Maya. The former two factors need a manifestation of creation to make them tangible in the form of the latter two factors.

The “Desirable” Factors

Control and Order are the values that we desire to see in creation. They are what count, they are what matter, they form the ‘bottom-line’ result. Knowledge and Power make them happen. Knowledge and Power are only useful and constructive to the extent they produce Control and Order. Order is equivalent to efficiency. If they do not produce these benefits, they become a hindrance. A knowledge that cannot be translated into control and order is not worth its name. Similarly, the Power which cannot produce control and order, is not worth it. It is power only in name, but useless for our progress.

Growth Cycle: True control and order lie in the mind. The knowledge and power we gain should be utilised in controlling and ordering our mind. That is the best use we can put them to. When that is done, a Growth Cycle is set up. A controlled and orderly mind is able to acquire more knowledge and become capable of handling more power, thus increasing our capacity to control the functions in society and contribute towards a desirable order.

Verse 41: Condition 2: Brahman as Microcosmic JIVA

कोशोपाधिविवक्षायां , याति ब्रह्मैव जीवताम् ।
पिता पितामहश्चैकः , पुत्रपौत्रौ यथा प्रति

॥३.४१॥

1	<i>kosha upaadhi vivakshhaayaam ,</i>	<i>Viewed in association with the five sheaths,</i>
2	<i>yaati brahma eva jeevataam;</i>	<i>Brahman is seen as the individual soul;</i>
3	<i>pitaa pitaamahah cha ekah ,</i>	<i>this is like being called a 'father' or 'grandfather'</i>
4	<i>putra pautrau yathaa prati.</i>	<i>when a man is associated with 'son' or 'grandson'.</i>

Sri Vidyaranya now comes through as an expert 'chef of knowledge'. He prepares his dish having the end result in mind. He is not an amateur cook who uses the 'trial and error' method. He knows exactly what he wants to serve to his students, and produces the dish with perfection. We have seen this cooking expertise in his teaching.

In Chapter 2, all the groundwork, the 'cooking' has already been done. In this verse, the great cook-Teacher is just preparing to serve the dish to his guests, the students. He is garnishing the dish with coriander leaves before he finally lays it on the table!

The Upadhi of the Five Koshas

1 Kosha Upadhi: An excellent illustration of this Upadhi is the cocoon of a silkworm. In fact, the name for a silkworm is *koshakrid*, since it is imprisoned by the cocoon just as man is imprisoned in his sheaths.

2 When Brahman is seen through the Upadhi of the five Koshas, He becomes the Jiva or individual being. With this Upadhi, the Jiva experiences Samsara, the external universe. This experience is quite a unique one, and can be had only through the Upadhi of the Koshas, i.e. in a human body. The divine purpose of the human birth is very clear when we see this verse in the light of our spiritual origin.

The Father-Grandfather Simile

3-4 A perfect simile is chosen to illustrate how Brahman can be seen in different ways depending on what Upadhi we select to view Him. If the Upadhi is the son, we see Brahman as the father; if the Upadhi is grandson, then Brahman is seen as the grandfather! It would be hard to match Sri Vidyaranya's skill in finding the right simile for the right job.

Even as 'father' or 'grandfather' depends on which Upadhi we choose to be ourselves, so also Jiva and Ishwara are only two different viewpoints of Reality.

Viewpoints can be, and very often are, quite contradictory. As **Pita** (father), he may sometimes appear as a 'semi-villain' to an irritable child. But as **Pitamaha** (grandfather) he appears soft, doting, indulgent and, fortunately for most kids – *malleable* to our heart's desire! Is there a kid who does not try his luck with his grandpa and grandma?

Reality is One and unchanging; the Upadhi we see It through makes It appear different. A view can change. A view may not be Reality, but there is a meaning and a purpose behind every view. Each view has a lesson to teach. The Jiva, too, being only a view, is likely to be under-valued. Sometimes it is described harshly, even in the scriptures, but that is only to instill dispassion in us and help us keep the ego in check. It has a great purpose in nature. The Jiva represents the precious human birth without which we cannot evolve spiritually. The human Upadhi is very precious, invaluable, and far from purposeless.

A STUDY: EESHVARATAAM & JEEVATAAM **(Universality & Individuality)**

We look now into the contrasting nature of the two Upadhis or Conditioners just discussed in the last two verses.

Eeshvarataam – Universality, God as the Creator, the Macrocosm

We have seen that Brahman becomes Ishwara through the Upadhi of Maya. The Upadhi – Maya – gets energised or enlivened by the presence of Brahman. This is the birth of sentiency.

This enlivening is described metaphorically as a “*Reflection of Consciousness*” in the medium of Maya. The word used in verse 40 was **Chit-Chhaayaa**, which can also be translated as “*Shadow of Consciousness*”. Both are fine, but both are only similes having their limitations. They refer solely to the *presence* of Consciousness in the realm of matter. This is the genesis of the concept of Immanence of God in Hinduism. In the midst of the Unreality of creation, we find the Presence of the Reality, as a reflection or a shadow. In other words, it is not absurd or blasphemy to say that Reality is reflected in Unreality. That is exactly what Eeshvarataam is.

Jeevataam – Individuality, God as an Individual, the Microcosm

Now let us turn our attention to Jeevataam and see it in the same way. Brahman becomes the Jiva through the Upadhi of the Panchakoshas, the five Sheaths. The human being (or all creatures for that matter) gets energised, takes on sentiency, due to the presence of Brahman. We have the birth of a sentient being.

The enlivening of Man is described variously. The presence of Consciousness within the five sheaths is termed the Indwelling Spirit, the Soul or Jiva. It is the same Brahman that is reflected in the human being. This is the Hindu sense of the saying, “Man is made in the image of God.” The statement, “Man is essentially Divine” arises from this Presence.

However, Jeevataam is a far cry from Eeshvarataam. The Upadhis of the Koshas perform a function that is just the reverse of Ishwara’s Upadhi. The reflection of Consciousness in man gives rise to the Jiva, known commonly as the Ego. The Koshas ‘veil’ the Truth, causing the Jiva to appear more limited, deluded, ignorant of everything other than what concerns its own individuality. Whilst Ishwara expresses glory, omnipotence, kingship, lordliness, etc, the Jiva is shrouded, as it were, by a veil and expresses limitedness, narrowness, restriction, servanthship, dependence, ignorance and delusion. The two expressions are seen to be entirely opposite to each other.

The Ego appears helpless in the face of Nature. Yet, because its origin is nothing short of Brahman Himself, in its own little way it wants to always express the qualities we have listed under Ishwara. The Ego strives to discover these qualities in the Koshas. In doing so, it becomes a caricature of lordliness. It simply cannot find it there. Only by getting to know its true origin can it find those qualities. That is the direction of its evolution. The Jiva is destined to discover itself, and when it succeeds, it does become Brahman indeed!

Verse 42: Condition 3: The Unconditioned Brahman

पुत्रादेरविवक्षायां , न पिता न पितामहः ।

तद्वन्नेशो नापि जीवः , शक्तिकोशाविवक्षणे

॥३.४२॥

1	<i>putraadeh avivakshhaayaam ,</i>	<i>When not associated with 'son' or 'grandson',</i>
2	<i>na pitaa na pitaamahah;</i>	<i>a man is neither 'father' nor 'grandfather';</i>
3	<i>tadvan na ishah na api jeevah ,</i>	<i>so too, Brahman is neither Ishwara nor even Jiva</i>
4	<i>shakti koshaah avivakshhane.</i>	<i>when considered apart from Maya or the sheaths.</i>

Reality Free of Any Upadhi

1-2 The label of being 'father' or 'grandfather' is only with reference to the 'son' or the 'grandson'. Actually the real person is neither the 'father' nor the 'grandfather'. Those are merely incidental references. The real person is just the person himself, not connected with any other person. That is the position being taken up now.

3-4 When Reality is considered without any Upadhi – big or small, grand or ordinary, kingly or servile, lordly or docile – then the picture we see is that of the unassociated, Pure Brahman. Brahman is seen as He truly is when we behold Him without putting on the spectacles of any Upadhi, whether it be His Shakti or whether it be the five Koshas.

Seeing Beyond the Upadhi

There is an art that can be developed in ordinary matters where we look at the underlying facts and are not led away by superficialities. When two people meet, they first exchange a standard custom of greeting – “How are you? I am fine thank you.” This may or may not be true, it does not matter; it is only a formality accepted in society. After a few exchanges in the same vein, known as the “pleasantries”, the conversation comes down to reality, and we begin to note the actual person we are meeting. This is the point which the verse is trying to draw our attention to with respect to Brahman.

Brahman is not Ishwara, nor is He a body-bound individual being. If we wish to know about who Brahman really is, then we must necessarily drop any Upadhis through which we are seeing Him. Then we see the impersonal Brahman, the one who is described as being Indestructible, Eternal, Immortal, Untainted, etc, in the scriptures.

In ordinary encounters, if we can prevent the surface phenomena from holding all our attention, then we are able to see beyond them and recognise the deeper truth running beneath the surface. We actually do that all the time. We distrust the surface, due to our experience of it in the past. We always try to assess the 'person' beneath the surface. Our assessment may be tinged by our own prejudices about the person, but that is beside the point here. The mere effort to 'dig a little deeper' is what we are concerned with here.

If we apply this principle to the point of perfection, we will arrive at the same conclusion as is pointed out in this verse. That is, we will discover that deep inside, all human beings are the same in essence. Provided our analysis is perfect in all respects, we are certain to arrive at this conclusion. This is the practical value of this penultimate verse of this text.

To see beyond the external, we do not have to deny the external. To see beyond the 'father' we do not have to kill the 'son' in us. We just adjust our attitudes, that is all.

LIMITATIONS OF AN EXAMPLE

An example can be close to what it is used to explain, but it can never be perfect. If an example were perfect in every respect, it would have to be identical to the original, and so it would not remain an example any more. A perfect example for Brahman cannot be possible because the example will then be Brahman. It will be a second Brahman!

The example chosen here – that of father/grandfather in relation to son/grandson – is a superb one, yet it has its limitations. It is superb in conveying what it wants to convey: that the fatherhood or sonhood is not the essential description of the person. It is only incidental to the person. The true person is independent of his fatherhood or sonhood. In the same way Ishwarahood or Jivahood are only incidental descriptions of Brahman, they are not the characteristics of Brahman. That is what the example beautifully brings out.

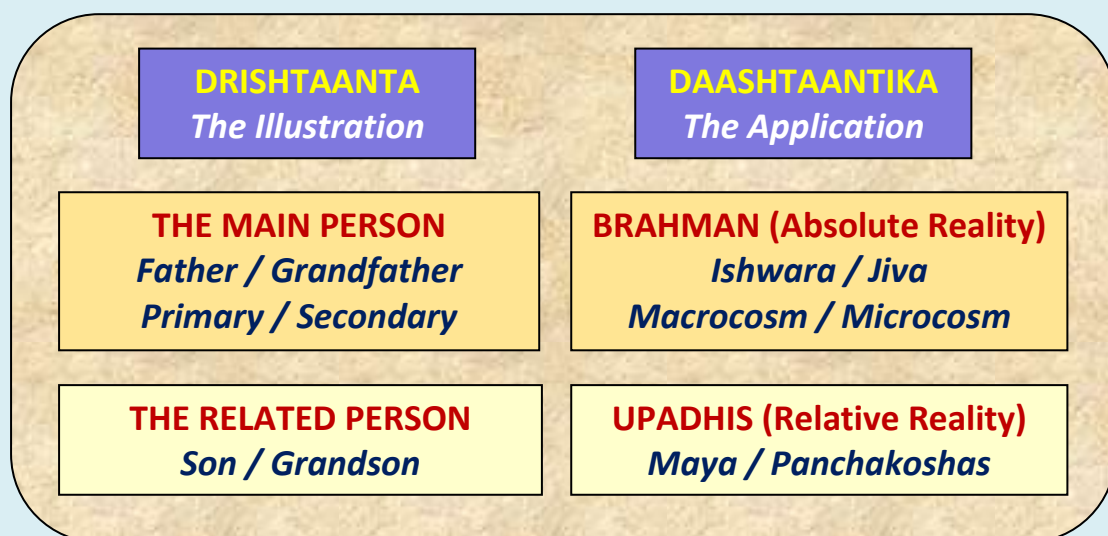
Now the limitation of the example: Father/grandfather represent Ishwara/Jiva; whereas son/grandson represent Maya/Koshas. In the example both items have the same **Ontological Status**, i.e. both are in relative reality. However, in the application they have a different ontological status, i.e. Ishwara/Jiva belong to Absolute Reality, while Maya/Koshas belong to relative reality. This leads to difficulties in interpreting the example perfectly.

The Unreality Behind Ishwarahood & Jivahood

Why is it so important to note the ontological difference between Ishwara/Jiva on the one hand and Maya/Koshas on the other? The point is that Ishwarahood and Jivahood are actually *unreal entities*, as they are created by the unreal causes of Maya/Koshas. They do not actually exist; only Brahman, the essence of both, has true Existence.

Why is this fact so important? Later, in Book 5, we will be dealing with the topic of “*Tat Twam Asi*” Mahavakya. There it is said Ishwara and Jiva are identical. This statement is absurd unless we take note that both Ishwara and Jiva are unreal entities and the essence of both, namely Brahman, is identical. The identity of Ishwara and Jiva lies in their essence, not in their unreal garb created by Maya or the Koshas.

Therefore, when it is said Ishwara = Jiva, we need to take it with a pinch of salt!



Verse 43: CONCLUSION: The Knower of Brahman

य एवं ब्रह्म वेदैष , ब्रह्मैव भवति स्वयम् ।
ब्रह्मणो नास्ति जन्मातः , पुनरेष न जायते

॥३.४३॥

1	<i>yah evam brahma veda eshha ,</i>	<i>He who knows Brahman in this manner,</i>
2	<i>brahma eva bhavati svayam;</i>	<i>verily becomes Brahman himself.</i>
3	<i>brahmanah na asti janma atah ,</i>	<i>And as Brahman has no birth,</i>
4	<i>punah eshha na jaayate.</i>	<i>so he also is not born again into 'This' world.</i>

We now enter the Conclusion of this text.

1 Veda Eshha: “*knowing in this manner*”. The knowledge presented in this text is essentially about negating the unreal aspect of our being, i.e. the five Koshas.

2 Once the five Koshas are negated, what follows is the realisation as given in the Taittiriya Upanishad, which is where we began this text. The return to the same quotation shows that we have come to the conclusion of the text. In Vedanta this is called **Upakrama-Upasamhaarau**, meaning the beginning and the end contain the same thought.

What it Means to Negate All Falsity

One has to give up Jivahood in order to attain Brahmanhood – this goes without saying, and is what this text is all about. In the process, it may not be equally clear that one has also to give up Ishwarahood to attain Brahmanhood.

When falsity is given up, it is across the board, not only that pertaining to the individual. Falsity cannot be given up part by part. The whole package of falsehood has to be abandoned or negated. Individuality and Totality have both to be given up. Ishwara and Jiva are two sides of the same coin of Maya. To give up both really means giving up the “Upadhi-consciousness”, the way of thinking which accepts the interference of an Upadhi in one’s view of Reality.

In other words, not only do we have to stop thinking of ourselves as slaves of Maya, but we also need to stop thinking of ourselves as being ruled by Ishwara. Both arise out of falsity, and both ideas must be abandoned.

The Fruits of Negation

3-4 One of the first results produced by dissociating oneself from the Upadhis is **Desirelessness**. If the very idea of the body is given up, then how can any bodily desire remain? Desire falls flat like a pack of cards. What a height it must be to live in such a consciousness! That itself is no mean achievement.

The second fruit of Negation is that the “I-sense” is removed altogether. Each Kosha has the “I” associated with it. When we no longer consider the sheaths to be residences for our ego-sense, then the ego is left homeless and departs from the scene over which it once reigned. Being ousted from its little kingdom, the ego vacates the body-palace. **Egolessness** becomes the second fruit of Negation.

The human birth itself is the result only of our unfulfilled desires and our ego-sense. Once these two have left, there is no longer any reason to take birth as a human being any more. The very reason for taking birth no longer exists. **Birthlessness** is the third fruit of Negation of the Unreal Panchakoshas. There is no more any rebirth into Samsara.

Transmigration is the journey of the soul from one birth to another. The fourth fruit of Nagation is that there is no more transmigration of the soul. The soul is freed, it is liberated. All the above four results lead to this one fruit – namely, the **Liberation of the Jiva**.

On this positive note, Sri Vidyaranya winds up his presentation of this most important text from the practical point of view of a seeker. The entire text focussed just on the practical Sadhana needed to be done by the seeker by which he is guaranteed the direct experience of Reality.

॥ ॐ तत् सत् ॥

Om Tat Sat



PANCHADASI – 03

Pancha Kosha Viveka

by Sri Swami Vidyaranya

Split-Sandhee Samskrit Version

(to Assist Beginners to Identify the Words)

॥ पञ्चदशी तृतीय-ओ ऽध्यायः ॥

॥ पञ्चकोश विवेकः ॥

॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥

गुहाहितं ब्रह्म यत् तत् , पञ्च कोश विवेकतः ।

बोद्धं शक्यं ततः कोश , पञ्चकं प्रविविच्यते ॥३.१॥

देहाद् अभ्यन्तरः प्राणः , प्राणाद् अभ्यन्तरं मनः ।

ततः कर्ता तत्-ओ भोक्ता , गुहा स्-ए-यं परम्परा ॥३.२॥

पितृभुक्-आ-न्नजाद् वीर्याज्- , जात्-ओ ऽन्नेन्-ऐ-व वर्धते ।

देहः स्-ओ ऽन्नमय्-ओ न्-आ"-त्मा , प्राक् च्-ओ-र्ध्वम् तद् अभावतः ॥३.३॥

पूर्वजन्मन्-य् असन्-एतज्- , जन्म संपादयेत् कथम् ।

भावि जन्मन्-य् असन् कर्म , न भुंजीतेह सञ्चितम् ॥३.४॥

पूर्ण-ओ देहे बलं यच्-छन् , अक्षाणां यः प्रवर्तकः ।

वायुः प्राणमय्-ओ न्-आ-सा-व् , आत्मा चैतन्य वर्जनात् ॥ ३.५॥

अहन्तां ममतां देहे , गेह्-आ"-दौ च करोति यः ।

कामाद्-य् अवस्थया भ्रान्त-ओ , नासा-व् आत्मा मनोमयः ॥३.६॥

लीना सुप्तौ वपु-र् बोधे , व्याप्नुयाद् आनखाग्रगा ।

चिच्-छाय्-ओ-पेत धी-र् न्-आ-त्मा , विज्ञानमय शब्द-भाक् ॥३.७॥

कर्तृत्व करणत्वाभ्यां , विक्रियेत्-आ-न्तरिन्द्रियम् ।

विज्ञान मनसी अन्त-र् , बहि-श् च्-ऐ-ते परस्परम् ॥३.८॥

काचिद् अन्त-र् मुखा त्रित्ति-र् , आनन्द प्रतिबिम्ब-भाक् ।

पुण्यभोगे भोगशान्तौ , निद्रारूपेण लीयते ॥३.९॥

कादाचित् कत्वत्-ओ न्-आ-त्मा , स्याद् आनन्दमय्-ओ ऽप्-य् अयम् ।

बिम्बभूत्-ओ य आनन्द , आत्मा ऽसौ सर्वदा स्थितेः ॥३.१०॥

ननु देहम् उपक्रम्य , निद्र-"आ"-नन्द-आ-न्त वस्तुषु ।

मा भूतात्मत्वमन्-य् अस्तु , न कश्चिद् अनुभूयते ॥३.११॥

बाढं निद्रादयः सर्वे- , ऽनुभूयन्ते न चेतः ।

तथ-"आ-प्-य् एते ऽनुभूयन्ते , येन तं क्-ओ निवारयेत् ॥३.१२॥

स्वयम् एव- <u>आ</u> -नुभूतित्वाद् , विद्यते न- <u>आ</u> -नुभाव्यता । ज्ञात्-ज्ञान- <u>आ</u> -न्त्र- <u>आ</u> -भावाद् , अज्ञेय- <u>ओ</u> न त्- <u>व्</u> असत्तया	॥३.१३॥
माधुर्यादि स्वभावानाम् , अन्यत्र स्वगुण- <u>आ</u> -र्पिणाम् । स्वस्मि- <u>स्</u> तद् अर्पण- <u>आ</u> -पेक्षा , न- <u>ओ</u> न च- <u>आ</u> -स्त- <u>य्</u> अन्यद् अर्पकम्	॥३.१४॥
अर्पकान्त- <u>र्</u> अराहित्य- <u>ए</u> , ऽप्स्- <u>य्</u> एषां तत् स्वभावता । मा भूत् तथा ऽनुभाव्यत्वं , बोधात्मा तु न हीयते	॥३.१५॥
स्वयं ज्योति भवत्- <u>य्</u> एष , पुर्- <u>ओ</u> ऽस्माद् भासत्- <u>ए</u> ऽखिलात् । तम् एव भान्तम् अन्वेति , तद् भासा भास्यते जगत्	॥३.१६॥
येन्- <u>ए</u> -दं जानते सर्वं , तत् केन्- <u>आ</u> -न्येन जानताम् । विज्ञातारं केन विद्याच्- , छत्तं वेद्ये तु साधनम्	॥३.१७॥
स वेत्ति वेद्यं तत् सर्वं , न- <u>आ</u> -न्य- <u>स्</u> तस्य- <u>आ</u> -स्ति वेदिता । विदित्- <u>आ</u> -विदिताभ्यां तत् , पृथग् बोध स्वरूपकम्	॥३.१८॥
बोध- <u>ए</u> ऽप्- <u>य्</u> अनुभव- <u>ओ</u> यस्य , न कथञ्चन जायते । तं कथं बोधयेच्-छास्त्रं , लोष्टं नर समाकृतिम्	॥३.१९॥
जिह्वा म्- <u>ए</u> ऽस्ति न वेत्- <u>य्</u> उक्ति- <u>र्</u> , लज्जायै केवलं यथा । न बुध्यते मया बोध- <u>ओ</u> , बोद्धव्य इति तादृशी	॥३.२०॥
यस्मिन् यस्मिन् अस्ति लोके , बोध- <u>स्</u> तत् तद् उपेक्षणे । यद् बोध मात्रं तद् ब्रह्म- <u>ए</u> -त्- <u>य्</u> , एवं धी ब्रह्म निश्चयः	॥३.२१॥
पञ्चकोश परित्यागे , साक्षि बोध- <u>आ</u> -वशेषतः । स्वस्वरूप स एव स्याच्- , छून्यत्वं तस्य दुर्घटम्	॥३.२२॥
अस्ति तावत् स्वयं नाम , विवादा विषयत्वतः । स्वस्मिन् अपि विवाद- <u>श्</u> चेत् , प्रतिवाद् यत्र क्- <u>ओ</u> भवेत्	॥३.२३॥
स्व- <u>आ</u> -सत्त्व तु न कस्मैचिद्- , रोचते विभ्रमं विना । अत एव श्रुति- <u>र्</u> बाधं , ब्रूते च- <u>आ</u> -सत्त्व वादिनः	॥३.२४॥
असद् ब्रह्म- <u>ए</u> -ति चेद् वेद , स्वयम् एव भवेद् असत् । अत्- <u>ओ</u> ऽस्य मा भूद् वेद्यत्वं , स्वसत्त्वं त्- <u>व्</u> अभ्युपेयताम्	॥३.२५॥
कीदृक् तर्ह- <u>ई</u> -ति चेत् पृच्छेद् , ईदृक्ता न- <u>आ</u> -स्ति तत्र हि । यद् अन्- <u>ई</u> "-दृगता दृक्च , तत् स्वरूपं विनिश्चिनु	॥३.२६॥
अक्षाणां विषय- <u>स्</u> त्- <u>व्</u> ईदृक् , परोक्ष- <u>स्</u> तादृग् उच्यते । विषयी न- <u>आ</u> -क्ष विषयः , स्वत्वान् न- <u>आ</u> -स्य परोक्षता	॥३.२७॥
अवेद्य- <u>ओ</u> ऽप्- <u>य्</u> अपरोक्ष- <u>ओ</u> ऽतः , स्वप्रकाश- <u>ओ</u> भवत्- <u>य्</u> अयम् । सत्यं ज्ञानं अनन्तं च- <u>ए</u> -त्- <u>य्</u> , अस्त- <u>ई</u> -ह ब्रह्म लक्षणम्	॥३.२८॥

सत्यत्वं बाध राहित्यं , जगद् बाध्-ऐ-क साक्षिणः । बाधः किं साक्षिक्-ओ ब्रूहि , न त्-व् असाक्षिक इष्यते	॥३.२९॥
अपनीतेषु मूर्तेषु , ह्-य् अमूर्तं शिष्यते वियत् । शक्येषु बाधितेषु-व् अन्ते , शिष्यते यत् तद् एव तत्	॥३.३०॥
सर्व बाधे न किञ्चि-च् चेद् , यन् न किञ्चित् तद् एव तत् । भाषा एव-आ-त्र भिद्यन्ते , निर्बाधं तावद् अस्ति हि	॥३.३१॥
अत एव श्रुति-र्-बाध्यं , बाधित्वा शेष यत् यदः । स एष न्-ए-ति न्-ए-त्-य् आत्म-ए-त्-य् , अतद् व्यावृत्ति रूपतः	॥३.३२॥
इदं रूपं तु यद् यावत् , तत् युक्तं शक्यत्-ए ऽखिलम् । अशक्य-ओ ह्-य् अनिदं रूपः , स आत्मा बाध वर्जितः	॥३.३३॥
सिद्ध ब्रह्मणि सत्यत्वं , ज्ञानत्वं तु पुरेरितम् । स्वयम् एव-आ-नुभूतित्वाद् , इत्-य् आदि वचनैः स्फुटम्	॥३.३४॥
न व्यापित्वाद् देशत्-ओ ऽन्त-ओ , नित्यत्वान् न्-आ-पि कालतः । न वस्तु त्-ओ ऽपि सार्वान्त्याद् , आनन्त्यं ब्रह्मणि त्रिधा	॥३.३५॥
देशकाल्-आ-न्य वस्तूनां , कल्पितत्वाच् च मायया । न देश-आ-दि कृत्-ओ ऽन्त-ओ ऽस्ति , ब्रह्म-आ-नन्त्यं स्फुटं ततः	॥३.३६॥
सत्यं ज्ञानम् अनन्तं यद् , ब्रह्म तद् वस्तु तस्य तत् । ईश्वरत्वं च जीवत्वम् , उपाधि द्वय कल्पितम्	॥३.३७॥
शक्ति-र्-अस्त-य् ऐश्वरी काचित् , सर्व वस्तुनि य्-"आ"-मिका। आनन्दमयम् आरभ्य , गूढा सर्वेषु वस्तुषु	॥३.३८॥
वस्तु धर्मा नियम्येरन् , शक्त्या न्-ऐ-व यदा तदा । अन्योन्य धर्म सांकर्याद् , विप्लवेत जगत् खलु	॥३.३९॥
चिच्-छाया वेशतः शक्ति-श् , चेतन्-ए-व विभाति सा । तच्-छक्-य् उपाधि संयोगाद् , ब्रह्म-ऐ-व्-ए"-श्वरतां व्रजेत्	॥३.४०॥
कोश्-ओ-पाधि विवक्षायां , याति ब्रह्म-ऐ-व जीवताम् । पिता पितामह-श् च्-ऐ-कः , पुत्र पौत्रौ यथा प्रति	॥३.४१॥
पुत्रादे-र्-अविवक्षायां , न पिता न पितामहः । तद्वन् न्-ए-श्-ओ न्-आ-पि जीवः , शक्ति कोश्-आ-विवक्षणे	॥३.४२॥
य एवं ब्रह्म वेद्-ऐ-ष , ब्रह्म-ऐ-व भवति स्वयम् । ब्रह्मण्-ओ न्-आ-स्ति जन्म-आ-तः , पुन-र्-एष न जायते	॥३.४३॥

॥ॐ तत् सत् ॥

PANCHADASI – 03

Pancha Kosha Viveka

by Sri Swami Vidyaranya

Split-Sandhee English Transliteration

(to Assist Beginners to Identify the Words)

|| pañcadaśī tṛtīy-ō : 'dhyāyaḥ ||

|| pañcakōśa vivēkaḥ ||

|| śrīmadvidyāraṇyasvāmiviracitā ||

guhāhitaṁ brahma yat tat , pañca kōśa vivēkataḥ |
bōddhaṁ śakyaṁ tataḥ kōśa , pañcakaṁ pravivicyatē ||3.1||

dēhād abhyantaraḥ prāṇaḥ , prāṇād abhyantaraṁ manaḥ |
tataḥ kartā tat-ō bhōktā , guhā s-ē-yaṁ paramparā ||3.2||

pitṛbhukt-ā-nnajād vīryāj- , jāt-ō : 'nnēn-ai-va vardhatē |
dēhaḥ s-ō : 'nnamay-ō n-ā-tmā , prāk c-ō-rdhvam tad abhāvataḥ ||3.3||

pūrvajanman-y asann-ētaj- , janma saṁpādayēt katham |
bhāvi janman-y asan karma , na bhūñjītēha sañcitam ||3.4||

pūrṇ-ō dēhē balaṁ yac-chann , akṣāṇāṁ yaḥ pravartakaḥ |
vāyuh prāṇamay-ō n-ā-sā-y , ātmā caitanya varjanāt || 3.5||

ahantāṁ amatāṁ dēhē , gēh-ā"-dau ca karōti yaḥ |
kāmad-y avasthaya bhrānt-ō , nāsā-y ātmā manōmayaḥ ||3.6||

līnā suptau vapu-r bōdhē , vyāpnuyād ānakhāgragā |
cic-chāy-ō-pēta dhī-r n-ā-tmā , vijñānamaya śabda-bhāk ||3.7||

karṭṛtva karaṇatvābhyāṁ , vikriyēt-ā-ntarindriyam |
vijñāna manasī anta-r , bahi-ś c-ai-tē parasparam ||3.8||

kācid anta-r mukhā vritti-r , ānanda pratibimba-bhāk |
puṇyabhōgē bhōgaśāntau , nidrārūpēṇa līyatē ||3.9||

kādācit katvat-ō n-ā-tmā , syād ānandamay-ō : 'p-y ayam |
bimbabhūt-ō ya ānanda , ātmā : 'sau sarvadā sthitēḥ ||3.10||

nanu dēham upakramya , nidr-ā"-nand-ā-nta vastuḥ |
mā bhūtātmatvaman-y astu , na kāścid anubhūyatē ||3.11||

bāḍhaṁ nidrādayaḥ sarvē- , : 'nubhūyantē na cētaraḥ |
tath-ā-p-y ētē : 'nubhūyantē , yēna taṁ k-ō nivārayēt ||3.12||

svayam ēv- <u>ā</u> -nubhūtītvād , vidyatē n- <u>ā</u> -nubhāvvyatā jñātr-jñān- <u>ā</u> -ntar- <u>ā</u> -bhāvād , ajñēy- <u>ō</u> na t- <u>v</u> asattayā	3.13
mādhuryādi svabhāvānām , anyatra svaguṇ- <u>ā</u> -rpiṇām svasmi- <u>ṛṇsa</u> tad arpaṇ- <u>ā</u> -pēkṣā , n- <u>ō</u> na c- <u>ā</u> -st- <u>y</u> anyad arpakam	3.14
arpakānta- <u>r</u> arāhity- <u>ē</u> , :pṣast- <u>y</u> ēṣām tat svabhāvatā mā bhūt tathā :nubhāvvyatvaṁ , bōdhātmā tu na hīyatē	3.15
svayaṁ jyōti bhavat-y ēṣa , pur- <u>ō</u> :smād bhāsat- <u>ē</u> :khilāt tam ēva bhāntam anvēti , tad bhāsā bhāsyatē jagat	3.16
yēn- <u>ē</u> -dam jānatē sarvaṁ , tat kēn- <u>ā</u> -nyēna jānatām vijñātāraṁ kēna vidyāc- , chaktam vēdyē tu sādhanam	3.17
sa vētti vēdyam tat sarvaṁ , n- <u>ā</u> -nya- <u>s</u> tasy- <u>ā</u> -sti vēditā vidit- <u>ā</u> -viditābhyām tat , pṛthag bōdha svarūpakam	3.18
bōdh- <u>ē</u> :p- <u>y</u> anubhav- <u>ō</u> yasya , na kathañcana jāyatē taṁ katham bōdhayēc-chāstram , lōṣṭam nara samākṛtim	3.19
jihvā m- <u>ē</u> :sti na vēt- <u>y</u> ukti- <u>r</u> , lajjāyai kēvalam yathā na budhyatē mayā bōdh- <u>ō</u> , bōddhavya iti tādrśī	3.20
yasmin yasminn asti lōkē , bōdha- <u>s</u> tat tad upēkṣaṇē yad bōdha mātraṁ tad brahm- <u>ē</u> -t- <u>ya</u> , ēvaṁ dhī brahma niścayaḥ	3.21
pañcakōśa parityāgē , sākṣi bōdh- <u>ā</u> -vaśēṣataḥ svasvarūpa sa ēva syāc- , chūnyatvaṁ tasya durghaṭam	3.22
asti tāvat svayaṁ nāma , vivādā viṣayatvataḥ svasminn api vivāda- <u>ś</u> cēt , prativād yatra k- <u>ō</u> bhavēt	3.23
sv- <u>ā</u> -sattva tu na kasmaicid- , rōcatē vibhramam vinā ata ēva śruti- <u>r</u> bādham , brūtē c- <u>ā</u> -sattva vādinah	3.24
asad brahm- <u>ē</u> -ti cēd vēda , svayam ēva bhavēd asat at- <u>ō</u> :sya mā bhūd vēdyatvaṁ , svasattvaṁ t- <u>v</u> abhyupēyatām	3.25
kīdrk tarh- <u>ī</u> -ti cēt pṛcchēd , īdrktā n- <u>ā</u> -sti tatra hi yad an- <u>ī</u> -dr̥gatā dr̥kca , tat svarūpaṁ viniścinu	3.26
akṣāṇām viṣaya- <u>s</u> t- <u>v</u> īdrk , parōkṣa- <u>s</u> tādr̥g ucyatē viṣayī n- <u>ā</u> -kṣa viṣayaḥ , svatvān n- <u>a</u> -sya parōkṣatā	3.27
avēdy- <u>ō</u> :p- <u>y</u> aparōkṣ- <u>ō</u> :taḥ , svaprakās- <u>ō</u> bhavat-r ayam satyam jñānam anantaṁ c- <u>ē</u> -t- <u>y</u> , ast- <u>ī</u> -ha brahma lakṣaṇam	3.28

satyatvaṁ bādha rāhityaṁ , jagad bādh- <u>ai</u> -ka sākṣiṇaḥ bādhaḥ kiṁ sākṣik- <u>o</u> brūhi , na t- <u>y</u> asākṣika iṣyatē	3.29
apanītēṣu mūrtēṣu , h- <u>y</u> amūrtaṁ śiṣyatē viyat śakyēṣu bādhitēṣ- <u>y</u> antē , śiṣyatē yat tad ēva tat	3.30
sarva bādhe na kiṁci-c cēd , yan na kiṁcit tad ēva tat bhāṣā ēva- <u>ā</u> -tra bhidyantē , nirbādhaṁ tāvad asti hi	3.31
ata ēva śruti- <u>r</u> bādhyāṁ , bādhitvā śēṣa yat yadaḥ sa ēṣa n- <u>ē</u> -ti n- <u>ē</u> -t- <u>y</u> ātm- <u>ē</u> -t- <u>y</u> , atad vyāvṛtti rūpataḥ	3.32
idaṁ rūpaṁ tu yad yāvat , tat yuktaṁ śakyat- <u>ē</u> : 'khilam aśaky- <u>a</u> h- <u>ya</u> anidaṁ rūpaḥ , sa ātmā bādha varjitaḥ	3.33
siddha brahmaṇi satyatvaṁ , jñānatvaṁ tu purēritam svayam ēv- <u>ā</u> -nubhūtitvād , it- <u>y</u> ādi vacanaiḥ sphuṭam	3.34
na vyāpitvād dēśat- <u>o</u> : 'nt- <u>o</u> , nityatvān n- <u>ā</u> -pi kālataḥ na vastu t- <u>o</u> : 'pi sārvaṭmyād , ānantaṁ brahmaṇi tridhā	3.35
dēśakāl- <u>ā</u> -nya vastūnām , kalpitatvāc ca māyayā na dēś- <u>ā</u> -di kṛt- <u>o</u> : 'nt- <u>o</u> : 'sti , brahm- <u>ā</u> -nantaṁ sphuṭam tataḥ	3.36
satyaṁ jñānam anantaṁ yad , brahma tad vastu tasya tat īśvaratvaṁ ca jīvatvam , upādhi dvaya kalpitam	3.37
śakti- <u>ra</u> ast- <u>y</u> aiśvarī kācit , sarva vastuni y- <u>ā</u> -mikā ānandamayam ārabhya , gūḍhā sarvēṣu vastuṣu	3.38
vastu dharmā niyamyēran , śaktyā n- <u>ai</u> -va yadā tadā anyōnya dharma sām̐karyād , viplavēta jagat khalu	3.39
cic-chāyā vēśataḥ śakti-ś , cētan- <u>ē</u> -va vibhāti sā tac-chakt- <u>ya</u> upādhi saṁyōgād , brahm- <u>ai</u> -v- <u>ē</u> -śvaratām vrajēt	3.40
kōś- <u>o</u> -pādhi vivakṣāyām , yāti brahm- <u>ai</u> -va jīvatām pitā pitāmaha-ś c- <u>ai</u> -kaḥ , putra pautrau yathā prati	3.41
putrādē- <u>r</u> avivakṣāyām , na pitā na pitāmahaḥ tadvan n- <u>ē</u> -ś- <u>o</u> n- <u>ā</u> -pi jīvaḥ , śakti kōś- <u>ā</u> -vivaḥṣaṇē	3.42
ya ēvaṁ brahma vēd- <u>ai</u> -ṣa , brahm- <u>ai</u> -va bhavati svayam brahmaṇ- <u>o</u> n- <u>ā</u> -sti janm- <u>ā</u> -taḥ , puna- <u>r</u> ēṣa na jāyatē	3.43
ōṁ tat sat	
