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DISCOURSES

ON

MANDUKYA UPANISHAD

WITH

Goudapada's Karika

by

H.H. Sree Swami Chinmayanada
(UTTERKASI.)

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During the 91-Days'
Upanishad Gyana Yagna
in
DELHI.

Sept. 12, 1953 —— Dec. 11, 1953.

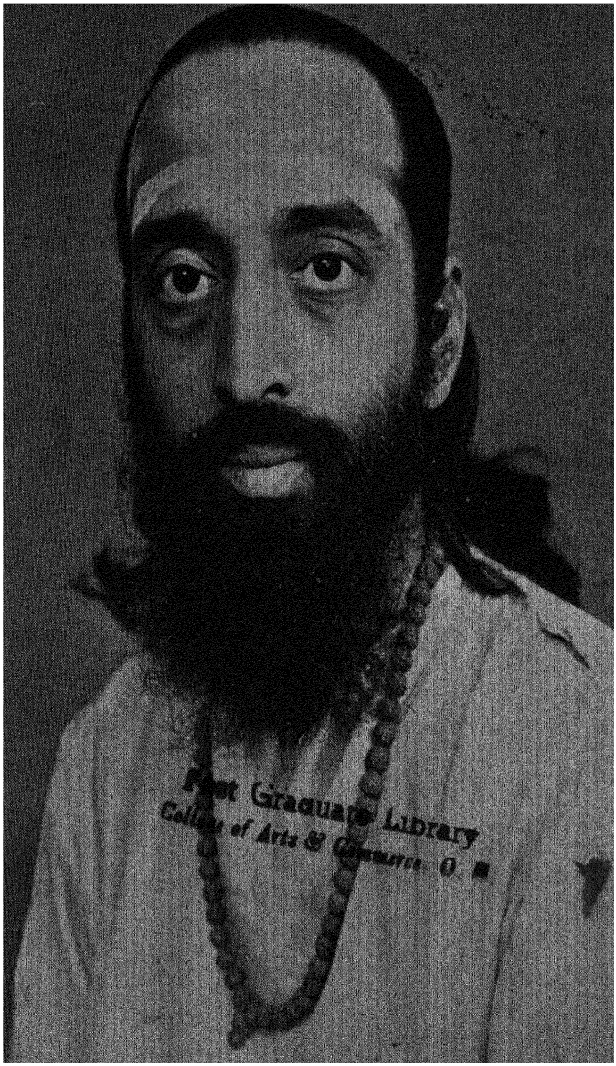
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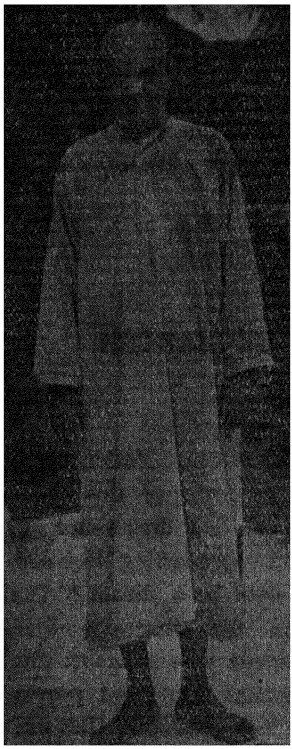
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DELHI-6.

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Price – Rs. 7/8/-

Printed by :—
D. N. SHASTRI
at Gaya Datt Press,
Bagh Diwar, Delhi.


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MESSAGE

FROM

HIS HOLINESS SRI THAPOVANJI MAHARAJ

OF

UTTERKASI

Here we reproduce a divine message of blessings and encouragement received from H. H. Sree Swami Thapovanji Maharaj of Utterkasi (Himalayas), at whose feet our Chinmaya learnt the scriptures. (Editor)

VOICE OF THE MASTER

Brahman is the only reality. Nothing else is real. All the Universe, consisting of this ever-shining sun, moon, and stars, is a dream—a long, long dream. How can this ever-lasting Universe perceived in the waking state be a dream ? The great *Mandukya Karika* the illustrious Seer and *Acharya* Sree Gaudapada tries to answer this question. The *Karika* explains clearly and proves with various inferences and logic that this Universe is nothing but a dream.

Let this Universe be a dream of a reality. Of what use it is to us to think over it and waste our time? By thinking over this problem, we can, certainly, come to the conclusion that this world and worldly objects are all momentary and not real, and such momentary worldly objects cannot give us Eternal Bliss. Eternal Bliss is *Brahman*, and not this dream-like momentary Universe.

Then we should have to try to realise that Eternal, Blissful *Brahman*, and to be established in that imperishable and undecaying Bliss. Gaudapada takes us to that Eternal Bliss, Eternal *Brahman* by the most direct short-cut-as an arrow flies-and not by the serpantine, twisting path. That is the greatness and peculiarity of this wonderful work, *Karika*.

The English-educated people of our Capital city are very fortunate to have the opportunity of hearing the discourses on this *Karika* from the lips of Swami Chinmayananda, a modern sanyasi of modern education; I believe that he will explain to you the subject of the text in the modern and scientific way and not in the orthodox way as the old Sanskrit *pundits* do.

Perhaps, by attending the lectures, you may understand intellectually the non-creation theory. You may feel intellectually convinced that the *Thuriya-Brahman* alone is Real and that the world of the other three states is not really created and hence it is a long, long dream. But to realise the Reality as "I am Thuriya-Brahman" and to experience It, and to get established in it, is quite far far away, from a mere academic understanding of Vedanta.

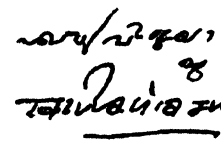
Therefore don't neglect God. By God's Grace alone can His Real Nature, the *Thuriya* state be realised. Practise the love and devotion

to God ! Chant His name. Praise His glory and always meditate upon His greatness. Do all the works as a worship unto Him. In course of time, by such practice, after acquiring the purity and concentration of this impure and wavering mind, you will be able to see face to face and realise the Eternal Bliss-ful, *Thuriya Brahman.*

Perhaps it is with this idea is mind, that along with the preaching of the non-creation theory, the *Akhanda Kirtan* of the personal God is also being conducted as an important item in the *Yagna Sala.*

I hope that the Delhi people will be highly benefitted by this *Gyana Yagna* ceremony, now conducted by Sri Swami Chinmayanand ji. May God bless you all for the successful termination of the *Gyana-Yagna* and also for the successful practice of the Knowledge which you attain from it.

With the love and best wishes,



Uttarkasi
26-10-53

OM SHANTI, SHANTI SHANTI

OUR HOMAGE

It is with great hesitation that we are presenting this volume to the public. This book is a reprint of the booklets published in the *Delhi Gyana Yagna* conducted by Sree Swami Chinmayananda of Utterkasi. Delhi was the third *Yagna*-seat and as such the readers of the earlier volumes would already know all about this institution started by Sree Swamiji. At Delhi Swamiji conducted a ninety-one days' discourse-session and the text-book chosen was *Mandukya Upanishad* with Gaudapada's *Karika*. Of the ten great Upanishads the most difficult of them in style and theme is *Mandukya*, and with the *Karika* it becomes perhaps the most voluminous too.

Sree Swamiji's daily discourses were in the form of weekly booklets which were distributed free all round the globe. We thus distributed from Delhi thirteen booklets and the present volume is a reprint of the same matter. These reprints were later got ready on better paper and bound into a single volume at the request of many subscribers, and to serve the public with a convenient and handy volume.

The first three booklets that we published contain Swamiji's daily instructions on Meditation. These three volumes were together published under the title *"Meditation and Life"*, and the rest of the volumes, representing together the entire Upanishad, are being reproduced here in a single book.

We have added, at the appropriate places, the original Sanskirt *Mantras* with a Roman-transliteration of the same. Each *Mantra* is followed by a free translation wherein often we have taken liberties to make the expressiveness of the Sanskrit language clearly brought out through the English expression. The translations are followed by elaborate discourses.

The volume is not without the literary fault—repetitions. No longer can any student accuse the book of this fault because we have deliberately incorporated it to help the student to get at the main ideas of Vedanta at one single reading of the text-b(

The delivery of these discourses by Sree Swamiji Maharaj in the *Yagna Sala* were so fiery and fast that we could not get reporters to report them verbatim. This volume represents only points gathered from the discourses which

were later on elaborated in the present fashion. Swamiji has read them through and has suggested at certain places editorial amendments.

In case, this volume would be considered as a companion to Sree Swamiji's Discourses on *Kenopanishad*, *Kathopanishad* and *Mundakopanishad*—which have already attracted the applauses and attention of eminent scholars—we certainly shall feel ourselves fulfilled in our limited endeavour. Owing all its defects as marks of our own imperfections, we are bringing out this volume and is offering it at the *seva* of the intelligent public.

4, Kashmere Gate, **K. Annadhanam.**
DELHI. 31st Dec. 1953.



SWAMIJ'S BLESSINGS.

"This volume certainly represents not only all the main points that I had emphasised in the Discourses at the *Delhi Yagna Sala* but they do represent to me a great and significant symbol of the Hindu Revival for which all great Masters have been working from time to time.

"I say this, because, these have been written from notes taken down in the *Yagna Sala* by the intelligent generation of our times who had never before either the chance or the inclination to pursue religion seriously, especially in these days when, in the capital city of our country, the new-born nation is throbbing with the nameless enthusiasm and excitement of its freedom! I feel certainly congratulated in that I could convey even this much of the tasteless logic and the ruthless arguments for and against the highest philosopical concepts as propounded by Sree Gaudapada. The glossator, Sree Gaudapada, in his *Karika* (glossary) for the *Mandukya Upanishad*, had, for the first time in the history of the Hindu thought, propounded the ideas of the Upanishads into a systematic and scientific philosophy—the Vedanta".

"The Delhi *Gyana Yagna* Committee had already brought forth a volume entitled "Meditation and Life" which should be considered as a companion volume for this text-book".

"The reading of the Scriptures are to be done with profit only with a bosom cleansed with meditation. In order to digest the subtle ideas of the highest philosophy of the world, *Vedanta*, a lot of contemplation and meditation is absolutely necessary. *Vedanta* becomes mere idealism, utopian in concept and dreamy in content, only to those who have ignored the practice of meditation before, during and after the study of the Scriptures. If any serious student of *Vedanta* thinks that he can master the Science of Religion without visiting the inner laboratory-halls of his own mental and intellectual personalities, he is trying to become a perfect doctor, without studying even the anatomy of man" !!

"I am sure that this volume would give every intelligent student a growing thirst to know more and to live the Life of Perfection pointed out herein".

"After *Kenopanishad*, *Kathopanishad* and *Mundakopanishad*, in the great cities of Poona and Madras, I certainly feel highly

gratified at the chance given to me by the Delhi *Gyana Yagna Committee* to fulfil my plan of service to the public with the *Mandukya Upanishad*. I am indeed greateful to the public, to the devotees of the Scriptures all round the world, who hurried to Delhi with their help, and to the Delhi *Yagna* Committee which worked in Delhi with a spirit diligent, sincere, noble and selfless".

"May the Grace of the Rishis be upon all!"

With Prem and Om,

Thy Own Self

Sd./ Chinmayananda.

16, Park Area,
Karol Bagh,
New Delhi. 5.
31-12-1953.

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MANDUKYOPANISHAD

1. AGAMA PRAKARANA.

(SCRIPTURAL)

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिरव्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रोवृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्तिनो बृहस्पतिर्दधातु ॥
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Om Bhadram Karnebhi Srunuyama Devaha
Bhadram Pasyae - Makshabhi - Ryatjatraha
Sthirai - Rangaihi - Sthushtuvam - Sasthncobhi-
Reyasema Devahitum Yadhayuhu.

Swasthina Indro Vridhasravaha
Swasthinah Poosha Viswa Vedaha
Swasthina-Stharkshyo Arishtanemihi
Swasthino Brihaspathir Dadhathu.
Om Santhi Santhi Santhi

O ye Gods, may we hear with our ears (always) what is auspicious; O worshipful Ones, may we with our eyes see what is auspicious. May we live the entire length of our allotted life hale and hearty, offering our praises (unto Thee). May *Indra* the ancient and the famous, *Pooshan* (sun) the all-knowing, the Lord of swift Motion (*Vayu*) who saves us from all harms and *Brihaspathi* who protects the spiritual wealth in us-bless us (with the intellectual strength to under

stand the scripture and the heroic heart to follow the teachings).

Peace. Peace. Peace.

No Upanishad-study ever starts without the Guru and the disciple chanting together the PEACE invocation. Every day the teacher and the taught sat together and started their discourses after a common prayer. In these days of acute scepticism, the educated illiterates would wonder what would be the power and strength, necessity and function of prayer in life.

Each one of us is not merely an ineffectual fearful, ever-sighing, limited creature but has within ourself a personality supremely omnipotent, fearless, unlimited, all-blissful and Godly. Prayer is the technique by which we tune ourselves to the highest perfection and thereby come to invoke in ourselves a greater perfection of both the mind and the intellect.

Just before the study of the Upanishads, thus, each day, the Master and the disciple pray, meaning invoke, the best in them to come out, by a full surrender to the mighty powers of an omniscient God-Principle.

Every word in the *Santhipat* is a declaration of the vicious criminal nature in ourselves. We have started employing God, through prayers

as our advocates, commission agents, doctors and even abetters in our murderous intentions. This is not the fault of the technique. If one vicious man murders his mother in a moment of antagonism, because of that we cannot declare that the dagger is a cruel weapon. Similarly, the technique of prayer is a blessing; but it is we, who, by employing it for low purposes, vitiate the very institution of prayer.

The great masters in the Upanishads knew no desire nor the sense-world which they had enquired into and discovered as hollow and riddled with carping sorrows. They prayed only for the cultural evolution of the entire kingdom of beings. This national character of the Vedic period is stamped so faithfully in the words of the *Santhi* stanzas in all the Upanishads. Both the master and disciple sincerely wished and prayed that they should, during their spiritual life, see and hear nothing but auspiciousness. The sense organs of the eyes and ears are the great grand-trunk-roads through which Satan enters the realm of the Gods in the mind. The other sense-objects do not so directly pave a way to the mental suicides in man. The scenes of viciousness and the murmurs of foul intentions, they both directly sweep in front of them all

that is noble and then defile the edifice of spiritualism in our bosom; hence the great prayer of the Vedic seers that they should hear and see nothing but goodness and purity.

Here in the prayer of the Vedic Masters we have the *Das Capita* of the Hindus. If each one in a society or a community is to ardently and sincerely pray as to meet with only auspiciousness and act for the same, in such a country at such an era of culture, jails will be redundant, slum areas will be unknown, poverty unimaginable, disease a mere exception. From the state of affairs available to-day, we may despair and fail even to visualise that such a perfect spiritual communism would ever be possible in the world but this seems to be the pattern aimed at by the Rishis of old and their prayers clearly indicate to what perfections they brought their visions, in their own times as facts realised.

Again, not only they lived in a spirit of complete renunciation and acted in the principle of universal love, but that perfect generation, perfect in every sense of the term, was never blind to the necessities of the physical and the material world. They never complained of life. With an appetite, they wooed life and were ever impatient in their thirst for the more of it : this

is evident from their prayers, that the Lord of the Universe must bless them to live the *entire span of life alloted to them* in all health and perfect vitality.

Their invocations to Indra, Vayu, Sun etc. makes us remember that Rama, Krishna and such other *Pauranic* Gods are the products of a much later age. They were deities that were sanctioned in the *Pauranic* times. In the Vedic period, the Masters knew only the five Great Elements and such other manifestations to be the Divine personalities, the *Devatha*s. They are invoked hereby both the Guru and the disciple.

No Peace-invocation concludes without thrice repeating or invoking peace (*Shanti*). The three repetitions are, it is explained by the *Acharya*s, addressed to the three groups in which all the probable obstacles in the study of the Scriptures can be classified. They are the God-sent (*Adhi Daivika*) such as Lightning, thunder; or phenomenon (*Adhi-Baudihika*) such as fire, floods, landslides etc; or purely subjective (*Adhyatmik*) such as, inertia, lack of faith, insincerity and such others that arise from our own negativities.

We too shall every day open the discourses with the chanting of the invocation, and

when we come to the thrice-repeated peace-chorus we shall sincerely pray that our co-operative effort at study may not be obstructed by any force belonging to any of the above three groups.

The Upanishad Seers by a process of complete elimination of their ego, through the divine method of sublimation, when they reached the Palace of Truth, they entered there in to rediscover themselves to be the owners of it. That Realm of perfection is indeed the world where having reached no one returneth. However, there are some among them, rare birds, who had flown back, in their divinely selfless game of service, to lead, guide and encourage other manifestations of themselves unto the Truth. They try to express the to pography of the Realms Beyond and the main paths by wich one can reach it. At such moments of Godly inspiration and intoxicating bliss, the *Rishis* forgot to subscribe their names to their own master pieces the Upanishads ! Thus, we have an incomparable literature on philosophy in the volumes of the Upanishads, the authors of which are unknown to us. We only know that there was behind these sparkling words of wisdom a personality who revelled in the

subjective experience of the very theme which he describes in such a wealth of details.

Even when we happen to write a fairly expressive letter or a satisfactory note we cannot but show it to others and share the joy that is in creative art. All creative artists are thus a liability and a nuisance with the gross men of action and trodders of beaten paths. A painter will beg at your feet to walk into his garret to enjoy his creation. A musician will go mad and make you miss your train. A writer will hang to your collars and make you listen to volumes of manuscript. An Archimedies will forget his own nakedness and run along the roads of the city crying *'Eureka.'* These are instances when man rises for a fraction of a moment from his low identifications with his own limitations and gets a glimpse of a minutest ray from the knowledge of the Absolute. There is no true poet or painter or musician or scientist who would not willingly claim himself to be the entire author of their wondrous masterpieces. Creative art is at its best only when the limited ego makes an exit in all its entirety.

Naturally, the Upanishadic Seers, when they got themselves established in the experience

of the Realms that lie beyond the shores of the ego, could not claim any authorship to their declarations. Even at their best they felt that they had not expressed anything about the actual majesty, glory, perfection and completeness of the theme they wanted to handle ; the Infinite cannot be grasped or conveyed in terms of the finite. "God defined is God defiled".

Again, unlike the philosophy and the philosophical text-books in Europe, in India, Upanishads were not commodities for growing rich or instruments for earning applauses. To the West, philosophy is one of the avenues for self-gratification and self-satisfaction; in the East, to the Rishis and their true children, the Hindus Philosophy is for Self-adoration and Self-satisfaction. Hence they, as it were, chose to remain behind the screen and sincerely felt that the knowledge, they-gained and gave expressions to, was not theirs. They only happened to hear the Mantras from within themselves as though spoken by somebody other than themselves. The term *Sruthi* itself means "that which is heard".

Every disciple, wheh established in his own personal subjective experience of the Truth indicated to him by his own master, became

himself a master and when he, in his turn, explained and expressed that state of experience to the Seekers who approached him did not claim the discovery for himself but only quoted their own *Gurus*. Thus, our scriptural text-books preserved thier purity and chastity till today and has come down to us in the hierarchy of teacher-disciple-generations. We are not to allow ourselves to accept any declaration made from the platforms of the intellect and the mind as part and parcel of our Eternal Vedas. If we do so, we too would have a philosophy that is changing every fifteen years as in the West.

In Europe, we findt hat with every changing vicissitude of national life, with every war, with every resolution there is a thorough rearrangement of material values lived, and consequently, there is a change in the attitude of their mind and intellect to life. With every disturbane in the brain cells, in kaleidoscopic variety, we get a library of phlosophies from Plato to date. But in India, the Eternal Vedas and the Upanishadic Truths are as true to-day as they were when they were taught in the flowery valleys of the sacred Ganges.

Scientific developments, communal awareness, political consciousness or inter-

national situations, though they may meddle with our outer and inner world of objects and feelings, the experience of deep sleep, you will admit, is one and the same at all times. We may have progressed and throughly changed in the external set up in the world and the consequent inner psychological and intellectual assessments of things, but the experience of sleep is not different at any time. So too, the Eternal experience of Godhood. This is the goal preached in the Upanishads. Truth is changeless and unchangeable whatever be the outside change in our gross life.

Before we enter the textbook proper we may as well enquire a little into the very construction of the *Upanishad;* its contents and the Gloss (*Karika*).

The Veda textbooks are four in number: *Rigveda, Yajur Veda, Samaveda and Atharvanaveda.* Each of these text books consists of three divisions : the earliest part is called the *Mantras* the middle portion is called the *Brahmanas* and the last portion is called the *Upanishads or Aranyakas.* the *Mantras*, consist mainly of songs upon the glories of Nature, the might and power of the phenomenon.

Therein we clearly see that the great Aryans of that era recognised in and through the innumerable names and forms in Nature, the striding form of a Lordly Power, kind, tolerant and merciful, and yet, at once mighty, severe and unrelenting. In the *Brahmana* portion we have a prescription, minute in their details, for the various rituals to be performed while conducting *Yagnas* and *Yagas*. The *Aranyakas* are pure philosophical discussions upon the one Reality that is the substratum for the pluralistic phenomenal world and upon how that Truth can be realised by the Seekers.

There are altogether about 183 known Upanishads so far discovered, of which about 125 have been accepted as orthodox. Of them, ten are the most important inas much as, upon them the great philosophers of the modern times have all commented elaborately and exhaustively. Of the ten important ones, the *Mandukya Upanishad* has been given a very high status.

The Mandukya Upanishad as such contains only twelve *Mantras*. Because of its brevity, it becomes very difficult for the students to understand its entire import without sufficient explanation and therefore Sree Gowdapada,

the Grand Guru of Sree Sankara, took upon himself to write a *Karika* (*Gloss*) upon this *Upanishad*. Thus, today no body considers his study of *Mandukya Upanishad* complete without the *Karika*.

Karika is not a commentary in the ordinary sense of the term. *Karikas* are memorial verses written with a view to expounding in a metrical form an aspect of subject or a particular doctrine, so that it may be easily memorised by the student. *Mantras* or *Sutras* are also written for the same purpose, to the facilitate memory, but *Mantras* are generally in prose and the condensation therein is so much that sometimes, at the altars of the brevity, the writers even omit words including those required by the syntax ! *Karikas* are verses not so brief. Again, *Karikas* expound only an aspect or phase of a system while the *Sutras* expound the whole of it.

The titles of the *Upanishads* are no indication either of the subject matter or of the authors' identity, although in many of them we have tried to find a meaning to satisfy out own curiosity. In fact in many of the *Upanishads*, the name is but the first word of the very text (viz., *Isawasya*, *Kena*, etc.) We, the children of the

modern age, feel ourselves almost at sea when we find a masterpiece work of creative art unclaimed by any author and, hence, to satisfy ourselves we resort to manipulations and imagination to discover an author and his name, indicated in the very name of the *Upanishad.* (For example Kathaka Rishi for (*Kathopanishad*)

Recently in a wayside Dharmasala I met, accidentally, an old Sanyasin, who gave me a theory regarding the *Mandukya Upanishad.* It may not sound well for the modern research scholars, since there is not much evidence to substantiate it. Yet I feel that it contains a lot of inspiring truth to put true seekers in the correct attitude and mental mood to study this *Upanishad.* '*Manduka*' is a word in sanskrit, meaning 'frog'. So *Mandukya Upanishad* would become 'Froggish' Scripture, if I may be permitted to use such a word. The reason, why of all the animals, this particular animal, frog, has been given this great dignity as to be in the very title of the *Upanishad*, was explained to me by that Mahatma, and his words were, indeed, very appealing both to the head and the heart.

Frog is an animal that remains for about 9 to 10 months in a year hibernating

either in the mud at the bottom of tanks and water pool or among accumulated dirt and rubbish. They thus remain the major part of the year in seclusion and quietude seemingly meditating upon itself renouncing all activities, all desiring, demanding, procuring, consuming or wanting. They come out in the rainy season to crock their message which, though harsh, certainly lends a charm of its own, to the wet and the weeping days-the rainy days.

The nearest to the frog, then, in these aspects is a true *Mahatma* in his physical habit and behaviour in life. If he be a true one, he lives away from the crowd in some unknown valley of the Himalayas and lives there in meditation revelling himself upon himself; these men of perfection in their self-centred seclusion live all alone the life of meditation : by themselves in themselves. During the rainy season (*Chathurmasya*) they come out into the world to roar the Truth, which would certainly sound crude and rough to men of sensuosness and materialism. The Seers know not how to sing melodious songs of sentimental poetry or emotional music. They only know how to declare the Truth unpolished and uncut! In sentimental bossoms carpeted with their emo-

tional effeminateness Truth in its native beauty and expression may sound as the croaking of a frog ! But during the weeping days of rain, on the noisy days of rumbling thunder, and in the still hours of threatened storms, this croaking of the frogs-in-life (meaning the Truth-croakings of prophets and seers) has certainly, an unlimited charm and solace.

It is also true that in between the rains when the frogs together sit up and croak their throats out, as it were, in nonstop palpitations, the folks of the world have come to expect a greater shower of tearful rains to descend upon the melancholy fields. Similarly, in life through conscious and unconscious misdeeds, when man as a community of misguided enthusiasts comes to slip down to the morass of world problems there is always a descent of God-men upon the earth, who bitterly condemn the age and severely declare the glorious Truth, as in *Gita*, and ere they go back they see that *Dharma* is re-established among man-kind.

Thus the very name *Manduka Upanishad* according to the old Mahatma in the wayside Dharmasala, prepares the students to hear something of their intellectual and mental follies and they are sufficiently warned that the

very declarations have not been the least sweetened by any sentimentality or emotion. The *Upanishad* declares the uncut, raw, Truth without any decorations or polish, so that in its very roughness it shall wound our intellect and mind and make us revolt against the very concept and its implication !!

We have so far been discussing the significance of the very title "Mandukya". It would be not very inappropriate for the new initiates into the literature to enquire also into the etymological construction of the very term *Upanishad*. From one angle of enquiry we may say that this word is formed by adding the suffixes *Upa* and *ni* to the root '*shad* (*Upa*+*ni*+*shad*=*Upanishad*). Here the meaning would be *Upa*=near; *ni*=in a lower plane; *shad*=to sit——that Knowledge that is to be gained through hearing from a Guru, by sitting near him, not with an intellectual or mental or physical attitude of equality, but with a devoted attitude of submission, reverence and respect.

The technique in every *Upanishad* is one and the same; it is a personal conversation between an enquiring and thirsty student and a sympathetic and loving Man-of-wisdom. No *Upanishad* fails to give a sufficiently direct or

indirect evidence as to the existence of a difinite Guru and particular disciple at the back-ground of it. In *Mandukya Upanishad* too we have, in the very opening, a picture of a Guru and a disciple sitting together discussing upon the transcendental themes of philosophy ——and though not directly explained as such, but in a masterly way with implications the idea of a *Guru - Sishya - Samvada* (teacher-taught-discussion) has been amply indicated for all readers of sympathetic heart to perceive and enjoy.

This necessity of a Guru in the study of the *Upanishad* is unavoidable mainly because the *Upanishads*, though written to define and explain the Eternal and Infinite Truth, have succeeded in doing so only through their word-implications. It does not give so much a definition through the direct meanings of the words used, as much as description of the Truth by the suggestiveness of the words and the terms employed. A mere literal word-meaning however exhaustive it may be, cannot give the student the true wisdom of the *Upanishads*. *Upanishads* do not claim that they define Truth through the finite words employed. But the words have their wealth of suggestiveness and it is by making use of these that the great Rishis

have succeeded in explaining the Inexplicable ... in defining the Infinite with finate words. Hence the necessity for a guide to explain to us the exact suggestive import of the words used.

I suppose this is a sufficient introduction to give us the necessary picture of the lay out of the extensive fields of Veda and to indicate in it the exact place occupied by the sacred Temple of our Knowledge, the *Upanishad*. Tomorrow we shall directly go into the text book. At this moment I would request you not to bring any text book into the *Yagna Sala*. We have read sufficiently and to all of you there are endless libraries of books available to read all through your life. But here the transaction is not to play with mere academical knowledge but here we shall try to walk hand-in-hand step by step, through the unlit corridors of this neglected Temple into the very Presence of the Mighty Self that reigns supreme in Eternal Silence!

In *Muktiko Upanishad* we have the briefest and yet the most glorious review on "*Mandukya* wherein it is said" *Mandukya* alone is sufficient for an aspirant to reach liberation"

(*Mandukyam Ekam Evalam; Mumukshunam Vimukthaye*).

Though it contains only twelve prose *Mantras*, in its preview it examines life in all its entirety as no philosophy in the past or present had ever succeeded. Philosophy in the East as well as in the West has been generally reviewing life only in one of its facets, called the 'Waking State'. But philosophy should be an 'interpretation of the totality of human experience or of the whole of life from the standpoint of 'Truth'. Both Sankara and Gaudapada gave their assent to this definition. In *Mandukya* we will have a strictly self-evident procedure by which the Great Rishi helps us to dissect the life entire and discover the Truth in it.

Mandukya takes up the three planes of consciousness - through which each of us flirts about in life earning our experiences - for close observation and through study one by one. The spirit of research and scholarship brought into the study of life by these great Rishis is unique in man's history of thought. There is no attachment, no sentimentality, and no emotion. Theirs was the quest for Truth, and

truly they sought nothing but Truth. However unpleasant might have been the conclusions which they had to arrive at during their enquiries they did not get anxious, or worried, or discouraged, or frightened by them. They diligently pursued their line of enquiry with unbounded heroism and unsatiable thirst-to-know, until at last they reached the pinnacle of Truth and roared their experiences in these brief expressions, with ample dots and dashes, to their equally inspired disciples.

As we had explained earlier (*in the Kena and Kathopanishad Discourses*)*, the Upanishads do not generally have an author and yet in our own weakness we try to discover an author for these great pieces of literature. Thus, according to Madhwacharya and his two followers, Vyasa Thirtha and Srinivasa, both the prose passages of the Upanishads and the metrical verses contained in the first chapter were together handed down by Varuna in the form of a frog (*Mandooka*). Mythological

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Swamiji's Upanishad Discourses Published by the Poona Yagna Committee—Copies Available with Sree K. Annadhanam, 4 Kashmere Gate, Delhi.

temperaments may feel satisfied with an explanation of this type, but, probably, this is not so convincing to the modern university-educated students.

This takes us to a very confusing problem in the study of the *Mandukya Upanishad.* There are some like Professor Deussen, who claim and professe to prove that even the twelve prose passages belong to Gaudapada; that is to say according to the professor, (*in his work "The Philosophy of the Upanishads*) there is no *Mandukya Upanishad* as a such but the entire literature is only a *Prakarana Granth*, a treatise on Vedanta Categories.

In order to prove his theory, he quotes Sankara and says that in the eyes of Sankara this is no Upanishad at all but it is only a 'book of categories' (*Prakarana Granth*), because in none of his genuine works has Sankara quoted *Mandukya*.

Thus it is a far cry from Madhwacharya to Professor Deussen; Madhwacharya claiming that even the *Karika* belongs to the *Upanishad*, while Deussen insists that even the *Mantras* are nothing but the *Karika*.

I am giving even this much of detail only to give you a sample of how men of intelligence and scholarship have been wasting their talents, and yet not gaining the real benefits out of the study of the *Upanishads*. To declare roughly that Sankara had never quoted *Mandukya* in his *Bhashya* would be a very rough and ready method in this delicate operation. In fact many great writers before Sankara had quoted the *Upanishads* claiming them to be from *Mandukya;* also in many places in his commentary we can smell the words of Sankara as belching through a heart soaked with *Mandukya*-ideas.

It is possible, that Sankara did not quote the big chunks of prose as such, probably because it did not afford him the felicity of serving his literary purpose. They did not directly serve Sankara neither in expressing his ideas, nor did they fall to the rythm of Sankara's chistled prose-melody. It would be better appreciated if we understand that Sankara was not only a philosopher but also a master artist at his pen.

Mandukya, though smell, occupies a very high place in the Vedantic literature, because it contains assertions of 'Non-dualism'.

One of the passages considered as a Major Text (*'Maha Vakya'*) for the purpose of deep meditation is from this *Upanishad.* We have for the purposes of *Vedanta Sadhana* four great *Maha Vakyas,* each taken from a *Veda;* the passage chosen from the *Adharvana Veda,* namely *"Ayam Athma Brahm"* (*This Athma is the Brahman .... this personal-'I' is the universal-'I'*) comes from this *Upanishad.*

Though Vedantins and Mimamsakas both accept that the scripture in itself is certainly a great argument to believe and that the authority of the scripture is unquestionable yet they both have also accepted upon the other canons of interpretation, of *Sruthi.* One of them, the major canon of interpretation, accepted by both, is called *Upapathi* (*logical reasoning*). Even if many *Sruthi*-texts repeatedly declare with all the authority of a truth, "fire is cold", it will not make the fire tame. In such places we have to understand that the style is metaphorical and a reasonable meaning is to be given to the text. Thus, in the text book chosen by us for our Yagna-study, *Mantras* provide the enunciation of Truth, and the *Karika* points out a line of enquiry and thinking. Gaudapada in his gloss provides us with the

staple food for our intellect, almost overfeeding us with logic and reason.

The entire text of the *Karika* falls under four convenient chapters. Altogether the *Karika* contains 215 stanzas in four chapters: *Agama Prakarana* (*Scriptural Chapter-29*), *Vaithathya Prakarana* (*Illusion Chapter-38*), *Advaita Prakarana* (*Non-dualism Chapter-48*), and *Alathashanti Prakarana* (*Quenching the fire-brand-100*).

The *Agama Prakaran* consists of the twelve *Mantras* of the *Upanishad*, with the *Karika*-stanzas thrown in between at convenient points where the glossator wants to clarify the expressions and the opinions of the *Sruthi*. We have already explained earlier that *Karika* is not *Bhashya* .... gloss is not a commentary. Glossator's job is well done when he has explained one aspect of the entire *Sastra*. His is the job to explain and expound a part or a portion of a philosophical system, while a *Sastra* plans to exhaust completely an entire system of thinking.

As we go on we shall try to introduce each Section with an introduction which would give sufficient material to make you feel homely in each chapter.

AGAMA PRAKARANA

This opening chapter of the *Mandukya Upanishad* with *Gaudapada Karika* is called "the Scriptural Treatise" because it contains the *Upanishad* portion also apart from the metrical verses in which the gloss has been written. I had already explained that from the standpoint of Prof. Deussen the entire text book is but Gaudapada's own.

Now, Dr. Walleser, in his *Der Altere Vedanta*, tries to prove that *Goudapadiya Karika* is the name of a book in four chapters and not indicative of the name of the author. According to him the school of Vedanta prevalent at that time in *Gauda-Desa* (in North Bengal) has certain theories which were codified into these four chapters and hence they are called together under one volume as *Goudapadia Karika*. In short it is, "a case of a book evolving an author and not an author evolving a book". This confusion has come to the great French scholar mainly because of the plural usage in the term '*Gaudapadiya*'; but venerable people are always addressed in plural, not only in Sanskrit but in

English also : as in royal 'We' Gauda may be the name of a class and the word 'Pada' is a honorific term. Thus, we may conclude that one great venerable Sage hailing from *Gauda Desa* was the author of the *Karika.*

The first chapter is termed as scriptural because the *Upanishadic Mantras* are given here with the Karika-stanzas appended to it at convenient points. The 29 verses of Gaudapada do not strive to give a word to word commentary upon the Upanishadic texts. The *Karika* only trys to rearrange the ideas of the Upanishad into a Pattern which can easily convey to the readers the central point of the scripture—the *Thuriya*, the Absolute non-dual Reality.

The glossator skips over expressions that are not materialy or directly useful for the elaboration of his particular thesis. At the same time the *Karika* do bring forth vividly ideas that are only hinted at or suggested by the microscopic expression in the *Upanishad.* Since the *Mandukya Upanishad* serves as the very frame work for Gaudapada's artistic embrodiery in philosophy this chapter is called as *Agama Prakarana.*

A book of categories *Prakarana* is a book of instruction *Upadesa Grantha* and true to its name in our text book we find that every chapter is closed with a few useful and very powerful instructions upon how an aspirant can grow to his maturity and come to face and realise the Absolute Truth, the subject-matter of the scripture.

Gaudapada taking the scripture as the foundation analyses the three states of consciousnesses and their experiences to bring to our intellectual grasp the Eternal Truth that transcending the waking dream and deep-sleep states, lies the realm of the Self—the *Turiya*. Analysing the teachings of the scripture and the thoughts of the *Karika*, we can express them all, for purposes of easy understanding, in the following table of statement:-

मात्रा Ma tras of OM	पाद Padas of Self. Microcosm व्यष्टि–Vyashti	Macrocosm समष्टि Samashti	State अवस्थ (Avastha)	Consciousness प्रज्ञ (Prajna.)	Enjoyment भोग (Bhog)	Contentment तृप्ति (Tripti)	Place of Meditation स्थानत्रय (Sthanatray)
A	Vaiswanara वैश्वानर with 19 mouths (Instruments of knowledge.)	Vaiswanara virat विराट् (with 7 limbs Vaiswanara.)	WAKING	OUTER	GROSS	GROSS	RIGHT (Eye)
U	TAIJASA तैजस (with 19-mouths)	TAIJASA तैजस (with 7 limbs) (Hiranya Garbha) हिरण्यगर्भ	DREAM	INNER	SUBTLE	SUBTLE	MIND (MANAS)
M	PRAGNA प्राज्ञ	Sarveswara ईश्वर	SLEEP	HOMO-GENEOUS	Happiness	Happiness	HEART (SPACE)

(अमात्र—AMATRA—ATMAN—BRAHMAN—TURIYA)

When we have gone through the entire chapter we shall come to find that the table given above represents almost all the ideas expressed in the first chapter.

हरिः ओम्। ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥१॥

Harihi/Om/ Om-ethyatadakshara-midam Sarvam Thasyopavyakhyanam Bhootham Bhavad-Bhavishyadhithi Sarva-Om-Kara-Eva/ Ychanya-Trikalatheetham Thadapyomkara-Eva/ / (1) / /

Harihi Om. Om, the word, is all this. A clear explanation of it is the following. All that is past, present and future, verily, is Om, That which is beyond the three periods of time is also, indeed, Om. (1).

To the uninitiated and to the drawing-room readers, these opening words of the Upanishad should read almost scandalously absurd, because of the very abruptness of its declaration. The declaration in itself is, indeed quite revolutionising: and much more so, do they read strange and terrible, because of the suddenness of the truth-blast in the declaration! But as I said earlier, we must always remember that every *Sruthi* is an eternally living conversation between a master and a disciple. In and

through the words of the Upanishads, we must learn to look and recognise the scene of a Himalayan Valley bathed in the roaring music of mother Ganges, where, in the verandah of a thatched meagre Kutia, sits a man of peaceful sernity, clothed in the glory of a joyous brilliance scented with peace! This Master, thrilled with his own inspirations, is pouring his heart's vital experiences, to the thirsty aspirant in front of him, young, devoted and divinely concentrated!

An ordinary seeker reaches the Master's feet not in any sick hurry, dejected and disappointed in life, because of his failures and tribulations. A mature student of spiritualism is not grown out of the mire of sad disappointments and failures. A potential seekar is not a run-away from life. He is one who had lived life intensively and well, and had discovered that, even the very best that life could give him was but a charter for sorrow! This again, should not be construed as a soul-killing pessimism. This dissatisfaction is not the expression of life's dispair at failure, but it is the netural result when the individual comes to feel the greater life-possibilities. But, at that

moment, the seeker has no words to express either his feeling or the strange glory, shapeless yet glorious, that beckons him incessantly from all round, and yet from no-where in particular ! It is a strange feeling at once irresistable and almost choking.

Thus a typical student almost always reached the Master's feet having lived fully and well, intelligently and sincerely, with a heart that is soaked with the appetite to live vitally and fully. He comes to ask the Master to the effect. "Is there not, Oh, Master, no greater mission in life than eating and drinking, growing and dying, earning and spending, planning and willing, hoping and loosing ? Is life only a continuous story of disappointments ? Is it a pilgrimage from the womb to the tomb, jogging along the ruts of sorrows and smiles ? Is there no liberation possible out of the 'soul-killing sense of finitude and from the burning cauldron of death and destruction ? Is there a greater world of ampler possibilities ... a nobler field of unbroken peace and joy .... an enduring living throuugh nobler achievements?" It is such a disciple that the Master, in the matuirty of their mutual understanding gained in a few years, on one afternoon, calls to his side and

starts expounding the great Upanishad.

Thus, if we read the Upanishad with this understanding of the story, before the actual declaration, we shall easily see a meaning and message in the very abruptness of its declarations.

The first two words in the Mantra serve as a prayer on the part of the master. The student also repeats that prayer each day invoking the Lord's grace, that he may be blessed with the correct knowledge of the texts and that he may successfully complete a fruitful study of the Vedas.

Sri Sankaracharya in his introductory remarks, says, "though the name (*Nama*), and the object signified by the name (*Nami*) are one and the same, the explanation has been given here by giving prominence to the name (*Abhidhan or Nama*) OM. In this Upanishad, we have first of all a treatment of the very syllables of the sound OM and then the significance of the syllables. "The explanations of these parts will follow". For the time being, the master is trying to explain the entire problem of the student in one simple expression, direct and poignant as, 'OM' the word, is all this."

The student's question was as to whether there was in fact any fundamental single Truth behind the evanescent plurality cognised by experience around and about us. The Guru tries to provide the studentwith the fundamental Truth behind all the plurality and says that there is one Lordly Factor, and Over-ruling Principle, a Spiritual Common Denominator, for all the plurality that is cognised by us in the outer world.

Just as millions of mud-pots are all in a sense nothing but mud, so too there is a Divine Eternal Factor out of which the pluralistic world has risen. The pots have been born from mud, are sustained in mud, again, must after their destruction, go back to be the mud, so too the pluralistic world of phenomena has no other substance for their sustenance than the Truth. In Truth they exist and to Truth they return when they are withdrawn from their state of manifestation. That fundamental Truth, the Ultimate, Eternal, the All pervading Conscious Principle, is pointed out to the student as "Om".

When this much is said by the master, the raw novelty of this staggering Truth

surprises the student ; and it is but human that the disciple looks at the Master with a big question-mark written large all over his face ! Seeing this unsaid-question, expressed in the look of the student, the master hastens to answer him sympathetically and says, "a clear explanation of it, I shall tell you in the followings".

. . . .

Again, the primary statement may be miscontrued by the student as meaning only all that is in the Ashrama verandah or in the Himalayan Valley : because, to the disciple, the Guru and his Ashram, the Ganges banks and the Himalyan valleys are all sacred, and so to consider them all as "Om" is not very difficult. In order to remove this misunderstanding from the mind of the student, the Master emphasises to explain the fuller significance of the terms, "all this". He says "*all that is past, present and future is, verily, OM.*" All that was, that is, and that shall be,—meaning the entire world of objects cognised by our forefathers, by ourselves and by our children, ... the entire world has but one substratum, which is unchanging in all the three periods of time, and it is represented

by the symbol and name "OM".

Here also it may be possible that the student may fall in to another misunderstanding that the world, conditioned by time alone has "OM" as its substratum and that it is not the Ground for the world of experiences that are beyond the concepts of time, space and casuality. Thus, the Master clearly emphasises here that "OM" is a substratum for all that is limited in time and also for all that is not conditioned by it, meaning that which is even beyond the triple concept of time.

The concept of time is a trick of the mind. Where there is no mind, this concept of time also does not function. But we all know that mind is in itself matter, inert and insentient. When the mind is in conjunction with life, it gains a similitude of activity in its sentience and conscience. Thus, that, which is beyond time, is the very Divine Spark of life, because of which, this assemblage of body mind and intellect functions as though it is a vibrant and dynamic being.

Thus, "OM" represents in its symbolism, as well as in its syllabic-significances, not only the manifest world of plurality, but also its substratum, the unmanifest, Non-dual

Reality. Subjectively "OM" must necessarily then represent not only the matter-envelopments in us, but also the Spiritual Centre behind it all. How it is so is the very content of the twelve sacred *Mantras* which constitute the entire Upanishad.

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

Sarvam Hyaetath Brahma Aya-mathma Brahma Soyamathma Chathush-path ॥ (2) ॥

All this is verily *Brahman* This *Atman* is *Brahman*. This *Atman* has four quarters (*parts*) ..... ॥ (2) ॥.

In the last *Mantra* the great Rishi summarizing his transcendental wisdom declared, "all this is, verily, "OM". Continuing the declaration, the Rishi is now giving a discourse to the student and he says, 'all this is *Brahman*' Naturally, it is clear that the great Master is wanting the student to understand that *OM is Brahman*. Om indicates not only the spiritual centre in the individual, but it also represents at once the total Spiritual Reality behind the delusory concept of the world of plurality. "The names and forms constituting the world are mere superimpositions upon the all-pervading consciousness," is the tireless

repetition in all the Upanishads.

In Vedantic enquiry, though the student is asked to concentrate upon himself, through a process of detachment from his body, mind and intellect, he is ultimately guided to the spiritual Centre latent in himself. This technique should not be construed as an attempt to realise the godliness in the individual as distinct from the satanic imperfections all round. Realisation of Atman, or the re-discovery of the Self, includes and incorporates the total realisation of the All-pervading Divinity.

This idea is well brought out in the vedantic analogy of the limited and the unlimited space. What we consider as the room-space is not in any way, in fact, anything distanct from the total-space. The atmospheric-space is not limited in any sense, at any time. Space as a concept is not available for any limitations imposed upon it by bricks and mortar raised as walls, etc ; for, even the very walls, seemingly limiting and dividing off the atmosphere from the room space, stand but in space itself ! Unless we that say space limits space, there is nothing else in the world that can really condition space, and yet,

the space in the room identifying itself with the walls, the floor and the ceiling, assumes to itself a special ego as *"the drawing-room space,"* or as *"the bed-room space,"* etc. In fact, the space was one with the entire before the walls were built around and the space will be found to be "one with the entire space," again when the walls are broken down! Therefore, the separative idea as the "the room space" is only a delusory phantom dream created by the total space identifying with the four walls and the room and the flooring. In fact the room space is the total space.

Similarly, the All-pervading Reality, Eternal, Immortal and Infinite, in its delusory identification with the self-erected walls around it, such as the body, mind and intellect, feels for itself a separate personality in its own delusion! Identifying with these layers of matter it gains to itself the ideas of mortality, egoism, vanities and the consequent stupidities. To break this notion of falsehood and to walk into the wisdom of Pure Knowledge is the goal of the seeker and herein we find, the master, through the Upanishad, giving a very clear and vivid statement of Truth.

Atman is the Reality which, though is

ever undivided and indivisible, has come to manifest itself very clearly within the locus of our body. *Brahman* is the Ultimate Reality, All-pervading and Absolute which is un-conditioned and un-born. The Upanishad here says, "this Atman is Brahman"; the individual—I is the universal—I.

The pronoun *'this'* has an ocean of significances and if we go into all the details of it, it would itself fill a bulky volume! So for our purpose, I may mention here only some of its salient points.

We use the pronoun *'this'* as a contrast to *'that'*. We say 'that wall' and 'this book' when the book is nearer to us than the wall. But 'this book' becomes in our concept 'that book' with reference to 'this shirt' that we are wearing, since the shirt is nearer to us than the book. Analysing thus, if we identify with the intellect even our own body and mind should become 'that body' and 'that mind'.

Therefore, the entire mass of things indicated by the pronuon *'that'* constitutes the world-of-objects, while that centre within ourselves which is *'the this'* is the point to be

pointed out by the Rishi as *'this'* and that which is thus indicated by the fundamental and absolute *this* should not be ever a theme for the pronoun *'that'*. The very last point, at which all objects indicated by 'that' exhaust in a final 'this', with reference to which there cannot be anything else nearer to us, should be our own Self, the Atman *'this Atman'*.

The Absolute *this* is then the Spritual Centre in ourselves ; and since Spiritual Factor is Eternal and All-pervading, the Centre in ourselves is the Centre everywhere. The individual-Self is the Universal-self. And hence the Sruthi says, "This Atman is Brahman". This oft-quoted declaration is considered to be a major text (*Maha Vakya*) by the Vedantic Seekers. A *Maha Vakya* is a Scriptural declaration which has got almost an inexhaustible wealth of significances, over which the more a seeker meditates the more he shall find fresh woods and pastures new to roam about through meditation. Ultimately we shall reach a point from where no more thought can dare rise any longer : all thought shall lapse into silence or the joy of Self-realisation.

The Divine Spark of Life in us experienced as the Self, technically called in Vedanta as the Atman is to be shown to us, if not by directly pointing it out to us, at least by the word-significances in the sacred language. The technique adopted in Vedanta is to show the Infinite by a process of intellection and logical analysis .... a ruthless discriminative analysis of our experiences with the names and forms, through which this Life Force constantly and consistently acts in and around us.

From the smoke rolling up in the distant valleys we conclude that there is fire in it. So too, when we witness inert matter vitalised to activity and playing the part of sentience we conclude that there must be Pure Sentience in contact with the dynamic matter. Thus the only method available for the Rishis in making us understand the Reality is through its own activity, perceptible and dynamic, in and through matter which has no dynamism of its own.

Electricity as such cannot be explained or perceived, and yet, to a raw villager we can explain and convey to him a difinite concept of electrical-potency by directing his attention to its various manifestations.

If your son during an evening walk, standing on the beach, asks you, "Papa, what is an ocean", there is no means of explaining it to the child except through the different manifestations of it which the child is actually observing. The father, will have to say, "The waves, ripples, foam and lather, which you see now and which lie also beyond your vision round the world, in every sea shore are all in the ocean. In the ocean it is not all waves and disturbances, storms and dangers, but these are only on the surface and leagues beneath it, there is a serence quietude where not even the sun light penetrates, no storms ever reach to disturb ! And still deeper lie the treasures of the ocean, the rich pearls, etc". The father will have to point out to all these manifestations of the ocean to the child and explain the ocean as that which is the substratum for all these and at once even the entire agitated surface.

Similarly, the fathers of our ancient culture, in trying to quench the thirst-for-knowledge in the disciple class of seekers, had to point out the Absolute Truth in and through the various manifestations, through which the Reality seems to express Itself ! An attempt

is made in *Mandukya Upanishad* by the great Rishi to explain to us the Brahman or the Atman through Its manifestations. Preparing the students for this discourse the illustrious Rishi says "This Atman has four quarters (*Padas*)".

Not that the indivisible Reality has ever got divided into any parts. Sankaracharya in his commentary especially points out that the term quarter (*pada*) does not mean here 'limbs', just as the four legs of a cow ! If we accept this dictionary - meaning we would get the entire vedantic spirit miscontrued and misunderstood. If we accept that there are 'four limbs', then it would make the homogeneous Reality entertain a difference in Itself, (*Swagatha bheda*). That which has any differentiation within itself would become a 'substance', and as substance, the Reality would then also become finite and perishable.

Here the Sruthi means only the four fields of activities and that the same Atman seems to acquire for Itself four different aspects, though in fact all the initial three devolve themselves into the last quarter. How it is so, we shall see as we follow the discriptions of the Upanishdic *mantras*. For the time being, it

is sufficient to understand, as Sri Sankara would have it, that the quarters are like fractions of loose change in the monetary world.

Four annas is *a bit*, two four-annas become an *eight-anna-bit*, and three four-anna become only twelve annas ; while, the fourth four anna-bit when added to it, they all become one united synthetic whole, in a *rupee coin*. In the rupee coin there is none of the smallness or limitation of the individual and separately existing *four anna-bits*.

Similarly on analysing the subjective life of man we find that there are the three planes of consciousness in which we revel daily : the waking, the dream and the deep-sleep ; and yet, when to these we add the fourth *Thuriya* plane of consciousness, transcending the previous three, the entire merges into the One, to become the Whole. In that Atman, there is neither the waker', nor the dreamer, nor the deep—sleeper. It is this idea that has been indicated by the *Mantra* when it says that the Atman has four quarters. What they are, how they behave, and what are their fields of activity, are all to be described later on.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥३॥

Jagarithasthana Bahishprajanah Saptanga Ekonavimsathi-Mukhah Sthoolabhuk Vaiswanarah Pradhamah Padah / / 3 / /

The first quarter (*pada*) is *Vaiswanara* whose sphere of activity is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world.

The unit of life is experience and experience consists of three main factors, the *experiencer*, the *experienced*, and the relation between the experiencer and the experienced, called the *experiencing*. The scientists of the materialistic world have taken up for themselves the world-of-objects as their field of enquiry, while the religions and philosophy have taken up the world-of-the-subject for their enquiry. During their enquiries in the inner world, as a logical sequence, they came to recognise "the three facets of life", the waking, the dream and the deep-sleep. In these three planes of consciousness, we also find that, in each one of them we act differently as though we in ourselves

are three different entities. The 'waker' in us is different from the dreamer in us, and the sleeper in us is yet a third entity different from the ego we associate ourselves with both in our waking and dream states !*

The Upanishad is trying to give us an exact location, identity, field of activity and things enjoyed by the 'waker' in us. This 'waker'-ego is called in Sanskrit, the language of the Rishies, as "*Vaiswanara*"; and this *Vaiswanara* (*or Viswa*) is the ego that enjoys the waking-state-consciousness and is aware of the world of sense objects. He is not only conscious of the objects but the only enjoyment known to him is in the field of the sense objects. He enjoys forms, sounds, tastes, smells, and touches .... and that is all. The 'waker', while he is awake, cannot have any substantial enjoyments, other than these five tiny fields of the objects of the five senses !

The *Viswa* is described here by the Upanishadic seers as having "seven limbs

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* For more datails refer Sri Swamiji's book "Meditation and Life" published by the Yagna Committee, Delhi, available with K. Annadhanam, 4 Kashmere Gate, Delhi-6.

and 19 mouths". The matter-of-fact-intellects reading such expressions in the Upanishad naturally go mad and miss the beauty, the wealth of significance and the essential knowledge that is lying concealed in them. They read into these words a literal meaning, and naturally, come to feel it as obnoxious ! For, indeed, it is positively insulting to say that they in their waking state are a hydra-headed, many-footed, dragons ! ! Certainly, our sympathies must all go to these modern scientists and to these modern educated men who have ample reasons , to be sure, to protest against a literature, that dares call them as monstrous dragons! ! ! But in fact, no such insults are meant. We shall go into this in minute detail.

The word, "mouth" used here is, in its amplest significance, as an instrument of consumption. In this sense we can say ordinarily that we are a five-mothed being enjoying or consuming the world of objects through the five mouths, namely the five sense-organs, and thereby deriving out quota of enjoyment in our experiences. In the *mantra* we are told that the waking-state-ego has nineteen mouths meaning the five organs-of-perception, the five organs of-action, the five aspects of our vital breath

(*prana*) the mind, intellect, egoity and *chitta*.

It is through the organs-of-perception and the organs-of-action driven by the five aspects of *Prana* and the inner instruments of the psychological and the intellcetual personalities that we are able to experience the waking-state. If any one of them is missing, our experience of the world shall to that degree be imperfect. When fully understood thus, the very seemingly-obnoxious statement becomes full of significance and meaning, almost inimitable in its expressiveness ! ! Upanishads can be studied more profitably near a teacher than near a shelf of reference books !!

We are told in the beginning that the Atman is the Brahman; the individual ego is the Total Ego ; the limited Self is the Universal Self. Therefore it is but natural that Vedanta can hold its ground only when it is firmly rooted on the theory that the microcosm (*Vyashti*) is the macrocosm (*Samashti*). In order to prove this, the Upanishad is describing that the waking-state-ego, meaning the Atman manifesting through the gross body Vaiswanara, is also of "seven limbs".

The expression "of seven limbs" is reminiscent of famous scriptural explanation met with in *Chandokya Upanishad*. To those who are well-versed in the scriptural tradition, this expression is more than sufficient to remind them of the description of the macrocosmic structure of the ego (*Virat*). If the 'individual ego' is the individual entity living its limited life (*Vaiswanara*), the 'total ego' (*Virat*) must be a total structure including and incorporating in itself the entire cosmos. To indicate this Cosmic Ego (*Virat*), the sastra in its own terminology explains thus, "Of that *Vaiswanara* Self, the effulgent region is his head, the sun his eyes, the air his vital breath, the space the middle part of the body, the water his kidney, the earth his feet and the *Ahavaniya* fire his mouth." *Chhand Up.* V. 18. (ii)

The Aryan is essentially a poet in his temperament and this is developed in him to a large extent probably because of the luxurious beauty of his country, the Gangetic plains. Even when he has detached himself from everything, including even his very body, mind and intellect, when he is trying to express his transcendental experiences, he cannot keep away from this poetic trait in him.

Thus, we find that in the scriptures also the expressions are poetical and very metaphorical.

The very language Sanskrit easily lends itself to such a style and the Rishies of old made the best use of it; and the students who were reaching their feet, themselves the product of that age, could perhaps appreciate it more only when the Absolute is discussed in the language of poetry! In this passage under discussion also, apart from its philosophic expressiveness there is a lot of poetry though it is all summarised into almost a mere word "the seven limbs," in *Mandukya*.

Thus, the one-word description of the cosmic man, the Total *Vaiswanara* the Universal Ego, is given in *Mandukya* on the basis of the elaborate description of it in *Chandogya*. The cosmic form of *Vaiswanara* is called *Virat*; and you all must be familiar with the description of the Lord's Cosmic Form as described in the Gita. This description of an entity constituing in itself the entire gross-forms is in perfect unison with the spiritual truth already described in the previous *mantra* in the major-text, "This Atman is Brahman".

If the room-space is actually nothing other than the total-atmospheric-space, the room-space

as space can be described as the atmosphere that has no boundaries and in which the entire globe is revolving but at one of its limbs, since we all know that the entire universe is moving in space. It is in this sense that we are told in the very beginning that a pure intellect good at figures and data, however scientific and logical it may be, is not the correct instrument to feel, understand and live the essence of the Spiritual Reality discussed in the Upanishads.

The next *Mantra* introduces us to the dreamer :

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥४॥

Swapnasthano-Antah-Prajnah Saptanga Akonavimsathimukhah Praviaiktabhuk - Thaijaso Dwiteeyah Padah / / 4 / /

The second quarter (*Pada*) is Taijasa whose sphere of activity is the Dream-state, who is conscious of the internal world of objects, who has seven limbs and nineteen mouths and who enjoys the subtle objects of the mental world.

Life identified with the physical body, seeing through the ignorance of its own Real Nature, perceives a world of sense objects, and, deluded by its own false perceptions,

experiences the waking-state; and in this acts as a definite personality called the *Vaiswanara.*

Now the same Life Force withdrawing its playful courtings in the external world identifies itself with the subtle body and thus creates a distinct personality called the dreamer or the *Taijasa.* The *Taijasa* has its own world of experiences in its dream. The *Mantra* under discussion is giving us an exhaustive narration of the nature of the dreamer, its fields of activity and objects of enjoyment.

While dreaming, to the dreamer, though the dream is perfectly real, in fact, we all know that the dream world is nothing but a mental creation of the dreamer himself. During the waking-state, while experiencing the world of sense-objects, the mind gathers impressions and during the dream one part of the dreamer's mind observes the impression-charter in another portion of his own mind! The dreamer or the *Taijasa,* therefore, enjoys the subtle world of objects because he is conscious only of the inner world. Thus, *Taijasa* has for its sphere of activity the world of dreams.

As regards the terms "Seven Limbs"

and "nineteen mouths" we have already discussed them exhaustively.

The *Vaiswanara* and the *Taijasa*, the ego of the waker and the ego of the dreamer, are both parts of the spiritual entity in us. Pure consciousness or awareness in us identifying with the gross body acts the part of *Vaiswanara* and the same Reality or Conscious Principle conditioned by its own identifications with the subtle body becomes the dreamer and experiences the dream-world as the *Taijasa*.

Having thus discussed two quarters (*Padas*) the Upanishad goes on to the next *Mantra* to explain the third *Pada*, the sleeper.

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । तत्सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥

Yatra Supto Na Kanchana Kamam Kamayathae Na Kanchana Swapnam Pasyathi Tath Sushuptam. Sushupta Sthana Akeebhootah Prajnana Ghana Eva-Anandamayoo Hyanandbhuk Chetomukhah Prajna-Stritheeyah Padah / / 5 / /

That is the state of deep sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third

quarter (*Pada*) is the *Prajna* whose sphere is deep sleep in whom all (*experiences*) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, and who is the very gateway for the projection of consciousness into the other two planes of consciousness the dream and the waking.

Sleep is a condition very little yet known in the west and even the western psychology behaves shy in trying to discuss this experience of the mind. The difficulty in describing sleep is in that during the time of sleeping we experience none of the worlds of our usual instruments of cognition as they are not at work then. All that we know is that it is a state of complete negation of all that we know of.

Our knowledge of the world is only a sum total of our perceptions gathered from the views we gain through the five appertures in the walls of our body-edifice ! ! All that we know of the world-of-objects is the sum total of the reports gained by us through our five sense organs. Sleep is a condition wherein the mind and intellect retire and therefore it is a state of living in which all these appertures

are also closed down !

Thus, in sleep we experience a mere all round ignorance or complete negativity. The only thing we experience in sleep is a state which has neither form nor sound nor taste, nor smell, nor touch. In short, the only thing we *know* in sleep is that "we have no knowledge".

Thus, the scientific-minded materialist of the modern world will, indeed, have to wait for even the discovery of a new language to express the realm where the sense-organs dare not enter !

The best way we can define the sleep is met with here in this *Mantra*. And even here it is only a definition expressed in the language of negation. Thus, the *Mantra* says that it is a state wherein "the sleeper does not desire any objects, nor does he see any dream". That experience in life, when we are neither waking nor dreaming, is considered as the experience of sleep.

Contrasted with the previous two states of consciousnesses, the waking and the dream, here, in the deep-sleep-state of consciousness, the entire awareness available in the human form is being consolidated and conserved. In

the waking-state, the very same awareness is dissipated through the mind and the sense-organs (*indriyas*) in the outer world of sense-objects and it registers the knowledge-of-things. In the dream state also, the consciousness in us is expressing itself in illuminating the thoughts of the mental world which we understand as the dream.

But, when we have transcended both these states also, of waking and dream, in that state, called the deep sleep, the consciousness in us is illuminating neither the gross objects of the outer world nor the subtler objects of the mental zone. There, in the deep-sleep-state, the entire consciousness in us seems to have collected together in us and crystalised into one mass of awareness. At this state of experience, our entire consciousness has become a homogenous mass of awareness. (*Pragnyanaghana*).

This state of homogenous consciousness is considered as a state of bliss, because none of the causes that creates our mental agitation during the waking and the dream states is there. Not that in the deep-sleep-state we are actually aware of the bliss, which is the essential

nature of that experience, but on waking up from sleep, we compare our experiences with the waking and deep-sleep-states and declare that there is, in deep-sleep-state, a perfect joy and bliss.

Thus, the Great Upanishads, in describing that state of consciousness in deep-sleep-state, characterises it as a mass of bliss : it is not so much to assert the experience of any positive bliss as to indicate that the causes for the agitations are not there. The mental agitation and unrest are because of the plurality and the deep-print mental impressions of the objects of the world. We, identifying our joy with the sense objects, demand their acquisition, maintenance and enjoyment and when we cannot get them, there is the mental agitation.

The sense objects of the world can neither give us joy nor can give us sorrow. It is only our contact with the external world because of our false values, that these objects, gain any potency, if at all, in giving us any sense of joy or sorrow. In the deep–sleep-state since our mind is not functioning and since our intellect is not extrovert, we are not conscious at all of the external world of

objects. Since we are not aware of them, they cannot tantalise us or charm us away and so they cannot dole us out any mental agitation !

Hence, the Sruthi describes this sheath as the blissful, the *anandamaya*. The Supreme Self identifying with this, the deep-sleep-con-ition, is called as *Pragya*. And, this *Pragya* seeks its joys not in the external sense objects as the waker does, nor in the inner, subtler objects as the dreamer does. In the sleep condition he enjoys a fulness of joy : joy because of the absence of sorrows !

Again, the *Sruthi* in trying to explain to us the nature of the 'sleeper' the *Pragya* defines it as the very gateway-of-knowledge. Herein, we find that the highest poetry has wedded the greatest philosophy, and this is the special beauty of the Upanishads. The Rishies were not only philosophers but were very inspired poets at their seat of work. In distinguishing the sleep-state as *chit*, the gateway to knowledge, the master is trying to explain that the entire capacity to become aware of things is in this sleep-state consolidated and withdrawn into one homogenous mass.

From the sleep-state, it is projected

outwords to illuminate the dream-condition and again, when the projection is still more, when it comes to the external world, the same consciousness makes it possible for us to know the worlds of objects outside, in the waking-state. From the waking state, when we withdraw our knowledge, attention, or awareness from the external world of objects and from the body, we come to illumine the world of the mind and the intellect which is called the dream-state.

When. again, we withdraw our attention from the dream-state too, still inteiror to the inner world to become there one homogenous mass, that condition of wakeless and dreamless state is called the deep-sleep-condition. Thus, to consider the sleep as an archway, -through which the striding procession or the shooting rays of consciousness emerge out, to illumine the fields of dream and the dales of the waking state, -is indeed, an example of the highest poetry which can be made use of in the subjective analysis of the subtlest philosophy.

The Self, identifying with this state of experience in the world, is, at that time, called the *Pragya*-Ego and this *Pragya* is the third quarter of the Self.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥

Yasha Sarveswasa Yesha Sarvagya Yeshontha-ryamyesha Yoni Sarvasya Prabavapyayo Hi Bhuthanam / / 6 / / .

This is the Lord of all; this is the knower of all; this is the inner controller; this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves.

Continuing the explanation of the state of consciousnesses in the deep-sleep-state, the Rishis of the Upanishads are giving us one more extra *Mantra*. Probably, the master understands that it is very difficult for an ordinary man to get in himself the sufficient detachment from his own Ego to become aware of his condition in the deep-sleep-state.

It is, indeed, very easy to understand the personality that we are in the waking state. It is difficult for an ordinary man to understand the dreamer in him; and yet, it is possible, though with a little bit of conscious effort, to grasp this personality. But, it is indeed, very difficult for an ordinary man to understand the 'sleeper' in him, the Ego at the time of sleep, because, to all of us,

knowledge is only in terms of the reports which we receive through the sense organs.

Deep-sleep is a condition in which neither the organs-of-knowledge function, nor the knowledge acts. At such a moment when we are in a world of our own, where none of our own known instrumenrs-of-knowledge are available for our experience, we seem to be generally in a strange realm, unknown and unknowable. Thus, out of sheer compassion for the disciple, the Upanishad Rishi has given us one more *Mantra* in describing the *Pragya*.

The awareness in the deep-sleep-state, we have already found is a homogenous mass of pure consciousness, illuminating nothing in particular, except the one single idea: "*I do not know*". This state of affairs is described in the Vedanta as the "Avidya" and, hence, they say, in their language, that, in the deep-sleep -state, the Self is identifying Itself with the causal body or *Avidya*.

In this deep-sleep-state, the consciousness in us all gathers together, illuminating nothing in particular except a condition of continuous negativity as described here by the Master with the term, the Lord of all(*Sarveswara*) In fact, it is the Lord of all because, if this

consciousness were not there, none of us could have been the vital sentient being that we are.

Similarly, consciousness is also described as "the knower of all", because the knowledge of the waking-state-world or the dream-state-world, or even the deep-sleep-state, would not have been ours but for the fact that this Illuminating Principle, this Divine Spark of Life, this Pure Light was ever vibrant within us. The expression that he is, "the controller within" is amply self-evident.

The consciousness in us is certainly the womb of all things, because, if consciousness were not in us, neither the sun, nor the moon, nor the stars, nor the entire world of objects nor the world of ideas would have been existent. They have a look of existence only with referent to our capacity to be aware of them. To say,"man has got a pair of horns, but only that we are not aware of them", is equivalent to saying that the man has no horns or human horns are non-existent. If consciousness is not in us, the entire world of objects will be as non-existent as the pair of horns on any one of us.

When this Conscious Principle is projected out through the mind and intellect and

through the sense organs, then it expresses itself in the awareness of the world-of-objects and the world of ideas and thoughts. Remove this Principle of Awareness or consciousness from a particular body; that body will no more illuminate for itself the ideas of this outside world. Thus, we can say, not only in the Scriptural language, but as a scientific truth, that the world outside and the world within, rise up from this Pure Consciousness, —exist in this Consciousness –and shall, when the Consciousness is withdrawn, merge back into the Consciousness itself.

When a pencil of sunlight is made to pass through a prism, we find, it emerging out dispersing into the colours of the ray; the seven colours of light seen in the band, all emerging from the light that has penetrated the prism. They existed in that light and they shall all merge back again into light. This dispersal of the one pencil into the seven colours was only because of the mischief of the prism which obstructed and transformed the real direction of the light.

Similarly, when the cosciousness in us is projec ed forth, through the prism of the mind and intellect, we seem to acquire

a knowledge of the plurality in the world. This is the theory of Vedanta. If, by a process of a spiritual teachnique, we can transcend the equipment of the mind and the intellect, the awareness projected forth from us shall merge with the consciousness that is ever-present, around and about us; and we shall come to realise the All-pervading Reality in the names and forms. This idea is very significantly hinted at in this *mantra* .

(Here Sri Gaudapada's glossry begins).

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तः प्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ।१।।

Bhahish Pragyo Vibhur-Viswo Hyantha Pragyasthu Taijasah, Ghana Pragysthathaa Praagya Eka Eva Tridha Smrithah //1//.

Viswa, the first quarter (*Pada*) is he who is all-pervading and who experiences the external, the gross objects (the Waker). Taijasa, the second quarter (Pada), is he who cognizes the internal, the subtle bodies (the Dreamer). Pragna is he, who is a mass of consciousnes . He is one alone who is thus known as three in the three different planes of consciousnesses.

This stanza, belongs to the *Karika* (glossary) of Sri Gouda Pada. In this stanza, we are for the first time coming in contact with the glossator and his contribution in describing and explaining to us the highly packed and fully pregnant scriptural texts. Till now, we have been discussing the first six *mantras* of this great scriptural text book of twelve *mantras*. After describing the sixth, here the glossator is entering the stage to give us the summary of the main points of deep significances which the *mantras* have hinted at.

The Upanishads are extremely brief and in our introduction, we have already pointed out the particular style adopted by the Rishis in the Hindu scriptures. Because of their brevity, for the ordinary folk, they demand a lot of explanations, since without explanations the scripture would read meaningless and even absurd.

In explaining the function and structure of *Karika*, we have already explained its differences from a *bhashya* or commentary. The commentator's object is to give a full-length description and explanation of every word and term in the *mantras* or the scripture: but a glossator's function is fulfilled if he gives

explanations for those terms about which he is primarily concerned. Thus, many difficult terms which really need an explanation for an ordinary man to understand the import of the scriptural text, are not even touched by Goudapada. This is no weakness in the glossator—if we understand the function of the gloss.

The great Acharya's work is done if he can point out to us the significance of the *Sruthi's* purport, that a human being lives his life earning his experiences, from moment to moment, all along his pilgrimage from the womb to the tomb. There is not a single moment during his existence when he is not coming in contact with the external objects and gaining experiences. The moment the physical structure has ceased earning experiences, we call that boby dead.

The Western philosophers and many of the Indian Schools of Philosophies plan their thoughts upon one facet of life only viz., the waking state. Life is not constituted merely of a waking-state-world of sense-objects. Life means the entire; it includes and incorporates in itself the waking-state, the dream-state, and the ddeep sleep-state of experiences. If we analyse only the waking-state-world and try to

understand the world of objects and our own nature in relation to it, we are only trying to evaluate life by observing it partially.

By considering only one facet of a jewel, no jeweller will evaluate or purchase a great and precious stone. He will have to view the same at all its facets, under all conditions, and in different lights. Similarly, the philosopher, who evaluates life in complete detachment, must try to observe it from all angles so as to understand life as a whole. He will have to reckon with all its implications so as to understand life as a whole. He will have to reckon with all the fields of experiences and all the states of consciousness through which a man lives during each day of his life.

The *Mandukya Upanishad* is probably the very first scriptural literature in the world, where life has been considered in its totality and after exhaustive observations, the masters had come to their conclusions. The glossator is trying to give us the significant conclusions of the great *Rishis*.

In the scripture we have given so far the total description of the various egos. The ego that functions in us in the waking-state, is

distinctly different from the egos that function in our dream-state and in our deep sleep-state. The 'Waker' in us is distinctly different from the Dreamer and the Deep-Sleeper. Here, in this stanza, the glossator is trying to give us the significance of such an observation which the great *Rishis* had so laborisously crystallised for us. The emphasis is in the conclusions of the stanza, that "It is One alone who is thus known in three states."

The idea is, the Life Principle, or Pure Consciousness in us is one and the same, but identifying with the physical body, it looks out into the external objects. When it is aware of the world outside, the condition is termed as the waking-state. When the same consciousness principle in us, detaching from the physical structure, identifies itself with the mind-and intellect, it becomes the Dreamer, dreaming its own world and mental impressions, which has certainly no relationship with or reference to the world outside. The same consciousness, again, withdrawing entirely from the physical body and the subtle-body, identifies itself with the casual-sheath and becomes the Deep Sleeper and enjoys the state of philosophical consciousness called the deep-sleep.

Thus, in our different identifications, we experience as though we are each in ourselves three distinct personalities, in us; in fact, it is intellectually acceptable that the Truth behind the three, the Vital Factor behind the three, the Life Principle presiding over the three fields of experiences, is one and the same, the I-idea.

This is no mere theory. It is something experienceable. It is not a call to a blind faith. It is, in fact, a declaration and a challenge for the intellect. The Hindu scripture, unlike the Christian or the Mohammedan, does not applaud the folk, who are blindly following a faith, but invites and insists upon the devotees that they should make use of their pure intellectual reasoning and thus earn a personal conviction. There are sufficient reasons to prove that in all these three planes of consciousnesses, the observer or the experiencer is one and the same entity.

None can remember the experiences of another, e. g., *you* cannot remember any of *my* experiences, nor can *I* remember any of *your* experiences. On the other hand I can remember my experiences as easily as you can remember your experiences. And, naturally so; for, it is a law of memory that the rememberer

and the experiencer must be one and the same. If this practical, common and rational idea is accepted by you, it cannot be very difficult for you to get at the logic, that is necessary to believe that there is one sacred Principle governing all the three planes of consciousncss.

For, am I not able to remember the 'Waker' that I was yesterday: can I not remember the dream that I had yesterday: can I not also remember how, after the dream, I went to the deep-sleep-state ? Thus, when Ican remember all three planes of consciousnesses through which I traversed during the 24-hours of life, certainly there must be one common experiencer who was living through the three planes of experiences in me. The denominator or factor, who is the common experiencer in three fields of my activity, is the common-I, —the Exernal Factor, the Pure Consciousness.

Thus, in the stanza, the glossator is trying to hammer in the idea that the Reality is one and the same, the Life is one and the same, though it functions differently in the three different fields of existences and, in the three different planes, it seemes to gain three different sets of experiences. What this common

denominator or factor is, would be again discussed later on, and we shall go into its details when the *mantra* comes up for discussion.

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तुतैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

Dakshinakshi Mukhe Viswo Manasyanyasthu Taijasah / Akase Cha Hriddi Pragnyasthridha Dehay Vyavasthithah // 2 //

Viswa works from the right eye, *Taijasa* from ,the mind and *Pragnya* from the heart-space. Thus, the one Self is conceived as working from three headquarters as three distinct entities.

There is no direct evidence of expression in the *Mandukya Upanishad* regarding the seat of activity of the three egoes in the three states in our conciousness, Gaudapada in this *Karika* is giving us the exact location where the *Viswa*, *Taijasa*, and *Pragnya* can be identified and located. This is as it should be; *Karika* is not a *Sastra* ; a *Sastra* is a scientific textbook of an exhaustive philosophy, while a *Karika* is a treatment exhaustive and complete only in one aspect of it. Thus, *Karika* is an *Upadesa Grantha*, a textbook of particular advice, and not of general philosophy. As such

Gaudapada has to necessarily give more and more details to help the *Saadhaka* to practise in the spiritual path, and this we see more clearly in the other chapters too. No chapter of the *Karika* is concluded without giving detailed instructions as to how one can practise and live the life spiritual.

Fulfilling his functions as a glossator, Gaudpada is giving us an additional detail about the fields of activity of the individual egoes, in the three planes of consciousness for purposes of meditation, analysis and correct understanding of them. When we read roughly that the waking-state-ego, the *Viswa* has its headquarters in the right eye, we are apt to get aghast and wonder at the ridiculous statements of the ancient *Rishis*. This is exactly what happens when a modern educated man in his sick hurry-burry purchases an *Upanishad* textbook with a meagre word-to-word translation, perhaps, at a railway-stall, and tries to skip through it during an uncomfortable journey ! He gains an impression that the scripture is nothing but a jumble of words, meaning nothing and having no significances at all !!

Let us try to understand and evaluate it

to the best of our understanding. *Viswa* is the experiencer in the waking-state world. In the waking-state we are conscious of the physical structure and from the parapets of the body, we try to experience and cognise the variegated world of sense objects. The phenominal world is reognised only by the waking-state-ego. Now the attempt of the master is to show us exactly the position where that particular ego has its camp.

Certainly, the ego is not at a particular point, like the ring or the buttons. It is all-pervading;t he ego functions from the tip of the toe to the top of the head. And yet, when we analyse the physical structure in the waking-state and try to understand the concentrated spot from where the entire activity seems to emerge out, we shall find that of all the sense organs the eyes are the most prominent and ever used.

Of the two eyes, if we try to make a comparative study, we shall find — and the opticians would vouch for it—that the right eye is more powerful than the left eye. When any other sense organ is missing in us, we do not feel that much of ignorance of the world as when we are blind. We may be deaf; we may

be paralytic; and yet, if we have got the pair of eys in tact, we have a much more percentage of the correct knowledge of the world than when we are blind. Thus, in our analysis, we can certainly conclude that eyes are the most important headquarters from which the waking-state-ego is eking out its experiences and of the two eyes we know that the right eye is the main headquarters from where the *Viswa* executes and orders its fields of activity. So in the *Mandukya Karika Viswa* is explained as harboured in the right eye.

Taijasa is the dreamer. The ego in the dreaming world observes dreams in the mind and, naturally, the headquarters of *Taijasa* must be the mind itself.

When the waking-state-ego and the dreamer lapse into the sleep-state, the entire consciousness folds itself upon itself, to become a homogenous mass of awareness (*Pragna*). The seat of *Pragna* is explained here as the space in the heart.

This is an instance where modern biologists get shocked by the seemingly false statements made by the Great *Rishies*. But they must understand that the *Rishies* of old

were not, in any sense of the term, so ignorant as we understand them to be. They had their own complete wisdom of the anatomy of man and almost all the known sciences of the West were certainly known to them. There are ample proofs in the great *Upanishad* to show that they knew even the gravitational force and a hundred other seemingly new scientific discoveries of the West.

And yet, if they say of something in the heart-space, it is not because they did not understand that even a bubble of air in the heart would kill the man ! They did not mean at all the literal sense of 'the space in the heart'.

Heart stands for the seat of the humane and the divine qualities in man. Heart is the seat of sentiments, emotions, and the softer feelings such as kindness, love and mercy; while the head is the seat of logic and reason. The great *Rishies* of old considered that the seat of the true intellect is in the heart space ! By saying so, they only meant that the reasoning capacity in man must bubble up from an atmosphere of scintillating love, jovial tolerance and kindly patience.

A pure intellect devoid of the qualities of the heart is considered not only in the East, but in the West too, as a villainous and killing instrument. Such a pure intellect, a data-mongering, fact-hunting intellect; negative and uncultured intellect in all its brutal violence is a soul-killing self-poison.

If the poison in a serpent is not killing the serpent, it is because it is well protected and kept in the sacks called the fangs; it is syringed out only where the serpent's teeth have bitten through. Or else, the very poison would have killed the serpent itself. Similarly, unless the great discriminating faculties in man, –the pure reasoning and the logical faculties–are well-clothed in the sack of the heart, his own intellect would be his own destruction.

This is exactly what is also the cause for all the ills of the world today. At the expense of the heart the head has overgrown and we try to re-adjust ourselves in our domestic, social, cultural and economic fields by plans worked out merely by the intellect. We try to live on the intellect alone, without a heart, and therefore, with the best of our efforts we are failing to find out an ideal pattern

in which we can all live happily and grow to a greater culture, within an atmosphere of peace and understanding.

Here Gaudapada points out that the pure awareness or consciousness is in the heart-space, meaning that it is to be realised when we delve into an intellect *'samosa-ed'* (*'puff-ed'*) in the heart.

These three locations of the three egoes are detailed here only for the purposes of meditation; every new initiate would certainly demand for a defenite spot to meditate upon.

विश्वो हि स्थूलभुङनित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

Viswohi-Sthoola-Bhuk Nityam Taijasa Pravivikta Bhuk // Ananda-Bhuk-Tatha Pragna-Stridha Bhogam Nibodhata // 3.

Know these to be the three-fold experiences; *Vaiswanara* always experiences the gross sense objects, *Taijasa* enjoys the subtle world of objects and *Pragna* the blissful.

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥४॥

Sthoolam Tarpayatae Viswam Praviviktam Tdu Taijasam / / Anandascha Tatha Pragyam Tridha Triptim Nibodhata / / 4 / /

Know these to be the three-fold satisfaction : *Vaiswanara* is satisfied by the gross objects, *Taijasa* find his satisfaction in subtle and *Pragya* revels in the blissful.

The ideas contained in these two stanzas had already been exhaustively dealt with while we were discussing the corresponding portions in the *Upanishad*. In order to facilitate your comprehensive understanding of the entire we have given, in the introduction to this chapter, a table in which we classified the enjoyments, the contentments, the place of meditation etc. of the three states of consciousness. Sri Sankaracharya himself has no commentary to make and so leaves them saying that all the terms have already been explained.

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥५॥

Trishu Dhamasu Yat-Bhojyam Bhokta Yascha Prakirtithaha / Vedai Tadu Bhayam Yasthu Bhunjano Na Lipyathae / 5 /

One who knows both the experiencer and the experienced, just as they have been described so for, as associating with the three states of consciousnesses, he is not at all affected even when he is experiencing the respective objects of the three states.

Here we should not understand that a mere intellectual grasp of the three egoes or a mere academic knowledge of what all the *Upanishad* has explained will take us to that state of perfection wherein we will become untouched by our *Karma* or by the finite experiences of the world. For example, you have all heard and understood what the *Upanishad* had to say; merely because you have heard it, you cannot experience the state of a tranquil poise in all conditions of life. It is to be realised — bliss-fully understood with a living experience gained through a process of meditation. Reading a cookery-book is no remedy for hunger !

Thus, we have understood the play of the three egoes in the waking state, the dream-state and the deep-sleep-state. When we have correctly understood that these three states cannot function but for the Reality behind them the Pure Consciousness or Awareness (*Atman*)

and when we have realised, in the living experience of *Samadhi*, that the *Atman* is our Real Nature, thereafterwards, the experiences in the three planes cannot involve us either in sorrow or in joy.

To point out the Infinite with finite examples is; indeed, a futile effort and sure to be disappointing. And yet, if we are to give an example of such a state of mind, wherein, though experiencing, we are not involved in the experiences, we will have to consider a state of dream wherein *we are fully aware of our 'waker'-ego !!* Supposing that I can go to dream and live the experiences of the dream without myself forgetting my waking-state-personality, then, whatever be the experiences of the dream, they cannot touch me. I may be dreaming that I am being made a king; it shall not bring to me even a single smile of joy ! I may, again, experience that a dream-lion is huntig me ! But even if it were to jump at me, I shall not move even an inch, because, I am fully aware that the lion is nothing but a mental creation of myself !!

Another solid example would be a cinema that we are wacthing in a theatre. We may go on watching untouched, whether the

story be a tragedy or a comedy. Even if the picture is revealing a cold murder, we shall not feel as sentimental and shocked by it as we would feel, if, on the roadside we, in the waking-state, were actually to witness a murder scene. It is because, in the theatre we are fully aware that what the picture reveals is for our own entertainment and that we are not actually involved in the murder scene. On the other hand, your child, sitting next to you, may forget its own personal identity and, identifying itself with the sorrows, may live through the lurid agony of a real murder scene.

Thus, the great Masters of the old have declared that after Self-realization when we have understood and experienced the vital centre in our own Self, thereafterwards, even when we go back to play the game of life in the three folds of consciousness, the waking, the dream and the deep-sleep, we may go on enjoying the experiences good and bad, but in none of them the individual will get himself involved.

Even cancer in his throat was to Sri Ramakrishna Paramahamsa nothing but a suffering of the *Vaiswanara* in him. The sorrows of Jesus were not for Christ; to Chirst, it was all the agony in Jesus' heart.

Thus, standing as it were apart from oneself, one could view the entire world and in perfect detachment, watch how the world impinges on himself as though it were a great *Tamasha* held for his own entertainment —in himself by himself ! This idea of an unbroken tranquility and peace is pointed out here by the statement: "Is not affected though experiencing the objects"

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।
सर्वं जनयति प्राणश्चेतोशून्पुरुषः पृथक् ॥६॥

Prabhava Sarvabharanam Satham-ithi Vinischayah Sarvam Janayathi Prana-Chethomsun-Purnsha Pridhak (6)

It is well determined that some thing can come out as an effect only from a cause that is existent (not non-existent). The *Prana* manifests all insentient things; the *Purusha* creates the conscious beings, the egoes, in their manifold forms, separately.

Here Gowdapada is getting into a digression to explain the idea of creation. When we start our enquiry of the 'subject', it is natural that we must first of all get ourselves

well-convinced that the world-of-objects is a myth created by the distortion of consciousness when it passes from the 'subject' through a mind-prism. So long as there is this distraction, we are not in a position to withdraw our entire attention out of the false world and apply them at an enquiry into the real realms of the 'subject' within ourselves.

Thus, it necessitates every great Master first of all to give an explanation of the how, why and wherefore of this world of objects. Following this traditional technique of the *Sastras*. Gowdapada is also indulging here, in a few stanzas, to give us a summary of the various descriptions given by the previous masters in explaining the world of objects and their creation.

The Total Reality is a potent power consisting of both dynamism and consciousness. The dynamic-aspect of Reality, if we may say so, is called the *Prana* (the vital air), and the conscious aspect of Reality is Consciousness. The world that we see today around and about us is constituted of both the inert object and the sentient beings. When there are two different types of effects, we in our finite

experiences, know that there must be two distinctly different causes. No two different effects can come from one and the same cause. Since the sentient and the insentient are different and opposite there must be two distinctly different causes for the both.

Now, here, Goudapada tries to explain what these causes may be. He says that from the dynamic-aspect of Reality (*Prana*) come the insentient things of the world, while, from the Consciousness-aspect of Reality (*Purusha*) come the entire world of sentient beings.

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥७॥

Viboothim Prasavam Tvanyae Manyanthae Srishtichindakah / Swapna-Maya-Swroopathi Srishtiranyai-Rvikalpita /7/

Some creationists believe it to be the projection of the Glory of God's own super-human power, while others consider the world to be of the same nature as dream or illusion.

In estimating, thus, the various creationists' theories that have been given in our philosophical literature, Goudapada has already

hinted at the very opening line that he personally does not believe in the creation at all. According to him, the Supreme Reality is non-created and that there is never a created world created by the Lord. The world of objects recognised by us is nothing but a mental projection made by ourselves. This is called the theory of non-creation (*Ajatawada*). Early *Vedanta,* mainly represented by the *Mandukya Karikas* and *Yoga Vashista,* believes in this theory of non-creation, while modern *Vedanta,* represented mainly by Shri Sankaracharya, allows a *Relative Reality* to the world of objects and beings seen in our every-day-life. In fact there is no fundamental difference between these two theories, if we sympathetically understand them.

The non-creationists also explain the world as a long dream, as later on we shall find that Goudapada himself very elaborately going into a comparative study of both the waking-state and dream-state experiences in order to prove ultimately that in no sense of the term can we reasonably or logically consider the waking-state-world as having a greater Reality than the dream-world. But, herein,

when the creationists bring up a theory for the creation of the world and explain it as a dream, they are not meaning that the world-of-dream is an illusion of the mind, but on the other hand, according to them, the dream is real as long as it lasts.

There is in India a school of thinkers who believes that the dream is literally real. According to them the dream is real, while the dreamer dreams it; and the magician's illusion or the illusions such as the serpent on the rope etc., are all, according to them, real, so long as the illusion lasts. They argue that if a thing is unreal, it cannot impinge upon our cognition and make us believe in it. According to them, wherever there is an object cognised and some feeling generated thereby, such objects have a reality, however short-lived they may be !!

It is in this sense that we have here an analogy or comparison of the created world with the dream.

इच्छामात्रं प्रभोः सृष्टिरितिसृष्टौ विनिश्चितः ।
कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥८॥

Ichamatram Prabhoho Srishti-Ethi-Srshtow

Vinischitah / Kalath-Prasoothim Bhoothanam
Manyanthae Kala-Chintakah /8/

> The creationists attribute this manifestation to be caused by the mere Will of God, while there are others who, looking upon Time as real, declare that Time is the cause for the manifestation of all things.

Enumerating, in haste, the other theories existed then, regarding the creation of the world, here the glossator says that some of them believe that the creation of the world is caused by a determined will of the Lord; while, there are those who believed that the Time-factor is a Real entity and that all the creation of the various names and forms depends entirely upon Time.

These floating ideas in the world of philosophy are all put together here only to be blasted out in the end by Goudapada, and thereby he expects to assert the pure *Vedanta*. This is a sure method to get *Vedanta* well hammered into the mind and intellect of the students. In the next stanza we shall find how he does this trick.

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥९॥

Bhogartham Srishtirithyanye Kreedartha-Mithi Chaparae. Devasyaisha Swabhavo-yam Apta-kamasya Ka Spriha / 9 /

> Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere play of the Lord. But it is the very nature of the Effulgent Being, the *Atman*; for, what desire is possible for Him, whose desires are always in a state of perfect fulfillment ?.

There are others who believe that the world created with a set purpose behind it; the purpose being, either, for enjoyment of the Lord, the Creator, or for an after-noon diversion for the diffrent Lord. After thus enumerating in all about six theories, Goudapada in the second line gives his own explanation for it and gives his reasons why *Vedanta* does not believe in the very idea of the created world.

According to him, the only logical explanation that we can give for the creation is that it is the very nature of the Supreme Reality. Nothing can ever remain apart from its own real nature; it is the nature of Infinity to play the finitude.

It will become more clear if we study an analogy. The waves in the ocean, we cannot say, are created by the ocean, but it is the very nature of the ocean to have the waves. The waves alone are not the ocean, but leagues beneath it, in all peace and tranquility, is the major mass of the ocean. Again, heat is the nature of fire; we cannot have fire without heat. So too, it is the very nature of the Effulgent Reality to express Itself both in its dynamic as well as in its conscience aspects and that expression takes the form of the inert things and the sentient beings.

For, the Supreme, All-perfect Reality cannot be attributed to entertain any desire. Desire for a thing is felt only when the absence of it is felt by the entity. If I had a complete lunch and some extra fruits, at that very moment if anybody were to invite me for any fare, however tasty it may be, I will cry "No, no ! Not for me, not for me !! ", because, for the time being, the desire for food is impossible, since there is no absence of it felt. Similarly, here also, the Supreme Reality in its all-fullness, '*Paripoornatha*' could not feel any disire.

Desirelessness is the State of Perfection

visualised by the saints of the *Upanishads*. Thus, here, Goudapada points out very poignantly the fallacy in trying to attribute a motive to a creator in creating this world, which is in the question, " What other disire is possible for him whose desire is always in a state of fullfillment ?"

The glossator means that an absolute Perfection cannot have any desire, and therefore, cannot have ever-created anything, if any body dare contradict the glossator and declare—theworld has been created; he will be constrained to answer the question, "What could have been the motive of the Lord in creating it ?" If we accept that the Lord had a particular desire, we cannot in the same breath declare that the Reality is All-perfect and Absolute.

With this digression Goudapada concluded his *Karikas* upon the first six Upnishad *Mantras*. Now we go to the *Mandukya* Text itself, where in its seventh *Mantra* we have a glorious description of the *Turiya*-state-of--consciousness.

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । अदृष्टमव्यवहार्यमग्राह्यमलक्षणम–

चिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपंचोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

Nanthapragnam Na Bahishpragnam Nobhayatahpragnam Na Pragnanaghanam Na-Pragnam Na-Apragnam. Adrishta-mavyavaharya-magrahya-malakshana-ma-cintyam Avyapadesya-mekatma-pratyayasaram Prapancopasamam Santam Sivam Advaitam Caturtham Manyante Sa Atma Sa Vigneyah /7/

It is not that which is conscious of the internal subjective *world*, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconscious. It is unseen by any sense organ, not realated to anything, incomprehensible by the mind, uninferable, unthinkable, undescribable, essentially of the Self alone, negation of all phenomena, the peaceful, all bliss and the non—dual. This is what is known as the Fourth (*Turiya*). ' This is the *Atman* and this is to be realised.

The Supreme Being cannot be described by language, since language can express itself only by describing the qualities, the properties, the actions etc., of the objects

described. In the Eternal Factor, neither qualities nor action can, however, be predicated. Substance is, in natural Sciences, described as that which has properties ; and substances are always finite. In case we describe the Supreme Reality as having any property, certainly we will, thereby, be pulling down the Infinite to the finite level : the Immortal to the base level of mortality !

Thus, the only way by which the Fourth or the *Turiya*, the *Atman*, can be indicated is by the language of negation, and this technique is well adopted in this famous description of Reality. Nowhere in the literature of philosophy, at any time and in any language, has the Reality been so beautifully described, embracing in itself all its pregnant implications, throught hes uggestiveness of the words in the language, as we have here.

We have here the acosmic view which points to the ultimate non-dual Reality through a negation of all things perceived, felt or thought of.

The objectified world is perceived by us through our organs-of-knowledge and the world of thought and ideas are cognised

through the instruments of our mind and intellect. But the entire world which we are aware of, including the very instruments through which we cognise the objects, thoughts and ideas in our day-to-day existence in life, all fall under the category of the world-of-objects. The subject is the Eternal Factor, the life Force, the Divine Spark. It is Pure Consciousness, Pure Knowledge. Thus, the only way to show this Eternal-subject is by a negation of all the other fields of experiences and the objects experienced in them.

A piece of rope in darkness may be misunderstood as a serpent; or a stick, or a strip of water, or even as a crack on the surface of the earth. Now, the only way to describe the reality of the rope, to those who are drenched in their illusion, is to negate these misunderstandings. In almost all the scriptures, this is one of the most-used method by which the Eternal is defined.

The *Upanishads* start the discussion of the human experiences by a declaration that the Reality, the *Atman*, has four quarters (*padas*). Of them, the three quarters have already been described — the waking-state-ego

the dream-state-ego, and the deep-sleep-ego. In this *Mantra*, the *Rishi* is attempting to give a complete and an exhaustive description of the fourth quarter, the *Turiya*.

The 'waker', the dreamer and the deep-sleeper have all been completely described in the previous *Mantras* through a description of their positive qualities, their fields of experiences, their enjoyments and their contentments. But, when the *Rishi* has come down to explain the Fourth State, he has taken altogether a novel style, the language of negation. Why it should be so, is amply described earlier. The 'subject' cannot be cognised, felt or thought of by the sense organs, mind or intellect. We have explained this idea by the illustration of the telescope and the observer. The observer cannot observe himself through the instrument of observation, the telescope. Similarly, the intellect cannot think of the *Atman* as an object, because the moment the intellect is turned completely towards the *Atman*, the intellect, bereft of *Atman*, becomes insentient and inert.

Dexterously using a language of negation the *Rishi* has here provided the seekers

with an exhaustive and complete definition of the Eternal Truth Factor that vitalizes all living beings.

Nantah Prangyam (नान्तः प्राज्ञं)-Not that which is conscious of the internal subjective world :- By saying so, the *Sruti* is pointing out to us that the *Turiya* is not the dream. *Taijasa* has already been described as that consciousness which is awareful of a world within, a world of dream objects. By negating thus, the inner awareness, the *Rishi* is pointing out to us that *Atman* or the Life Force in man is not the dreamer.

Na Bhahsih Prajnam. (न बहिष्प्रज्ञं) — Not that which is conscious of the external object-world :- It means that the Fourth Plane of Consciousness is not the waking-state-ego the *Vaiswanara.* The 'waker' we have seen, is fully aware of the external world of objects.

Na Ubhayatah Prajnam (न उभयतः प्रज्ञं) — Nor that which is conscious of both :— When we negate, as we have done, the first two phases, both the waking-state and the dream-state, the obvious doubt that would arise in the mind of the disciple would be that the *Atman* might be a state in between

the sleep and the dream, a state wherein you are conscious slightly of both the outer world and the inner world !! Such moments are lived by almost all of us frequently. After heavy lunch when we are just preparing for our dull forty-winks there is a misty moment when neither are we fully aware of the external world, nor are we totally unconscious of the world of dreamy nothingness in ourselves. Even this state is negated by the term now under discussion.

Na Prajnana Ghana (न प्रज्ञानघनं) — Nor that which is a mass of consciousness :- When we have, thus, negated the *Vaiswanara* the *Taijasa* and the state in-between them the thought would, at once, run for the seeker that it must be then the *Prjana*, the Ego in the deep-sleep-state. We have already discussed earlier, in the *Mantra* describing the *Prajna*, wherein we found that *Prajna* is a state in which the entire consciousness of the being is withdrawn from the gross-body and the subtle-body and the entire lot of them has come to lie coiled itself upon itself into a homogenous mass. Thus, by the expression under discussion, the *Rishi* is negating that, in *Turiya*, there is no *Prajn* even.

Na Prajnam (न प्रज्ञं)— Nor that which is simple consciousness :- The entire gamut of negation should naturally leave the student with only one possibility. He must certainly understand then that the *Atman* is his simple consciousness. But, those daring great thinkers of the Hindu Philosophy, uncomprisingly stood on the platform of their realised knowledge,—walled round so well with their ruthless logic and sturdy reason — and declared that the Self in us cannot be described even by the simple term 'Conciousness'. This negation is only because of the fact that to describe the Reality as having a property would be to make the Infinite a finite substance.

Again, the term Consciousness has a meaning only with reference to the opposite quality. The word "light" is redundant in the sun; for, the sun knows no darkness at all and, hence, "light" has no meaning in the sun. Similarly, sentience can have some sense only in a world where insentience also has a place. *Turiya*, the Truth, is the illumination of both the sentience and the insentience ! !

Na Aprajnnan (न अप्रज्ञं —Nor is it insentient :- Here now, we have, in this term, a negation of the only proposition possible

in the permutation and combination of the possible terms. If all the previously explained five negations be true, then the only loophole through which the finite human intellect could perceive and feel the Reality would be through the definition that it is insentient. For, we have been told by the Master that the *Atman* is neither awareful of the outer world, nor of the inner world, nor is it conscious of both, nor is it a mass of consciousness, nor is it a simple consciousness. Therefore, the only possibility is in that it can be only insentience. Even this negative idea is negated by the ***Rishies*** when they say that it is (*Na Apragynam*) not that which is insentient.

In short, the definition, in the first half, is trying to negate all the three planes of consciousness generally known to every man and it also declares that none of the term or terminologies used in the ordinary language is available in describing the Eternal and the Immortal.

In the second half of the *Mantra*, the Seer is trying to replenish us with some positive ideas about the qualities of the *Atman*. Even here we must understand that this positive

description is provided through a language of negative assertions. The implication of each term used therein is so vast that to gain a correct understanding of them is to get for ourselves the knowledge of the real nature of *Turiya*.

Adrishtam. (अदृष्टं)— Unseen :- The Self is explained here as that which is not seen by the sense organs. By the term unseen, it is not only meant that the Self has no form, but the word is used in its amplest implication negating in it the services of all the other sense-organs. Self is not an object capable of being perceived by any of the five sense-organs-of-knowledge that human beings are provided with.

Avyavaharyam (अव्यवहार्यं) — Not related to anything :- By this term it is indicated that the Self, is an All-pervading Factor and that it is not related with other things of the world. Every thing else in the world, constituted of things and beings, have their *Vyavahar* (व्यवहार) only in the Self. As an analogy we may take space. Space is not related with anything and, yet,, no relationship can exist except in space. Similarly the

Reality, Eternal and Immortal, is the medium in which all names and forms of the world function in their delusory dealings with one another.

Agrahya (अग्राह्य) — Incomprehensible:- The above two terms and their meaning clearly give this import that the Self cannot be comprehensible by the mind. The mind can comprehend that which is reported to it through any one or more of the sense organs. In order that it may be perceived by the sense organs, the Self must be anyone of the five sense-objects. Sense-organs of eyes, ears, nose, tongue, and skin can perceive only their respective objects of shape, sound, smell, taste and touch. Since the Self is not a sense-object and since it has no relationship with anything else it can never be comprehended by the mind.

Alakshnam (अलक्षणं) —Uninferable :- If we cannot perceive a thing through direct experience then the other channel of ordinary knowledge that is open to us is inference. Whenever there is fire in the kitchen we have noticed smoke also. Thus, we have derived a knowledge through our direct perception that whereever there is smoke, there is fire too. Later

on when we see the effect, viz., the smoke, we infer and derive the knowledge that there is fire although we may not actully see the fire in the distant smoky ranges.

Here the inferential knowledge of the existence of fire is arrived at because of its effect, which we had actually observed, the smoke. This effect is called in the sanskrit terminology as *Lakshna*. Since the *Atman* has no such effects from which we could infer its existence, the Self is defined by the great Masters of the *Upanishad* as *Alakshanam* (un-inferable).

Achinthyam (अचिन्त्यं)— Unthinkable From the above explanations it is self-evident that if there be a Factor which is unseen, in comprehensible and uninferable then, naturally, that Factor must certainly be un-thinkable.

Avyapadesya (अव्यपदेश्यं)—Undescribable It is logical that in the circumstances the *Atman* cannot be described since deseriptions are but expressions of our experiences either through the sense organs or the mind or the intellect.

Eka-Atma-Pratyaya-Saram (एकात्मप्रत्ययसारं —Essentially of the nature of the conscience

When we are told of all the above negations and have concluded that the Supreme Reality is indescribable, the student, however intelligent he may be, must necessarily feel despaired and confused and his despair and confusion, as expressed in his face is noticed by the Master, and the Master is trying to explain to the student more elaborately the concept of the Reality.

He says that the *Atman* is of the nature of Pure Consciousness, Pure Knowledge. Ordinarily, in our daily intercourse with life we gain only khowledge *of* things. We know things *of* the world and the knowledge in us is always conditioned by the objects or thoughts or ideas in us. Either we know *of* a sound or such other sense perceptions, or *of* our feelings or *of* our thoughts, but we do not know the *knowledge* by which we perceive, by which we understand our feelings, by which we know our ideas. Here the Master insists that the Reality is Knowledge *as such*, wherein it has no objects to qualify. It is Pure Awareness in the light of which all other sense-organs go about their routine work of illuminating their individual objects.

After thus, negating all the qualities

and qualifications with which we are generally understanding and becoming aware of things in the world of pluralistic objects, Bagawan is now trying to give us some seemingly positive qualities of the *Atman*. Even here we must understand that though the *Rishi* has used positive words, he means only the opposites of them.

Prapanchopasamam (प्रपञ्चोपशमं) — Negation of all phenomenon :- The *Turiya* state is the realm into which the world of finitude and its imperfect experiences have no admission. It is only up to the gates of *Turiya* that we have the plurality and the experience of the plurality. *Prapanja* which is constituted of the pluralistic world of mortality is experienced only in the waking-state, the dream-state and the deep-sleep-state. Once these three states are transcended, we enter into the world of Reality and there, at *Turiya* the worlds of finitude and change, mortality and sorrows, imperfections and deceits, limitations and tears have no entry.

Santam (शान्तं) — Peaceful :- In our earlier talks we have found that *Asanti* or agitations are caused in us because of our desires, likes and dislikes etc. Once we have retired from the world of duality into the

Realm of the Self, we are entering the Temple of Peace : Eternal and Perfect.

Sivam (शिवं)-All-bliss or All-auspiciousness:-The peaceful is the blissful; *Santi* itself is *Sukh*. Happiness is but the mental condition of poise, and as such that which is all-peaceful must necessarily become all-blissful. And, inauspiciousness can come only in the world of Reality. as such the only way we can signify the *Turiya* state is by the term of auspiciousness.

Advaita (अद्वैतं)--Non-dual:—When the super-imposed ghost retires at the vision of the post, all super-impositions upon it has retired and "the one without a second", the Reality of the post alone exists. The world of duality is available for our experience only in the worlds of the waking and the dream states. In the deep-sleep state there is in fact, an experience of some thing homogenous; only, we are not aware of it at the time of experiencing it. But in the world of Reality, when we enter the zone of *Turiya*, there, the entire pluralistic world rolls away and the experience of the non-dual Reality alone remains as eternally true.

After having thus indicated to us the *Turiya* state through the language of negation

and having given us some qualities, here the *Rishi* concludes saying that "This is what is known as the *Turiya*". Thus, though the *Mantra* is one of the glorious definitions of Reality, it does not define directly but it has only accomplished its function through the technique of of negation. Having thus negated the world of objects within ourselves the master points out to a State, away from the waking, the dream and the deep-sleep-states, and he says to his disciple: "This then is the Atman". Indicating *Atman* as an object, as it were, the Guru insists upon his disciple, "And it is to be realised."

The significance of the concluding words of the Master is very deep and sacred. After all these elaborate attempts to arrive at a satisfactory defenition of the Supreme Reality the Master says to the disciple, "what you have now understood intellectually is not in itself the fulfilment of a Scriptural study." The Scriptures are to be understood through reflection, no doubt, but a mere understanding through reflection, in itself is not the end of the *Brahma Vidya*. The meaning arrived at is to be meditated upon.

In the end every student should

accomplish the feat of detaching himself from the outer envelopments of matter and come to re-discover himself, the Sacred Centre in which the Subject in him reveals within. The world-of-objects and their perceptions are like the mirrage-water in the desert; not a single grain of sand has ever been drenched by the moisture in the mirrage!

Similarly, the disciple, it is understood here, is to experience within himself that Truth which is non-dual and beyond all phenomenon. No amount of study and reflection will fulfill the goal of life. Meditation is the royal path to success and final glory in spiritual life.

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥१०॥

Nivrteh Sarvaduhkhanamisanah Prabhuravyayah Advaitah Sarvabhavanam Devasturyo Vibhuh Smrtah [10]

In that, which is indicated as the changeless and the Suprem Lord, there is a total cessation of all miseries. It is the One without a second among the plurality; it is known as the *Turiya*, the ever—Effulgent and All-pervading.

The terms and qualities indicated in this *Karika* are quite self-evident in the light of our exhaustive treatment of the last *Mantra*. The glossator is only trying to summarize the main points hinted at by the definition in the Upanishad.

The Upanishad in the last *mantra* in Her inimitable words had defined, the Supreme—an impossible feat almost accomplished! We have found that this cannot be technically called a definition; for, definition is a complete explanation of a thing or a phonomenon in terms of words. We have also found that the success of the last *Mantra* has not been so much in directly explaining the Reality, the *Turiya*, as in accomplishing it by the suggestive imports in the word used.

Naturally, it is very difficult for an uninitiated student to understand the correct import. We need at such moments the blessings of a *Guru* who could direct our attention, thought and reason in the right channels so that we may discover for ourselves the right suggestiveness of the words. As a glossator, it is now the duty of Gowdapada to direct our attention in the right channels. He is, with the following stan-

zas, steering our reflections on the right rails towards the ultimate destination of a correct understanding of the true meaning of the Upanishad.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥२२॥

Koryakarana Badhow Tavishyethe Viswathai-jasow / Pragnah Karanabadhasthu Dow Thow Turiyae Na Sidhyathah /(11)/

Viswa and *Taijasa* are both conditioned by cause and effect. But *Pragna* is Conditioned by cause alone. Both cause and effect exist not in *Turiya*.

Cause is that state in which the effects are in it, yet in a condition of un-manifestation. When the effects are manifested out of the cause, the cause invariably disappears and becomes the effect. *Viswa* or the waking-state ego is conditioned by both the cause and the effect. The cause, here, in the world of spirituality, is the 'ignorance' (*Avidya*) of our Real Nature. Not knowing that we are the Eternal and the Immortal, the All-pervading Pure Consciousness, we have projected ourselves out of ourselves to see a world of objects. Anp

then, getting ourselves enmeshed in these objects, with our attachment and hatred, with our likes and dislikes to them, we live the life of the waking state, perplexed, agitated and torn asunder between our life's sorrows and joys !

Thus, *Viswa* can be considered as a poor victim of both the cause—the ignorance—and it effect—the world-of-objects. Here the world-of-objects includes not only the things and being of the world, but even our own intellect, mind and nobody. The 'waker' in us, we all know, is not only conditioned by the external world of objects and circumstances but also, chained and lashed by the mental and the intellectual personalities in us.

This idea,suggested in the *Mantra,* is not quite obvious for the novice unless the student has in himself a very subtle and high power of reflection. Goudapada is declaring that when the Upanishad says,"*Turiya* is neither conscious of the things without, nor conscious of the world within", it means that it is neither *Viswa* nor *Taijasa.* In exactly what way the Reality is not the 'waker' as the *Viswa,* is now pointed out by the glossator. The 'waker' is conditioned by both ignorance and the ignorance

-created ego-centric concepts of the mental and intellectual weakness and the world of delusions outside.

Coming to the dreamer, the *Taijasa*, created in the *Atman* identifying with the subtle-body, certainly to him there is no world of outer gross objects, but, at the same time, it is conditioned by the quality and the set up of things in the dream world. Therefore, Goudapada insists that *Taijasa* also is conditioned by both the cause (ignorance) and the effect, (the world of pluralty within the mind).

If both *Viswa* and *Taijasa* are thus conditioned by the cause and effect, in what way is the *Pragyna*, the 'sleeper', different from the 'waker' and the dreamer ? It is pointed out that the sleep-state-ego is conditioned merely by the cause. During the deep-sleep-state we are not aware of any objects or any world of plurality. In deep-sleep we are aware only of one main negative homogeneous idea. *"I do not know"*. A continuous unbroken thought of *"I do not know"* is all that we know, and therefore, in the deep-sleep-state we experience nothing but ignorance. Ignorance

of our reality is, we have found, the cause of the entire world of mischief and misunderstanding, plurality and finitude. Therefore, the sleeper is conditioned by only the cause out of which the effects, the variegated plurality, the multiple world of phenomenon have not risen up.

If, as the Master says, *Viswa* and *Taijasa* are conditioned by both cause and effect, and *Pragyna* is conditioned by cause alone, what is exactly the condition of the *Turiya*, the fourth state. This is the theme of the stanza. It positively declares that the *Turiya*, the Eaternal, is conditioned neither by the cause nor by the effect. As far as the post is concerned, neither the horrid nature nor the dress nor the parts of the physical structure of the ghost is in it as its conditioning ! In the post there is no ghost !

The super-imposed ghost vision is illusorry and an illusion cannot condition the truth or the Reality. The waters of the mirage cannot wet even a single grain of sand in the desert ! Similarly, none of the causes and effects, which are the conditionings upon the 'waker', the dreamer and the deep-sleeper, can defile the

the Reality or the Truth behind the three. By saying so, the glossator is hinting at the truth that the egoes of the waking, the dream and the deep-sleep-state are only delusory super-impositions upon the *Turiya*, the Reality.

नाऽऽत्मानं न परांश्चैव न सत्यं नापि चानृतं ।
प्राज्ञः किंचन संवेत्ति तुर्यं सत्सर्वदक्सदा ॥१२॥

Nathmanam Na Paramchaiva Na Satyam Napi Chanritam Pragya Kinchnasamvethi Turiyam Sat-Sarvadik-Sada / / 12 / /

> *Pragyna* does not know anything of the truth or the untruth, nor does *Pragnya* know anything of the Self or of the non-self : *Pragya* knows nothing. But *Turiya* is ever, and it is always the All knowing the All-seeing.

The cause which we explained as ignorance (*Avidya*), is nothing other than the non-apprehension of Reality. This produces as its effect the illusory world of objects; the effect in this sense can be termed as mis-apprehension. This, non-apprehension of Reality causes the mis-apprehension in our life. Both the 'waker' and dreamer, are always conditioned by both non-apprehension and mis-apprehension. In the sleep-state the ego in us is

conditioned by only the non-apprehension of Reality, the cause. This much we have already found in the last *Karika*.

Now, when we are told that in *Turiya* there is neither non-apprehension or mis-apprehension the doubt may arise in our minds as to what exactly is the difference between the *Turiya* and the *Pragnya*—between the Reality and deep-sleep-state.

In the method of negation there is always the danger of the students understanding the Reality to be "that which is not negated"! In the last stanza Goudapada negated both the waking-state and the dream-state in *Turiya* and so there is the danger of the students concluding that the Reality must be the deep-sleep-condition and the ego therein ! In order to negate this we have been given in this stanza, more and more details and arguments.

Here we have a clear comparison between the objectless world of sleep and the sleepless world of Reality. Even sleep is very difficult for us to conceive or understand; much more severe, certainly, must be the labour one will have to spend in correctly grasping the true import of the Upanishads, when they try

to point out to us the sleepless Reality.

In this stanza, the glossator explains that the deep-sleep-state-ego khows nothing: neither the truth nor the falsehood; neither the right nor the wrong; neither the *Atman* nor the *Antman*. Sleep is nor a condition of perfection; it is not a condition of Pure Awareness. In deep-sleep-state, we experience only the knowledge of "ignorance-incarnate."

Looking at darkness is not seeing light. On the other hand, *Turiya* is a state of Eternal and continuous 'knowing'. In this sense *Turiya* and *Prajnya* are as self-opposing and contrary to each other as light is to darkness. In the deep-sleep-state we know that "*We do not know anything*". In *Turiya* it is a condition of knowledge where we know continuously that "*We know everything*." *Turiya* is Pure knowledge and as such its very essential nature is knowing.

Light needs no service of another light to illumine it; light itself is illumination. Similarly, in order to know the *Atman* no other knowledge is necessary and as such, *Atman*, the subject, needs no other subject who should know the knowledge of *Atman*. *Atman*

or *Turiya* is 'knowing' and hence, we have got this feature of *Turiya* very succulently pointed out by the glossator when he says that *Turiya* is "ever All-seeing."

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥१३॥

Dwaitasyagrahanam Thulya-Mubhayooho Pragyaturyayoho / Bheejanidrayuth Pragya Sa Cha Thuriyae Na Vidyathae / 13 /

The non cognition of duality is equal in both sleep and *Turiya*, but the sleeper, conditioned in his sleep, is in the form of the cause: and this—the sleep or the cause (*Aviday*) does not exist in *Turiya*.

A doubt may arise now, on deeply reflecting upon the last two stanzas, which is being answered here. We are told that in the deep-sleep-state there is no cognition of duality. We are told that in *Turiya* also there is no world of objects intruding upon our awareness. If thus, both in the deep-sleep-state and in *Turiya* there is the non-cognition of duality, in what way is *Turiya* different from the deep-sleep -state. In short, the objector is trying to prove that since there is non-cognition of duality in

Turiya, it must be nothing other than the deep-sleep-state.

Sceptics of the world, especially the Communist Class, who, for their own misconceived ends, wants to prove that religion is empty and hallow try to understand superficially the great scripture and come to their own conclusion. May of them have met me personally and have raised this proplem. According to them, when everything is said and understood, *Vendanta* points out to the generation a happy state of liberation in a psychological and intellectual stupor ! The absurdity of their logic is a measure of their impotent understanding. *Sruthi* cannot be understood and its significances examined merely by an intellect, however, sharp it may be. A lot of deliberate and sincere living of its values alone can give us even an intellectual grasp of the theme of *Vedanta*.

The main difference between the *Turiya* state and the deep-sleep-state is being pointed out here very clearly. The sleeper is conditioned by the state of the sleep which is characterised by the absence of the knowledge of Reality; and in this ignorance, we have the cause for the cognition of the plurality. In the

case of *Turiya*, it being "an ever all-seeing factor", there is no absence of the Knowledge of Reality and, therefore, the condition of sleep is not in the state of *Turiya*.

The blissful moments of Self-hood are moments of dynamic knowing, continuous and unfluttering, a state of perfect illumination, where there is no quarters for darkness to hide itself: it is a state of continuous, All-pervading, endless, eternal, Perfect Knowledge. *Turiya* is not a state which is antecedent or subsequent to any other state; it is neither cause of anything nor the effect of any other cause. It is changeless and eternal. It is Pure Knowledge. Therefore, the causal condition cannot be obtained in the state of *Turiya*. *Turiya* is Knowledge Absolute in which ignorance has no existence at all.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥१४॥

Svapnanidrayutavadyow Pragnastvaspnanidraya / Na Nidram Naiva Ca Svapnam Turye Pasyanti Niscitah/ 14 /

Viswa and *Taijasa* the former two are associated with the conditions of dream

and sleep; *Prajna* is the state of sleep without dream. Those who have known the Truth see neither sleep nor dream in *Turiya*.

We have found that when the Reality, conscious of the body, indentifying itself as the gross-body looks out into the world it experiences the multiplicity in the waking-state-world, and the experiences gained therein are the contents of the life of the 'Waker'. When the awareness is withdrawn from the physical structure, the other world –of– objects also disappear. When ones attention is thus withdrawn, one identifies oneself with the subtle body constituted of the mind and the intellect; this creates the world of dream and roaming about in it one gathers one's share of experiences in the dream of life.

When the glossator states that the 'Waker' and the dreamer are conditioned by dream and sleep, he means that they are conditioned by both the effect and the cause, the mis-apprehension and non-apprehension. The 'sleeper' on the other hand is conditioned by "sleep", without "dream"; meaning it is conditioned by non-apprehension without any mis-apprehensions—which is the same as saying that in

deep-sleep-state the ego is conditioned by only "ignorance" (the *Avidya*) and not by the pluralistic world of objects, gross or subtle which are the effects of the cause, the "ignorance".

The author of the *Karika* is labouring to bring home to us the distinction between the other states of consciousness known to us in our ordinary life and the unknown, the seemingly novel experience of the Reality, explained by the Upanishad as the fourth state of consciousness. He says that in that Pure Awareness, in *Turiya*, there is neither sleep nor dream.

In order to prove that this idea is not a mere intellectual hypothesis nor a mere philosophical theory but that It is an experienceable quantum, a Truth lived by many, a Fact that can be experienced by everybody who can prepare himself for this great experience, he says, that the statement of the absence of both dream and sleep, mis-apprehension and non-apprehension, is a declaration of those great Seers who have known the Truth. In short, we must understand from this stanza that the fourth state of consciousness, the State of Perfection, discussed and explained in the

Upanishad is a state of experience which is something different from all our known experiences in the objectified, pluralistic world of phenomenon.

Experience of Truth is not a knowledge gained by the intervention of any instrument of understanding playing upon an object-of-knowledge to be understood. *Turiya* is a state wherein the 'subject' and objects merge themselves into a homogenous mass of Pure Knowledge which is Itself the Knowledge Absolute. More and more details of the how, why, etc. of it would be available as we go forward discussing the various stanzas.

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥१५॥

Anyatha Grnatah Svapno Nidra Tatva-Majanatah Viparyase Tayoh Kshene Turiyam Pada-Masnute / 15 /

> Dream is the mis-apprehension of Reality, sleep is the state in which one is in a state of non- apprehensions of Reality. When the erroneous knowledge in these two disappears, *Turiya* is realised.

When do one realise this fourth plane of consciousness ? This stanza explains it.

Here the words dream and sleep are used in their spiritual significance : meaning mis-apprehensions and non-apprehensions of Reality. Waking-state (*jagrath*) is not specially mentioned here since the waking-state is included and incoroporated in the term dream, since both the waking and dream-states are characterised by the mis-apprehension of the Reality. Whether one mistakes a rope to be a snake or a stick in both the cases there is a mis-apprehension; similarly, whether we are dreaming or waking the cognition is false and we live in the mis-apprehension of Reality.

Thus the stanza indicates to us that *Turiya* is beyond the mis-apprehensions. Again sleep is used here to mean non-apprehensions. We have already found that the non-apprehensions of Truth is the cause for the mis-apprehensions of the pluralistic phenomenal world both in the waking and in the dream states. Thus the non-apprehension is the cause and the mis-apprehensions of both the dream and the waking states are the effects.

When we have transcended both the *cause*, Ignorance of our own Nature, and the *effects*, the pluralistic world of perceptions,

we shall experience the Reality in the Fourth Plane of Consciousness, the *Turiya.*

The *cause,* non-apprehension (*Ignorance*), is removed by the apprehension of Reality (*Knowledge*). Where the *cause* has ended, the *effects* cannot be : where Ignorance has ended, the phenomenal world and its pluralistic expression cannot exsist.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥१६॥

Anadimayaya Supto Yada Jivah Prabudhyate
Ajamanidramasvapnamadvaitam Budhyate
Tada (16).

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the Non-duality, which is beginningless and dreamless.

Using both the words dream and sleep in their meaning of mis-apprehension and non-aprehension of Reality, the glossator is now trying to assure us that there is a time when we too can subjectively experience the great Truth, the Fourth state of consciousness, when we, through the Vedantic *Sadhana* and

meditation, has awakened ourselves to the divine consciousness. Here is the definite assurance of the Master in that he repeatedly emphasises the fact that the Upanishadic truths are not mere utopian dreams but are experiences which can be brought within the life of every practitioner.

Man is now under his own self-delusion living a state of sleep, meaning that man is existing today in the non-apprehension of the Real Nature of himself as the All-pervading Consciousness. This state of affairs has been his lot from the time of creation — which is from the time when the first Unit-of-time came to be conceived. Thus, creation is without beginning (*Anadi*). From the time of creation down to the present moment we have been living in a state of sleep ; that is non-apprehension of Reality. The *ego* thus sleeping now, when it awakens fully to the Truth the Reality of its own nature, it shall wake up to that Reality or Truth which is Non-dual, beginningless and dreamless.

The qualification 'dreamless' carries with it the significance that in Truth there is no mis-apprehension. The same idea has been repeated in other Upanishads also, especially,

in the famous call of the *Rishis* to man when they cry in the Scriptures, "Awake, Arise". When we have awakened from the dream, the dream-world of delusions end; so too when we have awaken to the Reality, all our concepts of limitations, finitude, mortality etc. drop away from us ; the ego dies away once for all never more to rise up.

Samsar is for the ego and at the destuction of the ego all its false concepts and limitations must necessarily end. The construction of the ego, and how its delusory ideas of separative existence have come to us, are all described earlier. When, we are awakened thus to the greater Reality, through the process of meditation, we get to know that planes of consciousness called *Turiya* wherein we have neither any non-apprehension or mis-apprehension of Truth.

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥१७॥

Prapancho Yadi Vidyeta Nivarteta NaSamsayah Mayamatramidam Dvaitamadvaitam Paramarthataha. [17]

If the perceived plurality were real, then

certainly it would disappear. This duality that is cognised is a mere illusion, or Maya. Non-duality alone is the Supreme-Reality.

In the last stanza we are told that when the manifold world of duality disappears, the non-dual Reality remains for our experience. An ordinary student may doubt this statement. An explanation is given here. If the manifold plurality had really existed, then this doubt would have some justification. Since the manifold is only a false imagination, like the snake in the rope, it does not *really* exist; and so it would certainly disappear at the correct understanding of the Reality.

This is an answer to those who argue that they can belive only the world of plurality which they are actually perceiving and not of a non-dual reality which they are not perceiving at this moment. Shri Sankaracharya in his *Bhashya* explains this *mantra* with the help of an analogy of the rope being mistaken for the snake. While we are in the delusion, we can see only the snake and not the rope, and yet, through a correct understanding of the reality behind the delusory snake, we reach to the experience of a truth which is one without a

second, the rope. Similarly in this world of plurality also.

The first line is meant to be an *Anukula Tarka,* a method of logic frequently used by the Indian logicians. The first half of the stanza says in effect, "the universe does not exist; if it exists it would disappear; It does not disappear therefore, it does not exist."

The multiple universe with its plurality, if it exists would certainly disappear; no doubt. But it does not exist in reality; for, duality is a mere illusion; Non-duality alone is the Truth.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥१८॥

Viakalpo Vinivarteta Kalpito Yadi Kenacit
Upadesadayam Vado Jnate Dvaitam Na
Vidyate ||18||

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the porpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised.

When the previous stanza has been discussed an objector in the *Sat Sang,* as it were raises a doubt:-"Sir, if as you say the

perceived plurality be a complete myth and a delusion then, are the concepts of a Guru, disciple and the very text book, all only a *myth* or a delusion?"

The answer a *Vedantin* would give is ever the same ! Even the Guru, the Scripture and the concept of disciple are all equally false *at the moment of realisation* . In the Self there is neither a Guru nor a disciple nor the *Sastras*. This triple concept is only meant to provide a means for reaching the Supreme and for experiencing Its fullness. At the moment of experiencing the Truth there is no plurality ever perceived by the experiencer. In the 'subject' no object can remain.

Herein we have a *Tarka* (*Reductio ad absurdum*). The first half of this stanza gives us an example of *Tarka*, an oft used logic in Philosophical disquisitions. The argument is built up thus. "If the universe were a fantacy, it would be removed at some time; but it is not so removed; therefore, it is not a fantacy" and by this argument it is established that the universe is real which is not acceptable to the *Advaita*. There are some critics who make use of this argument to pick a hole upon the fortress

of *Vedanta* built up in Goudapada *Karika*.

There is a misunderstanding regarding the correct import of the stanza, in those who argue thus. Here the meaning would be that "the world of plurality will cease if anyone had created. But the creation is only apparent, not real. When the Reality is known, through meditation, there shall be no perception of duality." The last portion of the stanza conclusively proves that on realisation of Truth the plurality shall make a total exit.

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥८॥

Soyamatmadhyaksharamonkarodhimatram Pada Matra Matrasca Pada Akara Ukaro Makara Iti (8)

The same *Atman* is again AUM from the point of veiw of syallables. The AUM with parts is veiwed from the stand point of its sounds are letters. The quarters are the letters (morae) and the letters are the quarters. The letters here are A, U and M.

Now the Upanishad *Mantra* is given where we have a discussion of the eternal sound AUM again discussed. In the earlier *Mantras* we

had an exhaustive treatment of the word AUM, with regard to the quarters of the *Atman*. Now we are having a discussion of AUM clarifying its significances regarding its three syllables A,U and M.

Earlier also we tried to super-impose upon the three letters of A, U and M, the states of consciousness viz., the waking, the dream and the deep-sleep. Thus, so far we had a discussion of AUM explaining the significances with regard to its quarters. Now we are proposing to find the meaning of AUM with regard to its *Matras* or letters.

The Upanishad here is vouchsafing to us that the three *Matras* (morae) are the three *Padas*.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राऽऽप्तेरादिमत्वाद्वाऽऽप्नोति ह वै
सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

Jagaritasthano Vaisvanarokarah Prathama Matrapteradimatva-Dvapnoti Ha Vai Sarvankamanadisca Bhavati Ya Evam Veda /9/

He who is *Vaiswanara* having for his sphere of activity the waking state is 'A' (अ) the first letter of AUM, on account of

its "all-pervasiveness" or on account of "being the first"—these two are the common features in both. One who knows this attains the fulfilment of all his desires and becomes the first or the fore-most among all.

We have already found that when the Reality identifying with the physical structure looks out into the world of sense-objects acquires for Itself the experiences of the waking-state-ego, called the *Vaiswanara*. This waking-state-ego is super-imposed upon the 'A' (अ) sound of AUM, for purposes of meditation.

This method of super-imposing a meaning upon an object is the secret technique called idol-worship. On a round piece of stone we super-impose the idea of Siva and, later on, when a devotee, in his faithful adoration, reaches that particular stone feels divinely inspired as though he is in the presence of his Lord, the *Kailasapati*. Similarly, upon the instrument of torture, the Cross, the christians see the Divine Aura of Christ and thus, wherever they see a Cross small or big, to them it is an occasion to feel divinely inspired and belessed by the Lord.

A Vedantic student—whose royal path is the meditation upon the formless Reality, the *Atman*—also needs, in his early preparatory days, some concept to pin-on his attention to and thus learn to meditate. For this a sacred idol is being provided here by the *Sruti* when she explains the meditation upon the AUM. AUM being a sound and not a form it is certainly a more difficult instrument to make use of.

Here, instead of the parts of the object we are provided with the sound-limbs of the syllable AUM, upon which the various aspects of the human personality are super-imposed. A student of Vedanta in his initial stages of meditation learns to meditate upon the significance of his own psyco-physical aspects by super-imposing them upon the syllables of AUM. The technique is elaborated in this and the following two *mantras*.

When we compare two things there must be some common features of comparison between the subject-of-comparison and the standard-of-comparison. If the thing compared to and the thing to which it is compared have nothing in common the comparsion cannot stand. We do

not say that milk is like honey; but we do compare moon-light with milk.

Similarly, here also if the intentions of the *Sruthi* are to compare the waking-state ego with 'A' (अ) letter of AUM the scripture is bound to give us also at least some common feature of comparison between the two; hence, the *Mantra* explains the common features in detail. According to the *Rishi* the letter 'A' (अ) in AUM and the waking-state-ego have a point of comparison in common; viz 'all-pervasiveness' or 'on account of being the first'.

The sound 'A' (अ) is the very fundamental of sounds. Man has only to open his equipment of speech, the mouth, and blow out some air and the initial sound 'A' (अ) is produced. The first letter 'A' (अ) seems to be in almost all the languages of the world. When a child is just born, the very first sound by which it declares itself to the world is by crying: 'A'. Thus 'A' (अ) is *the very first* of all sounds and the waking-state-ego we know is *the very first* in the series of experiences, since dream is but projections of the impressions received by the dreamer during his waking-state.

The *all-pervasiveness* can also be a point of comparison since all sounds are pervaded by 'A' (अ). Similarly, *Vaiswanara* pervades the entire universe; this is evident from the *Sruthi* declarations themselves, as when it is stated, " the effulgent Heaven is the head of this, the *Vaiswanara Atman*" etc.

The knower of this identity is glorified here in the Upanishad. The Scripture declares that one who knows this, meaning one who has identified his waking-state-ego with that 'A' (अ) alphabet of AUM, attains to the fulfillment of all desires and becomes the first citizen of the world; meaning very prominent, will-respected, adored and revered in his own generation. This is the common trick or style of the Upanishads whenever they talk of a spiritual *sadhana,* in order to encourage the students to actively practise the recommended spiritual techniques, to promise them great benefits.

Looking at it with a vulgar prejudice we may feel tempted to consider that this is a crude method of the old *Rishis* to encourage the students to actively co-operate and live the life spiritual. But with what little we know from the modern world and its science of

psychology we can certainly conclude that this practice necessarily develops the human personality in the work-a-day world. Chanting AUM regularly in the mind, if one were to meditated upon the waking-state-ego in himself, his mind and intellect must necessarily develop, and as a result of that self-development his individual waking-state-personality must flower-forth into a well-balanced and charming dynamism.

One needs no great philosopher to make one understand that such a personality is sure to be a great success in the present world of competition and greed. Out of any average man such a sincere and continuous pursuit can bring forth a great genious. There is indeed no doubt about it. Sullen creatures, inefficient and impotent, we become because of the negativities in ourselves. If once we train an individual to get over his own psychological weaknesses and his mental preoccupations we have relievd him of all his mental tensions and suppressions, and he shall come to prove himself to be a man of great energy, efficiency, intelligence and dareing—and, therefore, he naturally becomes one noted for sure success in all walks of life.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षा-
दुभयत्वाद्वोत्कर्षति ह वै ज्ञानसंततिं समान-
श्चभवति नास्याब्रह्मवित्कुले भवति य एवं
वेद ॥ १० ॥

Svapnasthanastaijasa Ukaro Dvitiya Matrotkr-sha Dubhyatvadvotkarshati Ha Vai Jnana-santatim Samanascha Bhavati Nasyabrahma-vitkule Bhavati Ya Evam Veda (I0).

He who is *Taijasa,* having for his sphere of activity the dream state, is 'U' (उ) the second letter of OM; on account of *'Superiority'* or on account of *'being in between the two'*. He who knows this attains to a superior knowledge and is treated equally by all and finds no one in his line of descendants who is not a knower of Brahman.

Continuing the technique of idol workship, we are being provided with the details as what should be our deliberate super-imposition upon the second syllable of AUM, the 'U' (उ) sound. The ego risen up as a result of our identification with our subtle-body, called the dreamer, who revels in an inner world of subtle objects, experiencing its dream, is to be superimposed upon the second letter of AUM, the 'U' (उ).

The points of comparison and common features between the dreamer and the 'U' (उ) in AUM are provided by the *Rishis* so that the disciple may conveniently meditate upon the OM-sound.

One of the common features pointed out by the Upanishads between the two is *'Superiority'*; the letter 'U' (उ) comes after the letter 'A' (अ) and hence the *Superiority*. Similarly, *Taijasa* is considered superior to the 'Waker' because, the waking-state experiences are antecendant to the dream. The *Viswa* after eking out its experiences in the world of objects deposits its impressions of the outer world in the mental zone, and it is these impressions that ghost-like rises up in order to produce the delusory world of dream for the dreamer.

The second point of comparison is in this that they both occupy a position *'in between the two'*. The letter 'U' (उ) is in between 'A' (अ) and 'M' (म) in AUM; similarly, the dream-state comes in between the waking and the deep-sleep.

Those who are meditating upon the 'U' (उ) sound in Om-chanting and maintaining

an identification between the 'U' (उ) and the subtle-body, developes his mind and intellect to such an extraordinary perfection that he certainly should attain to a superior knowledge, meaning, he should prove himself in the world a great genius. Even today, in this world of competition and money-grabbing preoccupations, there is always enough adoration for a greater intelligence. Even in the land where Almighty Dollar is God, there is a special alter at which people salute the Brain Trust!!

In the days of the Vedas the generality of the public had enough knowledge of the spiritual perfection and the Aryan culture, then, was mainly based upon the spiritual values of life. Thus to promise a householder that his regular meditations upon the OM-*Mantra* would keep his lineage pure and spiritually cultured, would be a great encouragement in those days.

Even today we find, that an engineer-father would like to see atleast one of his sons an engineer; and we also find that if the father be successful in any particular profession, say, Law or Medicine, his children also develop a great aptitude for the same profession.

Following this psychological heredity noticed in man, the Upanishad says that in the family of such a learned and erudite scholars of the scriptures, there will not be any member who is culturally low and spiritually base.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मिते-
रपीतेर्वामिनोती ह वा इदँ सर्वमपीतिश्च
भवति य एवं वेद ॥११॥

Sushuptasthana Pragnao-makarastrtiya Matra Miterpiterva Minoti Ha-va-idam Sarvampitisca Bhavati Ya Evam Veda (11)

Prajna, whose sphere of activity is the deep-sleep state, is 'M' (म), the third letter of OM, because, it is both the *'measure'* and also *'that wherein all become one'* One who knows this identity of *Prajna* and 'M' (म) is able to realise the real nature of the things and the people of the world, and also comprehend all with in himself.

The identification of the 'M'(म) sound in OM and the 'sleeper' must be quite evident for a student who has followed closely the discussions upon the last two *Mantras*. Here also the Upanishad gives us two common

features that exist between the letter 'M' (म) and the 'sleeper'.

The word *'miti'* in sanskrit means 'measure'. A measure, like an ounce-glass, is used to measure a given quantity of fluid and this measuring is done generally by filling the ounce-glass from the unmeasured quantity and emptying it into the measured. In this process of measuring, from the stand-point of the measuring glass, the fluid comes to fill it and the contents of the glass is again emptied out.

Similarly, the sound 'M' (म) in OM and the deep-sleep-state of consciousness in life, can both be compared so the measuring glass. The idea is this : in pronouncing the sound AUM, the letter 'A' (अ) and 'U' (उ) merge themselves into the last sound 'M' (म) and, again, when we chant the sound AUM, out of 'M' (म) the sounds of 'A' (अ) and 'U' (उ) seem to rise up. Similarly, in the deep-sleep-state of consciousness, both the waking-state and the dream-state experiences seem to fold themselves into a mass of homo-geneous awareness ; and on waking up out of this undifferentiated mass of consciousness,

the sleep state, the waking and the dream states seem to emerge out. It is in this respect that we have here both 'M' (म) and the deep-sleep-state compared to a measuring-glass.

The other common feature between the last syllable in OM and the sleep-state is the obvious fact that in both the earlier plurality and differences merge themselves to become one whole.

He who realises this identity is able to, as it were, measure all meanings, to discriminate between things, and able to understand and judge the happening both within and without him. Also, he is able to perceive and comprehend everything within himself, meaning, whatever be the theme of knowledge, however hard and complicated, no knowledge is to him incomprehensible, no situation to him is beyond his grasp or understanding.

KARIKA

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रा संप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥१९॥

Visvasyatvavivakshayamadisamanyamutkatam
Matrasampratipattow Syadaptisamanyameva ca (19)

When the identity of *Vishwa* and the 'A' (अ) sound is to be described, the common features between them are *'being' the first'* in their respective positions, and the fact of this *all-pervasiveness.*

Now Goudapada is summarising for us the meaning of the Upanishads in which the *Rishi* has prescribed the lessons for OM-meditation.

Though Goudapa is trying to summarise the Upanishad *mantras,* he seems to have slightly changed the Upanishad assertions. In the Upanishad (*mantra 9*), while describing the common features between the sound 'A' (अ) and the waking-state-ego, the *Rishi* had pointed out that it was because of their 'being first' *or* their 'all-pervasiveness'. But here in the stanza we read of an assertion that *Vishwa* is identical with the sound 'A' (अ) because of each of them is 'the first *and* all-pervasive'.

This difference between Goudapada and the Upanishad has made some critics feel that the *Karika* was first written and then the Upanishad prose *mantras.* This is not true. Atleast this is not sufficient argument for such an outrageous conclusion against the

traditional belief in our sacred Land. The use of 'or' in the Upanishad has the force of a definite conjunction, 'and'.

The glossator's job is to bring to the notice of the readers the full significances of the Upanishadic expressions, their greater imports and nobler suggestions. Ordinarily, even a very careful student would perhaps understand the use of 'or' in the Upanishad only in its literal meaning as expressing an *alternative* and would not easily discover for himself that it has the force of a *coniunction* also.

Thus Goudapada, as a true glossator, has in his stanza brought out this significance so vividly by making a statement seemingly different from the Upanishad. To conclude thereby that the Upanishads were written much later than the *Karika* and thereby give to *Karika* an earlier date then the Upanishad, is all putting the cart and the driver before the horse ! But some cricitcs have done it !

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।
मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥२०॥

Taijasasyotvavignana utkarsho drisyatesphutam

Matrasampratipattau syadubhayatvam tathavidham. /20/

It is clearly seen that *Tejasa* is of the same nature as 'U' (उ) in Om, the common feature being *'Superiority'*. Another reason for fixing such an identity is *'being in the middle'*.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।
मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥२१॥

Makarabhave Pragnnsya Manasamanyamutkatam Matrasampratipattau tu layasamanyamevaca /21/

The identity of the *Prajna* and 'M' (म) is upon the clear common feature, that they both are the *'measure'*. The other reason for such an identity is because 'all become one' in both *Prajna* and 'M' (म).

त्रिषु धामसु यत्तुल्यं सामान्यं वेति निश्चितः ।
सः पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥२२॥

Trishudhamasu yattulyam samanyam vetti niscitah Sa pujyah sarvabhutanam vandyascaiva mahamunih /22/

He, who knows without doubt what the common features are in the three states is worshipped and adored by all beings; and he is indeed the greatest sage.

The above four stanzas have been deliberately left without commentary because all these ideas have already been explained exhaustively when we discussed the corresponding prose *mantras* of the Upanishad.

अकारो नयते विश्वमुकारश्चापि तैजसम् ।
मकारश्च पुनः प्रज्ञं नामात्रे विद्यते गतिः ॥२३॥

Akaro nayate viswamukarscapi Taijasam
Makarasca punah pragnam namatre vidyate
gatih /23/

The sound letter 'A' (अ) helps the meditator to attain a well-developed waking-state-personality (*Vishwa*). The meditator on 'U' (उ) attains a well-developed *Tejasa* (mind and intellect) and he who meditates on 'M' (म) attains *Prajna*. In the 'soundless' there is no attainment.

In this stanza we have a summary of the benefits promised by all the *mantras* of the Upanishad on meditating upon the three morae of OM, the 'A' (अ), 'U' (उ), 'M' (म) . These have been already described. The soundless part of OM, when meditating upon, do not yield to the meditator any particular benefit in the finite world of material gains. Its

spiritual blessings are however of the highest, the Infinite as envisaged in the next Upanishad *mantra*.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽ-
द्वैत एवमोंकार आत्मैव संविशत्यात्मनाऽत्मानं
य एवं वेद ॥ १२ ॥

Amatraschaturthovyavaharyah Prapancho-pasamah Sivoadvaita Evamonkara Atmaiva Samvisatyatmanatmanam Ya Evam Veda. (*12*)

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual AUM, is the fourth, and verily it is the same as the *Atman*. He, who knows this, merges his self in the Supreme Self - the individual in the Total. (12)

Till now, the Upanishad has been explaining to us the various morae of AUM and has narrated to us in detail the specific superimpositions we have to see projected in them while chanting and meditating upon AUM. But having pronounced the sounds, A, U, M, when one AUM chanting has ended, before the meditator can bring forth the next AUM in the series,

there must certainly be a moment of blissful silence, which is generally not taken into consideration by those who are chanting the sacred *mantra* thoughtlessly. It is inevitable that there should be a silence, howsoever imperceptible it may be to us today, between the two successive AUMs, — when a meditator is chanting a series of them. The *Rishi* is now trying to explain to the disciple all the significances of the Moraeless-*Amathra* (AUM) and the blessings accruing to him on meditating upon this silence of the Infinite.

We have found earlier from the Upanishad *mantras* that the Awareness in us, identifying Itself with the physical body, looks out into the world of sense-objects, and experiences as the 'waker' in us. Again, folding Its attentions away from the sense-objects and the body, and identifying Itself with the subtle-body It projects Itself to experience an inner world of objects, and thus earns for Itself the experiences of the 'dreamer' in us. When It again, folds itself away from these two fields of misapprehensions into their very Cause, the non-apprehension of Reality, at that time of consummate ignorance, the

'sleeper' in us gives us the experiences of the third plane of consciousness in which we revel each day.

Now we are told that these three *Vaiswa, Taijasa,* and *Prajna* are superimpositions upon the Supreme Reality, which is the fourth state, the *Turiya* — Eternal and Immortal, Knowledge Absolute, and in essence nothing but 'bliss'.

The object of the meditation process so for explained, is to find in the various letters of AUM the *Vaiswa, Taijasa* and *Prajna* personalities in us and now the master is indicating how the soundless part of AUM is the goal of the meditator, corresponding to the pure *Atman* in us.

The partless-AUM is the soundless aspect — the silence that must necessarily be between successive AUMs. It is incomprehensible because, in that silence, none of our sense instruments can function as the sense-organs cannot register any impreseion from silence. The mind cannot comprehend it and the expression *'Avyavaharya'* indicates the incomprehensibility of the moraeless-AUM by the mind. If the moraeless-AUM or the silence

is that which is not available for our sense organs to perceive and for our mind to comprehend, naturally, it is the cessation of phenomena, and this stage must necessarily be All-blissful, because, the agitations of the world are all due to the perishable plurality in to which we have projected ourselves with a wrong assumption that out of it we could have a stability and an eternal unbroken satisfaction. Where there is the other there is fear, heart-thuds, and dissatisfactions !

That this soundless AUM of the above description is to be considered as the experience of the *Turiya*, is the advice of the great master. Thus, following the pattern so for observed upon, the soundless-AUM, the disciples are advised to project the concept of the *Turiya*, which has been so elaborately discussed in the language of negations earlier by the master (*mantra 9*).

Just as in the previous *mantras* we have been given promises of the benefits which the meditator would gain through such meditations on AUM, here also the Guru informs the disciple that, on meditating regularly upon the silent-aspect of AUM, the

individual self, meaning the egoistic idea of separativeness in us, gets merged into the divine experience of the All-soul, the Eternal and the Immortal. There is no material gain such as the development of the waking-state-ego, or of the mind and intellect here. And it is very self-explanatory, for, that upon which we are meditating is itself beyond the bounds of the phenomena (*Prapanchopasamah*). Naturally, when we are meditating upon it, we cannot realise any material gains therefrom; but meditation can never be futile. It is the immortal law that the meditator becomes what he meditates upon. Thus, in this instance we find that his meditation facilitates him to absorb his superimpositions and the consequent false sense-of-ego into the Reality which is one without a second, All-pervading and All-perfect.

In other Upanishads also this idea has been oft-repeated. It seems to be the tireless effort of the great *Rishis* to whip up the disciple to a point of white-heat meditation wherein the seeker is made to live at least one split moment without any reference either to his past or to his future. The attempt is to make him live at least one moment of his life

independently of all other periods of time. The contents of a moment comprise the contents of the Infinite.

The Infinite and the Eternal is not *there* and at *some other time*. It is here and now. Each moment given to us to live is an occasion sacred and divine for us to live as the Infinite. But we never live. We are either groping about in the burial grounds of the life's dead moments, or we are continuously roaming in the womb of Time, among the unborn hours, hunting after our hopes, plans and expectations.

While we are trying to capture the silence between two successive AUMs, our mind and intellect become steady and sharp and single-pointed; thus, in the meditation seat we are slowly edging ourselves to the rim of TIME from where we may, in the meditation get, ourselves lifted on to the Eternal and become one with it. This is the intention, this is what is to be achieved, if not today, at some time in his pilgrimage, if man were to end his attitude of mortality, finitude, sorrows and despairs. There alone can we discover ourselves to be the All-perfect, the Omniscient, and Omnipotant–that alone is the realm where

sighs have no meaning, where tears dry up and sorrows dare not invade ! !

Here ends the *Mandukya* Upanishad and the rest of the entire text is constituted of Sri Gaudapada's *Karika* wherein he is developing the deep significances and secret implications of the crisp and powerful expressions of the Upanishads. The Rishi of the *Mandukya* has summarised for us, in his masterpiece, the entire fresco work of the scriptures into twelve miniature pieces, the twelve *Mandukya mantras*. As we go further into the details, we shall see how Gaudapada serves the student and how far we all would have been the poorer in our knowledge of the *Mandukya* significances if we had had no *Karika* to guide and lead us on this difficult path.

ओंकारं पादशो विद्यात् पादामात्रा नसंशयः ।
ओंकारं पादशो ज्ञात्वा न किंचिदपि चिन्तयेत् ॥२४॥

Omkaram Padaso Vidyat Pada Matra Na Samsayah Omkaram Padaso Jnatva Na Kincidapi Chintayet (24).

The AUM syllable should be known quarter by quarter. There is no doubt, indeed, that the quarters are the same as the

morae. Having grasped thus the entire significances of *Omkar*, nothing else should be thought of.

A *sastra* is a text book which elaborates the theories and gives the explanations of Reality but a *prakarana* is a text which not only explains some of the difficult aspects of a philosophy but also gives direct guidance for the seekers to protect themselves on the path. As a *prakarana grantha*, Goudapada is here employing his concluding stanzas of this chapter for giving us a detailed explanation of how we must meditate upon AUM.

The *mantras* and explanations thereof should have revealed to us by now the aspects of a seeker's personality and the parts of the AUM sound. We have also found the soundless part of AUM, representing the *Atman* in the individual. Now Goudapada is directing the seeker in his meditation seat.

In effect, the master is hinting that the disciple in his meditation-seat must continuously keep on chanting AUM in his mind and while chanting, he must observe the sounds of the syllables rising, falling and dying away. As the sounds rise up, on the syllables 'A' (अ) 'U' (उ)

'M' (म), he should superimpose the waking-state -ego, the dreamer and the sleeper, and ultimately folding up the waking-state into the dream, and the dream into the deep-sleep-state—— merging 'A' (अ) into 'U' (उ) and 'U' (उ) into 'M' (म), he must take his identification to the ensuing silence between two successive AUMs. It is no easy job. It is the subtlest and the most difficult path to tread. It needs a lot of preparation. What these preparations are, psychological and intellectual, will be explained by the master in the coming stanzas. For the time being we are to understand that having reached this inner silence, the disciple should not of his own accord initiate new thought waves. His aim must be to delve into that silence and remain there, as long as he can, without actively co-operating with the mischief of the mind in gurgling up new thoughts from the poisonous dirt of old *samskaras* in himself. Choke the sub-conscious. Keep the conscious mind still and steady: nothing else should be thought of'.

युञ्जीत प्रणवेचेतः प्रणवो ब्रह्म निर्भयं ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥२५॥

Yunjita Pranave Chetah Pranavo Brahma
Nirbhayam Pranave Nityayuktasya Na Bhayam

Vidyate Kvachit (25)

Soak the mind with the roar of AUM; Identify the mind with the sound of AUM; AUM is *Brahman* the ever fearless. He who is always unified with AUM shall know no fear whatsoever.

The attempt in the spiritual *sadhana*, we have already found in our introductory lectures, is to economise the production of thought and to control and regulate the flow of thinking in the mind. When the mind is thus made single pointed, by continuously chanting and thus living only the AUM, to the total exclusion of other dissimilar thought currents, the mind becomes unified there with meaning, absorbed into the AUM vibrations.

The *experience* of a thought is in direct proportion to the frequency with which the particular thought is reaching the mind. Supposing an idea is coming to us twenty thousand times per second and another thought ten thousand times per second, then the former will be experienced twice more clearly and vividly then the latter. Thus, of all the experiences in the world we know no knowledge so complete as the knowledge of ourselves. The egoistic understanding of our identity is the best knowledge that we have, simply

because the idea of '*I am*' maintains itself at the highest frequency in our mental zone.

Similarly, if the AUM chanting can be brought to appear in the mental region with the same frequenncy as the frequecy with which '*I am*' thought is repeated in the mind today, we shall experience the AUM thought so intimately as we now know ourselves—our own little ego. It is this idea that is meant here when the *Karika* says that the mind should be unified with AUM.

When the mind is thus unified with AUM, AUM being *Brahman*, (how and why, we have already explained), the experience of AUM is experience of *Brahman*.

Having thus experienced the Truth, which is all-pervading, Eternal and Omniscient, having experienced myself to be nothing other than the Self, to me, thereafter, as the substratum for all the pluralities, there shall be no fear; for, fear arises out of the *other*. In the One without a second, there is no other. He who is in the lonely state of being the Alone, alone can afford to have no fear from any body else.

Again, fear is a mental thought disturbance. Thought disturbances can come only

where there is a mind. There are no thoughts either in my hands, or on my feet, or on my nose ! Thoughts arise and grow only in the pasture-lands of the mind ! When the mind is unified with AUM, since a single-thought-mind is no mind, there is no particularised thought-centre in that individual's bosom. Where there is no mind, there fear, a mental complex, cannot be.

Here, fear is meant, not in its limited sense of the mental emotion called fright, but it includes and incorporates all our agitations and desires, passions, and hopes, all of which can be reduced to a root-cause, fear. For example, love of money is directly traceable to our fear of what would happen if mony were not with us. The demands for food, shelter and clothing, ordinarily considered as the primary necessities of life, are also nothing but expressions arising from the same source, fear; demand for shelter arising from fear of not having any shelter; demand for food arising from the fear of hunger; that for the clothing arising from the fear of nakedness.

From all the sorrows of life, its limitation and finitudes, one is protected and helped out by making the mind thus dwell steadily in AUM vibration and its meaning.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोव्ययः ॥२६॥

Pranavo Hyaparam Brahma Pranavasca Parah Smritah / Apurvo - antaro - abahyo - anaparah Pranavovyayah (26)

Om is verily the Lower *Brahman* and it is also declared to be Supreme *Brahman*. *Pranava* is without precedent, without subsquent, without anything outside itself, unrelated to any effect, and changeless.

Besides Gaudapada, Vasishata and others, the orthodox or the old-school-of-advaitins, in Vedanta there is a modern school, who allow for the perceived world a relative reality. They call the multiple phenomenal world as the Lower *Brahman*, which is the Supreme Reality seemingly manifested through properties, actions, qualities, etc. The Lower *Brahman* provides the idol for the worship of the *Upasakas* in Vedanta ; the Lower *Brahman* became *saguna Brahman* in later vedantic language. The old-school-of-Vedanta mainly started and led by Gaudapada and Vasishta, does not accept the Lower *Brahman*, but insists that the manifestation has never taken place. According to them, the non-creationists, no

relationship can be fixed between the ghost and the post ; the ghost is not in any sense a "lower degree manifestation" of the post !

On the contrary the modern-school-of-Vedanta founded by Sankara and his followers, does permit a relative reality for the manifested world. This is not because Sankara believed that the pluralistic world is in any sense real. In practice these two schools are not mutually competing theories, but, in fact, they play a complementary role to each other. Sankara's attempt is to guide the *Sadhaka* in and through the manifested realities to the Unmanifest and the Eternal Truth.

Gaudapada, in this stanza, is emphasising the idea that the *Pranava* or AUM represents in itself not only the Supreme Reality, the Higher *Brahman* but also the seemingly manifested-reality, the Lower *Brahman*. The All-pervading, Pure Consciousness, the Source of all Life and activities, the Eternal Truth, is being indicated by the glossator here in the second line by his carefully picked and artistically chosen expressions; many of them, no doubt, are reminiscent of the scriptural literature. A close scrutiny of the significances of the terms shall reveal to us the beauty, charm and power of the language used.

Apurva (अपूर्व) without antecedent :— *Brahman* is without any antecedent, meaning without any cause. Anything born or made has a cause which is antecedent to it. *Brahman* is uncaused. It is unborn, it is changeless and deathless. Though it is without antecedent, the doubt may rise in the seeker's mind that *Brahman*, the uncaused, must have caused its own effects. Negating any effects in *Brahman*— negating the very idea of creation—we have opposite view asserted here in a simple-looking word, *Anapara* (अनपर) meaning, without any subsequent manifestation arising out of it as Its effects.

Anantara (अनन्तर)—without anything outside itself:—Here by this term, Gaudapada is indicating to us that in the All-pervading Reality there is nothing other than Itself; there is nothing of any other species (*Vijatheeya Vasthu*) in it, to limit or curtail its Non-dual and Eternal Nature. There is nothing outside It which is other than Itself. It is homogeneous and there is no differentiation *Swagatabeda* within Itself.

If there be thus a Truth, Itself having no cause and Itself causing no effects, a Truth without any distinction, with nothing other than

Itself and in Itself without any parts, that Truth must necessarily be changeless (*Avyaya*).

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥२७॥

Sarvasya Pranavo Hyadirmadhyamantastathaiva Ca Evam Hi Pranavam Jnatva Vyasnute Tadanantaram (27)

AUM is verily the beginning, the middle and the end of all. Knowing AUM as such verily one attains immediately to that Supreme Reality.

When one misunderstands a post for a ghost, every part of the ghost has no Reality other than the post, and the entire ghost is nothing but the post. Not only that every square inch of the ghost has for its substratum the same post but the ghost has *risen up* from nowhere but the post. All the time in which we are under the delusion of the ghost, the illusion is *maintained* upon the post, and when, later on, with the discovery of the post, the ghost-vision rolls away, it gets *merged* into the very post. Similarly, *Pranava*, the symbol of *Brahman*, the Supreme Reality, is at once the Truth behind creation (*Adi*) sustenance (*Madhyam*) and dissolution (*Ant*).

Knowing the AUM to be thus the Substratum or the Ground for the entire play of life through all its triple scenes of birth, growth and decay, thereafter the knower becomes *Brahman*. There is a lot of difference between the sense conveyed by the term 'knowing' in other fields of knowledge and in Vedanta. In Vedanta 'knowing' means to realise, to become. It is not an intellectual grasp, nor is it as a result of study and reflection. Thus understanding or mere learning will not make a Vedantic scholar attain the Perfection, unless he be ready to live those values of life and, through diligent and constant meditation slowly and steadily, raise his purified mind and intellect to a greater realm of purer Awareness and All-pervading Consciousness. 'To know', in Vedanta, means, 'to realise the Self'.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् ।
सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥२८॥

Pranavam Hisvaram Vidyat Sarvasya Hrdi Samsthitam / Sarvavyapinamomkaram Matva Dhiro Na Sochati (28)

Know AUM to be *Isvara*, the Lord, ever-present in the minds of all ; the man of

discrimination realising AUM as All-
Pervading does not ever grieve.

The entire chapter was dedicated to the explanation of the scope and significances of AUM, and having shown to us the AUM as the symbol of the waking, the dream and the deep-sleep-states of experiences and also that it, in its soundless part represents the *Turiya* or the *Atman*, it should be natural for Gaudapada to declare that AUM in its widest implications and the fullest suggestions, includes and incorporates the vital dynamism that is functioning in the hearts of all living creatures. In the *Narada Bhakti Sutras* and other theories of devotion, Lord is also considered as the Inner Ruler, (*Antaryamin*). Thus, here we are told that AUM is *Iswara*, the Over-Lord, the Ruler, ever-present in the minds of all. It is here reminiscent of Gita.

To witness the Lord in all forms is the vision of realisation or perfection. Perfection affords only the vision of the perfect all round. The realisation of the perfect in us is at once the realisation of the All-pervading Perfectness. Thus, in the view point of the *Gyani* it is all rythm; it is all harmony; it is all beauty. In

and through the disharmony he perceives harmony; through ugliness he detects beauty; through sorrow he ekes out the bliss of the All-Perfection.

Whatever he perceives, he perceives in the core of it all the Truth which is All-bliss. Thus, having understood the significances of AUM as *Brahman*, the All-pervading, the wise one no more dares to feel grief at any situation or circumstance in life. Such a discriminative realisation of Truth, within and without, can come only in a highly developed intellect of discrimination and hence *Sruthi* has insisted that such a wise one comes to no grief. Vedanta is essentially a path to perfection, cut through the rocky pinnacles of reason and logic.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥२९॥

Amatro-anantamatrasca Draitasyopasamah Sivah / Omkaro Vidito Ena Sa Munirnetaro Janah (29)

One who has known AUM, which is moraeless and of multiple morae (meaning AUM which is soundless and of infinite sounds) and which is ever peaceful because of

negation of all duality in it, is the true Sage; none other.

Amatra (अमात्र) means the soundless AUM signifying the *Turiya*. *Matra* means 'measure'; that which has infinite measure or magnitude is called *Anantamatra*. That is to say, "it is not possible to determine its dimensions with reference to any measuring rod which can be pointed out as this or that", says Sankara. It is all auspicious because in That, all the contending and competing worlds of plurality or delusory names and forms, have rolled off so that thereafter one realises himself to be the All-pervading Consciousness, and in it he cannot naturally have any more happiness, sorrow or inauspiciousness.

He who thus understands *Omkar*, not the mere AUM sound, but the Truth signified by OM, is the real man of reflection, the real Sage of Wisdom and God realisation. For the purposes of emphasis and for blessing those of his disciples, who may have some misunderstanding that their bookish-knowledge can give them some kind of a sagehood Gaudapada purposely denies to everyone else the status of Perfection or sagehood in saying 'none other'.

However intelligent he may be, however well-respected in his time and place, none can claim Godhood merely because of his erudite, scholarship, fiery expressions, eloquent writings or attractive pedagogue on vedantic theories.

He alone is a sage who has re-discovered himself to be nothing other than the Truth, the All-pervading and Eternal Knowledge Absolute, indicated by the sacred syllable AUM. With this Gaudapada closes down his *Karikas* upon the first chapter of *Mandukya*.

CHAPTER II

VAITHATHYA PRAKARANA

(ILLUSION)

In this chapter Gaudapada is discussing the illusory nature of the pluralistic world of phenomenon and in describing the sequence and literary connection between this chapter and the previous one Sri Sankara says, "Though it is declared in the first chapter that there is no duality, yet, it is merely through the expressions of the scripture (*Agama*). The second chapter is written to support the same illusoriness by reason and logic." This *prakarana* tries to establish through reasoning the illusory nature of all duality.

The main attempt in this chapter is to compare the waking-state-world of experiences with the dream-state experiences and to draw the logical and obvious conclusion that there is in fact no distinction between the seeming experiences in these two states. If the waking-state be real, the dream-state also is equally real. In case we admit that the dream is a delusion then to the same degree the waking-state-experiences can also be only illusory. In

order to prove this thesis, Gaudapada brings in endless arrays of logical reasoning and very close observations on life as experienced in these two planes of consciousness.

We easily admit that the dream-state is a false and delusory experience, but when we are told that the waking-state also is false and delusory, we, naturally, recoil from it, because, we are so much habituated to 'the mono-basic view of life.' To us, ordinarily, life means the waking-state-experiences only. Though we live through the three fields-of-consciousness day in and day out all through our life, we ignore all these phases of life and their respective fields of experiences, except the waking-state. This is true in all our estimates and analyses of life. We measure life by the sole standard of the waking-state-experiences, and hence, we find the conclusions of Gaudapada strange, and at times even revolting to our cosy values of life.

Gaudapada is not without his own justifications. He is only kind and true. The job of a philosopher is not to play to the gallery. Nor is he to provide arguments and justifications for the common-man's base values of

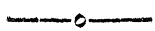
life. A philosopher cannot be an advocate of the false views of life prevalent in his age. His mission is to realise Truth and make others realise the same. However revolting the theory may be, however unconventional the Truth may seem to be in the context of the day's beliefs, a philosopher stands on no formalities; he declares his own discoveries and lived experiences to the world. When this idea is born in mind the *Advaitins'* ncoumpromising attitude and heroic position will be well-understood even by the most adamant of the *Dwaitins*

In the philosophic literatures of the world, nowhere else do we find such a thorough and exhaustive treatment of life-as-a-whole as we meet with in the *Mandukya Upanishad*. No doubt the idea is not novel at any period of the human history. From time to time, our philosophers and thinkers around the globe had tumbled at some time or other upon this very same idea. They invariably left it as a vague doubt : a doubt as to the bona-fide of the waking-state.

Thus, in our scriptures we have the story of the King Janaka who dreamt that he

was a victim in a famine-stricken land, and woke up from his siesta to enquire very anxiously as to whether he was in fact the dreamer awakening to the kingship of the waking-state, or that he was in fact still the poor wretch, dreaming that he was Janaka !! Similarly, we have the story of an ancient Chinese sage who said: "I yesterday dreamt that I was a butterfly; now I do not know whether I am a butterfly dreaming that I am a man or whether I am really a man dreaming that I am a butterfly."

The more we try to follow in this Chapter our experiences in both these realms of consciousness, we shall find very few arguments, if at all any, to give the waking-state a greater share of reality than we give to our dream-world of impotent, though seemingly real, experiences.



वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।
अन्तःस्थानास्तु भावानां संवृतत्वेन हेतुना ॥१॥

Vaithathyam Sarvabhavanam Swapna Ahur Maneeshinah, Anthasthhnasthhu Bhavanam Samvruthathvena Hethuna (1)

The wise declare all objects of the dream as illusory, they all being located within the body and also because of their being in a confined space.

Opening this chapter of *Illusion*, Gaudapada is declaring his great thesis that the waking-state-world is as unreal and delusory as the dream-world of seeming experiences. The attempt of the master in this chapter is to prove the illusory nature of the world of plurality purely upon logical reasons, unlike in the previous chapter, where the same conclusions were arrived at mainly through the scriptural declarations made by the Rishies of old.

Introducing the great thesis of non-distinctions between the waking-state and dream-state, Gaudapada follows the tradition of Hindu philosophers and puts his entire theory into the mouth of the ancient wise.

This is a sacred tradition in Hindu scriptural studies. Philosophical truths are not declared with the authoritativeness of a personal authorship of any reliable and dependable master. Now-a-days we find that philosophers declare their philosophical theories over their own signature. There are many who declare their findings on the basis of their *own* individual experiences. This is not accepted as a valid reason in the Hindu thought. Merely to declare a truth because it was or is the *experience* of one individual cannot in itself be an enough sanction to accept that philosophy. For, if the unreality of the world be the *experience* of persons like Gaudapada, to the ordinary man, the world is real in his *experience*, and so, we must have more evdiences to give a greater authoritativeness to the master's words, than merely the excuse that it is his *experience*.

If *experience* of one is acceptable the *experience* of the other must also be equally acceptable. The reason why we prefer one over the other should be clearly understood. Thus even in the scriptures we, off and on, find the masters advising their deciples that, "this is what I was taught by my master who told me that he learnt this from his master."

Thus we accept as Scriptural (*Agama*) only such declarations which have reached us through a hierarchy of the teachers and the taught. Conforming to this tradition, here Gaudapada says in the opening *mantra* that the wise men of old declare that the dream-world-of-objects is unreal. This declaration is not without its own reasons and logic. The reasons given in the very *mantra* are very conclusive.

Antharsthanaththu (अन्तःस्थानात्तु) Being located within :— One of the reasons why the thinkers of old declare the dream to be unreal is because the objects cognised in the dream-state are all *perceived within the body*. The individual has closed his eyes, and he is no more conscious of either the waking-state-world of objects or even of his body. At such a state of awareness comes up the dream phantom with its objects. Naturally, they must all be seen within the body. Within a human structure, we all know that there is no space for vehicles, or the buildings, the mountains, the rivers, or the animals that constitute the dreams in majority of cases. In fact, there is no space at all within to accomodate even as much as a hair, let alone, the greater objects

and the greater dimensions experienced in dreams.

Samvruthathvena (संवृतत्वेन) On account of being in a confined space :— The other reason based upon which we declare that the dream world is unreal is given here. Within the structure of a human bosom there is no accommodation for the objects that we see in the dream. Naturally, those objects cannot be there although we are experiencing them as though to be there and to be real.

अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥२॥

Adirghatvacca Kalasya Gatwa Deshanna Pasyati, Pratibuddhasca Vai Sarvah Tasmin Dese Na Vidyate (2)

> On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer, when he wakes up, find himself in the places seen in his dream.

In Sanskrit text-books onphilosophy, the authors invariably follow a very healthy teachnique in making their readers understand all possible points of view. It is generally

done by anticipating objections against some of the assertions made by the philosopher, and himself answering those objections as though in a soliloquy. Here we find in this stanza the answer to a possible objection which one may raise against the first stanza.

In the earlier stanza Gaudapada tried to prove that the dream is unreal since there is no space enough in the bosom for the objects of the dream to accommodate themselves. According to the objector this reason is not true. The objector is of opinion that the dreamer is not seeing the objects of his dream within his bosom, but is actually observing them in the distant places; for, the dreamer often dreams of distant places and objects of those localities. Thus, if a dreamer can have easy access to illimitable space then certainly the objects of the dream can be accommodated therein.

Answering this objection, Gaudapada produces his arguments why we must accept that the dream is false even though dreamers do experience long journeys and visits persons residing far off. The dreamer does not go bodily to distant regions outside his body in

order to experience his 'dream-realities,' because it is found that as soon as a man falls asleep he dreams of experiences at places hundreds of miles away. On the basis of *time* this experience cannot be true since the time between the waking and the dream is too short to convey him across the distances experienced.

Again, when he has woken up, no dreamer has yet been found to have awakened in the dining-room of his friend because he broke off his dream there during a dream-dinner !! Whenever a dreamer comes back to the waking-state, he is always found in his own bed-room whether he was dreaming of the North Pole or of the neighbour's flat. Thus, Gaudapada tries to meet the objections and says that even if our experience in dream be that we had gone far off, in fact, it is only an experience within our own bosom; and naturally, the dream must be unreal. Thus, unreality of dream experiences is proved here from the standpoints of both *time* and *space*. Those who believe in the reality of *time* and *space* cannot but admit the total delusory nature of the dream transactions.

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥३॥

Abhavascha Rathadheenam Sruyathey Nyaya-poorvakam, Vaithathyam Thena Vai Praptham Swapna Ahurprakasi tham (3)

Strictly conforming to reason and logic, *Sruthi* also declares the non-existence of the chariots, etc. perceived in his dream by the dreamer. Therefore it is said by the seers that *Sruthi* herself declares the illusory nature of dream-experiences, and establishes the same through logic and reason.

In *Brahadaranyaka Upanishad*, it is stated that the chariots and other vehicles are not real when they are seen in a dream and here Gaudapada is quoting the scripture and bringing to our mind the arguments raised therein to prove that dream is indeed unreal. This is in continuation of his answer to those who believe that the dream has a reality.

In the opinion of the *Seers*, who have thought over the matter and analysed the objects of the world, in the true spirit of complete detachment from it, the objects perceived are all false and illusory. Sri

Sankara also has, in his *Brahma Gyanavali*, pointedly brought out this idea. He says that the whole world of things can be divided into two groups, the world-of-objects preceived and the world-of-the-perceiver; and Vedanta declares that the perceiver is the Truth and the perceived is the super-imposition upon it. Thus not only is the dream illusory but even the waking-state-objects perceived by the mind through the sense instruments are all false because they are also *perceived*. In the light of this, even the body, mind and intellect are all objects *perceived* and as such they too are false matter-encrustrations upon the spirit.

अन्तःस्थानात्तु भेदानां तस्माज्जागरितेस्मृतम्।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥४॥

Anthasthanaththu Bhedanam Thasmath Jaghari-
they Smritham
Yatha Thathra Thathha Swapne Samvruthath-
vena Bhidyathey

Different objects cognised in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. As in the waking state so in the dream the nature of objects

remain the same. The only difference is the limitation of space in the case of dream objects, they being seen in the within.

As such, when this stanza is read, in the light of the previous one, it is simple enough since we have already brought out this idea during the discourses on the earlier lines. But it may be noted here that in the commentary of Sri Sankara on this stanza there is a beautiful syllogism.

It is like this. The things seen in the waking state are illusory, *Pratigna* (प्रतिज्ञ)—the proposition to be established; because they are seen, *Hethu* (हेतु)—ground; like the things seen in the dream, *Drishtanth*(दृष्टान्त)-illustration; as there is illusoriness of things seen in the dream, so even in waking state the preceived must be illusory because they are being seen, *Upanaya* (उपनय)—relation been the proposition and the illustration; therefore, even in waking state the illusoriness of things is declared, *Nigamana* (निगमन)—reiteration. The logical and philosophical conclusions which Sri Sankara derives out of his argument is that 'the fact of *being seen* and the consequent *illusoriness* are common to both.'

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥५॥

Swapnajagarithasthaney Hyekamahur Maneeshinah, Bedhanam Hi Samathvena Prasidhenaiva Hethuna (5)

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the objects perceived in these two states and on the grounds already described.

This *Karika* enunciates the conclusions already arrived at in the previous *inference* of the wise. The experience of objects both in the waking and dream-states are based upon the subject-object-relationship. The very theory of Vedanta is that the world-of-objects are only a super-imposition upon the *Atman* and that they have no independent existence separate from the substratum. As such the perceived objects are nothing but a trick of the mind. *Atman* alone is the Eternal, All-pervading Reality.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥६॥

Adavanthae Cha Yan-Nasthi Varthamanepi Thathadha / Vitathaihi Sadrisaha Santo-Avitatha Eva Lakshi Thah (6)

That which is non-existent in the beginning and in the end is necessarily so even in the present. The objects are like the illusions we see and yet they are regarded to be real.

Here, in this stanza, Gaudapada is giving another reason why the objects perceived to exist in the waking-state are unreal. That which did not exist before, and which will not be in the end, cannot be said to exist in the middle also. For example, when one misunderstands a piece of rope to be the serpent, the serpent was not in the rope before the point of delusion nor will the serpent, remain after the individual's right cognition of the rope. That which was not in the beginning and which rolls away at the right knowledge is considered by us as an illusion of the mind.

Similarly, the waking-state-objects, also. Those who have realised the Self have recognised the illusoriness of the objects of the waking-state-world and it is from the stand-point of the experiences lived in the state of realisation that here Gaudapada declares that the waking-state objects are all delusory and that they constitute a long dream.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥७॥

Saprayojanata Tesham Svapne Vipratipadyate
Tasmadadyantavattvena Mithyaiva Khalu Te
Smrtah / 7 /

That the objects of the waking state can *serve our purpose* in life is contradicted in the dream state experiences. Therefore they are undoubtedly illusory on account of their—both waking and dream—having a beginning and an end.

Here an objector rises up in the *Satsang*, as it were, to raise a doubt. He is a believer that the waking-state is real. When the master has thus asserted the illusory nature of all the waking-state phenomenal world of perceptions, it becomes a great shock to him. Thus, he brings out another argument to prove that the waking-state-world-of-objects has a special property by which they can be considred as real, in comparison with the delusory objects of the dream.

According to the objector, the waking-state-objects—such as food, drinks, vehicles, etc—have a real capacity to serve some definite purpose: the waking-state-food can appease hunger;

the drink can satisfy thirst; and the vehicle can actully take us to our beloved's home !! This is not the case with the objects perceived in our dreams. Therefore, they contend that the objects perceived in the waking-state are *real* compared with the objects of the dream.

Gaudapada here argues that the contention is false because the usefulness of waking-state-objects are contradicted in dream.

No doubt, the waking-state-food has, certainly, a capacity to satisfy the waking-state-hunger but the satisfaction which is gained in the waking state is contradicted in the dream ! Within an hour after a heavy meal one could experience a state of utter starvation and helpless famine conditions in a dream! The food that served as a means for the definite end (of satisfaction) in the waking–state has become impotent and useless in the dream-state. The capacity of food to satisfy hunger is contradicted and negated in the dream-condition while it is also true that the dream-food can satisfy with equal efficiency the dream-hunger, and thus serve the dream-purpose in creating a dream-satisfaction to the dreamer !

Therefore, all objects *perceived* are

admitted to be illusory, because they have both a beginning and an end. The illusory satisfaction in the dream, is negated and contradicted in the waking-state. Equally are the waking-state-objects serving a waking-state-purpose, negated in the dream condition! Both of them can therefore be only illusory. The waking-state-objects have only as much reality as the dream-state-world of objects.

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनां ।
तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ ८ ॥

Apurvam Sthanidharmo Hi Yatha Svarganivasinam Tanayam Prekshate Gatva Yath-aiveha Sushi-kshitah //8//

The objects perceived by the dreamer when they are of such nature as not easily met within the waking-state, undoubtedly owe their existance to the practical condition in which the dreamer with his mind works for the time being as in the case of those residing in Heaven. The dreamer associating himself with the dream conditions experiences those objects even as one when sent with full instructions goes from one place to another and sees the objects belonging to that place.

Here the objection is that the Vedanta illustration is not fair. Vedanta is proving that the waking-state is as unreal as the dream. To the objector too, the dream is unreal, but the waking-state cannot be entirely compared with the dream, because, according to him, in the dream we have strange experiences of myriad objects. There are instances wherein our friends have reported of having had strange experirnces like flying bodily in the air or of having seen a four-tusked elephant or a five-headed caterpillar! Thus, the contention is that the dream is unreal and things seen in the dream are indeed too strange to be real. But the waking-state world has got a rhythm and a harmony, and it keeps to its nature, and therefore, the waking-state-world cannot be rightly compared with the dream experiences.

Gaudapada here answers this objection very conclusively. He says that the strangeness of visions that we get in the dream condition are because of the peculiar condition of the organiser (dreamer). The dreamer is he who has with drawn his identification from the physical structure and has dopped himself in his identifications with his mental and intellectual sheaths. And that too at a time when the major part of

his intellect has already sunk into the unconscious and into the inert condition of sleep.

Thus with very little amount of discriminating capacity at its disposal the mind is wandering out, practically exploring itself like an escaped dog, after a long period of its chained life. Herein the mental impressions are seen by the mind itself without the regulating and the decisive powers of the discriminating intellect to govern or rule over its cognition. The strange visions of the dream are explained as caused by this unhitching of the discriminating faculty in the individual. That is, the dreamer is seeing strange visions because of the *peculiar condition of its world.*

The example given by Gaudapada is "as in the case of those residing in Heaven". It is well-known that the old mythological king of the Devas, Indra, has thousand eyes; *Brahma* the Creator, has four heads ; *Vishnu,* the Sustainer, has four hands ; and *Siva* of the Trinity has three eyes ; !! These are all justified because of the peculiar privilege of the status, position and condition of their respective worlds. Similarly, the waker can experience strange delusions in the dream-states because of the

peculiar condition of that state-of-consciousness and its implications upon the dreamer.

Thus, the ego in us identifying with the physical body cognises the world-of-the-waking-state, and he himself identifying with the dream-conditions becomes the dreamer, who having gone to that plane of consciousness experiences the strange visions of that dream-world.

This is beautifully pointed by the analogy of an individual who goes on a journey and having reached the foreign lands, there, experiences the strange conditions and manners of that world. Similarly, the ego in us wandering among the worlds of the waking, the dreaming and the deep-sleep, experiences the objects of these realms. The argument, in short, is not at all strong enough to break the declarations of the vedantins that the waking-state world has only as much a reality as of the dream-state-world.

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहि श्चेतोगृहीतं सदृष्टं वैतथ्यमेतयो : ॥९॥

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतो गृहीतं सद्युक्तं वैतथ्यमेतयोः ॥१०॥

Svapna-Vritta-Vapi Tvanta Schetasa Kalpitam Tvasat, Bahi-schetograhitam Sad-d rashtam Vaitath Ya Metayoh (9)

Jagrad Vritta-Vapi Tvanta-Schetasa Kalpitam Tvasat, Bhahi-scheto-Grihitam Sad Yuktam Vaitathya Metayoh (10)

> In the dream also what is imagined by the dreamer within his mind is illusory and what is cognised by him outside in the dream appears to be real. But in truth both these are known to be unreal —both belong to the dream. Similarly, in the waking state also what is imagined within by the mind is considered illusory and what is experienced outside by the mind appears to be real ; but both these in fact, should be rationally held to be equally unre l.

With these two stanzas Gaudapada is bringing before us the two aspects of life namely the world-of-objects and the wrold-of-thoughts. In the dream also the dreamer has his own world of thoughts and of objects. In the dream world the dreamer dreams, and therein he accepts the dream-world-of-objects to be real and his own imaginations and thoughts to be illusory (*Asat*). In these stanzas, the world '*Asat*' should not be taken to mean as "non-existent but it only means "*illusory*" (*Mithhya*).

Laddus in a plate in front of you on the dining table, are *real* compared to the mere thoughts of *laddus* in your mind. Thus here the glossator is making a clear distinction between the world-of-thoughts and the world-of-objects.

Having made this distinction he is showing us that in the dream also we have both the world-of-thoughts and the word-of-objects and while the dream lasts the dreamer accepts his dream-objects to be real and ignores there the world of imagination and thoughts as false and illusory. But, in fact, waking up he would realise that both the world-of-objects as well as his subjective thoughts were indeed false —all being nothing but a dream !!

Similarly, in the waking-state also there is a world cognised outwardly, constitued of the sense-objects and there is a world of our emotions and thoughts with which we attribute our individual values to the world of objects. An ordinary man would admit that his imaginations are mere whiffs of his mind and so false ; and yet, he will, comparing with his own imagination-world, attribute a greater reality to his external world of sense-objects. In fact, says Gaudapada, both the

world-of-objects and the world-of-thoughts of the waking state are equally unreal as the dream world-of-objects and the dream-world-of-thoughts—when viewed from the Absoulte Reality.

This stanza should answer the contention put forth by the Realists who make this subtle distinction in the waking-state-experiences. According to them, the waking-state is constituted of both a 'real' world of objects and an 'unreal' world of emotions. This is answered here by Gaudapada by pointing out to us that in the dream-world also there is an experienced inner world of 'unrealities' constituted of the thoughts and emotions of the dreamer. If in the dream both your 'real' and 'unreal' worlds are false, so too in the waking-state both the 'real' world of sense-objects and the 'unreal' world-of-thoughts must be equally false.

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।
क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११॥

Ubhayorapi Vaitathyam Bhedanam Sthanayor-Yadi | Ka Etan Budhyate Bhedan Ko Vai Tesham Vikalpakah | 11|

If the objects cognised in both the conditions of dream and of waking be illusory, who cognises all these illusory objects and who again imagines them?

This entire stanza is in the mouth of the objector. The problem is that, if as the Vedatins declare, the world of objects and thoughts are both unreal, in the dream as well as in the waking state, then there must be certainly a perceiver who is knowing the world-of-objects as well as the world-of-thoughts. Now the objector is raising a problem by enquiring that,if every thing is unreal, there must be some Reality behind it all; then who is the perceiver of the objects, the feeler of the feelings or the knower of the thoughts ?

The implication is that if, the Vedantins cannot explain the existance of some Reality behind it all, they will be negating and contradicting their own very *Atman*. Memory can function and knowledge can be acquired only when there is a subject to remember or to know. Unless there is a single common experiencer and rememberer, memory cannot function. Knowledge of things also is not possible unless there be a potent knower of the known. Thus, the objector is enquiring as to who is the knower or the perceiver in this world of delusions. The Vedantin's stand is challenged by the school who accepts the

common-place-realities with a matter-of-fact intellectual composure, as perfectly real.

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्त निश्चयः ॥१२॥

Kalpayatyatman-atmana-matma Devah Svamayaya, Sa Eva Budhayate Bheda-niti Vedanta-nischayah (*12*)

This is the decision in the Vedantic philosophy; that the Atman, the self-luminous, through the powers of its own delusion (*Maya*) imagines in Itself by Itself all the objects, and its individual experiences both in the worlds, outside and within. It alone is the knower of the objects so created.

In the last stanza, we found that the objector has raised a question as to who is the experiencer or the illuminator or the knower of the pluralistic world without or within. In this stanza Gaudapada is answering the question. In Vedanta the explanation for the pluralistic world of phenomena is given as a mere delusory super-imposition upon the Reality, the Life Spark. The Atman, the Pure Consciousness, gets Itself deluded by Its own delusion and by Itself projects out the plura'istic world which is nothing but Itself—It being the All-pervading and Eternal.

We may find it rather difficult, all of a sudden, to understand such a situation wherein we ourselves, out of our own delusion, are projecting out a pluralistic world. This idea becomes subjectively clear if we analyse our experience in the dream. The dreamer starts his career the moment he forgets himself. This capacity to forget himself and to project outward into a world of experienced objects is not a faculty that has reached him from anywhere else, but it is an inherent capacity in himself by which he can delude himself.

Coming under the sway of his own capacity to delude, he forgets his own real nature and thus gets himself ushered into a world of nothingness to experience the illusory plurality in his dream consciousness. In the dream he thus comes to believe that he is in a definite place and is surrounded by circumstances created out of a given pattern of beings and things. But whatever be the pattern in which he is living, every little bit of his dream-objects is in fact nothing but himself! The trees of the dream jungle, the dream-stones underground, the waters of the dream river, the dream friends, and enemies, the wild animals of the dream, in short, even the sky, the moon

and the stars, which we all see in our dream, every bit of them, is nothing but the dreamer's own mind.

Similarly, in the waking-state too. With the non-apprehension of Reality, with the ignorance of our own real nature, we project outward into a world of phenomenal objects, seemingly real for the waker, so long as the waking-state exists. But, in fact, none of the objects of the outer world is anything other than the Reality which is All-pervading. The plurality is only a super-imposition upon the nondual Reality.

Here, in this stanza, for the first time, Gaudapada has come down to provide us with at least an explanation for the pluralistic world that we cognise in our waking-state. Generally the theory of *Mandukya Upanishad* or the thesis developed in the *Karika* is that the seemingly created world is a mere delusion, unreal and illusory in all the three periods of time. But at rare moments, even Gaudapada has condescended to descend to our level of perception and recognising therein a pluralistic world, has explained to us how it must have risen up from our own delusions.

This stanza is very famous in our literature and is therefore often quoted by authors, orators and philosophers.

Under the scheme, as explained in this theory of creation, the question still remains, "who is the seer, the knower and the enjoyer of this pluralistic delusion ?" Here Gaudapada asserts : 'He alone is.' The *Atman*, the Pure Awareness, alone is the knower. Whether it is a delusion without or within, the objects are illumined by the Conscious Principle in us.

As a matter of fact, on this topic there are innumerable assertions in the Upanishads declaring that all illuminations are from the light borrowed from the Pure Conciousness and that even the Sun, the Moon, and the stars borrow their glory from the light of Truth to shine in the heavens. In fact, if Consciousness were not in us there would have been certainly no illumination in the Sun, Moon and the Stars. It is we who with our Conscious ness light up the very light of the Sun; for, a dead man blinking at the Sun on the road-side will not see the Sun. Thus, the Sun becomes a dead inert stuff to that body from which life has followed out. If life were to depart from

all of us, the Sun, the Moon and the Stars must necessarily fade away into nothingness. Consciousness is the illuminating Principle everywhere.

Hence it is the accepted declaration in Vedanta that the Conscious Principle of life in us is the knower of all the external sense-objects of the world and the internal flow of different thoughts, emotions, ideas, etc. It is in the Light of Consciousness that we get our world of dreams illumined. Again, it is the Light of the *Atman* that illumines for us the gross external light of the day in our waking state !

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥१३॥

Vikaro-tyaparan Bhava-nanta-schitte Vyava-sthitan / Niyata-mscha Bahi-schitta Evam Kalpayate Prabhuh // 13 //

The Lord, the *Atman*, with his mind turned outward, variously imagines the diverse objects of both the outer world and the inner world which are already there in His mind as *vasanas* or *samaskaras* or desires. The *Atman* again with his mind turned within imagines in his mind the various ideas and objects.

Continuing his explanation of who is the witnesser, knower, and observer of the delusory world within ourselves, Gaudapada here asserts that it is the very *Atman* who is the Seer. In this stanza we must, as students of Vedanta, be very careful to avoid a very serious misunderstanding. The stanza as it stands declares, "the Atman with his mind turned outward"; here, in fact, the *Atman* has no mind. Mind is a superimposition on the *Atman* and the mind turned outward is the seer of the multiple world of sense-objects. And the *Atman* is All-pervading. It only means that consciousness in us conditioned by the mind and intellect, meaning the ego-centric *Jiva*, is the one who is looking out into the world through the prism of its own mind and is visualising a world of seeming plurality.

Thus *Atman* identifying with the mind-intellect-equipment becomes the ego-centric-separative individual called the individual-Self (*Jiva*) The individual-Self looking out into the world through the trellis of its own *vasanas* cognises a world of multiplicity within it and superimposes its own likes and dislikes, loves and hatreds, and a thousand other emotions upon its own

projection, and thus ekes out for itself its experiences. The sum-total of these delusory experiences is what we call as life of the waking-state. In fact, if the Conscious Principle is withdrawn, neither the mind, nor the body *in itself* can project out a world of plurality and earn from it any experience. The fundamental basis for the entire process of delusion and the delusory experiences, is nothing but the pure life, the awareness or the Consciousness.

This extrovertedness is indeed the cause of the plurality. This idea has been very well brought out in other Upanishads also. In *Kathopanishad*, especially, it is said that this "outward gaze" is the cause for the delusion of the individual and its redemption lies, naturally in learning to do the "inward gaze". When the Consciousness in us folds its attention from the external world of objects and rolls out its awareness from the body, mind and intellect, it shall come to a state of Self-awareness where the Consciousness becomes, as it were, conscious of Itself. This is called Self-realisation and this is the process by which the pluralistic world of delusions can be folded out of cognition.

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ १४ ॥

Chitta-Kala Hi Ye-anta-stu Dvaya-Kalascha Ye Bahih / Kalpita Eva Te Sarve Visesho Nanya-hetukah // 14 //

> Both are mere imginations-those that are cognised within as long as the thought of them lasts, as well as those that are perceived by the senses which conform to two points of time. There is no other special ground for differentiating one from the other.

Here the objection raised by the non-believer of Vedanta is that there is still a clear distinction between the world of objects of the dream and the world of objects in the waking state. According to this school the distinction is that the inner world of thoughts is governed by only *one period of time* while the world of objects outside is confined *within two points of time.*

They argue that a thought can remain in the mind and perceptibly protrude itself upon our cognition only so long as the thought lasts in the mind. But in the case of objects outside, they remain whether one cognises them or not until another period of time. For example, when you

are dreaming, they say that the dream can last only so long as the mind is dreaming, but in the outer world of objects we can qualify the existence of the one object with reference to the existence of another object in time. We can say " Surendar will remain till the town-bus arrives." Here Surendar's departure is governed by another incident, namely the arrival of the Town Bus, which is to happen in another period of time. Thus, these objectors of Vedantic idea make an hair-splitting distinction between the world-of-objects of the waking-state and of the dream-state.

According to them the waking-state-world is more real because they are depending themselves upon *two periods of time*; that is, they can be defined in terms of two points of time, whereas in the case of dream, their contention is that it is only in the mind and only for such time as the thought remains in the mind.

This peculiar argument is being totally rejected by Gaudapada with a single stroke of his pen, as it were, without any ceremony, since the argument deserves no serious reply. He says that both the points of time which seem to define the objects of the waking-state, are nothing but

imaginations of the mind. They are as much a mere concept of the mind as the dream world is. He concludes that there is no other special ground raised by this objection to justify a differentiation between the objects of the waking -state and the objects of the dream-state.

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ १५ ॥

Avyakta Eva Y-entastu Sphuta Eva Ca Ye Bahih , Kalpita Eva Te Serve Visesha-st-vindri Yantare // 15 //

The subjective imaginations that exist only within the mind, known as the unmanifest, as well as those that exist in the outer world, in a manifest form as perceived objects, are both mere imaginations. The only difference between them is in the sense organs by means of which the outer world is seemingly cognised.

The objector now raises another argument to show a distinction between the world-of-thoughts within and the world-of-objects without. According to him if these two be compared, there is certainly a distinction between them in as much as the world-of-thoughts is in an unmanifest condition, while the world-of-objects outside is

fully manifest. Therefore, the objector seems to argue that the external world has a greater share of reality than the dream-world of thoughts.

Here Gaudapada answers the objection by declaring that both of them, whether manifest or unmanifest, are mere imaginations. This distinction of manifest and unmanifest, which is experienced in our life is only because of the play of the sense-organs. The thoughts of the inner world are in a state of unmanifest condition and the very same thoughts become manifest when they are interpreted through the instruments of knowledge—the sense-organs. When we see the objects of the dream, they seem to be hazy, vague and veiled because the instruments of cognition in the dreamer's possession are nothing but a mind without the controlling powers of the discriminating intellect.

On the other hand the waking-state-world of objects seems to be, in contrast, much more clear, vivid and real; it is because of the peculiarity of the special instruments of cognition used by the 'waker. He recognises his world-of-objects through the instruments of the sense-organs guided by an awakened and dynamic intellect. Naturally, the objects cognised by

such a potent set of instruments guided and governed by the intellectual dynamism seems to present to us a clearer and a more perfect outline, which we interpret to mean as of a greater Reality. In fact, both the dream-objects and waking-state-objects are of equal validity. They are both delusions, since, they are both mere projections of the mind.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान ।
बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथा स्मृतिः ॥१६॥

Jivam Kalpayate Purvam Tato Bhavan Prathagvidhan, Bahya-nadhyatmika-msch-aiva Yathavid-ya-stathasmrtih (16)

> First of all the ego-centric attitude (*Jiva Bavana*) is projected and then follows thereafter imaginations of the various entities both objective and subjective. As knowledge so the memory of it.

Now the question comes, if everything constituted of the objective and the subjective world, be nothing but imaginations, what is the very source of all these imaginations ? As it were, the objector now accepts the Vedantic argument that the waking-state-world can no more be given a greater share of reality than the delusory dream-world. Now the objector is

trying to understand the Vedantic point of view. He asks. "If, as you say, O Vedantin, both the objective and the subjective worlds of experiences in us be mere imaginations of the mind, what is the source of those imaginations. It cannot be merely the mind because the mind is nothing but matter–inert insentient and dead. Nor, can this be the *Atman*, since, the *Atman* is Knowledge and in Knowledge there cannot be any delusion.

Answering the objector, Gaudapada says that first of all, the imagination of separative individual-Self, *Jeevatma Bhawana* is rendered upon the *Atman*. This ego-centric idea is born with the concept of a separativeness, when the mind rose up and the awareness was reflected on the mental pool of its own thought-flow ; and the ego-centric-entity, seemingly real, changes its attitude, character, nature and behaviour according to the reflecting medium namely, the mental condition. This ego (*Jiva*) which is the reflection of Reality on the mental lake is the one which is the enjoyer and the doer, who is the sufferer and the liberated, who is the seeker and the *Siddha*. Once this projection of the ego-centric concept

is posited upon the *Atman*, this delusion creates a multiple hierarchy of delusions, each thickening the veil and taking us farther and farther away from our Real Nature and in the ultimate analysis of it all the ego-centric deluded entity in us looks out into a self-made world through the mind and the sense-organs to cognise in its own dream-world a panorama of names and forms arranged and paraded to order. These are as decided by the previous mental impressions in the individuals ! This idea is very subtly indicated when Gaudapada says very crisply, "as the knowledge, so the memory of it."

This is a very great psychological truth which has a treasure-house of implications stoved away secretly in it.

The chain of sequence which binds us to our actions can be explained something like this : Let us take an example : A villager who has never heard of cinemas may have his own desires but in his list of desires there cannot be the desire of "going to pictures", just as we in Delhi may have our own desires but among them there cannot be a desire to go for skiing !

If the villager is now brought to the cities

and he hears repeatedly of the talks about the cinemas he gains the knowledge of "the idea of cinema ;" then he goes to the picture-house to experience it, and comes away with the *idea* of the "knowledge of its enjoyments." Afterwards in order to gain that enjoyment he runs to the cinema-houses motivated and impelled by his *idea* of the "knowledge of the cinema". Thus, his memory is controlled and directed by his experienced knowledge.

He soon connects these two- the cinema going and the satisfaction—as cause and effect. Later, on, whenever he wants to accomplish the effect, he struggles on to bring about the causes and play upon them until the expected effect emerges out of them.

The *idea* of the "knowledge of food" and the *idea* of the "knowledge of satisfaction" goad us to struggle hard, earn, procure and perpare the perfect food for gaining the perfect satisfaction of which we have an *idea* that it can give. This is true in all items of desire and desire-prompted actions of any life. Indeed, it is clear that as is his knowledge so is his memory of it. If there be no knowledge of a thing we cannot have a memory of the

same. Our memories are conditioned by our knowledge.

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥२७॥

Aniscita Yatha Rajja-randhakare Vikalpita Sarpa-dhar – adibhi – rbhavai – stadva – datma Vikalpitah (7)

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a waterline etc. so also the *Atman* is imagined in various ways.

It has been said that the imagination of the *Jiva*-idea is the source of all other imaginations and thoughts. What then is the cause of this *Jiva*-idea ? This is answered through this famous Vedantic illustration. In the darkness when we have not the definite knowledge of the real nature of the rope, we misunderstand it to be a serpent. Now the serpent's form, and shape are mere imaginations of the mind and this thought of the serpent is superimposed upon the reality of the rope. To one it may look like a snake, to another, the same rope may look as a piece of stick, to a third as a streak of water and to a fourth as a crack on the surface of the earth. These

various imaginations are all caused by the initial non-apprehension of the rope. If the knowledge of the rope is with us, we could not have ever the misapprehensions of the various other objects upon it.

Similarly, the *Atman* has been variously imagined as the ego, the *prana*, the mind, the intellect, the body etc. and multiplying our imaginations, in the thickening gloom of accumulated ignorance, we start superimposing upon the *Atman*, the qualities of joy and sorrow, knowledge and ignorance, success and failure, hopes and despairs, etc. In fact, Pure Consciousness, the *Atman*, has none of these qualities belonging to it. They are all mere super-impositions upon the Reality.

These misconceptions have risen because of our ignorance of the Pure Nature of the All-pervading *Atman*. This is the unmistakable and reiterated verdict of all the Upanishads. Once we know the *Atman* in its pure nature of the Self, thereafter the ideas of birth, growth, disease, decay, death, etc. will be found to be not at all belonging to our Self but are all qualities of the super-impositions upon it.

The slimy skin, the shining girth, the terrible hood and the poisonous fangs—all belong to the serpent super-imposed and not to the rope ! Not a wee bit of the rope is being disfigured by our visions of the serpent on it.

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्माविनिश्चयः ॥१८॥

Niscitayam Yatha Rajjuvam Vikalpo Vinivartate Rajju-rev-eti C-advaitam Tadva-datma-Viniscayah (18)

> When the real nature of the rope is ascertained other illusions about it disappear and there arises the conviction that it is the one changeless rope alone ; similarly, is the nature of the Pure Knowledge, the *Atman*.

The misunderstanding of the rope to be either the serpent or the stick or the water streak or the crack on the earth, etc. can come only so long as we are ignorant of the real nature of the rope. When we have enquired into the misunderstanding and have discovered the rope behind it, in the sure knowledge of the rope all our super-impositions upon it disappear at one stroke.

Similarly, with the discovery of the Self all our super-impositions upon the *Atman* will fade away as though at the touch of a magic-wand. When we have withdrawn our attentions, through the process of discriminative analysis, from their dissipating preoccupations with the sense-objects, and when the attentions are withdrawn from the nearer objects in our personality as the body, mind and intellect, our awareness comes to lie coiled upon itself as it were. At that moment, Knowledge comes to illumine Itself.

Once this Eternal Divine Principle of Life is known—is discovered within ourselves —as the substratum in all our ego-centric ideas and misunderstandings, the individual thereafter shall no more be under the throes of his own delusions and the delusory multiple-world of ordinary cognition.

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।
मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥१९॥

Pran-adibhi-ranantai-Ca Bhavai-retai-r Vikalpitah, May-aisha Tasya Devasya Yay-ayasm Mohitah Svayam (*19*)

The *Atman* is imagined as *prana*, etc. in

innumerable varieties. This is due to ignorance (*Maya*) of the Self-luminous *Atman*, by which It gets, as it were, Itself deluded.

There are many schools of philosophers in India,—or rather we may say, all the schools of philosphy in India except the Advaitins—who believe in the Reality of the external world of plurality and every philosopher is therefore constrained to explain the how, why and wherefore of the creation.

Thus, no philosophical work is complete without its own theories of creation, perception and methods of realisation. These creationist-ideas are taken up here, one by one, only to show us the different schools of thinking and their multiple methods of explanations. These are all collected here only to be at last laughed at and disposed off uncerimoniously ! From the standpoint of Reality no creationist theory can hold good.

The dualists have imagined the *Atman* or the Absolute Reality to have taken many shapes and forms, as *Prana*, *Purusha*, etc. According to some, the dynamic aspect of the Reality is the *Prana* which is the stuff from which all the insentient world of matter has

been created ; while, the Conscious Principle in the Absolute Reality, the *Purusha*, creates the entire world of conscious beings. Thus, there are thousands of imaginations projected on to the Absolute Reality by the dualists. The only explanation which the Vedantin cares to give is that the universe of multiplicity is only a product of our delusion by which we, who are in our essential nature nothing but the *Atman*, have allowed ourselves to be deluded !

As a matter of fact, in the *Upanishads* also, we find an infinite number of creation theories explained. In some *Sruthies* there is a mention of only three elements, while in others there are five ; in some, the creation is said to have started with a 'disturbance' in the Absolute and it proceeded on in a regular process of evolution, while in other places many an *'ek-dam'*-methods are also explained.

That system which regards creation as illusory and the innumerable types of evolutes as a mere delusion, to it the theories of evolution are, in fact, of no importance. And yet, some kind of an explanation is to be given to the seeker in his early days of studies, and hence, according to the psychological type to which the student belongs, an explanation is

given on the creation of the world of plurality, which is so very real to him at that stage of his evolution. In fact, all the *Upanishads* ultimately take the students to the planes of the Absolute Reality, from where when viewed, creation of the multiplicity of the world is but a delusion and a myth.

From the next stanza onwards we will get something like 35 different views of creation which were rampant at the time of Gaudapada ; all of them are not philosophical views at all. Some of them were mere popular notions of that time. Gaudapada does not seem to even pause to arrange them all into any order or system. He has only made a convenient assortment of all the floating ideas of his time as they struck him at his desk. Probably, the exigencies of the metre decided for him what all views to hint at ! So disinterested is the seer ! And rightly so ; for, who can seriously write the biography of the ghost which he saw on a post !!

As usual Sri Sankaracharya does not pause in his commentary to comment upon these insignificant and un-important portions.

However, it will be very interesting reading for the intellectually curious ones of

our generation, and so, we shall try to pause now and then to see at close quarters the various views propounded. This will give us perhaps an idea that the literature of spiritualism is not an overnight production of some fertile brain trying to hoodwink its generation and to trade upon the credulity of the people. On the other hand generation after generation, men of acute intelligence and deep erudition, have spent their life time in observing, analysing and thanking over the problems of life in order that they may come to the final decision on the meaning of life and its mission.

प्राण इति प्राणविदो भूतानीति च तद्विदः ।
गुण इति गुणविदोस्तत्वानीति च तद्विदः ॥२०॥

Prana Iti Prana-vido Bhuta-niti Ca Tad-Vidah,
Guna Iti Guna-vida-statva-niti Ca Tad-vidah

(*20*)

Those who know the *Prana* call the *Atman* as *Prana* ; those who know the *Bhutas* call the *Atman* as *Bhutas* ; those who know *Gunas* call the *Atman* as *Gunas* ; and those who know the *Thatwas* call the *Atman* as *Thatwas*.

As promised in the last stanza, Gaudpada is now enumerating the innumerable ideas on Reality and the different theories of

creation propounded by the dualists. Altogether we are getting here about 35 different theories to explain the pluralistic world of phenomenon.

Vaisheshikas believe that the Reality behind the entire world's multiple names and forms is the *Prana*. Here *Prana* does not mean the vital air in the nostrils that sustains life in the individual bodies ; it is here meant in its philosophical connotation when it means the 'total mind' or the *Hiranyagarbha* (Creator) which is otherwise called in Vedanta as *Sutratma*.

There are some who belive so much in this 'total-mind' or the *Hiranyagarbha* that they worship it as the Supreme Reality and they are called in the Hindu philosophy as *Hiranyagarbhakas*.

The technique of Gaudapada is to hint at four different theories in each stanza ; thus, we get in each line a pair of theories ; each *pada* in each line is suggesting a different theory.

Thus, coming to the second *pada* of the first line in this stanza, we have a suggestion of *Charvaka* (materialist) theory of the fundamental behind the created plurality,

According to them the whole world has emerged out of the Elements. This particular school of materialists is called by a special name as *Lokayathas*, and it is interesting to note that in their exclusive gross perception, they are not ready to accept the existence of even as subtle a thing as space (*Akasa*). Thus, to the *Lokayathas* the world has come out of a combination of only four Elements, namely air, fire, water and earth.

On the other hand, we have the *Sankhyas* who belive that the world has come out of the play of the three *gunas*, psychic and psychological temperaments; (*a*) *Unactivity* (सत्त्व) (*b*) *Activity* (रजस्) (*c*) *Inactivity* (तमस्) According to them *Pralaya* is a state of dissolution of the world which then comes to remain in an unmanifest homogenous condition, when the three *gunas* are in a state of equillibrium. When they are disturbed in their equillibrium, they topple down, like a house-of-cards, into the innumerable names and forms constituing the universe of plurality !

There is a school of thinkers, predominantly in the South India, called the *Saivas* who believe that the Reality it constituted of three *Tatvas :* the *Atman*, *Avidya* and *Shiva*.

पादा इति पादविदो विषया इति तद्विदः ।
लोका इति लोकविदो देवा इति च तद्विदः ॥२१॥

Pada Iti Pada-vido Vishaya Iti Tad-vidah /
Loka Iti Loka-vido Deva Iti Ca Tad-vidah //21//

Those who are acquainted with the quarters (*Padas*) call the *Atman* as quarters. Those who are familiar with the sense-objects declare that the only fundamentals in the world are the sense-objects; those familiar with the *Lokas* declare the Reality to be the *Lokas* and those who know the *Devas* equally insist on believing that the *Devas* constitute the great Reality.

There are some who believe that the Reality behind the world is constituted of three *Padas*, which we discussed exhaustively while discussing the *OM-Upasana*. According to these people the Reality is constituted of the waking, the dream and the deep-sleep states of conciousness.

In the veiw of the *Vatsayana* and others the final Realities are the sense-objects such as sounds, forms, smells, tastes and touches.

To the *Pauranikas* (mythologists) the Reality is constituted of the three world called *'Bhur' 'Bhuva'* and *'Suvah'*.

To the *Meemamamsakas,* who are great believers in the ritualistic portion of the Vedas, *Agni, Indra* and such other gods are Eternal Realities. They had to concieve these Gods as "the dispensers of the fruits of their action" (*Karmabhaladatas*).

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।
भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥२२॥

Veda Iti Veda-vido Yagna Iti Ca Tad-vidah / Bhok-teti Ca Bhoktri-vido Bhojya-miti Ca Tad-vidah //22//

Those knowing the *Vedas* call It the *Vedas*; those who know the sacrifices call It the sacred sacrifices; those conversant with the enjoyer designate It as the enjoyer; and those who understand the objects of enjoyment think It to be the objects of enjoyments.

Again Gaudapada here quotes us four other theories that were available then at his time in explaining the Reality behind the pluralistic world. There is a sect in the Hindu traditional thought who are called as *Vedins* who believe that the rock-bottom-foundation of the entire universe is nothing but the *Vedas.* While there are other schools of diligent scholars, like *Bodhayanas* and others,

who beleive that religious ritualistic sacrifice (*Yagna*) is the Reality. According to them, the Sacred sacrifice performed in the past with sincerity and devotion, strictly according to the prescriptions given in Vedas, is the ultimate cause for the present world of the living creatures. This cannot be philosophically true since the Eternal Reality, Infinite in Its own nature, cannot be created or made by the finite items which are constituted of three main limbs: the object offered, the deities invoked, and the performer. Each one of them is a finite quantom and a combination of finite things, however sacred they may be, cannot produce the Infinite.

Sankhyas believe that the Reality is the 'enjoyer'. According to them *Atman* is not a Doer or an Agent, but is an 'enjoyer' and it is the *Sankhyan* theory that is hinted at here in "the 'enjoyer' is the *Atman*".

There are others who are techincally called as *Supukaras*, the cooks, who believe that the 'enjoyed' is the Reality. It is something like saying, "To the hotel keeper, there is no God greater than the menu-items ready in their kitchen!"

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।
मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥२३॥

Sukshma Iti Sukshma-Vidah Sthula Iti Ca Tad-vidah, Murta Iti Murta-vido-a-Murta Iti Ca Tad-vidah (23)

> The knower of the subtle consider It as the subtle; the knowers of the gross designate It as the gross; those who worship a form call It a person with form and those who believe in the formless call it as void.

In this stanza, we have a suggestion to hint at the theory of the *Nayyayikas;* logicains; according to them, the world is a modification (*parinama*) of the Supreme Reality. This *parinam* is generally considered to be of three kinds depending upon the dimensions of the Reality recognised atomic (*Annu-Parinam*)? and same size as the body (*Madhyama-Parinam*), universal (*Vibhu-Parinam*). According to the first school, the Reality in any given form is very subtle and occupies the minutest fraction of space in the cave of its heart. This is hinted at by the word here 'subtle' (*Sukshma*) of the size of an atom (*Anuparinam*).

A section of the *Lokayathas,* who are materialists, believe that the gross body is

itself all the Supreme Reality that we need consider in life. The materialists in the Hindu schools of philosophy falls under three distinct groups according to what they consider as the Reality. There are some who believe that the body is the *Atman*. They are called *Deha-Atma-Vadins*. There are still others who believe that the sense-organs are the Reality ——they are called the *Indriy-Atma-Vadins*, and there are still others who believe that the mind is the Reality. They are called as *Man-Atma-Vadins*.

The *Agamikas*——those who believe in the *agamas* —— look upon Reality as having some definite sacred from as Maheshwara with the trident or Vishnu with discus, (or Ram with his bow, or Krishna with his flute.)

A school of Buddists called the Nihilists, have declared their firm belief that the Reality is nothing but the void. According to them the Supreme Reality is Non-existence out of which they believe all these names and forms have come.

काल इति कालविदो दिश इति च तद्विदः ।
वादा इति वादविदो भुवनानीति तद्विदः ॥२४॥

Kala Iti Kala-Vido Disa Iti Ca Tadvidh, Vada Iti Vadav-ido Bhuvana-niti Tad-Vidah (24)

Believers of time call It Time ; the believers of space call It Space ; the alchemists and Magicians call It Vada (*their Science*) and the knowers of the worlds call It the worlds.

The astrologers and astronomers believe that the world has emerged out of the Eternal Factor called Time and the world is sustained in Time and will be merging in Time. Therefore, to them the only Real Factor is Time. Certainly, one need not be a great philosopher, to reject the philosophy of this position, since it must be the experience of everyone that Time Itself is a measure of change, and a changing factor as time cannot in any sense be considered as Eternal or Unchanging.

There is a school of thinkers, technically called as *Swarodayavadins*. These are people who are well-versed in reading the future and present implications of the sounds of brids, lizards, etc. They watch the direction in which these sounds (*swaras*) reach them and they, making certain calculations, come to some special knowledge. To these people, direction or *desa quarters of space*) is the

Eternal bases of the pluralistic life.

There are some translators who have rendered this word to mean disputation. This cannot be sustained when viewed with the eye of the science. *Vada* here is used in its technical meaning ; and Anandagiri has taken it to mean the science of the alchemists and the magicians. There are what we call *Dhaduvadins* (धातुवादि) or *Mantravadins* (मन्त्रवादी) etc. who conjure up magic through crystals, chantings, herbs, etc. Their magical art is meant here by the word *Vada*. To the alchemists their art is the only Real Factor in this universe of ever-changing multiplicity.

The Cosmologists or Geographists (*Buvanakosavadins*) declare that the 14 worlds which are very well known in the mythologies are the only Realities acceptable to them !

मन इति मनोविदो बुद्धिरिति च तद्विदः ।
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥२५॥

Mana Iti Mano-vido Bhuddhi-riti Ca Tad-vidah, Citta-miti Citta-vido Dharm-adharma Ca Tad-vidah (25)

The believers of the mind call It the *Mind;* of the intellect call it the *Buddi* ; of the

mind-stuff call it the *Chit*; and of the righteousness call It as the *Dharma* and *Adharma*.

Here we have another stanza giving us four more of the floating theories explaining creation, which were then available at the time of Gaudapada.

Laughable indeed are the vagaries of a distorted mind revelling in ignorance.

Materialists believe that the mind is the greatest Reality in the world, because, according to them, but for the mind the world of experiences would have been impossible; and another school, mainly constituted of the *Buddhists*, believe that the intellect is the Supreme Reality. They forget that in the deep-sleep-state there is neither the mind, nor the intellect and so the implication would be that the Reality as concieved by them, now and then, takes a holiday from existence!

There are still others, who are again a school of *Buddhists*, called *Yogacharas*, who believe that *Chit* is the Eternal Reality; for, they say that even if the mind has cognised the sense-objects and even if the intellect has discriminated them, if the illuminating Principle,

Chit, does not come into play, neither the perception nor the discrimination can be available for our experience.

Thus, in this stanza, we have the three distinct schools of believers who, in varying degrees, fall under the same category as materialists. The distinction between them is only upon which factor of the inner-equipment (*Anthakarana*) do they insist to pin on the dignity of Reality in their individual philosophies. One school emphasises upon the feeling and doubting aspect of the inner-equipment (*Sankalpa-pradhana-man*), another insists on the Eternal Nature of the determining, willing aspect (*Nischaya-pradhana-man*) and a third insists upon the illuminating faculty in the mental zone (*Chit-pradhana-man*).

None of these arguments can be acceptable to one who has come to recognise the insentient and inert nature of the mind as such when it is deprived of the life, the Conscious Principle.

Lastly, we have in this stanza, a theory generally propounded by the *Meemamsakas*. To them, *Dharma* and *Adharma*, (*Punya and Papa*) are the fundamental Realities which are the bases of the universe. To them the crea-

tion, sustenance and dissolution of the world is regulated, controlled and ordered by the meritorious (or otherwise) of the actions of the past; and the actions of the present would similarly determine and order the world of the future.

But, we all know that each of *Dharma* and *Adharma* can have an existence only with reference to the other. Thus, their Reality would be at all moments depending upon another dissimilar factor; and a pair of inter-depending factors cannot themselves constitute the Eternal Principle; two Kings reigning over the same country cannot either be in any sense of the term a king : each will necessarily be limiting the Kingship of the other.

पञ्चविंशक इत्येके षड्विंशः इति चापरे ।
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥२६॥

Panchav-imska It-Yeke Shad-vimsa Iti Capare-
Eka-trimaska It-Yahu-rananta Iti Capare (*26*)

Some say that the Reality consists of twenty-five categories; to others it is twentysix; to some others it is thirtyone and their are yet some others who consider it to be infinite in number.

The very fact that Gaudapada has strung these people together in one stanza, and also

that he has, in the style of his language, hinted them by mere arithematical-digits, clearly show the satirical view in which the Master is at his desk at this moment !

The *Sankhyan* believe that there are altogether Twenty-five categories which together constitute the Eternal Reality. According to them the Seed Nature (*Moolaprakri'hi* undergoes a modification, called *Vikri'hi*, and thus it becomes *Mahat, Ahamkar* and *5-Than-matras*. These are called the seven *Vikrithies* of *Prakrithi*. Now, each one of these seven still undergoes another change called *Vikar*; thus, *Mahat* changes into the 5-organs-of-perception; *Ahamkar* into the five-organs-of-action; the *Panch-than-matras* into the five-sense-objects and the subtlest aspects (*Sattwa*) of the *panch-than-matras* together constitute the human. mind Thus we get altogether 16 *Vikars*.

To the *Sankhyans* the *Moolaprakriti* plus the seven *Vikrithi* plus the sixteen *Vikar* plus the *Purusha*, the vital factor, constitue the 25-categories which are supposed to be the Reality behind the pluralistic world.

But to the *Yognis*, as represented by *Patanjali*, they add one more factor into the

total multiple Reality. Thus adding to the above twenty-five items, also an *Iswara Thathwa*, they consider the Reality to be of 26-factors.

There are yet a school of thinkers called *pasupatas*, who consider the Reality to be constituted of 31-factors. In fact when we go strictly to the very textbooks of the *Pasupatas* we find that their concept includes altogether 36 items; they are—Shiva (1), Sukh (2), Sadashiva (3), Iswara (4), Vidya (5), Purush (6), Maya (7), Time (8), Niyathi (9), Kala (10), Avidya (11), Raga (12), Unmanifest of Prakriti (13), Mahat (14), Ahamkar (15), Manas (16), five-organs-of-perception (21), five-organs-of-action (26), five-than-matras (31), and the fiive-elements (36). Here Bhagwan Gaudapada has mentioned only 31, perhaps, by dropping items from Time (8) to Raga (12), since they constitute nothing but the implications of maya (7).

There are still others who believe that the Reality is constituted of an infinite number of categories.

लोकाँल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लङ्गाः परापरमथापरे ॥२७॥

Loka-nloka-vidah Prahu-rasrama Iti Tadvidaha Stri-pum-napumsakam Laingah Parapara-mathapare (27)

Those who know only how to please others the *Laukikas*, call It but the "act of pleasing the world"; those who recognise the *Ashramas*, and faithfully follow the rules of those *Ashramas*, consider It to be the *Ashramas;* to the Grammarians, It is but the male, the female and the neuter genders; and some others know it as *Para* and *Apara*.

To the worldly people, (*Laukikas*), of the type of social workers and politicians, who live the life and spend their entire energy in making the world happy, the only Reality is the service which renders everybody happy.

There are some who are *Ashramavadins*, like Daksha and others of the mythological fame who consider that to remain in one's particular *Ashram* strictly conforming to all the detailed instructions of the *ashrama-dharma* is the only Reality worth recognising in this world of multiple activities.

To the Grammarians, of course, the Reality consists of the genders: the male, the female and the neuter.

There is yet another school of thinkers and here Gaudapada means a school among the Vedantins themselves who consider that the Reality has two facets called the Absolute

and the Relative: the Higher and the Lower-*Brahman.*

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥२८॥

Srishtiriti Srishtividó Laya Iti Ca Tad-vidah
Sthiti-riti Sthiti-vidah Sarve C-eha Tu Sarvada
(28)

The creationists call It *creation*, those who believe in dissolution describe It as *dissolution*, and believers in sustenence believe It to be *sustenence*. In fact, all these ideas are nothing but imaginations in *Atman*.

This is the concluding stanza in which Gaudapada ends his enumeration of the various theories of Reality which were rampant at his time. The *Pauranikas* (the Mythologists) fall under three distinct groups. Some believe that the world is a continuous *creation*, moment to moment; another, that it is a continuous distruction or *dissolution*; and there is yet a third party who believe that it is an intermittent *sustenance*. Accordingly, each group considers *Creation, Dissolution* or *Sustenence* as the Ultimate Factor behind the multiple world.

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।
तं चावति स भूत्वाऽसौ तद्ग्रहः समुपैति तम् ॥२९॥

Yam Bhavam Darsayed-yasya Tam Bhavam Sa Tu Pasyati / Tam Ca-avati Sa Bhutva-asau Tadgraha Sam-upaiti Tam (*29*)

> The seeker recognises only that idea which is presented to him by his master. The *Atman* assumes the form of what is recognised and thus protects the enquirer. Possessed by that exclusive idea he comes to realise it as the only sole truth.

After thus gathering at random all the available ideas and theories on creation, Gaudapada is now here making a bon-fire of them. The different theories, which project on to the *Atman* qualities, attitudes, properties, etc. are all bombed here by one solitary wisdom observation. He says that these dualists, who make mushroom theories and fight over them among themselves, are but victims of a false psychological trend.

Whatever idea or interpretation is shown to the enquirer by his teacher as the Ultimate Reality,the student realises it as the sole essence, the *Atman*. Thereafter he becomes a fanatic to his demi-god's idea and this fanaticism makes him blind to see any other point of views, or Truth. Not only does he come to feel it to be the Reality but in many instances if he be

truly a pursuer of the path pointed out to him, he may even come to realise in his own subjective experience *that* truth.

Very many typical examples for this are available in the world. History is pregnant with suggestions of this truth. There was a time when people believed different types of gods, and in the different ideologies of their era. Even today in the remotest villages of the Himalayan valleys, they have their own village-gods who have no connection with any mythological symbol or even with the Buddhistic effigies. And yet, every villager is afraid of the local-gods and, when they fervently pray to their rain-gods and sun-gods, certainly they do get rain and sun at moments of draught and floods !!

It is a fact that by any idea when entertained powerfully and pursued sincerely with all faith and devotion, man can achieve stupendous results "As you think so you become", is the eternal law of life.

Individually we have a capacity to make or unmake. By entertaining good thoughts, powerful and logical we gain a greater element of tranquillity and peace, while by consistently

meditating upon false-ideas and ideologies we certainly can fulfil them but we will be compelled also to reap the consequent sob-harvests of the same.

The enunciation of this wisdom-observation in the stanza is the spark to dynamite the various theories so far propounded. According to the ideas in our mind, we super-impose those particular notions upon the *Atman* and we start defending a reality in terms of our own misconceptions. A wayside *Panwala's* mirror has *no* preferences of its own. It reflects at once the vehicles passing on the road, and the customer in front of it. The buffalo passing by is registered therein with as much felicity as the donkey that stands in front of it and brays. Similarly, Truth is the substratum in everything so that whatever way the mind projects forth, they will all be seen in it.

But, on the other hand, if we are successful in realising the Reality through a process of this distorting mind's total annihilation, then we can get a real glimpse of the Reality. Through a purified and integrated mind's diligent enquiry into the Reality behind the names and forms we can gain a glimpse of

the Eternal Reality in all its essence. This realisation becomes more and more established by a process of detachment from our matter preoccupations. This glimpse is not gained through the intervention of the mind and as such none of the mental *Vasanas* will be interpreting and disfiguring the face of the Reality.

This being the process adopted in Vedanta, a Vedantic realisation of Oneness is ever beyond all disputes. It is an attempt to see the rope in and through the serpent and the stick and streak of water and the crack on the earth. These multiplicity of forms and shapes are only false super-impositions upon the *real* form and shape of the rope. To see the rope in its essence is the end of all the misconceptions in our mind. So too, Reality or the Self is cognised only when we transcend the mind and intellect. Hence it is, that all the great thinkers of all times have expressed their experience of the Vedantic theory of the Pure Self, wherein none of the created pluralistic world has any existence at all. Realisation is the only method to understand the riddle of the universe.

एतैरेषाऽपृथाभावैः पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥३०॥

Etai-resho-aprthag-bhavaihi Prthaga-Veti Lakshitaha Evam Yo Veda Tatvena Kalpayet So-avi Sankitah (30)

> The Self though not seperate from all these appears as it were seperate and distinct. One who realises this alone can interpret the meanings of the *Vedas* without any hesitation or doubt.

In this stanza, Gaudapada is trying to provide a charitable justification for the *Dwaitins* and their innumerable theories. The Upanishads are unanimously declaring the Reality which is One without a second, Non-dual, and Eternal. Masters who have realised this great Truth have repeatedly visited the face of the globe and has expressed their own experienced realisation endorsing the same Truth.

If this be the case what is the logic behind the innumerable dualists who are arguing among themselves that the Reality is a Multiple Factor ? The explanation that Gaudapada suggests is that the *Atman,* though not separate from these pluralistic forms, appears as it were separate. The *Prana*

etc. are not separate from the *Atman* and yet they appear to be separate. The serpent is not separate from the rope and yet, at the time of the delusion, when the serpent is visible, the rope is not separately available for our cognition.

One who has realised the Truth that the *Atman* alone is verily all that exists, is the only great Seer who could interpret the scriptures and give the meaning to the Vedic declarations. All the others who would approach the scripture merely because of their intellectual accomplishments would be only, at their best, getting for themselves an academic knowledge of Reality. They will never be able to give out the message of the Upanishads with the authoritativeness which can be found in the words of those who have experienced the Truth. Here Gaudapada says that the Upanishad chapters of Vedas can be, with authority, confidence and clarity, discussed, explained and taught only by those who have the experience of the Non-dual Reality for themselves.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥३१॥

Svapna-maye Yatha Drishte Gandharva-nagaram Yatha / Tatha Visva-midam Drishtam Vedanteshu Vicakshanaihi //31//

As the dream of the illusions, or "the palace city of the fairy *Morgana*"; are seen in the sky, so is the universe viewed by the experienced *vedantins*.

The unreality of duality has been demonstrated by reason. Now the attempt in this stanza is to give us some explanation of what we are now actually perceiving in the outer world. In the first Chapter, the world outside has been negated on the strength of the scriptural text and this chapter is opened with a promise that it would be giving us the logical reasons and the intellectual arguments to prove the unreality of the pluralistic world. If the pluralistic world be unreal there must be some explanation to this perceived world cognised through our ignorance.

Many are the instances in life where in our quiet moments of clearer knowledge we come to understand that those things, which we had perceived at the time of our mental delusion, are not realy true. The Vedantic explanation for the world of phenomena is that it is nothing but a mental delusion. In

order to hammer this idea into the sadhak's belief, the examples are given here.

Under the charm of the dream we get, as it were, floated away into a realm of experience which has no basis in truth and yet so long as the delusion lasts the dream-world is to us seemingly real. So too, in the case of magic a stupendous act, against all rhyme and reason contrary to all laws of nature, is being enacted in front of us under the wand of the magician, and we seem to take it to be actually happening although we know that it is all a make-belief-magic.

There are moments when looking at the sky, among the clouds, "some people recognise a magic-city filled with shops, full of articles, houses, palaces, and villages, frequented by men and women ! " Such visions are called the "palace of Lady Morgana" in the sky. These are literally and metaphorically nothing but castles-in-the-air. Though, they are thus mere projections of the mind, —born out of nothing but pure imaginations—they are seemingly real for the time when they exist in the perception of the deluded.

This is the conclusion arrived at by those who have realised the Truth as indicated

in the Upanishadic literature. When they have transcended their identification with the body, mind and intellect, they rediscover the Self to be the Absolute Consciousness and viewed from there, the world of plurality is not available for them. Thus all the great seers and sages of the Upanishads have unanimously declared that in Truth there is no world of plurality. Yet, we who are now gazing out into a world of multiplicity through the equipment of mind-body-and-intellect, are taking the world to be real.

An explanation for this seeming reality of these names and forms is being provided here by the glossator. He says that because we are perceiving things we cannot thereby conclude that the world is real. The only explanation for the seeming world of phenomena, which is acceptable to all diligent intellectual enquirers is that this is only a delusion super-imposed upon the Reality, which is available for cognition only so long as the perceiver is viewing through the distorting instruments of the mind and intellect.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥३२॥

Na Niradho Na Cotpatti-rna Banddho Na Ca Saadhakaha, Na Mumukshu-rna Vai Mukta Itesha Paramaarthataa (32)

> There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom, neither can there be any seeker for liberation, nor any liberated as such. This alone is the Supreme Truth.

It is for analysing and understanding the implications of such stanzas in Vedanta that an ordinary student requires the help of a Master. Books, as such, are easily available in these days of reckless printing and anyone can purchase a scriptural text-book at some wayside railway stall. An intelligent, educated man of the day, if he were to come across such a stanza in one of the books, would at once jump into a suicidal misunderstanding that he alone is the Eternal Truth and that there is nothing for him to do or to become.

The philosophy of "being" as opposed to that of "becoming" is dangerous in as much as we are so imperfect and we have yet to "become". Thus, stanzas like this which arise from the white-heat intensity of the Master's inner life; experienced as he writes at his desk,

must necessarily be learnt and understood in their right attitude from any of the present day masters who has walked the path and tasted the Truth.

We should not forget that Gaudapada, rarely if at all, comes down to the terra-ferma to talk to us as his fellow beings. He is an exceptionally severe master who refuses to come down to the level of his students. His class-room is flooded with the highest perfections and in his lecture-theatre he always stands on his platform beckoning every one of the audience to rise up to his eminence !! Gaudapada's work is a call of Truth to man from Truth, to walk the path of Truth, and reach Truth. Through out the path is explained and the Truth described only in the native language of the Land of Truth. Thus, without commentary and vivid explanations given by interpreters, who know both the language-of-Truth as well as the language-of-ignorance, none can understand the *Karika* fully.

From the standpoint of Reality the stanza is indeed true. To one who has awakened to the Supreme Consciousness, there is neither dissolution, nor birth, nor bondage.

Having reached the goal there are no more aspirations, no more seeking, no more the satisfaction of having gained the liberation. Having become the native of the Land of liberation, since the individual has already transcended the ordinary planes of delusions, to him there is no more of the pluralistic world of illusion or of the endless demands made by the physical, psychological and intellectual entities in himself. Having cognised the Self he becomes the Self and as the Self he is himself the all-pervading, Divine Reality.

The concepts of liberation and bondage are all experienced only by the Jiva, the ego. Ego is never manifest in a God-man, since in him the mind and intellect, through which the unreal manifestation takes place, are sublimated. A mere equipment itself cannot manifest anything unless through the equipment the dynamic Force of Life expresses Itself. Taking the analogy of a bulb, we may say that the bulb is the equipment and, the electricity passing through the equipment manifests as light; similarly, Life Force passing through the equipment of mind and intellect manifests Itself as the ego.

The sense-of-bondage is for the ego, and the sense-of-liberation also, naturally, belongs to the ego. From the Absolute stand-point everyone of us, at all moments, is, in our Real Nature, Eternally Liberated. There is no bondage for the Spirit. Naturally, there is no liberty to be achieved for the Spirit. The Spirit is ever free.

But the Spirit muffled by the matter dressings comes to gain for Itself the feeling of a separative-ego-existence and that ego, getting bound by its own projections, through its own various equipments, feels that it is miserably limited on all sides. It is this mind that has come to misunderstand its own status and, therefore, this mind and its phantom-ego needs the consolation and solace of liberation.

All those, including the sceptics, who have followed faithfully the arguments so far and must have understood that the names and forms, constituting the multiplicity of the outer and the inner worlds, are all projections upon Reality as the snake-on-the-rope. Yet, a doubt must remain as to why not, like the names and forms which are superimpositions, the substratum also be unreal ? The objector is here

doubting the very Reality of the Substratum. It is to remove this doubt that we have here Gaudapada's firm and unflinching assertion that, "This is the Absolute Truth".

It is not that the substratum is an unreal, vague, imagination; it is, indeed, beyond all imaginations. The attempt of all *sadhaks*—the goal of all *Sadhanas*—is only to make the individual end and annihilate all his imaginations. The imaginations and thoughts that generally distort the beam of consciousness in us and interprets the Reality to be something else is caused by the mind and intellect. Transcending the mind and intellect there is no more any equipment to ferment the poisonous fumes of imaginations, and hence, Truth becomes obviously clear—when the mist of imaginations, feelings, thinkings and superimpositions, have been melted away !!

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।
भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥३३॥

Bhaavai-rasadbhi-reevaayam-advayeena Ca Kalpitaha / Bhavaa Apyadvayeenaiva Tasmaadadayataa sivaa (33)

This Atman is imagined both as the unreal objects that are perceived and also as the non-dual. The objects are imagined in the Non-duality Itself. Therefore, Nonduality is the highest auspiciousness.

In the mirage-waters the traveller may see ripples and bubbles even waves and foam: but none of them is real, and the only Reality beneath them all is but the desert. Similarly, here Gaudapada says that all our imaginations of the unreal world of perceived plurality, as well as our philosophical conclusions that the Supreme Reality is non-dual—both of them-are mere imaginations.

In fact, to the Supreme Reality no quality can be attributed. To define the Supreme in terms of Its qualities or properties is to pull It down to the level of a substance. To define the Supreme would be to make it non-eternal and finite, perishable and changing. To define the Supreme as non-dual is only an "indicative definition" bringing home to us the idea that It is the Absolute. It is non-dual only with reference to the duality perceived; but when we have realised that duality itself is false, the term non-dual has no existence. Truth or Reality is

the basis for both the concepts of the non-dual and the plurality. Consciousness or Awareness that illuminates these two concepts is one and the same. It is this Consciousness in us, the Divine Spark, the Life Principle in us, which is the Eternal, All-pervading Reality.

In order to realise this Supreme Self in ourselves, we have first of all to withdraw our wandering attentions from the pluralistic world of phenomenon and the first step on this pilgrimage to Truth would naturally be to understand for ourselves that, as contrasted with the plurality that is perceived through the senses and the mind, there is, in fact, behind it all One Non-dual Reality. When we have come up to this idea, the mind that is perceiving the Oneness has become almost rudimentary. In its own pursuit, it volatalizes itself, and when the mind has once ended what remains is the realm of the experience of Reality.

नाऽऽत्मभावेन नानेदं न स्वेनापि कथंचन ।
न पृथङ्नापृथङ्किंचित् इति तत्त्वविदो विदुः ॥३४॥

Na-atmabhaaveena Naan-eedam Na Sveenaapi Kathamcana / Na Prthang-na-aprthang Kinchit ithi Tatva-vidoo Viduh (34)

> This manifold plurality does not exist as identified with the *Atman*. Nor can it remain ever independently of itself. It is neither separate from Brahman, nor is the plurality non-separate from It. So say the realised wise men of the Upanishads.

The delusory, unreal, serpent cannot exist apart from the rope; the rope is not the serpent, nor the serpent the rope, and yet the serpent cannot remain without the rope..... in fact the serpent is nothing but the rope. Similarly, the pluralistic world is nothing but the Reality, and yet, the world is not real; the Reality is not the world; at the same time the multiple universe cannot have any existence without the Reality behind it.

Here the pluralistic world of phenomena is indicated by a beautiful expression which cannot be replaced; *Idam* (This). The phenomenal world is indicated by the term *'This'*; all that we can perceive as *'This'* and gain thereby a knowledge of them belong to the world-of-objects.

We have already seen in the earlier discourses that the entire world can be divided

into two distinct groups, the world-of-objects and the world-of-the-subject. We were rather repeatedly told by the Upanishad Seers that the world-of-objects are mere super-impositions upon the Reality and the only Reality is the Subject. Thus, whatever we can perceive as '*this*' or 'that' would certainly fall under the category of world-of-objects.

It need not be taken to mean necessarily that the distant ranges of hills, the trees, the individuals and the world-of-substances, alone are unreal, but even '*this*' body, '*this*' idea and even '*this*' ignorance in me are all indeed, thus belonging to the world of objects. Perhaps, we are tempted to believe that our body, mind and intellect are more real than the world of external objects, because they are nearer to the Reality, the Self. Yet, in fact, an honest seeker of the Self diligently pursuing to discover the Reality without its matter envelopments must necessarily come to discard even the mind and intellect as mere delusions and thus reach to rediscover the Self, from the platform of which when he views out into the world of phenomena there can be nothing but the Self which is visible for him everywhere.

This statement does not mean that everyone of us must necessarily believe it as a fact at the very first instance of hearing it. Even Gaudapada recognises and sympathetically understands that the impressions of the duality have been so deeply rooted in our psychological personality that it is not easy for us, viewing as we are through the mind and intellect, to perceive the Non-dual Reality, which is All-pervading and Eternal.

Thus, here he says that in this Reality there is no pluralistic phenomenal world, and that such an Absolute State of Perfection can be reached is the repeated assertion of all the great seers of the world. It is interesting to note here that, himself a great Master, established in his own personal experience, Gaudapada does not himself declare thar it is his personal experience, but he only quotes the great masters of the scriptures and says "this is the statement of the wise".

We have already noticed here that no philosophy can be accepted merely because it is the philosopher's own personal experience or opinion. True to the great tradition of the Hindu scriptures, Gaudapada here

is not asserting that it is his own experience but he is quoting only his own great masters.

वीतराग भयक्रोधैर्मुनिभिर्वेदपारगैः ।
निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥३५॥

Viita-raaga - bhaya -krodhai- rmunibhi-rveeda-paaragaihi/ Nirvikalpo Hyayam Drishtah Prapa-nc-opasam-odvayaha (35)

By the great seers of old, who are without attachment, fear and anger, who are deeply read, and well established in the truths of the Upanishads, the Self has been verily realised as totally devoid of all imaginations and also that It is free from the illusions of the manifold and that It is Eternally Non-dual.

The textbook which we are now taking is a *Prakarana Granth* (a textbook of instructions.) It is not a *Sastra* where theories and ideals are elaborately and exhaustively explained; but in a *Prakarana Grantha*, the masters are, compelled by the traditional rules of that particular literary composition, to provide the students with the method of sadhana.

Again, we have been often repeating that philosophy in India is not a mere blind-theory

for spiritual propaganda. However great and noble may be the point of view that is indicated by the philosophers, the practical minded Aryans would not accept it as a philosophy unless he is given therein a way of living by which he too can raise himself to that eminence of perfection pointed out in the discussion. Thus, no Hindu philosophy is complete without its own description of the technique of self-perfection.

In this sense, when viewed we find that even the materialists, called the *Charvakas*, in Hinduism, have been accepted as one of the six schools of philosophies, because they have not only given their own philosophical point of view,—that the body is the only Reality and that sense enjoyment is the only *goal* of life—but they have also elaborately scheduled a *way* of life by which the maximum sense-joy can be gained or gathered.

True to the literary demands of a *Prakarana* text-book, here Gaudapada is providing us with detailed instructions on the spiritual sadhana for students of Vedanta. Every chapter is concluded with a few stanzas, wherein detailed instructions are given and amply

made clear. In the chapter, that is now under discussion, from this stanzas onwards, we have a series of four stanza which give a definite explanation of the technique by which the individuals can rise above the illusory world and come to cognise the Non-dual Reality behind it.

In the last stanza we are told of the statement of the wise who have come to realise the great ideal pointed out in the Upanishads. Continuing the idea and at the same time giving us some of the necessary qualifications of the mind and the intellect which we should develope in ourselves, in order to raise ourselves to the point of view of the Rishis, we have here a detailed description of the spiritual values of life lived by these great seers.

The Seers of old have been described here as "devoid of all attachment, fear and anger". The very badge of ignorance and delusion is our mental psychosis—the total negativities of our inner world. A correct estimate of the animalism in us at any moment is a correct measure of the ignorance in us at that moment. The negativity in us or the ignorance in us expresses itself in our life through our psychological and intellectual

personalities in terms of our attachments, our hatreds, etc. For the weeds of animalism in us the seed is attachment (*raga*). We gain an attachment to a thing outside because of our firm belief that the outer sense-object is absolutely Real.

No body has yet been found in the world who has fallen in love with his own shadow; simply because, he knows that the shadow has no reality other than himself. If we have understood that the external world-of-objects are all as unreal as our shadow, we shall not thereafter dare feel any attachment with them. Where there is no attachment, there hatred cannot come. Hatred is bred in attachments. Anger and hatred are of the same species. Where there is *raga* there is fear too. The Upanishads roar the Truth that the Supreme Reality alone is the State of Fearlessness: 'fear is where the other exists'.

The state where all fears end, which we know of now, is the blissful state-of-sleep, where we experience nothing but a homogeneous one-ness. Where there is the other, there is the fear. Thus, the conquest of attachment,

anger and fear is the beginning of *sadhana*, and they are in themselves the fulfillment of *sadhana* as well.

This is accomplished not through *tapas*, not through fasting, not through devotion, nor through service nor through any one of the ordinary known methods of reaching spiritual perfection. None of them can remove these fundamental insignia of ignorance in us, unless all these activities are based upon a well-acquired knowledge of the Upanishads and hence it is said here that the Great Rishis are the paragons of *Veda*.

The stanza thus contains in itself a very sacred and secret hint to the *sadhak* that if any seeker dares walk the Path-of-knowledge he must first of all start his *sadhana* with a thorough study of the Upanishadic literature.

When a seeker has understood the correct import of the Upanishad rightly, and has through reflection and meditation come to conquer his inborn negativities like attachments hatred, etc. he, to that degree, comes to gain a victory over his mind's uncontrolled imaginations. It is, in fact, the imaginations that cause our failures and all our fears. When thus we have conquered imaginations we have conquered the mind and at that moment of

victory over the mind the *Atman* is realised.

In the last stanza the Sanskrit word *'Idam'* was used to indicate the pluralistic world and we noticed how it was an artistic perfection in the philosophic literature to use that particular word. We have here another masterly dash from the pen of a genius to indicate the *Atman* or the Self. Gaudapada is not using in this stanza the word *Atman* but he uses an equally powerful and equally pregnant word, with suggestions to indicate the Self : he says 'This' (*Ayam*). How the word 'This' means the *Atman* has been already discussed. We said that the *Atman* being the 'subject' is the nearest to ourselves, and that it is the Absolute *'this'*, with reference to which there is nothing else from where we could point out to *'this'* by the pronoun 'that'.

Note that *Idam* (this) was used to indicate the world-of objects (*Yushmath* pronoun); and *Ayam* (this) is used to indicate the world-of-subject (*Asmath* pronoun).

To realise this Centre-of-centres, the Self, which is to be realised through a complete conquest over the body, mind and intellect, is indeed an achievement which is reserved only for the highest heroes living in any

generations. It needs courage, industry and a daring, thousandfold more than for winning the summits of the Mount Everest ! Compared with this even the struggle required to become the king of the three worlds is described in our *Sastras* as nothing but a child's play !! Naturally, doubt would come, especially to the sceptics, as to what is the benefit after all in thus winning over this mighty powers in us called the mind and the intellect. This is indicated in the attributes given to the Self in the stanza.

Atman is explained as *Prapanchopasama* —free from the illusions of the manifold. The goal indicated by the Upanishads is a realm wherein own tears dare not enter, nor do sobs have a chance to disturb the Bliss Absolute. Having re-discovered the Self' the individual breaks asunder all the shackles of mortality and finitude under which he was deluding himself and suffering the agony of life ; he enters into the freedom of the unchartered realms of Existence Absolute. This world of the Self is non-dual, meaning none of the pluralistic concepts can ever exist in Reality. The Real is One-without-a-second.

तस्मादेवं विदित्वैनं अद्वैते योजयेत्स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥३६॥

Tasmaa-devam Vidit-vainam-advaite Yojayetsmritim / Advaitam Samanupraapya Jadavalloo-kamaacaret (36)

> Therefore having realised the *Atman* to be of such a nature, identify yourself with It. Having realised fully the Non-dual Reality, thereafter move about in life as an inert insentient thing !

The connection between this stanza and the previous one has been made very clear by the term "therefore". This stanza is the conclusion of the idea expressed in the previous stanza. The paragons of *Vedas*, the great Rishis, having conquered their negativities, reached a state of perfection wherein they found themselves no more under the throes of their impotent imaginations, and 'therefore'-meaning, the *sadhaks* also must therefore try their best to purify themselves and systematically learn the wisdom-observations made in the scriptures. When these great ideas are well digested, through reflection and meditation, the meditator's subtle personality drops off its impotent imaginations, fears, attachments, etc.

and at that moment the individual experiences the Reality.

The stanza clearly points to the supreme necessity for a knowledge of the *shastras* to those who want to walk the Path of Knowledge. Without knowing the science of religion one cannot confidently pursue the *Gyana-marga*. In fact, Sankara and other great Advaitins have repeatedly emphasised the importance of the study of the scriptures and many of them are of opinion that the very study of the scriptures is a major part of the Truth pursuit, for all those who are striving in the Path of Knowledge.

Having thus understood the Reality through the scriptures as well as through reason and logic, 'fix your attention on the non-duality'; when we have heard and reflected sufficiently upon the idea of the Non-dual Brahman, intellectually we get more and more convinced of the possibility of a greater Reality behind the names and forms, which is Eternal and Absolute, and One without a second. When once the intellect has thus gained its own conviction, the stanza recommends us to live in our mental and physical existence in tune with the intellectual conviction.

The second part of the stanza has been often taken very literally, and the *Pandit*-class has no doudt, read into it many an unhealthy suggestion. For example, according to them, "Gaudapada says here that one, having realised the Non-dual Reality, should thereafter behave and become a stony ideal with neither feelings for his own generation, nor any right nor duty in guiding his fellowmen !!"

This could only be an interpretation thrust upon the stanza by those who have found it inconvenient when the true masters of perfection, detachment and knowledge, come out into the world and instruct the devotee-class in the true scriptural knowledge ! It should be so: for, when a *Janata* is thus enlightened and they gain a true knowledge of the scriptures, and thereby come to know the science of religion perfectly, then the self-seeking *pandits* can no more trade upon the substantial credulity of an uneducated public.

In fact, history is replete with instances of the great Masters and their contribution to the world culture; the more we enquire into it, the more shall we find that the entire history of the growth of world's culture is the history of the contributions of such spiritual giants to the

world. Take away all the noble truths and values provided for man to live by the great religions of the world and what remains would be a chaotic society of animal-men, each compeating against the other in their barbarous vulgarities.

Yet what does the great master mean by the term 'behave in the world like an insensible object' ? It can only mean, at its best, that such a great master thereafter will not observe the melancholy world-problems with feminine emotions, or thoughtlessly embrace any philsophy of the hour with masculine excitement. With neither of these excesses, of the mind or of the intellect, in his tranquility of composure, he will originally face the problems of life always and delve into the very source of each of its troubles. He will ever declare with authority and strength, with power and conviction, the fundamental defects and their spiritual remedy.

Again, a Perfect One is a power-house of spiritual-strength; in fact, there is nothing that is impossible for him to bring about in the world of plurality. If he be sentimental or emotional he would be tempted always to meddle with the total *prarabdha* (destiny) of the generation and thereby put a spoke in the wheel of the Universal Plan.

Sentimentality, when once entertained would in an incredibly short time, end in a mighty growth of the heart; and you know how dangerous it is to have an 'extended'-heart !! Where the heart has bulged out molesting its own features, discrimination gets choked !! Lopsided growth in the personality is an ugliness which ruins the chistled beauty of the perfect man. The teacher here is insisting that, when a *sadhak* has reached perfection, he should not indulge in the materialism of the "dilated" heart.

Again, metaphorically, the most insentient of things is the greatest blessing on man if we understand it in the proper perspective. We all know geographically that the mountains and forests, the deserts and the fields of a country are the greatest benefactors of that land. They are the most insentient, seemingly doing nothing and yet blessing the entire generation silently and continuously.

Similarly, a Master of Knowledge, a Godman, is expected not to project himself and force his values upon the society and bring about violent revolutions or to take part in social and communal, or national and international controversies. He is not to squander away his sacred energy by taking sides in the vain

struggles of the moment and in the passing historical incidents. On the other hand, men of such spiritual dimensions and Godly dignity must declare the great Truth upon which life is ever based, and lead, guide and softly insist upon the generation's cultural evolution and the consequent spiritual progress.

निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

Nissthuti-rnirnamaskaaroo Nisvadhaakaara Eeva Ca / Cala-acala-nikeeta-sca Yati-ryaadricchiko Bhaveet (37)

The sage of self-restraint should be above all praise and salutation, every prescribed rites.....religious or otherwise. He should have the *Atman* as his only support for his body and he must depend upon mere chances for his physical needs.

A Man of Perfection having realised his goal of life should move about in society serving the world from the higher standpoints of the Absolute Perfection and must become adamant in his lived convictions. How should such a Saint live in a society, the members of which cannot afford to have any sympathy with such a master mind !! In indicating that the Man

of Perfection, after his realisation also must have the highest detachment (*Vairagya*) till he lays down his mortal coil in peace and death, this stanza is one of the inimitable pieces in the Hindu philosophical literature. The same idea has been so often repeated in different words, in almost many of the Upanishads.

The society of one's own time is courted only when the individual is demanding praise or an obeisance from them. When one has renounced one's tastes for both these, one becomes free to court and serve the world couragiously, whenever the society falters in its truthfull path. For example, a politician who is seeking the next elections also, cannot afford to go against the wishes of the society, however absurd they may strike to the clear wisdom of the very politician. Politicians have to cater to the gallery; he is a slave of the age !! While a Man of Perfection, is ever the child of freedom. He educates the gallery to demand the right things, and in thus doing, he is soon caught alive and crucified: as a Master he lives; as a Master he faces death..... and thereafter, all accepts Him as the Master !

A man of perfection has no more any obligation to continue the rites, either the

(*Nitya*) daily or the (*Naimithika*) special rituals, because he has already fulfilled the *karmas*. A postgraduate student need not daily read his multiplication tables, because he has already fulfilled it. Similarly, the ritualistic part of religion is a special training for the mind seeking integration, and the Perfect One who has experienced Reality and has transcended the mind, need no more pursue the *karma*. In fact it is *impossible* for the Realised one, says the Vedantic injunctions.

In that case the question would come as to what should be his attitude toward his own physical body. There are what we call the necessities of life.....food, clothing and shelter. If such a Perfect One has cut himself off from all his obligations to and his duties in life, then he has no rights to claim also. Since he has no rights, he has no more any property and the law of the country need not anymore recognise him even as an individual living in the nation. He is no more in the census report, and even when he is put in, in this country of ours, he is reckoned as an 'unproductive' and often as an 'illiterate'!!

The *sastra* here clearly indicates that such a Man of Perfection should come to live,

providing for his body no other protection than that of the *Atman*. The moving (*Chala*); the body; the immovable (*Achala*); the *Atman*; roof or dwelling place (*Niketa*). Such a master moves about surrendering the perishable body, mind and intellect to the sole protection of the Self. If the shelter is indicated, what about food and clothing.

As regard both of these necessities, the Master depends entirely upon what accidents bring to him. He has no demands; he lives upon what chance may bring to him. Here the word used is very significant in its meaning. *Yati* means one who is practising spiritualism ; so that the stanza also indicates the fact that even a practioner of religion, when he is a full-time seeker must necessarily live on the spirit of satisfying his wants with what chance would bring him unasked and unexpected. He should not have cravings and endless desires.

तत्वमाध्यात्मिकं दृष्ट्वा तत्वं दृष्ट्वा तु बाह्यतः ।
तत्वीभूतस्तदारामः तच्चादप्रच्युतो भवेत् ॥३८॥

Tatva-maadhyaatmikam Drshtvaa Tatvam Drshtvaa Tu Baahyataha, Tatviibhuuta-stad-aarama-statvaa-dapracyutoo Bhaveet (*38*)

Having known the Truth internally within the body as well as the same Truth externally in the outer world he becomes one with the Reality ; and thereafter derives his pleasures from It and never does he deviate from Truth.

Here in this stanza, the idea of the previous is continued and an attempt is made to give a hint as to the last lap of the journey to Self-realisation, and also to give a clue as to the source of the great voiceless joys of a Perfect Master. Having realised the Self, within and without, the Master becomes of the nature of Reality. The very concept of within and without is a creation of the mind, and when this concept has been transcended in the vision of Truth—equally both in the world-of-the-subject and in the world-of-object—the individual has transcended the mind, and to him there is only the Pure Consciousness that uniformly exists in the both.

In short, by the discovery of the Self, It will be realised that the world-of-objects was only a delusion and that the Self alone is that which is all in the 'within' and in the 'without'. In this context it is very important to note that Self-realisation is not realisation

of the inner *Atman* only. A saint who would cry that the whole world is bad and that he has realised Godhood in himself is a great liar.

The *sastra* has been very clearly indicated here that realisation when honest is at once the realisation of the divinity that is lying concealed in the individual himself and the All-pervading Real Factor which permeates everywhere.

To such a God-man, his source of joy connot, naturally, be from any of the sensuous objects because to him the world of sensuous objects is but a great dream; even if there be the *Atman* or the Self to enjoy, he has not the instruments to perceive and enjoy it as a sense-object, because he has transcended both his mind and intellect. Thus, from his stand-point there are no objects and from the stand-point of the object there is no perceiver in the *Gyani*. And yet, the scriptures are never tired of explaining the transcendantal bliss which is the very existence of the Master.

A doubt arises here as to what is the 'object' of his enjoyment and who is the 'subject' in the *Gyani*, so that he may come to enjoy this transcendental Bliss. The answer is given here plainly. He is Bliss himself and he has

his pleasure from It. In this context we must understand it as not having any reference to a subject-object-relationship. This happiness or joy is not as a result of an enjoyer enjoying the enjoyable, but it is a state in which the perceiver gets himself merged in the very 'subject', the Atman, which is of nature nothing but Bliss Absolute. To be the Atman is the greatest fulfillment of joy, because *Atman* is of Bliss-nature (*Ananda swaroopa*).

Such a Super-man, as described in the last five stanzas can never more entertain any fear that he would ever fall away from the Absolute Consciousness which has become now his very nature. He shall no more devolve to entertain any-ego-centric-idea of separative-ness from the Universal Self. Once having reached the State of Universal Self-hood there is no more any fall for that particular one. Thereafter the individual has fulfilled all his evolution and having become perfect himself, he has become the All-pervading Reality himself.

With this stanza we end the second chapter of Gaudapada's *Karika*.

CHAPTER III

ADWAITA PRAKARANA

(ON NON-DUALISM)

In the earlier two chapters we have found that the author has given a clear pattern to his deliberate assignment of ideas. In the first chapter we find that the great Non-dual Reality has been explained to us merely on the basis of the scripture. While in the second chapter we have been given enough arguments to prove the illusory nature of the pluralistic world. Now, in this chapter we see Goudapada mainly pre-occupied with the sacred duty of guiding us through a welter of reasoning to the firm conclusion that the Non-dual Reality behind the pluralistic world of phenomena is *not* illusory.

Thus, if in the second chapter the main theme is to prove the illusoriness of plurality, the subject matter of the second chapter is the reasonings and logic to prove the non-illusoriness of the Non-dual Reality.

Here Gowdapada is proving to us the Eternal Reality of the Non-dual Self, and

in support of this philosophy of the Supreme, he brings many scriptural quotations. As a text-book of instructions, in this chapter also we have ample indications which give a direct guide to us in our daily meditation seat.

We have here the novel method, which is unique in the literature of Vedanta, of Self-realisation, called the "Asparse Yoga". This is a term taken from the Budhistic literature, according to those who are too much pre-occupied in finding Budhism in Gowdapada. However, it is not acceptable to a true student of Vedanta and it will be discussed when we take up the portion.

The chapter concludes with a thundering roar of Gowdapada's philosophy of the non-creation. In this concluding stanza we have the entire philosophy of the *Karika* summarized in two lines and he says "No Jiva is ever born; there exists no cause to produce it. That is the highest truth, where nothing is ever born".

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणाः स्मृताः ॥१॥

Upaasana-asrito Dharmoo Jaate Brahmani Vartatee / Praag-utpattee-rajamsarvam Teena-asau Krpanah Smrtaha (1)

The individual ego taking to itself the path of devotion (*Upasana*) imagines itself to be related to the *Brahman*, who is supposed by it as having manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before creation, all was of the nature of the un-born Reality.

The chapter opens with a stanza which without any amount of sentimental kindness condemns outright the concept of a God-head other than the devotee and then the same devotee's sentimental approach to that God-head. This condemnation of the Path of *Bhakti* should not be misunderstood as a declaration registering the impotency of this sacred and easy path. Whithout treading the path of *Bhakti* no individualised-ego can ever hope to come to appreciate the great Vedantic texts.

But this text-book is addressed to the highest students of spiritualism who have fulfilled themselves all the possible evolutionery processes pertaining to this mind-intellect-

epquipment. Fully integrated and fully evolved as they are, they would be wasting their life's chance by their ill-advised attachment to their very Path. There is a time when a lower scale of *Sadhana,* at the time of its maturity, should be renounced and the next stage of practice should be taken up.

It is something like a student who, having successfully finished his course in a given class-room, at the end of the year, even though he has secured promotion, refuses to go to the higher class because of his sentimental attachment to the present teacher or because of his preferential liking for the comfortable seat that he is having in the present class-room !! Such a student will have to be whipped out of the lower class-room and forced into the next higher, because, if he were to remain in the same class room, not only that he would be wasting his own time, but that he would be unnecessarily disturbing the other students in that particular standard.

Similarly, *Bhakti, Karma* and other paths of spiritual growth have a moment of fulfillment after which to pursue the same path would be a criminal waste of endeavour. This stanza is meant to whip such successful students who are

still pursuing the path in their delusory attachment to their very *Sadhana*.

This is no revolutionary theory propounded by Gaudapada out of his own independent intellectual rationale. Ample evidences are there to show complete Upanishadic sanctions for this declaration : "Truth is not that which you worship".

There is an inherent logical contrariness in a philosophy that permits devotional approach to a Lord who has a relation with the devotee as part and whole, when to the same devotee the Lord Himself has manifested as the pluralistic world. If the Supreme Reality has manifested Himself as the pluralistic world of phenomena, then the devotee himself is in fact, nothing but the same Reality.

After accepting this *theory of* creation, for any devotee, to worship the Lord who is considered to be something other than himself would, naturally be a palpable contradiction which has serious implications leading to an imperfect thinking. It is this idea that has been condemned by this opening stanza of this chapter.

Vedanta is the path of discriminate thinking. It is a way for re-discovering the

Self in us, by the sublimation of the mind-and-intellect-equipment throuh a process of rational thinking. Since false thinking will lead us nowhere, a true Vedantic teacher has to insist upon the pursuers of the Path of Knowledge, first of all, to get themselves established in a system of correct thinking. Thus, Gaudapada declares here that such a student who is entertaining these beliefs is considered to be of "narrow intellect" (*kripana*). The word *Kripana* also means "miserliness"; such an individual is in spiritualism considered miserly by the great masters because he is not freely allowing his mind to expand so as to include in it everything. He is miserly in the sense that he is not ready to give up his entire egoistic separativeness and merge himself to be the Absolute Self only.

The stand of the worshippers (*Upasakas*) becomes indeed laughable when they insist also that the Supreme Reality is changless (unborn). If the Supreme Lord is Eternal, Ever Pure and Changless, then he could not manifest Himself to be the pluralistic world, and yet remain the same as Changless (Unborn) in His own Real Nature. Again, if the Lord has created the world out of Himself then the created world

can be nothing other than of the essential nature of Reality. To admit so far, and then to insist that the Lord is to be worshipped and to be propitiated, since "I, the devotee, am a part and He is the Whole" etc. is indeed, in the last lap of the journey to perfection, a philosophy which is not only dangerous but it is one which would sabotage every chance of the *sadhak* to grow and develop. Hence it is looked down upon in the opening of the chapter.

Here, in this stanza, the word "*Upasana*" is used, though the word '*Bhakti*' is the term that is now-a-days understood. Upasana is the term used in the Vedas. In the entire literature of Veda there is no term as Bhakti ever used. Bhakti is the term and a technique discovered by Vyasa and elaborated in the mythological literature (*Puranas*) of India.

Upasana demands a lot of intellectual poise and mental equilibrium to practise it. *Upasana* is a method by which the worshipper (*upasaka*), through a process of expansion stretches out his conditionings in order to incorporate in it the entire cosmos. This process is available when life was much quieter and the demands of man from nature were much more limited. Just as art and literature

can develope in a country only when it is enjoying a long period of peace and plenty, so also can *Upasana* be a method of spiritual development only when the earth is ready to smile forth in plenty at a mere tickling.

When the world is cracking with its own weight of uncontrolled breeding, when the land is being drained off and starved out of its capacity to grow food, when the forests of the hilly tracks have got themselves transferred to the stony realms of the inner heart, in such a joyless era of tension, in its hurry-burry hours, *Upasana* is not available for the spiritual seekers. This was timely diagonised by Vyasa and he gave us the Path of Bhakti, in the *Puranas*.

Gaudapada is here using the ancient word *Upasana*, meaning, certainly, the devotional worship.

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किंचित् जायमानं समन्ततः ॥ २ ॥

Atto Vakshyaam-yakaarpanya-majaati Samataama Gatam / Yathaa Na Jaayatee Kincij-jaayamaanam Samantataha (2)

Therefore, I shall now describe to you that Brahman which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though

it *appears* to have manifested in endless forms.

Because of the reasons given in the previous *Mantra* Gaudapada is now promising to explain to the *Sadhak* the Supreme Reality which is beyond all limitations. Ordinarily, as far as the intellect could go we can only come in contact with that consciousness which is ever working through the *equipments* of the mind and intellect. We can never become conscious in our day-to-day life of the awareness in its essential purity. Pure awareness is not available to our cognition so long as we are living in our identifications with our matter envelopments. Even an iota of identification creates at once a mountainous mind riddled with its unavoidable ego, and where the ego is, there Realiiy is veiled of.

We have already explained how the pluralistic world is available to our cognition only when we are looking out into the world with our body-consciousness in tact, from the foot-paths of mind and intellect. As a dreamer, we are aware of only the pluralistic world of the dream. But when we are fully conscious of Pure Consciousness, whether we look within or without, we experience nothing

but that unborn homogeneous existence which is the same throughout (*Sama*).

By the expression *Sama* (same throughout), the Master means that the Reality is homogeneous and All-pervading. The implications are that there is nothing similar to It in It, nor dis-similar to It; nor is there any distinction in density or quality within Itself. If there be these distinctions, technically called in Sanskrit as *Sajatheea, Vijatheea, Swajatha-Bhedas*, then It becomes a substance perishable and limited. In order to negate these properties and thereby to indicate that It is Eternal and All-pervading, this expression *Sama* (सम), is specially selected and used by the Master.

If the Reality be thus Eternal and All-pervading how is it that mortals, as we are, we are recognising a world of plurality about and around us ? The answer is that these are in fact nothing but the the Reality Itself. The names and forms of the pluralistic world are but an illusory dream of the mind. Since the Truth is All-pervading the pluralistic world can only be faels; the perception of the world of forms can only be explanined as a trick of the mind or an illusion. This idea is beautifully expressed

in saying, — *"though it appears to be manifested everywhere"*.

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।
घटादिवच्च संघातैर्जातावेतन्नि दर्शनम् ॥ ३ ॥

Aatmaa Hi-yaakaasavaj-jeevair-Ghataa-kaasair-iwooditaha / Ghataadivac-ca San-ghaatair-jaataa-Veetan-nidarsanam // 3 //

The *Akash*-like-*Atman* manifesting in the form of the separative egoes may be compared with the pot-space. Again, as pot-space is said to be produced from the total-space, so gross forms are said to be created from the Reality. This is the illustration for the manifested world.

In Vedanta this analogy of the total-space and the pot's space is very famous in explaining to us the All-pervading Reality and individualised self in its relationship with the Supreme. It is one of the most inimitable explanation in the entire Vedantic philosophy.

Atman is compared with the concept of space because of some definite points of analogy. When we say that the Self is like ether, it does not mean that there are in it dissimilar things like the worlds or planets or the sun or moon; nor does it mean that it contains clouds and such other subtl precipitates. The points of comparison are mainly three: both are

subtle; both are homogeneous; and both are beyond all contamination.

Thus, the Supreme Reality which is All-pervading homogeneous and ever uncontaminated is considered now to have taken the form, name and function of individualised selves. In fact, this can never be true and yet, everyone is experiencing the duality. How this has come to pass is the doubt of the deluded Seeker explained here by the great Master through this inimitable analogy.

Space, we all know, is one unbroken factor, indivisible and undivided, and yet, in our ordinary transactions of life, we do distinguish between one pot space and another, from which arises all controversies in measure: A bucket containing ten seers will never be used to measure one seer ghee ! There is a clear distinction between the former and the latter.

A pot-space gains a separative identity to itself only with reference to its delusory concepts and identifications with the four sides of the pot. If it only knew that the very material, with which the pot is made, is itself standing in space, and that the space within and without is ever one and the same, the pot-space would no

more entertain a separative-ego-sense and come to feel the consequent sense of limitations and sorrows !

For example, the individualised pot-space in a spitoon would feel jealous of the space in the sugar jar ! The spitoon-space can feel "I am in a bad destiny and I am misused, while in its great luck the jar has all the sweetness all to itself ! " To such a sorrowful spitoon-space, the Master-space, that has realised its oneness with the entire concept-of-space, gives the advice, saying that it is only the spitoon that is used as a recepacle; but the space is ever untouched and unbroken. Whatever be the contents of the pot, the pot-space is ever the eternal and the sacred one.

Similarly, the *Atman* which is All-pervading is the only Reality behind the concept ' I ' in me, and yet the ' I ', in my ignorance, identifying with my body, mind and intellect becomes the suffering ego and suffers *my* sorrows as the waker, as the dreamer and as the sleeper. To get away form this false identifications with the matter envelopements and to rediscover itself to be the Supreme Reality and thus to see itself even forming as a substratum

for the matter envelopments is the great goal which *Vedanta* points out, which is to be realised as the Self.

It is only in the language of delusion that we can conveniently make use of the expression that the names and forms have been created from the Supreme Reality. To say so would be only as wise as we would be if we say that the spittoon-space is created out of the total space.

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।
आकाशे संप्रलीयन्ते तद्वज्जीवा इहाऽऽत्मनि ॥४॥

Ghataadishu Praliineeshu Ghat-aakaasaadayoo Yathaa, Aakaasee Sam-praliiyantee Tadvajjiivaa Ehaatmani (*4*)

> Just as when the pots are broken, the pot-space etc. gets merged with the Supreme *Akash*. Similarly the separate egoes merge in the *Atman*.

If, thus, once we have fallen into the misunderstanding and the consequent wrong identifications, is there any chance for us to rediscover ourselves—our own real nature ? This question has been answered here by Gowdapada by giving again to us the

implications of the analogy which he had already explained in the previous Mantra.

When the limitation or the adjuncts are broken down, the identifications with them must necessarily end. When the pot is broken, the pot-space immediately, then and there, becomes one with the All-pervading space. Similarly, when the equipments, identifying with which this ego phatom has risen in me, have been destroyed, ego-sense can be ended. By transcending the mind and the intellect, the ego, which was only the dream child of these very factors, would naturally end, along with its dreamy identifications and the consequent delusions.

Where the ego has departed, there rests the Supreme Consciousness. When the mind and the intellect have been transcended, we are admitted into another realm where we experience the limitless Pure Consciousness. When the human ego is broken, man realises his Godhood! When the individualised-'I' sets, the universal-'I'-rises.

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।
न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥५॥

Yathaikasmin Ghat-aakaasee Rajoo-dhoomaadi-bhi-ryutee, Na Sarvee Samprayujjyantee Tadvat-jjiivaahaa Sukhaadibhihi (5)

By soiling one pot-space with smoke or dirt, we do not soil all pot-spaces in the Universe. So too happiness and sorrow in one bosom is not the happiness and sorrows in all the bosoms. The mental experience of one is not the experience of all.

Here, in the *Sat Sanj*, an objector raises his voice to challenge the argument of Goudapada. The objector here belongs to that theory in philosophy technically called as *Eka-Jiva-Vada*. According to the believers, of this philosophy, individualised egos together constitute one Cosmic-ego. Thus, according to them the seemingly different egos are in reality one and that the Supreme-Ego is Brahman.

This school differs fundamentally with the Vedantins, though to an untrained intellect both would seem to be the same. The differences are of great implications and philosophically they must hold diametrically opposite conclusions. Contrasted with this theory, the Vedantins believe *Eka-Atma-Vada*. It is not one and the same to say that there is only one

Consciousness which is All-pervading, and to say that there is only one Total-ego.

The objectors argue thus. If there is only one *Atman*, then, if there be one great Saint or Sage, who has realised his *Atman*, all of us must at once become realised Saints, because they, argue, all *Atmans* are one. So, if one *Atman* has discovered itself, all *Atmans* should become realised automatically.

The arguments has a imitation-look of truth but it cannot stand neither the gauze of wisdom nor the law of reason. In order to show this great truth amplified even to the vulgar eye we have here a beautiful analogy. Gaudapada says that if there be smoke or dust in one pot-space that need not necessarily mean dirt and smoke in all the pots in the Universe. If there be likes and dislikes (*Raga and Dwesha*) in my mind, the world that I look out and perceive through my mind will also be full of likes and dislikes. *Generality* of people living in the world, steeped in body-consciousness and the consequent delusions, are full of these animal passions and, naturally, to them the world is a field of painful attachments and sorrowful bereavements If one great soul in a generation were to get himself detached from his body,

mind and intellect, meaning successful in ending his delusory identifications, that individual gains the Supreme Peace.

In fact the *Atman* is in its Nature, Existence-Knowledge-Bliss (सच्चिदानन्द). It is because of the intervention of the mind and body, and our identifications with it that we have been veiling the Reality from ourselves. The pot-space is eternally pure even in spite of the smoke in it since smokiness, dirtness etc. are for the atmosphere in it and not for the pot-space as such.

To say that the *Atman* is unhappy or the *Atman* is miserable etc. is not because of the misery and unhappiness of the *Atman*, but because of the miserable and unhappy condition of the mind which is veiling the *Atman*. Children looking at cloudy sky would say that the sky is dirty : not because the eternal sky has been dirtied by the fleeting clouds but because the flimsy vapours floating in the sky seem to be for that child as the dirt of the sky. If by the processes of *Sadhana* prescribed in the Vedanta —through discrimination, understanding and renunciation—we have rehabilitated the animal mind and has transcended the same, we shall thereby come to experience our own Real

Nature in ourselves. Every one can. Feeling of incapacity is because of ones own false identifications. Nobody can save such a one except himself.

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषुनिर्णयः ॥६॥

Ruupa-kaarya-samaakhyaa-sca Bhidyantee Tatra Tatra Vai, Askaasasya Na Bheedoo-asti Tadva-jjiiveeshu Niranyaha (6)

In form, function and name though there be difference here and there, yet there is no difference at all in space which is one without a second. The same is the truth, holding Itself equally true in the multiple egoes recognised.

Here an objector finds out a fault in the argument of Gaudapada. In the opinion of the objector, since there is a variety of experience there should be a different *Atman* in each body. Reality cannot be one and the same since the individual experiences in life are always varied.

This doubt is answered in this stanza. Pure Consciousness remaining the same, we do certainly cognize a pluralistic world of different forms, names and functions, when we view Reality through the spectroscope of the mind.

Perceiver of the pluralistic world is the ego and not the Reality; ego is the phantom that has risen up when Consciousness beams Itself out through the mist of the mind.

Just as different pots made out of the same mud may look different among themselves in form, function and name, and yet we all know that none of them has an existence apart from the mud. Pots, by whatever name you may call it, to whatever purpose we may employ them and in whatever shape we may make them, none of them can exist even for a second without its essential nature—the mud. They are born of mud; do exist in mud; and when destroyed shall merge back into mud.

These pluralistic forms, names and functions of the mud-pots may give us an idea of plurality with regard to their forms etc. But we all Know, for certain that as far as the space in each one of them is concerned, there is an eternal oneness which can never be limited. The space of the spittoon is itself the space of the *Ganga Kalasa*. As far as space is concerned, it is one without a second: there is no plurality whatsoever.

So too is the Reality behind the mul-

tiple *Jivas*, ever Eternal and Non-dual. Whatever be the forms, whatever be the conditions in which they are living, in spite of their different experiences in life, the Reality behind all the *jivas* is one and the same. This Illuminating Factor, the Life Principle in us all, whether we be criminals or sages, is ever one and the same Eternal Truth.

The difference from individual to individual is only the difference in their mental composition and intellectual abilities. Once we have transcended the mind and the intellect, the experience of Reality is one and the same to all. Once detached from its adjuncts, the pot-space realises its oneness with its outer space. So too, once this Pure Consciousness in us gets Itself detached from Its seeming identifications with the mind, body and intellect then It realises Itself. In knowledge Absolute there is neither the world nor different experiences giving rise to the false conceptions of time, space, causality, plurality etc.

The question may be asked now as to how we do know it. Is it only a blind theory of a mere poet-philosopher, or is it pure romanticism of some weakling who wants to

escape the hard realities of life ? This doubt is cleared by the firm declaration of Goudapada with his expression (*Nirnaya*)-'concluded'. This has been the final conclusion or estimate of all the great Seers of the world, who practised the Vedanta discipline and had come to experience intimately their real nature to be nothing but the Pure Consciousness or Awareness.

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥७॥

Na-a-kaasasya Ghataakaaso Vikaara-avayavau Yathaa, Nai-vaatmanaha Sadaa Jiivoo Vikaara-avayavau Tathaa (7)

The space in a pot is neither an evolved effect nor a part of the All-pervading space ; so too the individualised ego (*Jiva*) is neither evolved from the Spirit nor is it a part of the Spirit.

Reality being Homogeneous and All-pervading there cannot be any distinction in it and as such, the individualised ego is in no sense a distinct part of the Supreme ; nor can we say that in the Reality there happened a change or a modification as a result of which the pluralistic egoes have risen up. We all

know that if anything modifies to be something else, it has to die itself and thus change its original nature. When milk becomes curd, the milk is destroyed and the curd is formed. From curd, milk can never be re-distilled !

Similarly, from the Supreme Reality, which is Immortal and Eternal, if we accept that as a result of a modification the individualised mortals have risen up, then there can be no more any possibility for the mortal to wish or to strive to regain the Immortal Real nature again. The Immortal must die if the world is to be created out of Him; having created a world, the worldings cannot and need not pray to a Lord who is no more !

The Supreme space did not undergo either a division in itself or a curd-like curdling in becoming the pot-space. The pot-space is the total space. Similarly, the ego-centre in me is nothing other than the Supreme Reality. I have *not* understood this and hence I *suffer*. This correct understanding is called knowledge (*Gyan*).

Know thyself and revive. Know to live. Life in ignorance is mere death. The *Jiva* therefore, is neither a modification of the Reality nor a part of the Reality. All other

theories have been thus powerfullyc ontradicted here and Vedanta is being established. This anology reveals that Reality veiled in ignorance is Jiva; Reality knowing Itself is Truth.

यथा भवति बालानां गगनं मलिनं मलैः ।
तथा भवत्यबुद्धानामात्माऽपि मलिनो मलैः ॥८॥

Yathaa Bhavati Baalaanaam Gaganam Malinam Malaihi / Tathaa Bhavat-Yabhuddhaa-naam-aatmaapi Malinoo Malaihi (*8*)

Just as the sky appears to the ignorant children to be soiled by dirt, similarly, the *Atman* also is regarded by the ignorant as molested by impurities.

Children, not understanding the relative positions of the clouds in the heavens, and the clear blue sky, they gaze up from where they stand and in their imature point-of-view they super-impose the clouds on the sky and consider them to be *patches* on the sky and think that the coluds are the dirt of the sky !

Similarly, not having the discrimination to understand that the mental experiences of man are not in the *Atman*, in his ignorance, man super-imposes the qualities of his mind upon the *Atman* and bemoans himself, "the *Atman* is unhappy," "the *Atman* is happy" and so on.

Atman is Pure Consciousness which illuminates both happiness and sorrow. The sun illuminates the mountains, the rivers, the jungles and the cities, but in the sun there is neither the mountain nor the river nor the jungle nor the city. That which *illuminates* stands apart from the thing *illuminated*.

Similarly, *Atman*, the illuminating factor, lights up the mental conditions with Its awareness; but in Itself none of the mental *vritis* are there in It. Still, we, identifying ourselves with our body, mind and intellect, raise in ourselves the concept of the ego-myth—the perceiver-doer-enjoyer-vanities—and from our own delusory ego-world when we look at our own nature, we, in our stupidity, consider the *Atman* to have the qualities of the very medium through which we are looking at It.

Children looking at the world through the yellow glass in the window-panes see the world coloured yellow. It is not because the world is really yellow, but the yellow colour of the medium, through which they observe, is getting super-imposed upon the objects of the world.

This is an answer to an objection that could be raised against the assertions in the

last stanza that *Atman* is *ever-pure* and *non-dual*. An objectionist might raise a cry that Reality cannot be either; for, we are seeing around and about us nothing but *impurity* and *plurality*. Goudapada answers this doubt by revealing to us where exactly is the mistake in our perception and how we can, in and through the *impurity* and the *multiplicity*, perceive and recognise the *non-dual* and the ever-pure *Atman*. The very 'dirty' sky of the children is the 'spotless' sky of the wiseman.

मरणे संभवे चैव गत्यागमनयोरपि ।
स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥९॥

Marane Sambhave Ca-iva Gat-yaagamanayoo-rapi / Sthitau Sarva-sariireeshu Akaase Na-a-vilaksha-nahaa (9)

The *Atman* presiding as it is in all the bodies, in its seeming processes of birth, death or transmigratory roamings, is in no sense different from the pot-space.

It is an accepted belief in *Mimamsa* Philosophy that individualised egos in living a meritorious life earn unto themselves the pass-port to heaven and its supersensuous happi-nesses, and by living the low animal life earns a self-condemnation to live the sorrows of the lessor beings in the life of the *flora* and the

fauna. This idea has been taken up here to prove that Non-Dualism (*Advaitism*) cannot accept this theory that there is a real transmigration. Goudapada points out to us that our belief in any *apparent* transmigration of souls do not in any way bring any hitch to the true philosophy of Vedanta, since all these ideas of birth and death, growth and decay etc. are possible even where the *Atman* is one without a second.

In order to elucidate this idea *Bhagawan* takes the same analogy of the pot-space as before and explains to us that when a pot is made, the pot-space is also apprently born; when it is broken the pot-space is considered annihilated; but, the Eternal space is not hampered either at the 'birth' of the pot-space or at the 'death' of the pot-space. Take an independent pot even to the north Pole or from their again to the south Pole; the relationship between the pot-space and the eternal-space is never changed. Similarly, the *Atman*, which is one without a second, is neither 'born' nor will ever 'die'. There is no travel for the All-pervading. But the ego-centric concept which has risen up in the *Atman* because of the limiting adjuncts of the mind and the intellect

seems to be 'born' with reference to one point in time and space, and is 'dead' with reference to another point in time and space.

In fact, one may be born, one may be dying, one may be in heaven or in hell, but the *Atman* is Eternal, Unborn, with no migration or emigration for it. The experiences of, "my son is born" and the idea of "I am dying", both are illumined by the Self in me. These are all seeming disturbances as though happening in front of the *Atman*, in the mental region.

Whether the ocean is in storms or peaceful, the sun is not affected: the sun-light merely illumines the ocean-condition.

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥१०॥

Sanghaataahaa Svapnavat-sarvee Aatma-maayaa-visarjitaahaa / Aadhikyee Sarva-saamyee Vaa N-oopapattirhi Vidyatee (10)

All assemblages such as body, mind and intellect are produced as a result of ignorance that veils the Self. No rational argument can be given to establish their reality whether they be equal or superior to one another.

An assembly is created not for the sake of the parts that constitute the assembly but it

is meant for the owner of the assembly. For example: a house is made up of the walls, windows, rafters, roof etc; now, a house is not built for the window or for the walls or for the doors ! The constituent parts of a house are assembled together not for anyone of them but for the *Swamin* of it to reside in the house. Similary, no part of an assemblage in itself is, either in part or together, the very owner of it. In a human structure there are the parts such as the physical, the mental, the intellectual etc. These parts assembled together into one structure, cannot indeed be for the expression of the body or the mind or the intellect themselves, but must necessarily be to accomodate a Reality which is the Master of the assembly.

The proprietor of the body is the spirit. He has all the privileges of walking out of the assembly or re-entering it at his will. On the other hand the part of the assembly has no independence either to walk out or to walk in. Even if the walls of all the houses unanimously pass a resolution that they must have freedom, it is not possible for them to do so ! Because, the walls are there as a part of the whole. The sense-organs cannot function independently

without the mind; the mind cannot act without the direction of the intellect; the intellect has no existence apart from the *Swamin* or the Consciousness.

This is the suggestiveness of the term assemblage.

If, thus, the *Atman* or the Self alone is the Real, the Master or the Supreme, has the parts constituting the assembly of the body any existence of their own ? Goudapada says that, viewed from the Reality, the assembly has no independent existence at all. The body, mind and intellect have their individual existence only when we are indentifying ourselves with them. In fact, they have no greater reality than the dream objects have. To find out a cause, from which these have been produced, is a futile endeavour, and yet our finite intellect will not be satisfied unless some explanation of its causality has been given.

Thus, in the absence of any other cause, we have been told by the great scriptures that these have been created out of our ignorance of the Reality. Ignorance as such has no personality of its own. It is neither existent nor non-existent. It is neither real nor unreal. It is only a vain supposition to give the

intellect a temporary satisfaction that there *is* a cause for the multiplicity that is being experienced as though real. Thus, in the second line Goudapada says that we cannot say whether they have a reality or not. We cannot say whether the delusory names and forms have a greater reality than the *Atman*.

This amounts to saying that we cannot definitely estimate and compare the realities in the serpent and the rope or the ghost and the post. The ghost and the serpent are not existent at all and hence whatever be the apparent "existence" in the serpent and the ghost, it is the *borrowed-existence* of the post and the rope.

If the post and the rope are real, the ghost and the serpent have also an equal reality—as far as the "existence"-aspect is concerned—for, the particular name and form in which the post and the rope appear to us at the moment of the delusion are indeed, false. Similarly here, the body, mind and intellect are nothing other than the Supreme Reality, but, the body as such, the mind as such, the intellect as such they are all delusory apparitions created out of the non-apprehension of Reality.

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।
तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥ ११ ॥

Ras-aadayoo Hi Yee Koosaa Vyaakhyaataa-staittiriiyake / Teeshaam-aatmaa Paroo Jiivaha Kham Yathaa Samprakaasitaha // 11 //

The Supreme *Jiva* which is nothing other than the non-dual Brahman is the Self of the five sheaths such as the physical, the mental, etc. which have been exhaustively described in the *Taittriyako-Upanishad*. That the Supreme is like the total-space has already been described by us.

Till now the labour of the description has been to show us that the world of plurality constituted of the realm of the objects is a false super-imposition upon the Supreme Reality. Hearing this instruction, it is almost certain that all the students would understand that the entire world of objects *other than himself* is false. Here, in this stanza, we have been specially warned against such a possible misunderstanding.

The world-of-objects includes and incorporates all objects that can be pointed out as *'that'*. Anything other than the Self is an

item belonging to the world-of-objects, and as such it *not only* the distant ranges of hills. the jungles, the trees, the stones, the plants and the animals and all other men *other than yourself* that constitute the world-of-objects but even one's own body, mind and intellect are members of the objectified world.

Man is spirit muffled in matter. Philosophically viewed the anatomy of man is that his personlity can be distinctly differentiated into five layers of matter. Thus, there is the physical body constituted of pure matter called the *food-sheath*; still subtler there is the *vital-air-sheath*, followed by an inner sheath, the mind, called the *mental-sheath* which envelopes the *intellectual-sheath* and, fifthly, we have what is termed as the *Bliss-sheath*— that sheath indentifying which we remain in the deep-sleep-state. These distinct sheaths on the spirit are elaborately described in the *Taittariyaka Upanishad*.

Here, however, the emphasis is not so much in the description of these various sheaths as in explainig to us that even these delusory matter entities, that seem to crowd the spirit, are nothing but mere dreamy nothingness.

The description of these sheaths have been given elsewhere.*

The spiritual centre in us, the Pure Consciousness, is all-pervading and in reality nothing is born out of it nor can any thing other than itself ever exist in it. But it is our daily experience that we are identifying ourselves with these various personality-layers in our ego-centric life. Therefore, the great Master is compelled to show to us that even these enveloping matter, seemingly so real, that exerts their influence upon us, are also delusory super-impositions upon the Spirit.

The "assemblage" described in the previous stanza is constituted of these layers of matter and as such none of them have an independent existence in themselves, and they are all put together for the Consciousness to revel and exibit Its own glory. However much we may say that these sheaths limit the spirit, we will only be expressing a falsehood, for, the gross cannot limit the subtle, "Stone walls do not a prison make". A Cellar may be built around a man but that can restrict only the

*Refer Swamiji's "Meditation and Life" edited and published by Shri. K. Annadhanam, 4 Kashmere Gate, Delhi.

movement of the body of the individual. Gross can imprison only the gross; but as far as the thoughts of the prisoner are concerned the walls are no barriers at all. If gross granite walls cannot be an obstruction to the subtle thought forces, then it is quite evident that the body, mind intellect etc. cannot in any sense of the term limit the subtlest of the subtle, the Atman, the Absolute Reality.

That the *Supreme-Jiva* is like the *Akasa* has already been described in the third verse of this chapter. In our discourses on that stanza we too had made sufficient reflections to understand the entire implications of the analogy.

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।
पृथिव्यामुदरे चैव यथाऽऽकाशः प्रकाशितः ॥१२॥

Dvayoor-dvayoor-madhu-jnaanee Param-Brahma Prakaasitam, Prtivyaam-udaree Caiva Yathaakaasaha Prakaasitaha (*12*)

The description by pairs, as that of the *Akasa* which is in the earth as also in the stomach, though referred to separately applies equally to the *Brahman*, described in the *Madhu Brahmana*, as being both *Adyatma & Adhi-Daiva*,

Earlier in this very series of lectures we had emphasized the great philosophical concept accepted and endorsed by the Upanishad, and propounded by all the Vedantic Seers that the microcosm is the macrocosm. In the *Brihadaranyaka Upanishad* also we have the description of both the microcosm and the macrocosm, and we have been shown the oneness between the individual and the cosmic. In that particular chapter in *Brihadaranyaka Upanishad*; specially named *Madhu Brahmana*, the subjective is called *Adhyatmic* and the objective is called the *Adhidaivik*. The Reality in the individual is the Reality in the total: just as the analogy that we enquired into so far in that the pot-space is itself the total-space since the space is one and the same, whether in a pot, in a room or in the atmosphere.

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।
नानात्वं निंद्यते यच्च तदेवं हि समञ्जसम् ॥१३॥

Jiiv-a-aatmanoo-rananyatvam-abhee deena Prasasyatee / Naanaatvam Nindyatee Yac-ca Tadeevam Hi Samanjasam (13)

Since the identity of the ego (*Jiva*) and the Self (*Atman*) among themselves has been praised and the multiplicity is

severely condemned in the Scriptures, non-duality alone is the rational and the correct.

After giving us all the intellectual and the rational explanations as to how the pluralistic world of names and forms are false and as to how the only Reality in us is the Self, Goudapada is now giving us the scriptural authority for propagating such a great theory. The Aryan thinkers never accepted an intellectual theory, however noble and great, as part and parcel of their philosophy. To them philosophy was a bundle of values-of-life by living which everyone could come to experience the goal of life pointed out by the philosopher ; and if a theory had no complete scriptural sanction, they simply did not accept it as an orthodox philosophy. Here Goudapada is reminding us that the ideas propounded by him are not a mere bundle of his own intellectual convictions, but they are all well-founded on the words of the Great Rishis. In the *Brihadaranyaka Upanishad* it is said, "there is no diversity whatsoever here" (नेहनानास्ति किंचन)

To condemn or to eschew is only a negative approach in philosophy. It can never be complete in itself, without positive

assertions and constructive suggestions. In *Brihadaranyaka Upanishad*, it is not only a blind condemnation of plurality, but there is a firm assertion of the oneness of the *Jiva* (*the individual-Self*) and the *Atman*, which is here used to mean the total Self (*Brahman*).

Thus, we have in the *Yagyavalkya's* words both a definite and doubtless condemnation of the plurality, and a firm and determinate assertion of the non-dual *Brahman*. Therefore, Goudapada concludes, the philosophy of non-dualism, insisting upon One Reality—one without a second—alone is the most rational and the correct.

जीवात्मनो पृथक्त्वं यत् प्रागुत्पत्तेःप्रकीर्तितम ।
भविष्यदवृत्या गौणं तन्मुख्यत्वं हि न युज्यते ॥१४॥

Jiiv-aatmanoohoo Prthaktvam Yat-praag-utpatteehee Pra-kiirtitam, Bhavishyad-vrttiyaa Gaunam Tan-makhyatvam Hi Na Yujjyatee (*14*)

The separativeness of the *Jiva* and the *Atman* which has been declared in the ritualistic portion of the Veda, where it deals with the creation of the Universe, can only be figurative because this portion is a description anticipating what is to follow. This statement regarding a dualistic

concept can never have any literal meaning.

An objection can be raised by some against the total condemnation of the entire pluralistic world by the Vedantins. In the Vedas, especially in the *Karma Kanda* (*ritualistic portion*) we have the description of the world of plurality as having been created from the Supreme, and the entire ritualistic literature is based upon the concept of the individual as seperate from the Supreme. Again, even in the Upanishads also, which are considered as the sacred literature explaining the Supreme we have ample references to the creationist views. The objection is that the non-creationists' stand has no scriptrual sanction and that it is positively against some of the statements of the Veda. A reply to such an objection is given here: No doubt in the earlier portion of Vedic text books it has been explained that the Reality is different from the individual-Self. With reference to what is yet to follow, in the concluding portion of the Veda, the true student of the literature can only understand the earlier assertion as only to be secondary. Here Gaudapada says that the description of duality in the earlier chapters of the Veda was

only with a view to encouraging the aspirants to pursue the spiritual discipline or worship so that they may slowly gain an inward integration and become fit instruments in their mind and intellect to reflect upon, meditate and rightly understand through experience the true nature of the Self.

In philosophy as well as in all other branches of studies, in every scientific treaties there are two distinct varieties of assertions. Those which are 'primary' are called *mukhya* and those which are 'secondary', called *gawna*. Here the master emphasizes that the earlier assertion of duality in the Vedic texts can be considered only as a preparation of the student to come to an experience of the great Reality when it is explained in the Vedanta or the Upanishadic portions.

Not being satisfied by establishing that the earlier assertion of creation-views are 'secondary', the great Rishi is emphasizing that it would be a folly on the part of the student to accept the earlier expresions of the Veda as a 'primary' statement, for, in the concluding portions there are expressions which positively contradict the earlier assertions. Unless the student is ready to admit the Rishis of old to

be raving lunatics such an assumption is impossible. In philosophy the final conclusions are of the supreme-most importance.

In order to arrive at such a conclusion we will have to go through various arguments. In the modern world, philosophy, as we have seen already, is mere description in wonderous terms of the dream of the philosopher. But in the olden days the Aryan philosopher wanted not only a mere description but he also wanted that the student should be steadily guided on the Path to its realisation. To the Hindu Rishis philosophy is not a mere theory but it is at once a way-of-life to be lived and experienced. As such they had to talk to the disciples, in the earlier portion of the text books, in the language of ignorance in which alone is the student well-versed. Slowly and steadily he is raised in his perception to the higher pinnacles of Reality from where he is shown the entire panorama of Consciousness Pure.

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदिताऽन्यथा ।
उपायः सोवऽतारायं नास्ति भेदः कथञ्चन ॥१५॥

Mrl-looha-visphuling-aadyaihi-Srshtir-yaa Coodit-aanyathaa / Upaayaha So-ovataaraaya Naasti Bheedaha Kathancana (15)

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc—regarding the idea of the world created or otherwise—can serve ultimately the purpose of explaining only the unity of the individual-Self with the Universal-Self. In fact multiplicity does not exist at all.

If the Vedantic portions were only for the sake of encouraging the members of the spiritual fold, how is it that we are getting posiitive descriptions of a pluralistic world-creation even in the Upanishadic portion, describing the Path of Knowledge? There are many instances that can be quoted from the Upanishadic literature wherein the creation of the multiple world from the Reality have been indicated and explained through similies such as: "Pots from Muds" or "various ornaments from some metal" or "as sparks from the fire", etc.

In the *Brihadaranyaka Upanishad* we have all these examples used. In fact, ultimately the same Upanishad denounces plurality and asserts positively the Ultimate Truth as Absolute, one without a second. Therefore, these explanations are only to quieten the agitated bosom of the disciple, to fully eradicate the false samskaras created by his own illusory

concepts and to show him that it is only a delusion. This is the only method by which the teacher can serve his generation.

Only through the seeming manifestations of the Reality can the student wade his way to the heights of his ultimate awakening. *Saprapanchattwa* is the means and the goal is *nishprapanchattwa*. "Via the world to the beyond", is the slogan of Vedanta. While describing the wherefrom and wherefor of the world of names and forms the mind and intellect become satisfied: such a purified inner instruments alone are fit for meditation. Thus one delusion is meted out by another scientific delusion. The dream-lion although unreal can help us to escape from our dreams and awaken us to the realisation of our own foolish fears.

Thus, these descriptions of the world created are meant commonly for the deluded mind and intellect. It is a lullaby to quieten the agitated mind. It is a slogan to pacify the riotous intellect. This is the *upaya* (process)—there is no equally efficient word in English to indicate the force and beauty of this—by which the student of Vedanta is given a luxury ride to the frontiers of sorrow, and from there given another jerkless lift to the realms beyond !!

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोऽपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥

Aasramaa-trividhaa Heena-madhyam-ootkr-shta-drshtayaha / Upaasano-opadishte-eyam Tadartham-anukampayaa (16)

> On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into three stages. The Scripture, out of compassion and consideration, has taught this method of worship or discipline for the benefit of those who are not yet enlightened.

In case, as the vedantins declare, the idea of creation and of a creator are to be entertained in the early stages of spiritual practices, (at least for some) for realising ultimately the Truth, which is one without second, what is the criterion by which we should understand the distinction between one *sadhak* and another. This stanza explains to us how to classify the world of seekers.

According to the individual's intellectual capacities and phychological constitution, we are dividing the public in the spritual realm

into three distinct groups as the highly comprehending intellects, those having a mediocre intelligence and the dullards.

Vedantins do not believe that a genius is born; to them to be born dull is no sin either. The intellectual abilities are to them but an indication of the mental state. The greater the mental agitations and imaginations, the lesser the intellectual capabilities. Thus the dullard can be rehabilitated and brought to the higher levels of perfection through the process of mental integration and this mental discipline is gained through the daily worship called *Upasana*.

Thus in Vedantic *sadhana* the seekers are in the very begining encouraged to perform long years of intense *Upasana* so that their inner equipment constituted of the mind and intellect may be perfectly integrated. An integrated subtle body is the only weapon by which the Vedantic realisation can be achieved.

The contention of the Vedantic Seer is that the description of a world of plurality and and its creation out of the Supreme Reality is only for the purpose of providing a foot-rest for the lesser devotees of the *Surthi* to raise him-

self above his own level and thus conveniently come to see eye to eye with the subtle Truth, with the help of the *Upasana*. It is sheer kindness on the part of *Snrthi* to tell such a myth as a world of plurality created from Truth. She does so only to help the uninitiated across the early preparatory state.

In this, we shall not blame the *Surthi*. When my little brother on a rainy day sits near me and wonders how the rain comes, I will not care to tell him, if I have a real love for him, about the law of evaporation and the rules of condensation, but I would tell him "Indra's white elephant takes the water of the ocean and sprinkles it down from behind the clouds so that a good and obedient boy like you may play the paper-boats !" This does not mean that I am telling a deliberate lie to my brother. On the other hand it only shows that I am kind and considerate. In full appreciation of his limited abilities I am providing him with a story that would satisfy his anxiety until such time as his intellectual abilities grow when the greater truth can be easily understood by him.

Similarly, here also the *Surthi* wants every seeker to re-discover the Self in himself

and this he can accomplish only when he realises that the pluralistic world interpretted to him through mind and intellect is only a myth of his mind. But to stagger the student with this Truth from the very beginning would be ruinous since the child will not be able to either comprehend or realise it. Here the *Karika* says that the Scripture is providing us with a theory for the created world in her earlier parts out of sheer kindness. She understands her children and their ignorance.

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥१७॥

Sva-sidhaanta-vyavasthaasu Dvaitinoo Niscitaa Dridham, Parasparam Virudhyantee Tair-ayam Na Virudhyatee (*17*)

> The dualists cling to the conclusions arrived at by their own enquiries and consider them as Truth. So they among themselves contradict one another where as the *Advaitins* have no conflict with them.

The dualists who follow the views of *Kapila, Kanada,* and *Jaina* and others, hold

firmly the conclusions as outlined and followed by their respective schools. In their intolerent and fanatical beliefs they among themselves contradict each other and thus the dualists themselves blast each other's standpoint.

We had seen already in the last chapter the various theories of Reality as propounded by different schools of the *Dwaitins*. We. Vedantins, have no conflict with any one of them nor have we any quarrel with the Dualists. In their mutual conflicts they are indeed declaring that the created world of plurality cannot be explained by any theory and, in their failure to do so, they are but declaring that the world of phenomena is in fact never created at all. Non-creation alone is the theory glorified by the *Dwaitins*.

They quarrel among themselves but we have no quarrel with them. Why the non-dualists have no point of controversy against the dualists will be more elaborately discussed in the following stanza.

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

Advaitaha Paramaarthoo Hi Dvaitam Tad-bheeda Uchyatee, Teeshaam-ubhayatha Dvaitam Teena-ayam Na Virudhyatee (18)

> Non-duality is indeed the ultimate Reality; duality is its effect. The dualist perceive duality both in the Absolute and in the phenomenon. Therefore, the non-dualism is a philosophy that does not conflict with the dualist position.

Even Steel and Addison seems to be dull-witted and blunt compared to the smoothness and sharpness of the satirical darts which Goudapada has in his armoury. The glossator is here giving reasons why the Vedantins feel no controversy at all with the dualists' philosophy, although it is evident that dualism must necessarily be an opposition to non-dualism. It is explained thus: the dualists believe that the pluralstic world had come from a pluralistic cause. Their Reality is a multiple factor. To the Vedantin Truth is one and out of the One nothing-else has ever come.

Now Goudapada points out that we have no quarrel with the dualists because they are talking of some pluralistic world which has been *created* out of a plural-Reality. Since the cause itselfis multiple, naturally, the effect also must be pluralistic. Again a multiple Reality

cannot be eternal and changeless. Therefore, we have no objection, if the dualists believe that a world of objects have been *really* created out of a Reality which has parts and changes. From the limited and the finite, a finite world can emerge out.

The only difference of opinion or contention that rises up is when they declare that their multiple Reality is eternal. The limited cannot be infinite. As such there is in fact no real controversy between the Dwaitin or the Vedantin, says Goudapada, in this stanza. Sankara's commentary on this particular line brings out the entire spirit of satire in Goudapada's words. Sankara says "it is like the case of a man on a spirited elephant who knows none can oppose him, but who does not drive his beast upon a lunatic, who standing on the foot path shouts at the former, 'I am also on an elephant, drive your beast on me". The Vedantin is fully aware of the Truth of his assertions and as such he is kind enough not to stampade the dualists' threats or take any notice thereof. Such is the dignified glory of realised perfection which is one without a second.

मायया भिद्यते ह्येतन्नान्यथाऽजं कथंचना ।
तत्त्वतो भिद्यमाने हि मर्त्यतामभृतं व्रजेत् ॥१६॥

Maayayaa Bhidyatee Hy-eetan-na-anyataajam Katham Cana, Tatvatoo Bhidyamaanee Hi Martyataamrtam Vrajeeti ||19||

This changeless non-dual *Brahman* in fact unborn appears to undergo modification only on account of illusion or *Maya* and not *de facto*. For, if this change were real, the immortal *Brahman* would become mortal.

If non-dualism is the Reality, then how is it that we are perceiving the world of names and forms ? It is explained in Vedanta that the seeming plurality is only a delusion of the mind. In fact, the Reality, which is homogenous and one, does not change at all into these fragments constituting the phenomenal world.

The term *Aja*, meaning the unborn has its implications. That which is born is finite, because birth is nothing but change. If there be a changeless entity, it must not have modifications. Modification is but a process of change. The post cannot change itself into a thing other than itself; and yet sometimes, in the dusk, we seem to misunderstand it for a ghost. Now the ghost is not a modification of the post and the only explanation we can give for it is that it is a delusion of the mind. Similarly, Reality is the All-pervading Pure Conscioussness

which is the one Dynamic Whole, and yet we seem to recognize plurality in it, though the pluralistic world of phenomenon is but a super-imposition upon the Reality.

In case we were to take that the pluralistic world has come out of a self-shattering of the Reality then we should slip ourselves into very many logical and philosophical absurdities. The Immortal would thereby become mortal. When milk has curdled itself then the milk is lost in the curd. Out of curd there is no possibility of retrieving the milk as such. Similarly, the Immortal and the Eternal will become the mortal, and thereafter there can be no Immortal Factor to be gained by the mortal!! This is a ridiculous proposition too absurd to be considered with any seriousness by even an average intelligence.

This is the second explanation that Sri Gaudapada has condescended to give to the really non-created world of multiplicity which, from the view point of his eminence and realised Knowledge is but a sheer mental delusion. In the Chapter on 'Illusion' we have the first specific explanation given by the great Master for the world-of-objects. There he said, "*Atman* the Self-luminous through the

powers of His own *Maya* imagines the plurality in Himself by Himself". Now, here we have in this stanza the second explanation which he has deigned to give by saying that the dispersal of the One into the many is only an apparent phenomenon and that it is not in reality there in the outer world,--it is only a delusion created for us by our own mental impressions of it.

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥२०॥

Ajaatasya-iva Bhaavasya Jaatim-iccanti Vaadinaha' Ajaatoo Hy-amrtoo Bhaavoo Martyataam Katham-eeshyathi (*20*)

The dualists contend that the ever unborn and the eternally changeless *Atman* undergoes a change. How could an entity which is itself changeless and immortal become mortal ?

Continuing the idea expressed in the previous, Gaudapada here is taking his cudgels of discriminative knowledge against those dualists who believe in the theory of causation. And much more severely and scientifically will he be destroying the concept of causality, later on in the next chapter. And there we shall discover that Bhagwan has repeated this along with the following two stanzas.

The dualists' contention that the

changeless *Atman* undergoes a change is a contradiction. This is brought out by Gaudapada when he asks how the Immortal can ever become mortal? But some unphilosophical minds, not trained for continuous logical thinking, might ask, "why not ?".

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥२१॥

Na Bhavaty-amrtam Martyam Na Martyam-amrtam Tathaa / Prakrteer-anyathaa-bhaavoo Na Kathancit-bhavishyati (21)

The Immortal cannot become the mortal nor can the mortal become the Immortal for it is never possible for anything to change itself in its essential nature and yet remain the same.

The Immortal cannot ever change to mortality because to say so would be against our knowledge of nature. In nature we find nowhere a thing that can yet remain as a thing and still change its very nature. 'Flying mountains', or 'burning waters' or 'icy fire' or 'fiery ice' are not generally met with in nature except perhaps in the lunatic cells of a deranged brain ! If the dualists say that the Immortal has changed to the mortal they would be nothing better than those among us who would complain that the mountains are flying !

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥२२॥

Svabhaveena-amrtoo Yasya Bhaavoo Gacchati Martyataam / Krtakeena-amrtas-tasya Katham Sthaasya-thi Niscalaha (22)

> How can he, who believes that the essential Immortal entity becomes mortal, maintain at once that the Immortal after a modification retains Its own essential nature of Immutability ?

Here the glossator is trying to show us another dangerous implication of such a philosophical claim. The fallacy, when so directly pointed out as he does, becomes easily obvious to all.

Dualist is one who believes that the Immortal has undergone a change in order that the world of plurality may be created out of the Supreme. And yet they claim that there is the Reality still remaining as Changeless and Eternal as ever before. To talk of change and to insist on the changelessness of the changed one is not considered generally as very intelligent by any thinking person.

भूततोऽभूततो वाऽपि सृज्यमाने समा श्रुतिः ।
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरम् ॥२३॥

Bhuutatoo-abhootato Vaa-api Srjyamaanee Samaa Srutihi / Nischitam Yuktiyuktam Ca Yat-tad-bhavati Na-itaram (23)

Both the views that the creation is real and that it is unreal have been equally emphasized in the *Sruthi*. That which is supported by the *Sruthi* declarations and corroborated by reason alone is the acceptable Truth and not otherwise.

Here again the Vedanta ideal is reiterated. Vedantins are those who believe in the incontrovertibility of the Scriptural declarations, but, at the same time, a Vedantin is not a blind believer. He certainly respects the intuitive wisdom of the great *Rishis*. His is not a blind belief. His is only an appreciative acceptance of the greater wisdom in a spirit of admirable sportsmanship. He is given to appreciate the *Rishis* because he has come to know the mode of perception of the sages and the logic behind their expositions.

But, even if a sage were to crack a joke, the Vedantin is not a fool to accept it as an Absolute Truth. Thus, as Sankara would say

it, the Vedantin accepts the *Sruthi* declarations only when they are well ascertained through enquiry and when made intelligible through reason. If there be any statement in the *Sruthi* such as "Fire is cold" the Vedantin would not accept it as such *because it is the declaration of a great sage.* However great a sage may be, he cannot, from the eminence of his pulpit, declare statements of contradiction that have no support of logic or reason. If at all there be in the Scripture such passages which would not stand the tests of reason and logic they are to be understood not in their literary meaning but they are to be taken to express their metaphorical suggestiveness.

If in the earlier parts of the Upanishad there be any description of the pluralistic world created out of the Reality, they are to be understood as secondary when compared with the final conclusions contained in such declarations as, "the Supreme has never undergone any change at all !!", "The phenomenal world recognised by man in himself is only a superimposition upon the Truth—a jugglery of his mind." Two important scriptural quotations are discussed in the next stanza.

नेहनानेति चाम्नायादिन्द्रो मायाभिरित्यपि ।
अजायमानो बहुधा मायया जायते तु सः ॥२४॥

Na-iha Naanaa-iti Ca-aamnaayeat Indro Maaya-bhir-iti-api / Ajaayamanoo Bhahudhaa Jaaya-tee Mayayaa Tu Saha (24)

Through such Scriptural passages as "there is no multiplicity in this", "Indra through *Maya* etc.", we know that the *Atman* though unborn, appears verily to have become many only through *Maya*. (24)

In the first line of this stanza we have two very important quotations from the *Brihadaranyaka Upanishad* which is the main scriptural text book made use of very often by Goudapada.

In the first quotation *Brihadaranyaka Upanishad* definitely and pointedly refutes the pluralistic phenomenal world and in the second quotation we have an explanation of the world of plurality when Yagyavalkya says that it is all because of the *Maya* (*delusion*) of Indra. The more we try to understand subjectively this statement, the more interested and pregnant becomes the statement.

Indra is considered as the presiding deity of the mind. In other scriptures also

Indra is used generally in an analogy to indicate the mind (*vide Kena Upanishad*). Hence philosophically to say that the plurality is created by Indra equivalent to saying that the pluralistic world is a delusion of our mind. Viewed out into the world from the mental standpoint the mind, in its delusion, recognizes a world of names andforms; viewed at the same world from the Spirit, indeed, "there is no multiplicity in this".

Compromising the meaning of these two quotations, Goudapada suggests that the only crystallized meaning here is that the Reality though unborn, seemingly multiplies Itself into a pluralistic perception.

सम्भूतेरपवादाच्च सम्भवः प्रतिषिध्यते ।
को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥२५॥

Sambhuteer-apavaadaac-ca-Sambhuvaha Pratishidyatee / Ko-nu-eenam-Janayeed-iti-karanam Pratishidyatee (25)

Again by the negation of the creation *(Sambhuti)* the creation is refuted. Causality in *Atman* is denied again by such a statement as, "who can cause It to pass into birth ?

In the Vedantic literature the scriptural statements are predominantly emphatic in negating the idea of creation. And in thus negating the creation they have at once negated the very concept of birth from the *Atman*; the Supreme Reality neither changes nor modifies Itself to become anything other than Itself.

This negation of the world created out of Reality has been very powerfully expressed more than anywhere else, in the *Brihadaranyaka Upanishad* when the *Rishi* asks: "who can cause It to pass into birth ?" The obvious emphasis is that nothing exists other than the Reality to force the Supreme to create the world. In thus saying, the *Sruti* is definitely negating Reality the status of becoming either the material or the instrumental cause in creating the pluralistic world. In short, the very idea of causation is not possible in the Absolute. Cause-and-effect realationship can function only in the plane of the mind.

स एष नेति नेतीति व्याख्यातं निह्नुते यतः।
सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते ॥२६॥

Sa Yeesha Nee-ti Nee-ti-iti Vyaakhyaatam Nihnutee Yataha / Sarvam-agraahya-bhaaveena Heetunaa-jam Prakaasatee (26)

> On account of the incomprehensibility of the *Atman*, Scripture negates in such passages as, "it is not this, not this,"—all dualistic ideas that have been described as the means for the attainment of the *Atman*. Therefore, birthlessness (*or the unborn*), the *Atman* alone exists—not the duality.

Again in the *Brihadaranyaka Upanishad* is the famous assertion that the *Atman* can be only negatively indicated as "not this, not this". We had found that this technique had been used very satisfactorily in the *Mandukya Upanishad* itself when the *Rishi* was defining the fourth state, *Turiya*.

This language of negation is the only method by which we can indicate the experience of the Absolute, because the Infinite is not one that can be perceived by the intellect. It being thus, beyond the frontiers of our daily experiences, our worldly language cannot express positively the experience of Non-duality. Negation of the world-of-plurality is the assertion of the Reality; the negation of the serpent is the means to discover the Reality of the rope. In all cases of super-impositions the end of delusion is the beginning of knowledge, and

the process by which the delusion can be liquidated is the proeess of negating the unreal.

Thus, all the world of perception, of feelings and of thoughts being thus negated, the Reality which is behind them all can only be, certainly, the One, from which an existent real world can never emerge out.

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥२७॥

Satoo Hi Mayayaa Janma Yujyatee Na Tu Tatvataha, Tatvatoo Jaayatee Yasya Jaatam Tasya Hi Jaayatee (27)

> That which is ever existent appears to pass into birth through delusion; it is not true from the standpoint of Reality. Those who believe that this passing into birth is real, assert in fact that what is born in born again, *ad infinitum*.

In the previous stanza Gaudapada has pointed out to us that the main assertions of the Upanishads are to declare of a Reality which is non-dual, and in thus doing the *Sruthi* too has condemned the concept of plurality. In this stanza the Master is trying to give us the explanation as to how and why we perceive the

multiple universe. He insists that it can only be because of the perceiver's own delusion, and not because there is a phenomenal world actually sprung out of the Reality. He continues to point out to us the logical defects in believing any actual creation that has taken place. If it be true, then we will have to slip ourselves into a logical redundancy.

In fact the Supreme can only remain Unborn and Changeless. In case we accept that something has come out of Reality as an effect then we will have to inquire what caused the cause from which the perceived effect has itself come. For, if we once accept the causation in the Supreme, then we cannot come to "the first canse, which is in itself uncaused". Thus, such an unending muddle of causation hunting will catch us and drown us in a welter of regress *ad infinitum.*

असतो मायया जन्म तत्त्वतो नैव युज्यते ।
बन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥२८॥

Asaatoo Mayayaa Janma Tatvatoo Na-eeva Yujyatee, Vandhyaa-putroo Na Tatveena Maayayaa Vaa-api Jaayati.

The Unreal cannot be born either really

or through delusion. For, the son of a barren-woman is neither born *de facto* nor through delusion. (28)

The philosophical absurdities in accepting causation in the Supreme (*Sat*) has already been shown. Now, here we have a discussion on the possibility of a causation concept functioning in the Reality which is non existent (*A-sat*). Goudapada is showing us the impossibilities of the cause-effect-relationship even in the Supreme, which is non-existent. The unreal cannot give birth either in effect or in delusion. For, a barren-woman's son cannot be born *de facto* or by even magic.

Thus, a world of plurality cannot emerge out of the Reality, which is existent (*Sat*) or non-existent (*A-sat*). By denying this effect as having arisen from any cause we deny the very existence of the effect.

यथा स्वप्ने द्वया भासं स्पन्दते मायया मनः ।
तथा जाग्रद् द्वयाभासं स्पन्दते मायया मनः ॥२९॥

Yatha Svapnee Dvayaa bhaasam Spandatee Mayayaa Manaha / Thathaa Jaagrad-dvaysaabhasam Spandatee Mayayaa Manaha (29)

As in dream the mind acts through *Maya* (delusion) reveling the appearances of duality, so also in the waking state, the

mind agitated through *Maya* causes the appearance of the world of multiple objects.

Just as in the dream the agitated mind creates a delusory dream world and the dreamer identifying with it takes it to be real and gains experience thereunder, so too in the waking state, the waker's mind being agitated projects itself to a world of delusory plurality and he gains therein his experience of a world, seemingly real for him for the time being.

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

Advayam Ca Dvayaabhasam Manaha Svapnee Na-Samsayaha / Advayam Ca Dvayaabhasam Tathaa Jaagrat Na-Samsayaha (30)

There is no doubt that the non-dual mind appears itself shattered into the plurality of the dream. Likewise, Reality which is Non-dual appears as the multiple world in the waking state also.

Thus, the logical conclusion and the philosophical explanations for this apparent world of plurality can only be that it is the projection of the mind. Just as in the dream every object perceived is nothing but the perceiver's own mind, so too, in the waking state the world outside is nothing but his own mind.

In the dream world, the hunter and the hunted, the perceiver and the perceived the very atmosphere, the very earth, and the very body of the dreamer moving about in the dream—all are nothing but the dreamer's own mind. When he is awakened he realises that the Non-dual mind itself gets shattered into its various delusory objects of the dream world; so too in the waking state, we shall realize that the pluralistic world perceived is nothing other than the waker's own mind agitated by its own inner turmoils and splashed with its own ignorance. This realization can come only when we are fully awakened from the dream of the world into the Realm of Pure Knowledge.

मनो दृश्यमिदं द्वैतं यत्किंचित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥३१॥

Manoo Drasyam-idam Dvaitam yat Kincit-Sacaraaacaram / Manaso Hyamaniibhavee Dvaitam Na-evo-Upalabhyatee (31)

Whatever that is perceived in this world movable or immovable, is nothing but the perceptions of the mind—is nothing but the mind. For, plurality is not perceived when the mind is transcended.

In this stanza, we have the third explanation which Gaudapada condescends to give

to our perceived world of plurality. He, here says that the plurality is an apparent perception of the mind. He is very careful to include in the world of delusion both the movable and the immovable. The movable includes and incorporates in it the entire world of conscious living beings, and the immovable embraces the entire world of inert matter.

What is the argument or basis upon which the great Master insists upon the belief that the world is but a perception of the mind ? He points out that in the absence of the mind the pluralistic world totally fades away from our experience. Again, in one's own day to day experience also when the mind is wandering either in its preoccupations with an immediate problem or when the mind is wool-gathering, the immediate happenings round-about such an individual are not perceived by him and it becomes evident to all of us in our own experience that—"where the mind is not, there world is not"

The state when the mind acts not, (*Amanee Bhav*): This is a chistled expression of such exquisite beauty and ethereal harmony that it defies translation. '*Man*' is mind;

"*A-man*" is non-mind; and *A-manee Bhav* is equivalent to saying "Non-mind-hood". The Non-mind-hood is Godhood; from the balconies of the non mind-hood looking down, the imperfect world of phenomena cannot be available for perception.

We have already seen that the goal of Yoga is to reach the sublimation of the mind. The state of fulfilment of all spiritual *sadhana* is thus at the non-mind-hood, and the entry of the mortal into the realm of the Immortal is achieved when this dissipated mind-and intellect equipment is once for ever shattered. Where the mind has ended, there super-manhood has started. And to such a perfected man the pluralistic world of phenomenon cannot be real–for he is no more looking out into the world through any distorting mental apparatus but he perceives through his clear spiritual glasses. In the next stanza, we are given the secret of how to reach this state of 'non-mind-hood'.

आत्म सत्यानुबोधेन न सकल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥३२॥

Atma-Satya-Anubodheena Na Sankalpayatee Yada / Amanastaam Tadaa Yaati Graahyaa-bhaavee Tadagraham (32)

When the mind does not bring forth any more of these imaginations because of the knowledge of Truth, which is *Atman* (pure consciousness), then it ceases to be. Mind becomes free from the idea of cognition for want of objects-of-cognition.

He who with discrimination withdraws his entire attention from the external objects and totally rolls off his identification from his body, mind and intellect he comes to recognize his own spiritual personality. From this conscious awareness of His spiritual divinity when he looks out into the world he perceives no objects other than Himself, he being then Himself nothing but the All-pervading Reality. Thus, when an entity discovers his identity he transcends his mind, in other words, he achieves the "non-mind-hood" otherwise called the "God-hood".

Why do we say that Self-realization is the state of "non-mind-hood" ? The reason is explained by Gaudapada. He says that the mind can exist and maintain its personality only if there are objects of perception. Later on, in the 4th chapter, we would be given an exhaustive explanation of this argument but, for the time being, it is sufficient for us to

understand that the mind is nothing other than the "focal point" of the five organs of knowledge. If there are no sense objects entertained by an individual's organs—of—knowledge, the 'focal point' becomes empty. An empty mind is a 'non-mind'; thus in that plane of consciousness, when awareness is perceiving nothing other than awareness, mind cannot exist.

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।
ब्रह्म ज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥३३॥

Akalapakam-ajam Jnaanam Jneeyabhinnam Prakashatee / Brahma Jneeyam-ajam Nityam-ajeena-ajam Vibhudyatee (*33*)

> The knowledge which is unborn and free from all imaginations is always inseparable from the knowables. The immutable and the birthless *Brahman* is the sole object of knowledge. And the birthless is known only by the birthless.

In this stanza Gaudapada has almost *captured* the highest truths in the web of his language. He has almost accomplished the impossible. He has given expression to those ideas which are generally considered as belonging to the realms of experience and not to the world of expression.

His definition of Pure Consciousness as Absolute Knowledge expressed in this stanza is almost incomparable anywhere in the literature of the Scriptures. Never had a greater Master ever come to touch a greater theme with a greater effectiveness.

The All-pervading Consciousness is ordinarily considered as beyond all qualifications so that it cannot come within the folds of the phenomenal substances. Even *Sruthi* dares not give any definite expression to it. But the Great Master of Badrinath, in his supreme experience, has found expression to express the inexpressible.

Knowledge, as used in philosophy, is not the same as we use in our ordinary intercourse of life. In the world of objects, by 'knowledge' we mean the knowledge *of* things. This knowledge is qualified by the name and form of the object seen, heard, touched, etc. The qualified-knowledge changes from object to object. The attempt of the Master here is to explain the Knowledge Absolute which is All-pervading.

It will be more clear when we try to explain it with the help of an analogy. In different bottles of different shapes and colours

we can pour the same sample of water and the colour and shape of the waters in each bottle will be different from the others since each sample contains in a different container. But to understand the water *as such* is not to understand the 'blue-water' or the 'tall-water'. There is neither a blue colour nor a leniar dimension in water *as such*. Similarly, we are only conscious of things or know only "knowledge *of* things", which differs from object to object. But an attempt is made here to show us the Knowledge Absolute or the Consciousness Pure. If this idea has been well understood, the stanza becomes amply self-explained.

Knowledge which is changeless and free from all imaginations is the Pure Consciousness, which is the life centre in all beings. Whenever there are imaginations they express themselves as disturbances in the mental zone and the consciousness conditioned by the *mano-vrittis* (mental waves) becomes dissipated and instead of we becoming aware of the awareness we experience only the "awareness *of* the mental waves." Moment to moment, the mental-*vrittis* are changing, and each time we understand only the "awareness *of*" the existing *mano-vrittis*. The attempt is to difine the awareness *as such*.

Hence, when the mind is without any mental ripple, the awareness coils upon itself and knowing itself it remains as one mass of changless Knowledge Absolute.

Ordinarily, knowledge moves out, as it were, and envelopes the object of perception and gets itself reflected when we say that we have the "knowledge *of* the thing". In fact when my consciousness moves out to perceive a flower, at the moment of knowing the flower, the flower cannot be separate from my knowledge. In fact my consciousness moves out and envelopes the flower, and when I undoubtedly experience the knowledge so conditioned by the flower, I say that I have known the flower. Knowledge of the flower within and the flower outside cannot at one and the same time exist for me. When I know the flower, the flower as an object cannot exist for me apart from my knowledge; but it being a split infinite second it is not recognized by me ordinarily and I miss the true understanding.

This great truth has been discussed at length in other scriptures also. The moment we understand the real nature of the ghost it merges with the post and our knowledge becomes complete. So too, when all the objects

of the world have been liquidated then the knowledge becomes fulfilled. Thus when the mind is no more cognizing the external world of objects—when there are no mental disturbances—the Spirit overwhelms and conquers the realms of the mind and the moment of conquest of matter by the Spirit is the moment of Self-realization.

At this moment of Self-realization, when awareness coils upon itself, the subject alone exists. Without an object, there is no meaning for the term 'subject'. Hence the doubt rises: what is the *object* for the Absolute Subject to illumine ?.

The Master answers that the object is nothing other than the *Brahman*, meaning thereby, that at that moment of recognition of the Subject by the Subject there is no object other than the Subject for the Subject to observe. The *Atman* "sees" the *Atman*. Hence the Master says that the birthless alone can "know" the birthless. The mortal can never become the immortal. The Immortal alone dicovers Itself to be the Immortal. The mind cannot *feel* and the intellect cannot *think* of the Brahman. When the mind and the intellect

are transcended, the individual-Self rediscovers its identity with the total-Self.

निगृहीतस्य मनसो निर्विकल्पस्यधीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥३४॥

Nigrhiitasya Manasoo Nirvikalpasya Dhiimataha, Pracaaraha Sa Tu Vijneeyaha Sushupto-Anyoo Na Tatsamaha(34)

The behaviour of the mind that is under perfect control—which is free from all imaginations (*Sankalpa*)—and which is brought about with discrimination should be known. The condition of the mind in deep-sleep state is altogether of another sort and it is not like that of a peacefully controlled mind.

To those who have been following the Master's discourse so far a doubt can come as to whether the Master is meaning only that state of the mind which is very well known in the deep-sleep state. For, we have so far been told that the Supreme Consciousness is a state wherein the mind is not entertaining any object of perception from the outer world and that it is conscious only of Itself. The only known experience of the type to the deluded is the experience of deep-sleep where there is no

perception of the pluralistic world of the waking or the dream states. In order to avoid such a misunderstanding in the mind of students, *Bhagawan* is here expressly explaining the condition of Self-hood as distinctly different from the deep-sleep-state of Consciousness.

We must not forget that the *Karika* is a glossary written upon the *Mandukya Upanishad*. We have been told, by the scripture, of the three planes of consciousness: the waking, the dream and the deep-sleep. The Rishi of the *Sruthi* indicated to us that there is a fourth plane of consciousness called, *Turiya*, having reached which, the pluralistic world will not be cognised any more by the realised one. Here we are shown what that *Turiya* state exactly is.

In *Mantra* 7 of the Upanishad, through the language of negation and assertion, the *Sruthi* emphasizes upon the nature of *Turiya*, but we being endowed now with such an imperfect equipment as our mind and intellect, it is perhaps possible that some of us have not understood it properly. The expressions in this *Sloka* are to be followed very strictly in order that we may have at least an intellectual

understanding of what this *Turiya*-state is. At the moment of intense meditation mind should naturally be under perfect control but that mental control should not cause any suppression of the mental activities.

Suppression of mind is no process to raise it into the perfection of God-hood. Mind is to be held back from its dirty self-destroying imaginations through a diligent proceess of discrimination (*Viveka*). Uncontrolled by the intellect, mind should not be brought forcibly to a sudden and jirky standstill. Mental elimination should come about as a result of intellectual conviction and discrimination. A mind controlled by a purified intellect alone can take us to the greater realms of Spiritual Perfection.

It is for this reason that we have the description of Lord Parthasarathy holding the reins of the five horses in Arjun's Chariot. This picture, when we read in the context of the *Katha-Upanishad*-analogy of the Chariot, we understand that the charioteer must be the representation of Pure Intellect. Thus, when a *Sadhak* controls his five sense-organs by a mind pulled tight, by his pure reason that

individual alone can make a safe journey to the Infinite.

This is exactly the reason why many *Sadhaks* feel themselves ruined after years of meditation when they come to feel that there is no progress in them. The difficulty is that they try all along to control the mind with force, and ultimately they succeed in suppressing the mind and not in sublimating the mind. Thus, there are many a sad story of *Yogins* who, having lived years of life in solitary caves in perfect *Sadhana*, have walked out of it like devils : lusty and vainful, passionate and egoistic—more than when they first went into the retirement. These are examples of distorted minds that have been squeezed out of their shape and symmetry by mere forcible jamming. Here, the Master is warning the *Sadhaks* of this danger and he says that all imaginations of the mind should be steadily and slowly removed through the direct application of his discriminative intellect.

When the mind is thus brought under control with discrimination, the state of its sublimation is not anything like the dull innert experience in stupor or sleep. In sleep,

certainly, the mind is *not* active, and, yet, it is only in an impotent state wherein the mind with all its impressions (*Vasanas*) has only for the time being drowned in ignorance. But when the mind is consciously purified, deliberately applied, and intelligently controlled, then the mind sublimates and what remains is not a *knowledge of the ignorance* but a *knowledge of the knowledge*. It is not a negative existence remembered as happy, but it is a positive dynamic being experienced as bliss.

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३५॥

Liiyatee Hi Sushuptaa Tan-Nigrihiitam Na Liiyatee / Tad-eeva Nirbhayam Brahma Jnanaalookam Samantaha //35//

In the deep-sleep-state the mind is only withdrawn or drowned in ignorance but in the case of Vedantic dicipline, it is not so. Thus, there is difference between the mind of a sleeper and that of a man of realisation at the moment of his experience. The mind of a *Gyani* becomes identical with the fearless *Brahman*. The only limitation or condition on It at that moment, is but Itself.

In the last Stanza it is but merely

mentioned that the mind in deep-sleep is not the mind that has been sublimated at the moment of Self-realisation. In this stanza we have a clear explanation of the distinct difference between the mind of the sleeper and the mind of the *Gyani*. In the case of a man whose mind is liquidated in sleep, it is a question of a mind, riddled with its own impressions, dipping as it were *for the time being* behind a cloud of ignorance. It is only something like the exit of a dramatic personage, who is to wait behind for the next scene, where from he will come again on to the stage to play his part. Similarly, for a period, the mind retires as it were, in sheers fatigue, only to rest for a while and come back upon the stage of life to play its part of agitations, desires, passions and yearnings when it wakes up from its sleep.

In the case of Knowledge Absolute the mind is consciously and deliberately purified first and sublimated totally through concentration, when, as in the case of an actor dismissed from the company who thereafter can never more come on the stage, it shall no more play its agitation. Thus, there is a distinct difference between the mind-in-sleep and the mind-in-Self-realisrtion.

When the mind is thus annihilated or sublimated one may doubt as to what happens to it. The Master here explains that the mind thus annihilated becomes one with *Brahman* This becomes amply evident when we remember that the mind is only a super -imposition upon the Reality and, just as in the *vision* of the rope the serpent *becomes* the rope, or the serpent is understood to have never been --- so too, when the mind is eliminated, the Reality is known and in the knowledge of the Self the mind becomes itself the Reality ! No part of the serpent is anything other than the rope.

The waves, the bubbles, the waters, the reflected sun, all of them are nothing but the desert in the case of the mirage. Similarly, here the objects, the mind, the intellect,---- in short, every thing is realised as nothing other than the Pure Consciousness, the *Brahman*.

As long as the mind is fluttering in front of the beam of the Consciousness so long we shall have the delusory idea of the world which is for the time being seemingly real and threateningly true. When the mind is consciously withdrawn, then what remains in

our experience is nothing other than the Absolute Reality.

अजमनिद्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥३६॥

Ajam-Anidram - asvapnam–anaamakam- aruup-akam / Sakrd-Vibhaatam-Sarvajnam–No-opac-araha Kathamcana (36)

> *The Brahman* is birthless free from the condition of sleep and dream, without name and form, ever-effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of *Brahman*.

The essential nature of *Brahman* certainly cannot be defined in terms of the finite language. The Supreme Reality is Infinite; the Infinite cannot be defined in terms of the finite, and yet in the last stanza we were told that when the mind is at rest, the experience is of the Self. The Master is now attempting to indicate the nature of the Self in this stanza.

In the Scriptures the Supreme Reality is only indicated and not defined; and here we have got an exquisite example of a masterly direction to the concept of the Supreme

Reality. Those who can sympathetically raise themselves to the mental condition of the Master at his desk, to them there is a sufficient indication here to realise the Self-hood.

Ajam (अजं): Birthless. The implication of this term has already been discussed as meaning changeless, which suggests that nothing is born out of the Reality; which asserts that the Supreme never undergoes any modification. It is ever the same.

A-nidra (अनिद्र) : Without sleep. This should not be misunderstood to mean the real literal meaning of it. Many *Pundits* do and the superstitious beliefs have come down to the ranks of the ordinary Hindus in the country. They believe that a great Master neither takes rest nor sleeps. It is not in this sense that this term is used here—far from it. Physical body functioning in the physical plane must necessarily sleep and get itself recouped in the rest. To say the Supreme is a state of sleeplessness is only to deny in the *Atman* any conditioning of the Causal body (or ignorance) identifying with which the deep-sleep-state of consciousness is experienced by the average human intelligence. Sleep, as we know, is

that state of consciousness enjoyed by us when the egoes identify themselves with the causal-body-sheath. We have already discussed this earlier. Sleep is a condition when the mind gets drowned in ignorance.

Thus, here, the word "sleep" is used only to mean 'ignorance'. At the moment of experienced Self-hood, It being nothing but Pure Knowledge, no trace of ignorance can ever remain in it. The ignorance of the post creates the delusory perception of the ghost, and when the ghost is transcended and when the true knowledge of the post comes, there *is* no more any trace of ignorance of the post which *was* the cause of the earlier delusory vision of the ghost. Once having rediscovered ourselves to be the Spiritual Centre, there is no more any trace of ignorance (*non-apprehension of Reality*) in us that can raise as its effects, the mis-apprehensions of a pluralistic world of phenomenon.

A-swapna. (अस्वप्न) : Without dream. Here again it means not only the dream-state of consciousness but it includes and incorporates in itself both the waking-state and the

dream-state. For, to the Vedantin, the waking-state is nothing but an extension or expansion of the dream. Here the word 'dream' only indicates the mind-projected world of names and forms yielding to the identifier definite sets of experiences of sorrow, of happiness, of success, of failure, etc. Thus, they all fall under the category of the world of objects, which is nothing but the effect of our "ignorance"—the non-apprehension of the Reality. Since the cause itself is no more in the Reality, its delusory effects also cannot be. Where there is no post the vision of the ghost can never rise up. In the dusk for the delusory misapprehension of a snake there must be *some* rope on the spot not truly apprehended by us.

Anamaka-Maroopakam (अनामकमरूपकं) In the Supreme there cannot be other names and forms, for the pluralistic delusory world is no more in the Reality.

Sakrit-Vibhatam. (सकृत विभातं) : Ever-effulgent. There are hundreds of Upanishadic passages describing the Self to be the source of all light or intelligence. Here the light should not be misunderstood as the light of the sun or of the fire. It is the 'intelligence of the

intellect'. It is used here to mean Awareness or Consciousness. As it is self-effulgent, it also indicates that it needs no observer to observe it : It being Itself Knowledge. Later on you will find in the next Chapter, a more detailed description of this term.

Sarvagyam. (सर्वज्ञं) : Omniscient. Awareness is the knowing principle or the principle of illumination in all the knowledge of all the thinking entities. As such, considering consciousness which is present in all forms, not only in the present but in the past and in the future too, as the One homogenous unbroken Reality, All-pervading and eternally the Pure Self, It cannot be better defined than as *Omniscient.*

Thus, we have here in this stanza a perfect definition of the state of Pure Conscious ness indicated by the negation of all the known worlds-of-experiences and by positively asserting Itself to be the Non-dual, Omniscient, dynamism-in-life.

In order to realise this Reality no ritualistic action is necessary. Even meditation is not the *cause* of Self-realization. We cannot say that the Supreme is caused by *sadhana.* If

it were so, then the Supreme would become the effect of a cause and since all that is born of an effect must be a perishable quantum and finite, the God-hood achieved should also come to an end! The Vedantin's theory is that through *sadhana* and meditation, we only end the perishable, born and finite ignorance in us and when the ignorance has ended, Knowledge, which is Self-Effulgent and Self-knowing comes to know Itself. Clouds are to be removed; the Sun need not be illumined. The moss that covers the surface of the tank is but to be removed to see the sun's reflection in the waters. After removing the moss we need not invoke or invite the sun into the waters. It *was* always there; only that it is veiled from our cognition. The Self in us is just to be unveiled in us, by us.

The *Atman* is Eternal, without which the body could not have been born, nor exist, nor function, nor understand, nor feel, nor know. This need not be invoked or created by our meditation. Meditation is a process by which we end all our psychological fractures and with a healthy mind when we meditate upon the Pure Awareness, the mind ends. The Mind is but an expression of the Ignorance

in us. When the mind has ended, the ignorance too has faded away. At the end of the dark corridors of ignorance lies the blazing courtyards of Self-effulgent Knowledge Abolute.

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥३७॥

Sarva Abhilaapa - Vigataha Sarva - Cintaa Samutthitaha / Suprasaantaha - Sakrt - jyootihi Samaadhir-acaloo-Abhayaha (37)

This self is beyond all expressions or words, beyond all acts of the mind.. It is all-peace, ever-effulgent, free from activity and fear. It is attainable through concentrated intellect.

This stanza serves as though an explanation on why we have not been given a direct definition of the Reality in the previous lines. As it were, here we have an explanation as to why the Supreme cannot be directly pointed out or expressed in language.

Abhilaph (अभिलापः)=Expression. Here it is used to mean the instrument by which the sound is made in expressing ideas. Thus, the term as it stands in the stanza means that the Supreme is that which defies all kinds of

expression, meaning, that it is not one of those impulses which the mind can receive from the world of sense-objects, through the interpretation of the organs of knowledge, and we know that this alone can be brought within the folds of any language.

The second expression in the stanza explains that it is 'beyond all acts of the mind'. If the Supreme Reality be beyond the cognition of the sense-organs, may be, that we may *feel* the Reality. For example, love is not a thing to be perceived by the organs of knowledge, yet we can *feel* love. Even this is denied in the Infinite because we can feel only when the mind stands apart from the impluse and reacts to it. Moreover, Pure Consciousness is the very essence of the mind, and as such, it cannot even for a moment stand apart from its own essential nature. As such the Self is not an object of experience even for the mind.

The next term in the stanza gives the pregnant suggestion on how it is even beyond the intellect to *think* about It. To the sceptic, such a definition is absured, because he cannot raise his imagination to the realm of the Self and perceive the possibility of an entity

that can be experienced and yet, is beyond the frontiers of the intellect, the mind and the sense organs.

Here the Master says that the Supreme is so subtle a factor that it cannot bring into the intellect any *A-santi*. The intellect functions in the realm of ideas; an idea in the intellect is a disturbance in the intellect. When the intellect is completely at rest, then the Pure Awareness comes to illumine Itself. So long as there are thought-vibrations or idea-agitation in the intellect, the Awareness illumines those agitations and we can only become aware of the intellectual ideas.

The attempt here is to define Pure Awareness without reference to any of its objects of illumination. Thus the intellect has been denied of any field of activity in the Supreme Reality. If thus the Pure Consciousness is beyond the perceptions of the sense-organs, the mind and the intellect, as mortals living in a world where our instruments of cognition are only these three, we must necessarily despair at *this* impossible theory. To us such a statement can only be an Utopian improbability ! By the expression now under discussion (*Sakrit Jyot*— Self-effulgent) the Master means that Con-

sciousness needs no other conscious entity to illumine Itselef. It is one Mass of Knowledge-as-such and, therefore, to know the Knowledge, no other knowledge is necessary.

To see the sun we need not have another light. The obstructions between ourselves and the sun are to be removed. Similarly here, when once the mental and the intellectual throbbings in us are set at rest, the glorious Self-hood becomes self-evident.

The State of Consciousness without any limiting adjuncts, must necessarily be one, within and without, in all forms and names and even beyond, so that the state of Non-dual Reality, Eternal and Infinite, must necessarily be a state of Existence beyond all change, beyond all fear.

No definition of Reality through the language of negation or through the language of assertion can be complete in the extremely practical culture of the Aryans, unless the Master can provide the students with a means by which this ideal can be brought within their subjective experience. Thus, *sadhana* for the realization of this ideal has been indicated here by Gaudapada with a grand stroke of his

masterly pen in his inimitable expresion *"Samadhi"*.

The word *"samadhi"* has been so ill-used in our days of decadent Hinduism and our consequent spiritual ignorance that the word conjures up in our minds the picture of some counterfeit *yogin* vainly attempting to bury himselfs alive! Such happenings have nothing to do with the *samadhi*. The word *"Dhi"* means 'intellect',and *Samadhi*, therefore, means a 'state of equanimous intellect', i.e., a perfect man with his mind well under control and, therefore, his intellect perfectly steady and ever in equipoise—an intellect that is not dancing to the death-tunes sung by the circumstances of life—is the perfect state in which Reality can be experienced conveniently by everyone of us.

To go into *Samadhi*, therefore, is not necessarily a yogic trick of some super-mind or a cheap jugglery performed as a *tamasha* to entertain some audience before sending a begger's hat around! It is a poise of the intelligence in a fully grown, perfectly cultured human being who has rounded off his personality into a balanced equipoise. Such

a one comes to experience within himself an ever-flowing joy of voiceless ecstacy. He comes to entertain an attitude of non-chalance to life because of his supreme self-confidence born out of his steady intelligence and un-emotional mental poise.

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥३८॥

Grahoo Na Tatra No-otsargaha Cintaa Yatra Na Vidyatee / Aatma-samstham Tadaa Jnaanam-ajaati Samataam-gatam / / (38)

There, in the Self, which is the final fulfilment of actions of the mind, there is neither any perception nor any self-projection into ideas. Established in the Self, Self revelling in Knowledge,—the *Gyan* reaches the state of immutability and homogenity.

In the previous stanza we have been told of the Supreme Reality which could be brought within the folds of our personal subjective experience, when the mind has been transcended. Where there is no more of any mental activities that very state is the experience of Godhood. Naturally, in the Supreme there is neither the transaction of receiving impulses

nor projecting ideas and thoughts. Truth never creates, nor maintains, nor annihilates. In the Spiritual Centre there is none of the quixotic gestations of the mind.

At the moment of this complete mastery over the mind the individual attains the state of immutability, since, therein the finite ego merges to become the Eternal Reality. As Pure Consciousness It is thereafter immutable, since, in the Infinite there can be no change.

In case an entity is to be Infinite it should necessarily be homogeneous; without parts or limbs. One without a second, the Eternal, All-pervading Awareness is naturally homogenous. At the death of the 'little' ego the mind reaches God-hood. When our individual identifications are no more with their mental disturbances and the intellectual gnawings in us, the experience then is the vital experience of Pure Awareness.

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥३१॥

Asparsa-yogoo Vai Naama Durdarsaha Sarva-yooginaam / Yooginoo Bibhyati Hy-asmaad-abhayee Bhaya-darsinaha (39)

This *Yoga*, called the Touch-of-the-

untouch, is hard to be attained by all seekers. *Yogins* are afraid of this Path, for, they feel frightened in That—where alone one can experience the true state of fearlessness !

Here Gaudapada has again dipped his brush in the gilt of his own genious to paint so vividly the idea of the Vedantic *sadhana* in one incomparable expression, the *"Asparsa Yoga"*. There are critics who complain that this is a phrase borrowed from the Buddhistic literature and that there is no equivalent to it in the scriptural texts. They go to the extent of citing quotations to prove that Gaudapada is here copying the Buddhistic works.

Students of Vedanta who sincerely try to follow the text book need not necessarily accept this criticism. There is direct evidence in the *Gita* (*V. 21, 22 and 27*) wherein the Lord has used the word *'Sparsa'* meaning 'mind's contact with the external objects through the sense organs.' Gaudapada must have coined this expression from his knowledge of the *Gita*.

In the *Gita 'Sparasa'* has been used as the mental contact which an ordinary deluded one makes with the external world of object and thereby earns for himself either joy or

happiness in life. The objects of the outer world in themselves has no capacity at all to bring about any definite experience in the individual. The perceiving ego in us wandering out into the travails of the sense-objects, through the *indriyas,* comes in contact with the external world, and we ourselves project upon them our own false notions and values, and thereby we give the strength for the sense-objects to hoodwink and tyrannise over us ultimately. This idea is splendidly brought out in Chapter V of the *Gita.* The same term is employed here by Gaudapada to make this novel term, *A-sparsa Yoga,* to impress upon us the Vedantic process of self-realisation.

To get our mind disconnected from its objects through the processes of intellectual analysis and right understanding is the Vedantic practice for spiritual evolution. This idea cannot be better expressed than by the term *"Asparsa Yoga."*

The term shows in itself a pleasant contradiction. The word *"Yoga"* built up from the root *'Yuj'* (*to join*) indicates the process by which the individual-Self seeks and establishes its identity with the Universal Self.

In this process, the ego is trying to disconnect itself from the world of objects, including the body, mind, intellect, etc. until at last it gets itself dissolved to become nothing but the Self. Thus, there is in Vedanta a double process to be undertaken with equal diligence at one and the same time in order to fulfil the condition which the Rishis have prescribed for Self-realization.

Not only is it sufficient for an individual *sadhaka* to meditate upon the Supreme Reality and its nature, but he must deliberately learn to disconnect his mind from its chains, warped out of the sense-objects, etc. Thus, on one end there is the process of negation of the non-Self, which is efficiently partnered by an equally powerful process of assertion of the Eternal qualities of the Self.

The term "*Asparsa Yoga*" indicates therefore both the aspects of spritual practice—the negative and the positive. '*Asparsa*' indicates the process of renouncing from ourselves our false values for and deluded attachments with the unreal, while *Yoga* indicates the attempt of the purified ego in the seeker to discover and re-establish its identity with the Real and the Permanent.

To discover the Reality behind the delusory ghost there are two processes to be followed; we have to get ourselves completely detached from our preoccupations with the *unreal* ghost-notion and also we must be able to consider upon the nature of the post. Both processes are to be undertaken simultaneously with equal insistence in order that ultimately we may awaken ourselves to the *reality* behind given delusory perception. This double process of negation and assertion, which together fulfils the spritual practice, is considered to be difficult even for *Yogins*.

In thus explaining the proeess to be difficult even for great *Yogins*, the idea behind the Master is not to negate totally the possibility of reaching perfection by every seeker, but, on the other hand, it is only to warn the seekers on how difficult is the path of Self-realization. This is not stated with any idea of discouraging the seekers but it is an expression to warn the students to be fully diligent in their pursuits.

Unlike the Vedantic students, the *Yogins* — meaning the dwaitins — invariably feel a terrible fear in finally dissolving the separative ego-centre and thus get themselves

merged with the Reality. They insist upon the eternal existence of both, the individual ego and the Total Self. According to them, they want to enjoy the vision of the Supreme as an object independent from themselves. This is their only method of expressing an inward fear which they entertain, in totally surrendering their ego-centric-personality.

In fact, the Supreme is the State of Fearlessness, and yet, the *Dwaitins* are afraid of surrendering themselves completely and end their ego-sense, and thus allow a total sovereignty for the Supreme even upon himself. Until such time that the individual has learned to surrender their total separative idea, the spiritual perfection can never be achieved and the God-experience shall not be theirs.

The *sansarin* who leads a finite life of sorrows is an *Asparsa yogin*. The God-man who is living the Infinite life of Eternal beliefs is an *Asparsa Yogin*.

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।
दुःखक्षयः प्रबोधश्चप्यक्षया शान्तिरेवच ॥४०॥

Manassoo Nigrahaayattam-abhayam Sarva-yooginam | Duhkha-kshayaha Prabhoodhas-ca-pyakshayaa Saantir-eeva Ca || 40

Yogis who do not follow the Path of Knowledge as declared in this *Karika* depend upon the control of their mind for fearlessness, destruction of mysery, the knowledge of Self and peace.

As a contrast to what we have said in the earlier stanza the process of Self-realisation followed by the pilgrims of other Paths than the Vedantins—they depend entirely upon the physical process for their mental sublimation. Those who walk the Path of Devotion depend on their emotions and those who follow *Hatha-Yoga*-method depend opon their control-of-breath (*Pranayama*) to withdraw their sense-organs from their wanderings into the world-of-objects and thus to bring the mind completely at a standstill.

This is not the method of the Vedantins. Vedantin purifies mind and controls it by the higher instrument of his intellect. The *devotee* controls the mind by the mind; the *Hatha Yogin* gains his mental control through *Pranayama*, but in the case of the *Vedantin* he controls his mind from the higher instrument,—the intellect. Descrimination is the subtle motive force by which the Vedantin controls and regulates his mind.

These expressions: fearlessness, end of misery, knowledge of the Self or Eternal peace: used here in this stanza are to indicate the goal of Godhood or Pure Consciousness which is the spiritual centre that is sought by all spiritual aspirants. They need no individual explanation, as they have been thoroughly explained in the earlier discourses.

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥४१॥

Utseeka udadheer-yadvat kusa-agreena-ekabindunaa | Manasoo Nigrahas-tadvad-bhaveed-apari-kheedataha ||41||

The mind can be brought under control only by relentless effort like that which is required to empty the ocean drop by drop with the help of a *Kusa-grass-blade.*

The reference to the attempt to empty the ocean with a *Kusa*-grass-blade is reminiscent of the story in *Hitopadesha,* called *Tithi-popakhyana.* In the original story it is said that a small bird once laid its eggs on the beach. During the high tides, the waters came up to drown the eggs. The bird on return to the beach saw its eggs taken away by the ocean.

The bird decided, however, to see that the ocean is dried up and the eggs regained. It took a blade of grass and started emptying the ocean with it. At that moment, *Garuda* (*Eagle*) who was going along the heavens, seeing one of its own species so diligently pursuing such a heroic action, decided to help it. The ocean got frightened by the wrath of *Garuda*, came up to yield the eggs back to the bird.

This story is often used by the great Dwaitins to point out that, however difficult may be the attainment of Self-perfection, if an individual devotee consistently and with faith pursues the Path, Lord's Grace would come as the King of birds did, to complete the Sadhak's great mission in life. Here, however the story is being used in a different context altogether. This story is quoted by both Sree Vidyaranya in *Panchadassi*, as well as by Madhusudan Saraswathi in his *Bhagawath* Commentary.

We have been discussing in the previous stanza the methods adopted by a *Yogin*, in contrast with the Path of Self-perfection followed by a Gyani. The Yogin's method is an attempt to sublimate or eliminate thought by thought. By thought he emptys the thought-

contents of the mind and maintains that state of thoughtlessness in the mind through the process of elimination. Gaudapada's mission in the *Karika* is to point out that this is a very difficult method and it is almost an impossibility to be achieved as impossible as that of emptying the ocean with a blade of grass.

However, it is to be noted that the master is not here denying that method any success; certainly, by that process also we can fulfil the condition of the state of mindlessness, but only it is very difficult, and to an ordinary seeker it is almost next to impossibility unless his efforts are intervened by the garce of the Lord or Guru——which is earned only through consistent and sincere meditation.

This stanza is almost an introduction to these seven stanzas, which form the concluding portion of this chapter. As we have found earlier, this being a text-book of advices (*Upadesa Grantha*) Gaudapada has to, under the literary rule of this particular type of literature, give clear directions for the seekers in pursuing the path of perfection. Here we have in these seven stanzas a treasure-house of instructions guiding us on the path of Truth. No diligent

seeker can have thereafter any serious problem in his *Sadhana*— — if he be a true *Sadhak*, but indeed how rare are they !

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥४२॥

Upaayeena Nigruniiyaad-vikshiptam Kaama-bhoogayoohoo / Suprasannam Layee Ca-iva Ya Tha Kaamo Layas-tathaa //42//

A mind distracted with desires and enjoyments as well as a mind enjoying the pleasure of "complete oblivion" (*Laya*) should be brought under perfect discipline by awakening it through proper channels. For, the "state of trance" or "oblivion" (*Laya*) is as harmful as agitations of desires.

In this stanza Goudapada is trying to give the true *Sadhak* on the Path of Meditation useful hints on the possible obstruction and their counter stratagies by which he in his seat of meditation could consciously withdraw his mind from those pitfalls and force it once again to take itself upon its flight.

One of the most difficult and tragic obstacles into which the mind unconsciously dips itself during its meditation is what is technically called in Sanskrit as *Laya* (sleep or

stupor). When the mind during meditation has been withdrawn from its fields of objects and the pacified mind is again, through concentration made single-pointed, it is apt to fall into an abysm of ignorance called 'sleep" "or oblivion". It is not necessarily of the type of sleep that we generally get. It is, indeed, an experience highly captivating in its joyous contents. It is sometimes indicated by the unscientific terminology as "trance". At such moments the advice of the great Master is that we should awaken the mind and make it once again active.

Again, the mind could wander itself either into its memories of joys experienced *before,* or with the joys it is experiencing *now* or into the labyrinth of sense satisfactions to be fulfilled in the *future.* The attraction for the joys of "spiritual sleep" (*Laya*) is as much ruinious, as desire, for a true pursuer in the Path of Self-realisation. The meditator cannot progress any more in his mental conquest so long as he is a victom of either the "*Laya*" or the endless desire-agitation.

दुखं सर्वमनुस्मृत्य काम भोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३ ॥

Dukham Sarvam-anusmrtya Kaama-bhoogaan-Nivartayeet / Ajam-Sarvam-anusmrtya-Jaatam Na-iva Tu Pasyati (43)

> Turn the mind back from the enjoyment of pleasures in the growing conviction that the sense-objects are ever riddled with misery. The created duality will not intrude upon our perception if we consistently reflect upon the *Brahman*, which is unborn (changeless).

In the earlier stanza we were told how we must roll off our minds away from the desires. We have been already told that in the spiritual world the mind is to be wiped off its activities and then we can pursue diligently in reaching it to its own sublimation. We get here instruction as to how we can bring under our control minds which are generally agitated with a million desires.

Mind generally lives in the meshes of the sense-objects because of its desire for enjoyment. A mind can only run to such objects wherein it has at least one of its main three false beliefs about them; (a) that they are real (*Satyatwa Bhavana*); (b) that they are permanent (*Nityatwa Bhavana*); and (c) that they have in them potential happiness to give

(*Samacheenatwa Bhavan*). These three false values have been super-imposed by the mind upon the sense objects; the objects in themselves have none of these values.

It is only a superstitious belief, or a blind faith in us that the objects of the world have intrinsically in themselves these great qualities. It is a fact too, that where these values are not functioning, there the mind does not pantingly reach to yearn or strive. In order to educate the mind the only teacher in us is our own pure intellect. But today, the average man's intellect is a sheathed weapon. A spiritual aspirant is instructed to get himself redeem from the folds of his mind's self-imposed veilings.

Strip down the mental vapours that mist round the clear light of the intellect. The redemption of the intellect from the clutches of the mental charms is what we in the spiritual literature technically call the developement of discrimination (*Viveka*). When thus we have started intellectually to analyse the joy-contents in the sensuous object we would understand their hollowness. The individuals then come to feel shame-facedly the fallacies of

their own superstitious false values, and they shall no more be temped away from their sacred path by the tantalising sob-dance of the sense-objects. To the one who is looking at the world from the towers of his awakened intellect there is neither any smile or any grin in the objects. They reveal, in their nakedness, the true nature of impotency and emptiness. A steady intellect alone can X-ray through the overlapping mass of false charms and detect the painful ulcers in the sense-objects.

Shri Gaudapada here is advising the pilgrims on the Path of Knowledge that they should learn to live strictly observing and evaluating their life, through the telescope of pure reasoning. He who is strictly following this path of intelligent enquiry shall no more be agitated in his meditation-seat either with the memories of his enjoyments which he had in the *past* or with his own preoccupations with the *present* Joys or with his desires for enjoyment of things to be fulfilled in the *future*. This is the practice by which a *Gyana Yogin* controls his mental agitations (*Vikshepa*).

Even if we have thus conquered the mind's wandrings there are the five-sense-dogs

that seem ever barking and breaking the Silence of the Soul. No sincere *sadhak* would feel this again in his state of meditation. Here Gaudapada caters to them also and says that the sense organs can no more really bring even ripple in the mental lake of a student who is ever conscious of the Allpervading Reality. To such a one the world of the sense-objects is nothing other than his own sense organs; 'sound' is nothing other than his 'ear'; 'form' is nothing other than the 'vision'. For, if there are no forms or colours in the world we would not be able to recognise that we have the sense-organ, the "eye". The eyes then would have been but a pair of meaningless apertures on the two sides of the nose as inexplicable as the naval pit !

Thus the 'ear' expanded into distances is 'sound'. 'Vision' projected is the 'form' and 'colours'; and so on. But everywhere the Reality is the Conscious Principle behind the eye and the other sense-organs, which is the same as that which is behind the mind and the intellect. The one who is fully established in the unbroken consciousness of his divine All-pervading Presence shall no more wander into the endless labyrynth of the sense attractions.

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकाषायं विजानीयात्समप्राप्तं न चालयेत् ॥४४॥

Layee Samboodhayeet - cittam Vikshiptam Samayeet punaha / Sakashaayam Vijaaniiyaat Samapraaptam Na Caalayeet (44)

> In the state of this oblivion we again awaken the mind ; when agitated we passify it; in-between we understand that the mind is full of desires-yet-unmanifested but full of potency. If the mind has reached the state of perfect equilibrium then do not disturb it again.

Divinely exhaustive and rich in all details is this stanza that every letter of it is an unavoidable landmark for the pilgrim to Truth.

In the early stages of *sadhana* the mind gets slowly and slowly pacified, when it develops the knack of slipping itself down the misty abysm of ignorance to reach the dark realm of stupor (*Laya*). The instructions are that the *sadhak* should awaken his mind from *Laya* and must make it active again and again. When we have conquered this weakness of the mind by repeated self-application we reach a stage when the mind would no longer of its own accord slip in to this stupor.

At this stage the obstacle for the *sadhak* is that, the mind so awakened when applied in a single-pointed-concentration cannot easily revel there, but would of its own accord wander away into wrong channels of thought. It would be wandering into the province of the memories of sense enjoyments that it had in the *past* or would graze upon the fields of the *present* joys or shall fly across time to distant *future* climates of expected joy-fulfiments. In this condition of mental agitation, we have been instructed in the previous stanza how we can educate the mind and get over its false values and thus, from the helm of true meditation, make it more and more steady with discrimination.

When the *sadhak* has thus awakened his mind from its stupor and has led its course diligently then that student of *Brahma Vidya* may all of a sudden come to entertain a very highly optimistic opinion about himself and his mind, and thus jump into a hasty conclusion that he has conquered the mind and is smooth sailing towards Perfection. Gaudapada is here with great kind-heartendness nipping in the bud such an optimism in the uninitiated students.

Bhagwan says that even when a seeker

has reached such a mastery over his mind, which for the time being seems to behave as though well under control and fully cultured, he must understand that his mind has in it negative impressions, potential and subconscious. The animalistic tendencies gathered by him during his beginingless births are in the sub-mental zone lieing dormant now—which at any moment may start their revolt against the discipline and bring down with a blast of despair the dream of success in the spiritual aspirant. This warning is a great help inasmuch as the student thereafter can have no despair in his spiritual pursuit.

These subconscious animal traits in his mind—now lieing in a dormant condition and which must come up once at least before they get dried away in the fire of enlightend and discriminate meditation—are called the *kashaya* of the mind.

When the aspirant has thus won over the *vikshepa* and the *kashaya*, he is the one knocking at the doors of Reality. "Knock and thou shalt enter", is the promise of the Lord. And while you are knocking you must have poise and patience to wait at the door till it is opened. This idea is indicated by saying that

when the mind has attained the state of equilibrium then, "don't disturb it again".

In the white-heat of meditation when the mind is niether sleeping nor agitated, when it is in that transcendental experience of the voiceless dynamic void, to disturb it, is the greatest sin that a mortal can commit against his Self.

नाऽऽस्वादयेत्सुखं तत्र निःसङ्ग प्रज्ञया भवेत् ।
निश्चलं निश्चरचित्तमेकीकुर्यात्प्रयत्नतः ॥ ४५ ॥

Na-aasvaadayeet-sukham Tatra Nisangaha Pragnayaa Bhaveet/ Nischalam Ntscarac-cittam-eekiikuryaat-prayatnataha (45)

Mind should not be allowed to enjoy the Bliss that is eked out of the condition of *Samadhi*. It should be freed from attachment to such happiness through a steady exercise of discrimination. If the mind, having attained once the state of equanimity, seeks to rush out into the external objects, then it should be unified with the Self again with self-effort.

When as we have seen in the last two stanzas the seeker has transcended or crossed the obstacles of stupor, agitation and submental impressions, he will thereby reach a state of intellectual equanimity (*Samadhi*) which is a

very enjoyable experience, indeed. In fact, it would have the flavour of a transcendental bliss. Here Goudapada is warning the *Sadhak* that he should not be a victim of the self-deception in considering that his experience is the Bliss Absolute. It has only in fact a counterfeit look of the real.

The Absolute is not experience*able* in the sense in which we experience the world of duality. The mental equanimity that is gained as a result of *Vedantic Sadhana* in itself though voiceless and pregnant is not the Supreme Self-realisation experience. Considered in itself, this is only an experience of comparative peace and it has got a status only in the relative world of experience. Thus; we are warned that this state of joy is not to be consciously experienced and enjoyed. For it is far more easy to develop a sense of detachment from the experience of the external world of objects than from such subtle joys.

It is the experience of every one of us that the happiness yielded by the world of objects is also shot with the poison of sorrow. The mental peace and tranquilitiy that we experience within, is much more perfect and as such once

we get under the intoxicating charm of tranquility during meditation it is very difficult for us to stand apart from it and still rise above and come to experience the Self; and hence we are warned that if we be true seekers, we should not come to indulge in and enjoy the bliss, tranquility or poise which may come to us while we are practising meditation. Even at that moment of transcendental peace and joy we must have the sufficient intellectual poise and detachment to stand apart from it and seek again the "illuminator" of that inner peace. Renounce and reject all experiences in the plane of duality, until we reach the eye-less "I"-ness of eternal experience.

When the mind has once reached this state of detached tranquility of "objectless subject-hood", the instruction is never to allow it the freedom to wander about, and in case it wanders again into its natural quibblings, questionings and seeking, we are advised to gather the dissipated mental rays back again to the focal point at the Pure Consciousness. This attempt is successfully pursued not because of *Iswara Kripa* or *Guru Kripa* that descends upon the individual from somewhere other than

himself, but it has to be done by self effort.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नंब्रह्मतत्तदा ॥४६॥

Yadaa Na Liiyatee Chittam Na Ca Vikship Yatee Punaha / Aninganam - annabhaasam Nishpannam Brahmha Tat-tadaa //46//

Stripped off its state of trance and its state of desire-agitation, that is to say when the mind becomes quiet and does no more raise apparitions of thoughts, it verily becomes *Brahman.*

When the ghost is no more nodding at us, when it is no more grinning at us, when its very shape and appearence are no more agitating us—that is the sacred hour of the dawn of the Knowledge of the post.

When the mind is neither ducking behind the veil of ignoarance, nor getting into its death dance of agitations, that is the hour when the mind is no more a mind, since we know that the mind is nothing but the flow of thoughts. Where the mind has thus committed *harakiri* that very space or spot of all our attention or cognition, experiences or reveals the very Self.

We all know that the term in Sanskrit for the individual Self is the *Atman*. It is noteworthy here that Goudapada is guiding the individual seeker through the world of objects across the fields of his body, mind and intellect to the heaven of the Self. But at the moment of the Vision of the Self, the Seeker experiences not the *Atman* but the *Brahman*. This is neither a "printers'devil" nor a carelessness of the pen of the great Rishi. It is a deliberate stroke of an incomparable pen of perfection: what the Master means is that at the moment of Self-realisation, the seeker is not only aware of his individual - Self but is at once fully conscious of the All-Pervading Reality, termed as *Brahman*.

In this connection it is profitable for us to remember that according to Sri Sankaracharya all-through his commentary, *Gyana* is "the knowledge of the one-ness of the individual-Self and the Supreme Self". There is almost no occasion when Bhagwan Sri Sankaracharya in his commentary uses the term *Gyana* without repeating its full implication as the experience of the oneness of the individual-Self and the Absolute-Self.

In short, man minus mind is God;

God plus mind is man. Mind exists only in *Asanti*. Where there is *Santi* there is God-hood. When the desire - agitations, thought-vibrations, and the disquietude created by the endless chain of appearances that rise from the dung heap of the ignorance in us have ended there can be no *Asanti*. Where, thus, the mind is indeed no more a mind—when a man is bereft of his mind, that man experiences then the Self-hood.

The two pronouns qualifying the Self, at the time of Self-realisation, which we have in this stanza, are two indicative terms *Tat* and *Tada*. *Tat* means 'that'; *Tada* means 'then'. The word 'that' (*Tat*) is used as a pronoun to indicate the Supreme All-pervading Consciousness that has been so far indicated by all the Upanishads and which seems to the *Sadhaks* in his early days of mere intellectual study as something far away from himself to be indicated by the pronoun 'that'. Thus, the Truth that was explained by our Gurus, which had been understood as *that* Reality, because—at the moment when the mind reaches the above mentioned condition—available for our intimate subjective experience.

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम् ।
अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥४७॥

Svastham Santam Sanirvaanam -a Kathyam
Sukham-Uttamam / Ajam- ajeena Jneeyeena
Sarvajnam Parica Kshatee //47//

This highest bliss is based upon the rediscovery of the Self. It is peace identical with liberation, indiscribable and unborn. It is further described as the omniscient *Brahman* for it is one with the unborn, Self which is the object of the Knowledge-Absolute.

The place of realisation and the object of realisation have all been indicated in this stanza and the seeker is asked to go through the required *Sadhana* to bring about the necessary condition within himself. *His shall* then be the eternal experience of God-hood. This greatest Bliss is based upon the realisation of the Self. It is peace, identical with liberation, indescribable and unborn. It is further described as the Omniscient *Brahman* because it is one with the unborn Self which is the object sought by Knowledge. In the light of what we have been discussing and have explained so far in the

entire chapter, this stanza needs no further illustration as all these terms have been already discussed.

The above-mentioned Bliss, which is experienceable when the mind is steady and tranquil without any agitation, is the highest Bliss, the consummate liberation, which is at once non-created and not describable with the expression of our finite language.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥४८॥

Na Kaschij-jaayatee Jiivaha Sambhavoo-asya Na Vidyatee / Eetat-tad-uttamam Satyam Yatra Kimcin-Jaayatee // 48 //

No Jiva—the ego centric separative creatures—is ever born. There does not exist any cause which can produce them as its effect. This is the highest Truth where nothing is ever born.

This stanza summarizes the very core of Goubapada's philosophy of non-creation. *Ajatavada* is the platform of Goudapada and

Sage Vasishta (in *Yoga Vasishta*). They are the two masters explaining to us the *old* school of Vedanta as contrasted with Sri Sankara who has initiated the *new* School of Vedanta wherein he accepts a "relative reality" to the pluralistic world of objects. Goudapada and Vasishta are natives of Reality. They do not come down to our plane even as a holiday-maker. Sitting there where they are, they becon to us looking through their glass of wisdom they see in us also nothing but themselves.

Having had the vision of the post, the post-wise one will have to decry the delusory agitation of the ghost-seeing-fool. This is exactly what Goudapada is doing. Delved in consciousness, revelling in consciousness, living in consciousness, as consciousness, the Great Master of every heart reigning the Realm of All—in His vision there is no world of objects separate from Himself. Here, in this concluding stanza of this chapter, we have the entire philosophy of Goudapada summarized in a 'multi-spiritual-tablet'. In this, is the central theme of the glossator's philosophy that nothing is ever born—not because "nothing" is the ultimate Reality as the 'Doctors of Voidness' (*Soonya Vadains*) cry in the Buddhistic school

of philosophy, but because the Self alone is the Reality.

Origination is a mere hallucination. Non-origination is the only Reality-the Supreme Truth. If one, however, sees plurality and seeks for a cause for it, he shall be "seeking for the foot-prints of the birds in the sky"! Nothing is born and hence we cannot intellectually find a fit and appropriate cause for it. Gaudapada says that there is no cause from it. Plurality could rise only from some cause; but nothing exists other than the highest Truth; therefore, nothing has ever been born.



CHAPTER IV

ALATA SANTI

(FIRE-BRAND QUENCHING)

This chapter has a very important place in the context of the entire text book. The status of this chapter has been questioned by some critics with whom we find it difficult to see eye to eye. Their main argument to consider chaper IV as an independent textbook is that it has started with a prayer. According to them chapter IV is an independent textbook which has been incorporated into this volume. Indeed, there is very little logical reasoning to accept this point of view. There are yet others who go to the extent of saying that the entire Gaudapada Karika is not the work of one great author, but it is four text-books compiled together to constitute a loose compendium on Vedanta. This had been shattered sufficiently by Sri Sankar's beautiful chaining up of the four bunches of these inimitable chapters into one beautiful wreath at the altars of *Mother Sruthi.*

Prof. Bhattacharya's argument that the opening stanza of the chapter is with a prayer, and hence, the entire chapter is an independent text-book need not necessarily be accepted since it is not rare when in Sanskrit literature we find that almost every chapter is sometimes started with a prayer.

There is yet another criticism that this chapter contains many stanzas repeated from the earlier three chapters. This is not a mistake or a fault in a 'text-book of instructions' (*Upadesa Grantha*). The idea of the Master is to emphasise certain points which are most important and the subject-matter being so subtle, students are apt to misunderstand or overlook these points. Repetition is a necessary item in the style of a 'textbook of instruction' in Sanskrit philosophy, and it is more than evident that the *Karika* is an *Upadesa Grantha*—It is also clearly mentioned in the Colophons in some of the most ancient manuscripts.

In this chapter, Gaudapada is deliberately repeating many of his arguments that he had already given in the previous chapters. The main themes in this chapter are (a) to show the unintelligibility of the aspect of causality

through dialectics; (b) to explain the illusoriness of the pluralistic world by comparing it with the false designs produced by the waving the firebrand (*Alatha*); (c) also to make a liberal use of the Buddhistic modes of reasoning, to establish that the Supreme Truth is Non-dual, Unoriginated and Eternal.

In this chapter we find that Gandapada has used very liberally many Buddhistic terminologies. It is not, we shall find, a blind borrowing, but in order to express his own ideas and shade of meanings Gaudapada has lifted bodily such convenient Buddhistic terms from their text books.

There is a criticism levelled against this chapter—especially by those who want to prove that Gaudapada is commending to us to follow the Buddhistic idealism—that there are no Upanishadic quotations in this chapter. "It will be seen" says Prof. V. Bhattacharya (In *Agama Sastra by Gaudapada*) "that no Upanishad is quoted or referred to by our author in his last book *Alatha Shanti*; there is absolutely nothing of the kind". But this in no fair criticism of the chapter. To say so would be a philosophical lie. There are many a line

which bring up to the mind of a student, familiar with the Upanishads, reminiscence of the enternal wisdom in the Vedas. Dr. Belvalkar has pointed out Upanishadic expressions as employed in 1V-78,80,85 and 92.

Even the very title of this chapter has tempted many an adverse critics of the Vedantic teacher. Gaudapada, to conclude that he is striving to establish Buddhistic idealism and is seeking to find Vedanta in Buddhism ! The teacher is misunderstood because he has borrwed the *Alatha-similie* from the *Buddha* books. Indeed, it served the Master's purpose very well and no school of philosophy can have a proprietory right upon any phenomenal happening; no body can have a copyright reserved in his name upon the use of the moon in a similie!!

Again, we can even go to the extent of justifying Gaudapada's usage, for, both the Buddhists and Gaudapada, might have gone to the same source to borrow this idea, since the similie of the fire-brand-circle is suggestively made in the *Maitreyini Upanishad* (1V-24) "He beholds Brahman flashing like the circle of a whirling torch, in colour like the Sun".

The critics again point out the similie of the "magic elephant" used in this chapter, also as a borrowed feather. But they forget that it can be derived from the well-known episode in the life if King Udayana which has been dramatised by Bhasa.

Just as we today in explaining the old scriptural texts make use of our ordinary available knowledge—the scientific as well as the Christian-phraseology—, so also Gaudapada, whose intention was not to publish-and-sell his book, but to convey the great knowledge to the educated public of his day, has made use of the well-known terminologies of his day very liberally' The work of a saint is ever to talk to his generation in its native tongue on the themes of eternal importance.

Gaudapada is certainly the first systematic exponent of the Vedenta philosophy. *Brahma Sutra,* no doubt an earlier text book, cannot claim this privilege, since it can be at best considered only as a theological digest of the Upanishads than a systematic philosophy. Indeed, it is only too true to consider, as tradition would have it that Gaudapada is the philosophical progenitor of Sri Sankara.

नारायणपद्मभवं वासिष्ठं शक्तिंच तत्पुत्र पराशरंच ।
व्यासं शुकं गौडपदं महान्तं गोविन्द्रयोगीन्द्रमथास्यशिष्यम् ॥
श्री शंकराचार्यमथास्य पद्मपादं च हस्तामलकंच शिष्यम् ।
तं त्रोटकं वार्तिककारमन्यानस्मद्गुरुन्सन्ततमानतोऽस्मि ॥

This is the famous stanza in which we get the hierarchy of *Acharayas* in the line of Sri Sankara and his disciples. We find that the hierarchy starts with Lord Vishnu from whom in the following sequence the great knowledge has reached us. Shree Narayan, Vasishta, Sakti, her son Parasara, Vyasa, Suka, Gaudapada, Govindapada, Sri Sankara, Padmapadam, Hasthamalaka, and Throtakacharya.

In this hierarchy, we find Sankara's teacher Govindapada is a direct disciple of Goudapada.

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ज्ञानेनाऽकाशकल्पेन धर्मान्यो गगनोपमान् ।
ज्ञायाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम् ॥१॥

Jnaanena Aakaasakalpena Dharmaanyo Gaganopamaan | Jneyaabhinnena Sambhuddhah Tam Vande Dvipadaam Varam ||1||

I bow to that best among men who by means of Knowledge, which is like space and non differentiated from the object-of-knowledge, has realised the nature of the individual selves, which are again like space.

With this prayerful stanza Goudapada begins this last chapter of his *Karika*. He is offering salutations to his *Guru*, the Supreme among the bipeds who has realised in himself the eternal oneness of the individual-Self and the universal-Self. One this term, best among the bipeds (*Dwipadam varam*) there is a lot of controversy. To some, this is a prayer to Buddha the Great among mortals in his compassion and Self-realisation. But, to the orthodox school, this prostration of Goudapada is unto his *Ista Devata*, Lord Narayan of Badrinath. Tradition has it that Goudapada meditated upon the truth of Vedanta for many years in the Brdrinath Valley and there he

gained the inspiring revelation blessed by Lord Narayana.

The *Karika* represents the volume of stanzas, in which he has expressed his experiences and philosophical theories deduced from his own experiences. Thus, the orthodox school of Vedantic commentators including Sankara, attributes this as a prayerful adoration to the Lord of Badrinath. It is quite common in Sanskrit literature to start a great text book with a prayer to the Lord for the successful completion of the work and for the removal of the obstacles in the way of its completion. There are some critics who do maintain that this fourth chapter is an independent text book because there is a prayer-stanza. The arguments for denying this theory have already been discussed in the introduction.

The stanza gives ample glimpse of the Vedantic truth that the individual-Self is Itself the Supreme All-pervading Reality. The analogy that theindividual-Self as well as the universal-Self are like space, have 'already been exhaustively discussed in the previous chapters.

अस्पर्शयोगो वै नाम सर्वसत्वसुखो हितः ।
अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥२॥

Asparsayogo Vai Naama Sarva-satva-sukho Hitah / Avivado-aviruddhasca Dasitas-tam Namamy-aham (2)

> I salute this *Yoga* called *Asparsa,* taught through the scriptures, the *Yoga* which promotes the happiness of all and conduces to the well-being of all, which is at once free from strife and contrdiction.

After his prostration to the Great Lord of Knowledge, the Master is now paying obeisance to the very *Yoga* by which he reached the State of Self-hood. It is a scriptural declaration, endorsed by all great Masters, that the individual having realised the Self becomes the Self. As such, prostration unto a realised soul are prostrations unto the very Goal Itself. In Hindu philosophy the *path* is as important as the *goal.* The Aryans are the followers of the Truth-culture in which *means* are as much sacred as the *end.* Therefore, it is quite in the fitness of things, that Goudapada should make his separate and special prostrations unto the very Path of Knowledge.

The *Asparsa Yoga* has already been described in detail in the earlier chapter.

The special qualifications that are hinted at here, to enable every seeker to have a

successful pilgrimage, along the Path for Self-perfection, are very pregnant with deep suggestions.

Any act in the world should necessarily conduce, either, to the happiness or to the satisfaction of the people. That which contributes to the happiness (*Sukha*) need not necessarily be always, that which is good for their well-being (*Hitha*). Rare, indeed, are such acts which are at once *Sukha* and *Hitha*. Goudapada is certifying that *Asparsa Yoga* is a Path, which is at once contributing to the happiness of all and the well-being of everybody. There are very many other paths for Self-realisation wherein, though, the path may be blessing the individual concerned, it may not contribute to the well being of others.

This is so, mainly because, in all other paths there is a lot of external show. Thus in *Bhakthi* there is the ritualistic aspect of the worship as well as the chanting of the *Mantras*, the singing of the Lords glories, which all may bring about discomfort to the sceptical neighbours ! In the *Hata Yoga*, again, there are very many external rules of conduct that the individual has to follow which almost amounts to *Tapascharya*. A *Tapaswin* in life is generally

a painful sight for others who have no understanding of the path. *Karma Yoga* necessarily includes and incorporates in it certain amount of *Raga* and *Dwesha*. Thus, we find that in all paths there is, in one way or An other, a slight shot of sorrow or misery. In the case of *Asprsa Yoga*, it being mainly the inward developement of the individual, accomplished in the secret caves of the heart, it is never painful to others and it is ever good for the individual concerned.

In this path of Self-perfection the process starts with a slow and steady widening out of the heart, the clearing of the jungles of its negativities, and a slow rehabilitation of the nobler qualities in the bosom. There cannot be either a strife or a controversy against this scientific process of steady Self-development.

In all other paths the possibilities for controversy are very many. From teacher to teacher the technique may be varied and the devotee-class following a given path may not understand the possiblities of the other paths: in short, all those who are following any *Yoga* need not strictly follow the same path. But in *Vedanta Sadhana* there are no other bye-lanes; it is one grand-road; it is the

shortest, and it shoots like an arrow straight to the goal. The progress in this path is directly proportional to the fuel supplied in terms of sincerity, self-application and discriminative intelligence.

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परम ॥३॥

Bhuutasya Jaatim-icchanti Vaadinaha Kecid-eva hi / Abhuutasya-Apare Dhiiraah Vivadantah Parasparam (3)

> Quarreling among themselves some disputants postulate that an already existing entity undergoes an evolutionery change, while others, wise in themselves, maintain that evolution proceeds from a non-existing entity.

In this stanza and in the following we have an estimate of the beliefs of the *Sankhyan* philosophy which is being contradicted. Both of them are dualists and Goudapada is here making one expose the fallacy of the other in their mutual controversy. He shows his students the right path which is beyond all controversies and contradictions.

In understanding these two schools of opposing philosophies it would be helpful for

the students to know a little of their philosophical beliefs. The *Sankhyans* are believers in what is technically called as the *Sat-Karya* theory, or the *Parinama* theory.

It is a doctrine which insists that the effect is pre-existent in the cause before its actual production; for example the pot is in the clay. According to them nothing is produced *de novo*. If the effects are not potential in the cause it could not come out of the cause. Thus, to them, causation is manifestation of an effect which was already latent in the cause in its subtle form. Causation to them is transformation or modification (*parinama*) of the cause into its effects. The form of the pot was obscured (*thirohitha*) in the clay by the form of the clay itself. Thus, the quality of the cause is veiling all the qualities of the effect. The causal operation (*Karaka Vyavahara*) removes that veiling and renders the form of the pot manifest.

If this is not accepted, says the *Sankhyans*, there would be no restriction of any particular effect rising from any definite cause. For example, we may gather figs from thistles or beat sand to make omelettes or boil water to get butter! They also point out that

the particular cause can produce only particular effects and thus, they claim that the effect is already pre-existent in the cause. Thus, to the *Sankhyans*, the effects are ever in the cause in a subtle, unmanifest form. The cause and effect are both identical in essence.

Contradicting this point of view and establishing their own independent theory, the *Nyaya-Vaishashika*-School of philosophers propound a theory of *A-Sat-Karya Vada* or otherwise called as *Arambha Vada* that things are produced *de-novo*. They refuse to believe that the effect is pre-existent in the cause. They argue that if the effect is already in the cause, there is no need to produce it. They tried to make a hole in the argument of the *Sankhyans* by asking the question as to what they mean when they saying, "the causal operations unveil the pot from the clay". The *Nyaya-Vaishashikas* make a subtle difference and challenges the *Sankhyans* asking them what exactly is the difference between the causal operation which *produces* the pot and the causal operation that *reveals* the pot that is already lying unknown in darkness.

They conclude their arguments of refuting the *Sankhyan* philosophy by pointedly

indicating that according to the *Sankhyans* the effect, which is already there in the cause, is being produced; this is something like saying, in one and the same breath, that the pot and the clay are one and the same, and that they are different. "To believe the *Sankhyans'* identity-in-difference is to swallow down a contradiction", apthy says a critic.

Thus, *Nyaya-Vaishashika*-school holds that the effect is strictly different ftom the cause; the effect begins to exist only when it is made or produced. Even here it is noteworthy that they do not believe that the cause is absolutely different from the effect, for, in that case the earlier quoted impossibilities would become a probability. We would be able, even, to get honey by churning oil !! To cement all these paradoxes they accept that the cause and effect are related by way of inherence (*Samavaya Sambandh*). Thus, to them the effect thought always produced *de novo*, yet, the effect has a relationship with the cause (by way of inherence).

We need not go any more into the details of these philosophies. It is sufficient for our purposes here that Goudapada in these

two stanzas, bringing these mutually contradicting themes of plurality together shows us that they annihilate each other declaring to their mutual disaster, the invincible Vedanta !

The first line of the stanza indicates the view point of the *Sankhyans*, that an existing thing is produced from a cause, while the second line indicates the argument of the *Nyaya-Vaishashikas*, who, believe that the thing is produced from a non-existent cause !

भूतं न जायते किंचिदभूतं नैव जायते ।
विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥४॥

Bhuutam Na Jaayate Kincit Abhuutam Naiva Jaayate | Vivadando Dwaya Hyieve-Magathim Khyapayanthi Thae || 4 ||

The existent cannot ever again pass into birth nor can the even-existent ever come to exietence again. Thus, disputing among themselves, they, in fact, unconsciously proclaim the *Adwaita* view and support the Absolute non-creation theory.

Here the glossator is laughing at the hollowness of the seemingly wise philosophies which, for all their arguments, come to establish only a truth which after all is a contradiction in it self !

Goudpada says that the existing, cannot any more come into existence, since it is already in existence. I cannot say that yesterday my father was born.

The non-existent can never take birth or come to exist. "I purchased a rainbow" is a contradiction in truth. "He will give me a sky-flower", can only be a false hope ! A thing which is non-existent in itself cannot be produced. Thus, neither of the explanations put by the *Sankhyans* nor by the *Vaisheshikas* can, in fact explain the appearance of the plurality in the world. Therefore, says Goudapada, they, in their failure to explain the law of causality are themselves establishing the very Vedantic-view-point, that nothing has been ever created and that the law of causality, is the meanest of all superstitions.

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥५॥

Khyaapyamaanaam Ajaatim Taih Anumodaamahe Vayam / Vivadaamo Na Ataih Saardham Avivaadam Nibhe dhata // 5 //

We approve the non-creation *Ajathi*

theory declared in effect by these dualists. We do not quarrel with them. Now hear from us what is the Ultimate Reality which is free from all contradictions and disputations.

Here is a subtle vein of humour with which Goudapada criticises the Dwaitins, (who are generally great argumentators,) and their extermely fanatical beliefs. The glossator says that they, through their own philosophy, are in effect declaring our non-creation theory. We have no objection to it, as a matter of fact, and we accept their *good* sense and right spirit. We shall now try to explain our point of view and the theory that the Law of Causation is a mere superstition and a myth—a truth which the Dwaitins have themselves declared by the unsaid significance of their untenable philosophical implications.

With this promise to explain Vedanta and its theory, that the world of pluraity is but a mental delusion, Gaudapada is entering this Chapter, sleeves roolled up and shovels in hand, to clear the path, for the uninitiated across the jungles of false values to the peaceful realms of the Beyond.

अजातस्यव धर्मस्य जातिमिछन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥६॥

Ajaatasya Eva Dharmasya Jaatim Icchanti Vaadinah / Ajaato Hi Amrto Dharmah Martyataam Katham Esyyati // 6 //

The dualists who are ever disputing among themselves contend that the ever unborn-meaning the changeless entity-the *Atman* undergoes a change. How can an entity which is changeless and immortal in itself partake the nature of the mortal?

This verse has already been commented upon-Refer to Karika No. 20 in Chapter III

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥७॥

Na Bhavati Amrtam Martyam Na Martyam Amrtam Tathaa / Prakrteh Anyathaa-bhaavah Na Kathamcit Bhavishyati // 7 //

The immortal cannot become mortal nor can the mortal ever become immortal, for it is never possible for a thing to change its nature.

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥८॥

Svabhaavena Aavrto yasya Dharmo Gacchati Martyatam Krtakena Amrtasya Asya Katham Sthaasyati Nischalah

> How can he who believes that the naturally immortal entity becomes mortal, maintain that the immortal after passing through birth retains its changeless nature?

Both these stanzas have been exhaustively explained in *Karikas* 21 and 22 of the previous chapter. Here Goudapada is only repeating them in the right context for purposes of emphasis.

The ideas in these two stanzas are not completely elucidated in the last chapter. There are no explanations on how and why it is not possible for a thing to change its nature. Here follows the explanations on it.

सांसिद्धकी स्वाभावकी सहजा अकृता च या ।
प्रकृति सेति विज्ञेया स्वभावं न जहाति या ॥९॥

Saamsiddhikii Svaabhaavikii Sahajaa Akrtaa Ca yaa Prakrtih Saa Ito Vijneyaa Svabhaavam Na Jahaati Yaa

> We understand by the term *Prakrithi* or the inherent nature of things, that

which, when acquired, becomes completly the part and percel oí things ; that which is the very characteristic quality in them, that which is inborn or innate; that which is not artificial. And nothing leaves its own nature.

Never before in any other literature has scientific thinking risen to such heights as in the Vedic period; it is noticed especially in the scriptural literature. The great Aryan Masters of old have conveniently classified the individual nature of things into four distinct groups. There cannot be a thing, which has not got its own characteristic features that cannot be classified under one or the other of these four groups.

Samsiddhiki (सांसिद्धिकी) Well ecquired- There are some features, which, when well acquired, never leave the individual such as the yogic powers, education, knowledge of the alphabets, etc. This is called the nature of a being which is well acquired. Gold, when purified, never loses its carat value so long as it maintains its own purity.

The other type of essential nature, that we see in the things of the world is described as the characteristic quality, *Swaabhavika*

(स्वाभाविकी), which is natural to a thing. Examples such as light and heat in fire, are pointed out by the Masters to express that fire cannot remain as fire without maintaining its essential characteristic quality, heat.

Akrita. (अकृता) Not artificial—as flow of the liquids to the lower level. This is not because of any pumping nor becausc of any pressure given to water through some mechanism. It is not artificial; it is its own nature to flow to the lower levels. There is another type of nature called inborn or innate *Sahaja* (सहजा) The duck taking to water-the flying capacity in the birds, etc. are examples.

These are the four characteristic features that have been pointed out by the glossator here in this stanza, but according to the science (*Sastra*) there is a fifth one which is being indicated here by Goudapada, perhaps by the conjunction "and" (*Cha*). This is termed as the "class-nature" or otherwise called as the *Swaroapa Prakrti* The cloth-ness in the cloth, the pot-ness in the pot etc., are the examples. Remove the cloth-ness and the cloth is no more a cloth : a bundle of thread is not called cloth nor is cloth a mass of cotton.

Cloth is that which has got cloth-ness in it.

None of these things, in their essential nature (*prakrti*), do ever get divorced themselves from the things themselves without changing the very substance. Nothing can remain divorced from its own essential nature. 'Cold fire' and 'dark Sun' are yet to be born in nature.

The indication is that nothing can remin in nature apart from its own essential nature. This statement is in support of stanzas 6 and 7 where we are told that the immortal can not become mortal nor can the mortal ever attain the status of the immortal, because nothing can change its own essential nature. The mortal cannot ever become immortal and yet remain in its own mortality. If the Supreme in us through modification becomes Himself the world of the mortal pluralistic phenomenon then there cannot be any more an Eternal Factor remaining as such. To say would be against all logic and good sense.

Vedanta unlike any other religions in the world does not allow and accept even a single solid factor which is against reason. Vedanta suffers no blind faith !

जरामरण निर्मुक्ताः सर्वे धर्माः स्वभावतः ।
जरामरण मिच्छन्तश्च्यवन्ते तन्मनीषया ॥१०॥

Jaraa-marana-nirmukhtaah Sarve Dharmaah Swabhavataa / Jaraa-maraanam Icchantah Cyavante Tan-Maniishyaa (10)

> All ego-centric entities are, by their very nature, free from senility and death. They merely imagine that they are subject to these changes and, thus, by their very thoughts they appear to deviate from their very nature.

Since the Self is the essential nature of every individual entity, all separative-ego-centres must necessarily be of the nature of the *Atman*. It cannot be otherwise and yet individuals like you and I suffer the mental limitations of finitude.

We are ever feeling that we are just the opposite of the Eternal Nature of the Self, though we are in fact of the nature of God-head. We are experiencing that we are nothing but mortals. This concept of mortality is indicated by the term experiences of 'senility and death' (जरा-मरण)

A physical body undergoes five distinct

modifications in its entire existence through life. They are birth, growth, disease, decay and death. Although the 'Senility and death' are being indicated here, to mean not only this pair but the entire lot. It is our ignorant vanity and false identifications which produce the endless dream that things are born and things are growing. These, along with disease, senility and death together, under these five headings, constitute the entire sorrows of life. All these are nothing but the mental attitudes and experiences gained because of our identifications with these changes. Even a little bit of an intellectual inquiry will completely convince us that all these changes are for the body, mind and intellect and not for the Pure Awareness, the Self, in us.

The body is born; the mind and intellect grow; the disease is of the body; the sufferings are of the mind; the decay is for the sense-organs and for the abilities of the subtle body; the death is the divorce of the subtle from the gross body. Thus, none of these changes ever touch the Supreme in us.

Forgetting our own Real Nature, we have come to identify so much with the layers of matter on the Supreme and we experience

the changes in matter to be the changes in the Self. In fact, the Individual-Self is All-Perfect, Changeless and All-bliss. And yet misunderstanding Its nature and superimposing upon It the various properties of the finite, we, in ignorance, come to suffer the agonies of our mortal life. The life of the finit or the *Samsar* is not ours.

The struggles of life and the sorrows of existence in the pluralistic world are nothing but the struggles of the Self to rediscover the Self. Broken away from our own Real Nature we are living in exile from our own Self and, since the law of nature is that nothing can live divorced from its essential nature, the Self should exert upon our little-ego to discover its own Nature (*Swaroopa*).

Jammed between the forks of this deflection in our nature, the ego-centre in us is getting crushed in between the limbs of this *life-cracker !* All sorrows in life are mere vain imaginations in our false egocentric personality !

कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथञ्जं मिन्नं नित्यं कथं च तत् ॥११॥

Kaaranam Yasya Vai Kaaryam Karanam Tasya

Jaayate / Jaayaamaanam Katham Ajam Bhinnam Nityam Katham Ca Tat (11)

> The disputants according to whom the cause itself is the effect, maintain that the cause itself is born as the effect. How is it possible for the cause to be *unborn* (changeless) If it be *born* as the effect ? How again can the cause be eternal if it is subjected to modifications time and again ?

Goudapada is now here criticising the *Sankhyan* philosophy. According to them the effect, as we have seen already is pre-existent in the cause. If the effect is already in the cause and is born out of its cause as a result of its (Cause's) modifications, the cause changes itself into the effect. Change spells finitude. That which has a change is a perishable quantity. Thus Goudapada asks how can the *Sankhyans* maintain their theory that the effect is born out of the cause and yet insist upon that the cause is absolute and eternal ?

In fact, in this stanza, Goudapada is pointing out that this philosophical theory cannot stand the scrutiny of an unprejudiced dynamic intellect. Neither can it be true to believe that the cause is identical with the effect, nor can we maintain that the effect is

identical with the cause. In both the cases the moment we accept a cause-and-effect-relationship, the cause will have to become finite and perishable.

Whether we say the world is nothing but Narayan or we say that Narayan is nothing but the world, in either of the cases, to accept that the world has been created from Narayan will be to murder Narayan ! Lord, the Supreme Reality would become a finite mortal if we were to accept that the world of plurality has been created (caused by the Lord).

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।
जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥१२॥

Kaaranat Yadi Ananyatvam Atah Karyam Ajam Yadi / Jayamanad-Hi Karyaat Kaaranam Te Katham Dhruvam. (*12*)

If, as you say, the cause is identical with the effect then the effect must also be eternal and unborn. Further, how can the cause be permanent or eternal if it be not different from (or identical with) the effect which is born.

In no poossible way can we justify the stand that the world has been caused by the

Supreme Reality which is Eternal and that out of the Infinitude and the Immortal Reality the finite and the mortal have emerged ! Out of a cocoanut a cockroach cannot emerge. Out of the Lord the world cannot come out. No mother has ever delivered a stone idol. From the conscious (*Chit*) never can the insentient; (*Jada*) be born from the imperishable never the perishable, from the infinite, the finite. In case we accept that the world is real and that it is the effect born out of the Reality the philosaphical implications of it would be that the Eternal Cause, from which the finite things have emerged, is itself perishable and decaying.

There is only one possibility for the Dwaitins still to insist upon their philosophical belief, and that would be a logical absurdity, laughable at its best ! They can say—and they do say—that the Lord by his Almighty power creates out of Himself this perishable world of plurality and having created it, he still remains there in his Eternal Glory. The stanza by its implication laughs this ridiculous position of their philosophy and Sri Sankara beautifully brings out in his commentary the tacit fallacy in this argument with a parallel from a work-a-

day world. Sri Sankara says that this is as absurd as to expect to kill a hen into two parts– one part for cooking for the lunch and another preserved for laying eggs for the morrow !

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥ १३ ॥

Ajaat-Vai Jaayate Yasya Dhrshtaantah-Tasya Naasti Vai / Jaataat-Ca Jaayamaanasya Na Vyavasthaa Prasajyate (13)

> There is no illustration possible in life to give in support of the belief that the effect is born out of the unborn cause. Again if it be said that the effect is produced from a cause which is itself born, then it leads to a logical fallacy : *regress ad infinitum* (*Anavastha Dosh*)

If the Dualists still want to hold their fortress, they can argue that the effect is born out of the unborn cause. The absurdity of this belief would be quite evident to anyone ; my unborn son's eldest daughter cannot suffer from even a toothache ! When the cause itself is unborn, how can it produce any effect ? How can my daughter come to suffer from any disease on earth ? —When I am but an eight year old boy.

The other possibility by which this cause-and-effect relationship can be maintained would be to say that the cause as well as the effect are born just as I am born from my father and my father from his father. In this case an Ultimate and Eternal Reality cannot be arrived at because wherever the mind could run, that Nth father (or cause) must also have another father (or cause). Thus, logically it comes to a *rigress ad infinitum.* An Uncaused Cause which is Absolute and Eternal can alone be the Reality and once we accept this thereafter we cannot accept a multiple world that has been caused from that Supreme Reality.

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।
हेतोः फलस्य चानादिः कथं तैरूपवर्ण्यते ॥ १४ ॥

Hetoh Aadih Phalam Yeshaam Aadih Hetuh Phalasya Ca | Hetoh Phalasya Ca Anaadih Katham Taih Upavarnyate (14)

How can they who assert that the effect is the *cause of* the cause and the cause is the *cause of* the effect maintain the beginninglessness of both the cause and effect ?

Here is the hammer for the irredeem-

able *Mimamsakas* who believe that this world is caused by the actions (*Karmas*) of the past and in this world we do perform the actions (*Karmas*) which would be the cause for the next world of the future.

Restating this subjectively: my life is today caused by the fruits of my previous action and in this life, I, moment to moment act, determining by its (*Bhal*) effect my future births. Thus, according to the *Mimamsakas*, who believe in the power and strength of ritualism, the world is an effect of the cause (past *karmas*) and the effect, life in the world, is itself the (*Karma*) cause of the next world. Thus to them effect is the *cause of* the cause. In this stanza we have just a mention of the fallacy in the *Mimamsaka* belief. The criticism of it is in the next stanza.

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।
तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ १५ ॥

Hetoh Aadih Phalam Yeshaam Aadih Hetuh Phalasya Ca | Thathaa Janma Bhavet-Teshaam Putraat Janma Pituh Yathaa (15)

Those who maintain that the effect is the *cause of* the cause and the cause is the

cause of the effect describe, in fact, the evolution as though the birth of the father comes from the son.

If, in the last stanza, the hammer meant for the *Mimamsakas* was raised, here, in this stanza, it descends down with complete anihilation upon its intendend victims !! The irresistable humour of this vehement Satirist-Philosopher is now turned full shaft on the *Mimamsakas*. He says that if the effect be the *cause of* the cause, then that philosophy must claim that the father is born of the son !! Nowhere in the world can the son be the father of his father. Where this is possible there alone the *Mimamsakas'* theory thrive as perfect and absolute !

संभवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।
युगपत्संभवे यस्मादसंबन्धो विषाणवत् ॥१६॥

Sambhave Hetu phalayoh Eshitavyah Kramah Sthwayaa / Yugapat Sambhave Yasmaat Asambhandho Vishaanavaat (*16*)

In case the cause and effect are still maintained, the order in which the cause and effect succeed each other must be determined. If it be said that they come simultaneously, then they, being like the

two horns of an animal, cannot be mutually related to each other.

We have seen earlier from a comparative study of the *Sankhyans* and the *Nyaya-Vaisha-shika*-philosophy that no effect can come from any cause. Neither can the cause be identical with the effect nor can we maintain a substantial theory that the effect is identical with the cause. We also found that the *Mimamsaka*-theory that the effect causes the cause is also unfair and logically absurd. Gaudapada, naturally, addresses the Dwaitins, who insist upon the cause-effect-relationship and says that they must definitely tell us the order in which the cause and effect succeed each other if any student of reasonable intellect should accept it with conviction and satisfaction.

Those who maintain this distiction must necessarily show that the cause, which is always the antecedent, produces the effect, which is ever the subsequent. If they say that the cause and effect are not in sequence, but they rise simultaneously, then they cannot be related as cause and effect; since, it is never possible to establish the causal relationship between the two horns of a cow which are growing simultaneously !! There can be no relation between

two factors coming into existence and growing together as the pair of horns upon an animal.

This *Karika* refutes the concept of causation from the point of "time".

फलादुत्पद्यमानासन्न ते हेतुः प्रसिध्यति ।
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥१७॥

Phalaat Utpadyamaanah San-na Thae Hetuh Prasiddayati / Aprasiddah Katham Hetuh Phalam-Utpaadayishyati (17)

> Cause cannot be established if it be produced from the effect. How can your cause which is itself not established give birth to the effect ?

The cause cannot have a definite existence if it is to be born of an effect which is itself yet unborn and which is, therefore, non-existent like the mirrage-water. This *Karika* suggests that the very idea of causal relationship involves a logical absurdity.

Those who believe in the causal relation contend that the cause and effect are dependent upon each other for their mutual production. But the general law of causality is that the cause is antecedent to the effect and the effect is subscquent to the cause.

The arguments of none of the Dwaitins can stand the thrusts of a pure intellect.

यदि हेतोः फलोत्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥१८॥

Yadi Hetoh Phalaat Siddih Phalaa-siddhih Ca Hetutah / Katarat Puurva-nishpannam Yasya Siddih Apekshyaa //18//

> If the cause is produced from the effect and the effect is again produced from the cause, which of the two is born first and upon which of them the birth of the other depends ?

Though any relationship between the cause and effect has been found to be an impossibility, yet, it may be contended by the opponents that the cause and effect though not causally related, they depend upon each other for their mutual existence. Replying to this contention here, Goudapada asks as to which of the two terms—cause and effect—is antecedent to the other. Unless this is decided we cannot maintain this interdependence.

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।
एवं हि सर्वथा बुद्धः अजाति परिदीपिता ॥१९॥

Asaktih Aparijnaanam Krama-Kopo Athavra Punah / Evam Hi Sarvatha Buddhai Ajaatih Paridiipitaa //19//

> The 'inability-to-reply', the 'ignorance -about-the-matter' and the 'impossibility of establishing the order of succession' of cause and effect clearly lead the wise to stick to their theory of Absolute non-creation (*Ajati*)

Due to the stated fallacies in the arguments, the intelligent student of Vedanta and the wise saints of realisation declare the improprity of accepting any causal relation between the cause and the effect! Sri Sankara rightly says, "this leads the wise, who realises the fallacies in the arguments of the disputants, to declare in effect, the Non-evolution of things." This is exactly what the glossator wants to emphasize in his *Mandukya Karika.*

बीजाङ्कुराख्योः दृष्टान्तः सदा साध्यसमो हि सः
न हि साध्यसमो हेतुः सिद्धो साध्यस्य युज्यते ॥२०॥

Biijankur-aakyo-Drshtaantah Sadaa Saadhya-samo Hi Sah / Na Hi Saadhyasamo Hetuh Sidhaow Saadhyasya Yujyate //20//

The illustration of the seed-and—seedling is itself a matter which is yet to be proved. The illustration which is itself-to-be-proved cannot be used for establishing a proposition-to-be-proved.

Here some objectors rise up, as it were, in the *Sat-Sang* to argue against Goudapada's doubtless essertion. They point out that a causal relationship between the cause and effect can exist just as that which exists between the seed and sprout.

To this contention the glossator's answer is given in the stanza under discussion. He says that the causal relation between the seed and the sprout itself is not yet established. Before the seed is placed under favourable conditions for the sprout to come up, the seed is the effect of the sprout. When the sprout starts emerging from the seed, the seed becomes the cause of the sprout.

Thus cause and effect come to be only the conditions of one and the same seed at two periods of time. The very same 'cause becomes an effect' and the 'effect becomes

again the cause' with recerence to another period of time and with reference to another place. Thus, in the case of the seed-and-sprout we cannot finally say which is the cause of the other. With reference to a period of time that which is the cause itself becomes an effect with reference to another period of time !!

Therefore Goudapada insists in this *Karika* that we cannot accept your proposition of cause-and-effect because of the Seed-Sprout illustration which is not yet finally proved.

पूर्वापरापरिज्ञानं अजातेः परिदीपकम् ।
जायमानाद्धि वै धर्मात् कथं पूर्वं न गृह्यते ॥२१॥

Puurva-Apara-aparijnaanam Ajaateh Pari Deepakam / Jaayamaandhi Vai Dharmath Katham Puurvam Na Grhyate //21//

The inability to show antecedence or the subsequence of the cause and effect clearly proves the absence of evolution or creation. If the effect—ego-centric entity—has really been produced from a cause, then why this inability in you to point out definitely the antecedent of the cause ?

How do we, the wise, assert the view of non-creation ? The very fact that the dualists cannot definitely point out and explain to us the exact antecedence and the subsequence of the cause and effect, clearly indicates that nothing is ever caused as an effect from any cause. When no effect has ever come out of any cause which can be indicated as antecedent to the effect, the Dwaitins are, in fact, with their inability to explain, declaring only the non-creation theory ! For, in case, the pluralistic world is really the effect of a cause, how is that, asks Gaudapada, the Daulists fail to indicate the exact cause from which the so-called effects have emerged.

स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते ।
सदसत्सदसद्वाऽपि न किञ्चद्वस्तु जायते ॥ २२ ॥

Swato Vaa Paraato Vaa Api Na Kincit Vastu Jaayate / Sad-asat-sad-asad-Vaapi Na Kincit-Vastu Jaayate (22)

> Nothing is ever born either of itself or of another or of both. Nothing is ever born whether it be being or non-being or both being and non-being.

Summarising now the arguments raised by the Sankhya and the *Nyaya-Vaishashika*-philosophies, Gaudapada is now arriving at the

Vedantic conclusion that nothing is ever born. He is posing for us the six possibilities in which creation could take place and is concluding that in none of those possibilities can creation *de facto* take place.

Nothing is born out of itself: (स्वतः)—a jar is not born out of a jar: I am not born out of myself. A thing cannot be born from another thing which is other than itself: (परतः)—a chair cannot be produced from water. A cloth cannot be produced from a jar. Nor can a thing be produced out of 'itself-and-another' as that involves a contradiction. A jar and a piece of cloth cannot in their combination produce another jar and another piece of cloth.

Now at this moment of the discussion it is possible that the opponents may bring out an argument that after all, in the world we do observe such things as a son born to a father or a pot made from clay. Such expression of birth and production are only misnomers: *Sruti* also corroborates this statement. The scripture says "all effects are mere names and figures of speech" (*Vachrambanam Vikaro Namadhayam, Mrithyakathiyava Satyam*). If a thing is ever existent (Sat) then it need not be produced; as a matter of fact, it cannot be

produced. I cannot now give birth to myself. I am already there. I cannot be produced.

If you say that a non-existent thing (Asat) is being produced, it is a contradiction. I cannot produce and collect the mirage-water !! I cannot produce even a single pair of horns nor a woman's tail. That which is non-existent, can at no period of time, by no process known, be produced.

The next logical possibility is that a thing which is "both existent and non-existent" (Sat-Asat) is being produced. This is also not possible. since such a pair of contradicting ideas cannot be associated with one and the same thing. There can be nothing in the world which is at once existent and non-existent ! This is the argument raised by a school of Buddhists called *Kshanika Vigyana Vadins* (क्षणिक-विज्ञान-वादी)-according to whom the external objects are nothing but mental ideas and that the ideas are from moment to moment changing. Each idea comes up and immediatly dies away: in fact it can be explaind only as "existence-and-non-existence"–This philosophy is not acceptable since it is very far from reason, for, to believe that a thing, immediatly after being pointed out as "it is this", ceases to

exist, is difficult. If this be true then no memory of the thing would have been possible!

This *Karika* shows the absurdity of all these six possible alternatives in which the birth of a thing can be explained. This conclusively establishes the theory of Absolute Non-creation (*Ajati*).

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः।
आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते॥ २३ ॥

Hetur Na Jaayate Anaadeh Phalam Caapi Svabhaavatah / Aadir-na Vidyate Yasya Tasya Hyaadirna Vidyate (23)

The cause cannot be produced from an effect which is beginningless, nor is the effect born out of itself. That which is without a beginning is necessarily free from birth.

Another pair of possibilities which may be raised by the opponents is being examined here: an effect may be produced from a beginningless cause or an effect comes into existence by itself. Both those are being negated here.

If there be a cause which is beginningless, it must necessarily be birthless. That which is beginningless is endless: Eternal. The term Eternal means that which has no change : to produce

an effect is to cause a change. Thus, logically, to say that the effects are coming out of a cause that is beginningless is like saying that fire is being produced from ice ! In this stanza the discussion on cause and effect theory is concluded.

To transcend the mind and intellect as *the way* and the experience at that moment is *the goal* pointed out in all the *Sastras*. The methods of transcending the mind are many. Mind can only exist in and function from time-space-causality tripod. In fact, time, space and causality are not three distinct entities, but, for all practical purposes of the *Sadhak*, they are one and the same. A field of *space* cannot be without the concepts of *time* and causality in it. No single one of them can exist without the other two.

Thus, intellectually, here, in this great text of Vedanta, the Master is pointing out to the students the empty myth of causality which we, in our delusory understanding maintain as perfect and eternal. By intellectually breaking our faith in causality, the Master in effect is blasting our beliefs and faiths in time and space. Once anyone of these substantial limits of the mind is being broken down, the mind as

such can no more exist to give us the delusory concepts of the pluralistic world and thereafter the experience is the experience of the Self.

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।
संक्लेशस्योपलब्धेश्च परतन्त्रतास्तिता ॥ २४ ॥

Prajnapteh San-nimittatvam Anyathaa Dvaya-naasatah / Sam-klesasya upalabhdesca Para-tantraa-stitaa Yathaa (24)

> Subjective knowledge must have an objective cause: otherwise both must be non-existent. For this reason as well as that of the experience of pain the existence of external objects accepted by the Dwaitins must be admitted.

An objection is raised here in order to strengthen the meaning that has already been brought out in the last stanza. The word *Prajnapti* (प्रज्ञप्ति) means 'Knowledge *of* things" such as sound, taste, touch etc. This objective knowledge has a cause in the external agent or object corresponding to it. That is to say, according to the opponents we conclude or gather the knowledge *of* things because there are the corresponding objects existing.

In case we have no perception of the objects, it means that the objects are not there or perception capacity is not with us.

Not only is the "knowledge *of* things", the only argument to prove the reality of sense-objects, but, if the world of objects were really unborn, we should not have any sorrows. The experience of sorrow is not possible unless the world constituting the sorrowful circumstances is real. The opponents here, challenging Goudapada now are the Realists called the *Bahya-Artha Vadi*. According to them, the external world of objects are true. To them because of our capacity to know the objects and because we are experiencing our sorrows the external world of objects have a reality.

This argument of the realists is met by Goudapada not be arguments from Vedanta but he throws into the arena the opposite school of thinkers in Buddhism itself called *Vijyana Vadins*. In the following stanza we have the arguments raised by the school of subjective idealists in Buddhist system of thought which is a sufficient answer for the Realists' arguments raised in this stanza.

From the point of view of logical reason,

subjective impression can be accepted but from the standpoint of highest reality or the true nature of things the so-called cause is no cause at all.

The *Vigyana Vadins,* a school of thinkers belonging to Buddhism, are the subjective idealists and according to them "all objects persist in the subjective, in the form of ideas (*Vasanas*)". This idea is being explained here in stanzas 25, 26 and 27.

The Realists had already raised the opposition by contending that we must admit the reality of objective universe ore lse variety in cognition and the experience of misery both would not be possible. Now the *Vigyana Vadins* are made to answer their own Buddhistic brothers, the Realists. The *Sankhyans* and *Vaishashikas* are also Realists.

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वम् इष्यतेभूतदर्शनात् ॥२५॥

Vijnapteh San-nimittatvam Anyathaa Dvaya-naasatah / Vijnapteh San-nimittatvam ishyate Yukti-darsanaat / Nimittasya Animittatvam ishyate Bhuuta-darsanaat (25)

So far as empirical reason (*Yukti Dharsana*) goes, the fact of plurality is to be

accepted. But, from the standpoint of the Absolutist theory (Bhudi Dharsan) Pluralistic world with all its variety and relation is illusory.

The subjectivists arguments are borrowed only to overthrow the point of view of the realists. This does not mean that Vedanta (*Absolutism*) is nothing but *Subjectivism.* There are many critics who seem to have confused these two ideas to be identical. Prof. Bhattacharya in his *Agama Sastra of Goudapada,* in a spirit of bitter criticism says "in Book IV Goudapada has discussed nothing directly of Vedanta as nothing Vedantic will be found therein".

You need not feel shocked. Critics can be still more painfully wrong. Das Gupta in his "*A History of Indian Philosophy*" (Vol. I Page 423), says "Goudapada assimilated all the Budhist's *Soonya Vada* and *Vigyana Vada* teachings and thought that these held good of the Ultimate Truth preached by the Upanishads". To him Goudapada is a Buddhist preacher preaching Buddhism, in the temple of *Atman,* in the language of the scriptures ! I do not want to enter here into a direct criticism of it. By the time we end the fourth

book, surely, each one of you must be able to judge for yourself how far Prof. Das Gupta or Prof. Bhattacharya is correct in their conclusions.

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।
अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥२६॥

Chittam Na Samsprasaty-Artham Na Arthaa-bhasam Tathaiva Ca / Abhuuto Hi Yatas-ca-artho Na-artha-aabhasas-tatah Prathak //26//

> The mind does not contact objects of the external world nor are the ideas which appear as external objects any delusory reflection upon the mind. We say so because objects are non-existent, and the ideas, which appear as objects in the outer world, are not in any sense separate from the mind.

This is the argument of the *Vigyana Vadins* of the Budhistic fold. Here Goudapada is throwing into the disputation-arena the *Vigyana-Vadins* to meet the Realists who argue that the world must be real since we are having the experience of the objects and also because we are having the experience of sorrow. According to the *Vigyana Vadins*

the external world of objects are unreal and therefore cannot be super-impositions upon the mind; and the mental ideas are nothing other than the mind itself.

There are *two Ways* of explaining the world outside; one is that (a) the objects outside serve as impulses which create mental thoughts and the combination of thoughts give rise to the canception of mind. According to this theory, mind is created by the objects. But herein the philosopher accepts that the world of objects outside is real. The *Vigyana Vadins* break this idea by proving that the external world of objects have no reality and as such they cannot create a mind. We cannot use an electrical motor-boat to cross the mirage water because mirage water itself is unreal. If the world-of-objects outside are unreal that cannot cause the conception of any mind because of them.

The other explanation for the external world of objects is that (b) the mind with its ideas projects forth and gives the delusory concept of the conflicting world. This idea is again questioned here by the *Vigyana Vadins* by the argument that the ideas are not different

from the mind itself. A mind without ideas is no mind at all. When ideas are wild, we have a wild mind and when the ideas are soft and tranquil, we have a soft and tranquil mind. Thus, the ideas are not different from the mind. If at all there is a justification for the external world of plurality, it is to be sought in the mind. Thus, they argue and conclude that the world is nothing out the mind.

The *Vigyana Vadins* argue against the contentions of the Realists.

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥२७॥

Nimittam Na Sadaa Cittam Samsprsaty-adhvasu Trishu / Animitto Viparyaasah Katham Tasya Bhavishyati (27)

> The mind does not enter into a causal relationship in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause for any such mental mischief.

Here, according to Sri Sankara, an objectionist raises his hoods. The doubt seems to be this; "the mind appears as a jar etc, though such objects are non-existent. Therefore, there must exist 'false knowledge'. Such being the case there seems to be 'right knowledge'

somewhere in relation to or as distinguished from the 'false' we have pointed out". This is the argument raised by the logicians.

According to the *Naiyyayakas* the delusory idea of a serpent can rise up in our mind only when the mind has already a direct or a vicarious experience of the serpent some time in the past. According to them, therefore, a delusory knowledge is possible only when we have already a concept of the "false knowledge" constituted of things. Thus, they argue that if the mind has projected the world, there must be somewhere in the scheme of things, a real world under the *samskaras* of which we are now projecting this world of jars, pots and relations. In short, to believe that this world is a projection, the *Naiyyayakas* need some real world somewhere to provide a given delusory mind its latent impressions to facilitate it in its projection. It is, thus, the *Naiyyayakas* who have come up to raise this doubt in tht *Sat Sang*. They are answered by Goudapada in this stanza.

The mind does not enter into any causal relationship with any thing, in all the three periods of time, says Goudapada and thereby he denies not only the existence of a real world

somewhere, but he also at once proves that the mind does not gather any impressions even if there be a world.

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥२८॥

Thasmanna Jayate chittam chittadrasya Na Jayate / Tasya Pasyanti ye Jatim Ke Vai Pasyanti te padam (28)

> There was ever born—neither the mind nor the objects perceived by the mind. Those who perceive such births may as well try to perceive (or to discover) the foot-prints of the birds in the sky !!

As usual, Gaudapada is very strong in his vehement attack. He is adamant not because of the fallacies of the philosophy of the Dualists, but because of the students in front of him, who are very young and are not ready to shake themselves off free from their false ideas of duality. In the eagerness of the Master to make his students perfect he is vehemently thrashing out of them even the last particle of the plurality-idea.

This stanza is second of the most important stanzas wherein we have the discussion showing that the world of objects are as much

unreal as the world of ideas. After having thus proved that the outer-world-of-objects as well as the inner-world-of-ideas are both false delusions, the Master says that, if, the students are still trying to pursue in their delusory concepts, they are then seeking the impossible and trying to establish the absurd ! Their quests are as futile as an attempt to seek foot-prints in the sky !!

अजातं जायते यस्मात् अजातिः प्रकृतिस्ततः ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २९ ॥

Ajaatam Jaayate Yasmaat Ajaatih Prakrtir-tatah / Prakrter-anyathabhavo Na Kathancitd-Bhavishyati (29)

> In the opinion of the disputants *That* which is unborn is born. The very nature of *That* is to be ever unborn. It is never possible for a thing to be ever other than what it is.

For reasons already stated, it has been established conclusively that *Brahman* is one and unborn. This verse almost summarises Goudapada's theory that the law of causality is an absurd superstition of the ignorant mind. The unborn mind, which is nothing other than the *Brahman*, is imagined by the disputants to have been born.

Therefore, according to them the unborn has taken birth.

We have already seen earlier that in nature nothing can maintain its identity when it has sacrificed its essential nature. *Hot* ice cannot be had. *Cold* fire is impossible. Similarly, something to be born out of the 'unborn' is a proposition too ridiculous for the wise philosopher even to entertain.

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥३०॥

Annader-antavatvam Ca Samsaarasya Na Setsyati / Anantataa Ca-Aadimato Mokshasya Na Bhavishyati (30)

If the world be admitted to be beginningless—as the disputants insist—then it cannot be non-eternal. *Moksha* or liberation cannot have a beginning and be eternal.

Here Goudapada points out another defect in the argument of those who maintain that *Atman* is really subject to bondage and liberation. If the world, meaning the state of bondage of *Atman*, be without a beginning or a definite past, then its end cannot be established

by logic, for, that which is beginningless must necessarily be endless. Again, if liberation or the re-discovery of Self has a beginning, then it must be a finite experience. One who is liberated also must necessarily fall back again into the whirl of birth and death. This then stultifies the very aim and goal of philosophy. Thus if the world be admitted to be beginningless, then it cannot be finite—it must necessarily be eternal. And if mortality be an eternal condition of you and me, then there cannot be any spiritual path, as such, which would ever take the pilgrims into a permanent success—an Infinite Perfection.

So too, *Moksha* or liberation cannot have a beginning, for, if it has a beginning, it must necessarily end; since all things born or made must necessarily perish.

In short, pure reason must insist that the pluralistic world of phenomenon is only a delusory creation of the mind and that when an individual has transcended the mental plane, his experience must be the experience of the Self which is not a *new*-discovery but it is a *re*-discovery of what was in him for all the time as his Real Nature.

One, dreaming of poverty, cannot become really poor, because, during the dreaming state the experience was seemingly so real. Dream came only because of the individual self-forgetfulness and wrong identification with one's own mental thoughts. The moment one is awakened one re-discovers oneself to be what one is, and learns to laugh at his own sorrows in the dream as the dream-poor-man.

Similarly, the world and the plurality, the experience of the delusory concepts, mortality, etc., are only dream-experiences of the self-forgetful *Atman*, as though identifying with the mind and other grosser sheaths. By conscious efforts when we withdraw overselves from the body, mind and intellect, the Self-recognizes Itself to be nothing other than the Self and at the moment of this Real Awakening-the true moment of Liberation, It understands the dream of nothingness which the world is and its experiences during its state of bondage.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥३१॥

Ada-Vante Ca-Yan-naasti Vartamane-api Tat-tathaa / Vitataih Sadrsaah Santah Avitathaa Iva Lakshitaah (31)

That which is non-existent in the beginning and is the end, is necessarily non-existent in the intermediary stages also. The objects we see are illusions, still they are regarded as if real.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलुतेस्मृताः ॥३२॥

Saprayojanatha thesam Swapne Vipratipadyathe/
Tasmad Adyanta-vattavena Mithyaiva Khalute-
Smrithah //32//

The argument that they, the objects of the waking state, serve some purpose is contradicted in the dream. Therefore, they are undoubtedly accepted to be illusory by the discriminate on account of their having a beginning and an end.

These two verses have already been explained before in the chapter on *Illusion* (Chapter II: 6 and 7). They are quoted here again, in the appropriate place, to explain how the world of plurality is to be understood as a delusion and not as a reality. The immediate impulse of any thoughtless man is to believe what he sees. But a thinking entity always questions even his direct perceptions. A philosopher knows no sentiment nor emotion,

His is ever a ruthless attempt to discover the Truth, and, in that deligent attempt, when he approaches even an 'object perceived', he does not stop this pursuit and continues questioning even its veracity.

There are moments when we perceive things which are not; examples are many: mirage water, the serpent in the rope; the ghost in the post are some of them. Just because we are *Perceiving* them we are not to believe that they are true. I may attend my own coronation in my dream; but on waking up if I behave as a king, I will have a very sad time for the rest of my life. The kingship that I enjoyed was not there before I went to bed, nor is it there when I wake up. That which was not in the beginning and that which is not in the end, if it be in the middle, all wise and discriminate intelligence will consider it to be a delusion. Similarly, the world that has been now perceived, which rolls away in transcending the mind and intellect, is understood by the wise men of Self-realisation as, indeed, false and delusory.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥३३॥

Sarve Dharma Mrusha Swapne Kayasyanthar Nidharsanath / Samvruthe Asmin Pradese Vai Bhuthanam Dharsanam Kuthah //33//

> All objects cognised in the dreams are unreal because they are seen within the body. How is it possible to perceive those things that are perceived to exist there to be really within ?

This stanza has already been explained in an earlier chapter, but here it is quoted in the same ccntext to bring home to us the greater implications of its ampler significances. The dream is generally cognised within ourselves and there is no accomodation for any of the objects that we recognise in the dream. Thus, because of the lack of space within, though perceived, the objects of the dream-world are not in fact there; it can only be a delusory concept.

Goudapada in the following stanzas will be giving us more arguments why we should not accept the dream experiences to be real. There is a set of philosophers in India who still believe that the dream-world is real. These stanzas are the reply given to them.

Those who believe the dream to be real, they claim that the dream is real so long as the dreamer dreams. The following arguments should really expose the fallacies of this claim.

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।
प्रतिबुद्धश्चवै सर्वस्तस्मिन्देशे न विद्यते ॥३४॥

Na Yuktam Darsanam Gatva Kalasyaniyamadgathou / Pratibuddascha Vai Sarvastasmindese Na Vidyate //34//

It is not possible for the dreamer to go to have the experiences of the dream objects on account of the limited time involved in such journeys. Again on waking up the dreamer does not find himself in the place where he dreamt himself to be.

Two more arguments are appended here to prove that the dream cannot be real. It is the argument of the opposition that the dreamer in the dream leaves the physical body and it goes to the "place of experience" and enjoys the objects. Thus, one who is sleeping in a comfortable bed-room here in India may dream of his American friends and their society in New York. To the believers of dream

the individual has actually travelled the distance and is experiencing and contacting those persons who are in America. This is against all rational thinking, because, the *time* involved in this passage to and fro is ridiculously short. The moment the dreamer's beloved touches the dreamer, he wakes himself up to report that he had been in his dream to America and that he was dreaming of those experiences, when the touch suddenly woke him.

In this incredibly short period of time none could travel thousands of miles to and fro to reach his own bed room in time for the beloved's touch. Thus in fact, there could not have been any actual travel. At best it could only be a mental re-living of experiences that he had had once upon a time and which he had stored away in his memory as impressions.

Again, if a dreamer is actually moving from place to place to experience the various objects in distant and strange lands, then it has never happened so far in the human history, that a dreamer woke up in those new surroundings of his dream. Every time a dreamer wakes up, he wakes up only in his own bed. It has never happened that one woke

oneself up in somebody's bed-room or drawing-room because of dreaming of that place when he was awakened. Estimating these experiences and observations rationally we must conclude that the dreamer is never making any nocturnal travels!

मित्राद्यैः सह संमन्त्रय संबुद्धो न प्रपद्यते ।
गृहीतं चापी यात्किंचित् प्रतिबुद्धो न पश्यति ॥३५॥

Mitraadyaih Saha Sammantrya Sambuddho Na Prapadyate / Grhiitam Ca-api Yat-Kincit-pratibuddho Na Pasyati (35)

The dreamer on being awakened realises his illusory part of the conversations he had with his companions etc. during his dream. Moreover, he does not retain in the waking state anything which he had acquired or received in his dream.

Again, to prove that in dream there are no travels nor are there any actual contacts with persons or things, and therefore the dreams are only illusory experiences of one's mental impressions lived by the mind itself, Goudapada dedicates this verse. He says that one, having dreamt of meeting with his

friends, on waking up realises that they are all illusory. None of his friends could come to him and continue with him the conversation that he had in the dream. A contract signed with a friend of mine in my dream is not a valid document ! The promise that I gave in any dream to marry a girl is not a promise made to her which I am bound to keep in my waking state; for, in the dream there is no actual transaction with the parties concerned, since the experience was only in a world created by my own mind.

Again, things received by me as gifts in my dream cannot ever enrich my waking-state life ! When I am dreaming, my dream King may make the dreamer in me a dream-Minister, but on waking up though I may remember the experience vividly, I cannot act as though I am the Minister unless I am ready to see myself landing in the waking jail !!

The idea is that Goudapada wants to prove the hollowness of those rare birds, who claim that the dream is real while the dream lasts. We have already been told earlier that the waking-state is only as much real as the dream-world.

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चितदृश्यमवस्तुकम् ॥३६॥

Svapne Ca- avastukeh Kaayah Prthag-anyasya Darsanaat / Yathaa Kaayas-tathaa Sarvam Citta-drsyam-avastukam //36//

> The body which is actively participating in the dream life must necessarily be unreal since the other body of the dreamer is perceived as lying in the bed as distinctly different from his dream-body. Like the body everything cognised in the dream is certainly unreal.

I may dream the horrid experiences of having fallen into a river and getting drowned, but on waking up I shall not see even a drope of water anywhere on my body. In my dream I may experience that I am being murdered by somebody, yet on waking up, I shall not see even a scratch on me. Thus, there is definitely a waking-state-body distinctly different from the dream-body of the dreamer. On waking up, the waker realises that his dream-body was unreal. Like that body, everything else also that constituted the dream-world was, in fact, nothing

but an unreal, delusory appearance. In the context of what we have been reading in the Chapters II & III, these details have been given by Goudapada here in order to bring out the analogy vividly for our appreciation, that the waking-state-world-body and its experiences are only as much real as the dream-body in the dream-world gaining its delusory experience there.

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।
तद्धेतुत्वात्तु तस्यैव सज्जागरितमिष्यते ॥३७॥

Grahanaaj - jaagaritavat - tad - dhetuh Svapna Ucyate / Tad-dhetutvaat-tu Tasyaiva Saj-jaagaritam-ishyate //37//

Since the experiences of objects in the dream are similar to the experiences of objects in the waking-state, it is thought that the waking experiences are the cause of the dream experiences. On account of this reason, the waking experiences, which are supposed to be the cause for the dream appear as real to the dreamer alone.

Both in the dream and in the waking-state, experiences are gained when the perceiver comes in contact with the objects. Thus, an

experience must have the three fundamentals: the subject, the object and their relationship. This law is common to all experiences *be it* of the waking state or the dream-world, and because of this, the gross intellect jumps thoughtlessly to the conclusion that the waking-state is the *cause* for the dream. Since gold is in every ring in the chain in my beloved's neck, I conclude that gold is the cause for the chain. Similarly, since the dream-state experience is made up of a subject-object-relationship, I conclude that the waking-state-experience is the cause for the dream.

But herein the fallacy of the argument, rather the pity of it is that the waker screems this logic as though a devine wisdom! If it were, says Goudapada, an argument at all it can be called rightly an argument only in the mouth of the dreamer! The dreamer is the one who is experiencing the dream and while he is experiencing, the dreamer may screem that the cause for the dream-world is the waking-world. But having awakened, for the waker to repeat the dreamers argument is to live himself in a meaningless dream.

Only a dreaming entity could argue that the waking-state is much more real than

the dream. The waking-state is itself false; a delusion and as such it cannot produce anything more real than itself. Mirage water cannot soak the sands of the desert; the waters themselves being delusory. A barren-woman's-son, using a rain-bow cannot threaten any kingdom for he cannot shoot even a single arrow with it.

Thus, when the waking state world is nothing but a misconception it cannot produce anything other than a deeper delusion. Thus, this argument of those who believe that the dream is caused by the waking-state-life; can be considered as reliable only among "dream-world" philosophers.

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतं ।
न च भूतादभूतस्य संभवोऽस्ति कथंचन ॥३८॥

Utpaadasy-aprasiddhatvaat Ajam Sarvam-udahrtam / Na Ca Bhuutad-abhuutasya Sambhavo-asti Kathan Cana //38//

> Since the creation or evolution cannot be established *de facto* all these are known as unborn. It is ever impossible for the unreal to be born of the real.

This stanza is an answer to an argument raised by objectionists against the declaration of Goudapada that the waking-

state world is only as real as the evanescent dream. The disputants claim a greater reality for the waking-state; they insist that the waking-state is more real and permanent than the dream. They argue that the waking-state is ready for us to experience each time we walk out of the dream-world.

As Sri Sankaracharya says "this is true with regard to the people who do not posses discrimination". This argument can hold good only with regard to different dreams that a waker now and then enters into. But in the same dream the dreamer can each day wake up to experience the same dream. Similarly the waking-state-dream in which each day the individual ego sleeps to wake up to experience again the "dream" waking-state. To campare dream-experiences and the waking-state should be logical or else misunderstandings as the above might easily crop up.

The above reasons given in the previous stanza clearly show that a cause-and-effect-relationship cannot exist in the mind of an unthinking intellect. Rationally viewed no such relationship can exist as such. Thus, the wise have declared the non-creation or non-evolution theory.

Again, to believe that a world of unrealities have been born out of the Supreme Reality is a contradiction and a logical fallacy. Out of the Real, we cannot and need not say, that the Real is produced because Real is already there. To say that I am produced from myself is redundant. To produce anything other than myself from me is almost an impossibility: a buffalo cannot be produced from me !

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
असत्स्वप्नेऽपि दृष्ट्वा च प्रति बुद्धो न पश्यति ॥३९॥

Asaj-jaagarite Drshtvaa Suapne Pasyati Tanmayah / Asat-svapne-api Drshtva Ca Pratibhuddho Na Pasyati //39//

Beeing deepiy imprssed with the unreal objects seen in the waking state, a man 'sees' thise very things in his dreams as well. Moreover the unreal objects cognised in the dream are not seen again in the waking-state.

The objectionist says, "if the dream be the effect of the waking state-experiences, then how do the vedantins declare that the law of causality is false. " The answer is that in order to create a delusory effect, the cause need not be real! An unreal delusory cause can produce

a delusory effect. Having seen a ghost once, (itself a mere delusion of the mind) the individual can retain impression of the same in his mind and dream of a ghost. The mirage waters, themselves unreal, may give the impressions of waves and ripples, foam and lather to the weary traveller gazing at them from a distance !!

So too in the dream-state, the dreamer sees the impressions he had gathered during his delusory waking-state-experiences.

नास्त्यसद्धेतुकमसत् सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुमसत्कुतः ॥४०॥

Na-asti-asad-hetukam-asat-sad-asad Hetuhkam Tatha Sac-ca Sad-Hethukam Na-asti Sad-hethukam asat Kutah (40)

The unreal cannot have the unreal for its cause nor can the Real be produced from the unreal. The Real cannot be the cause of the Real. How indeed can then the Real be the cause of the unreal ?

From the standpoint of the Ultimate Reality, things can in no way enter into any cause-and-effect relationship. Here Goudapada is bodily borrowing, as it were, the four-pronged dialetics used mainly by the great Buddhist, Nagarjuna.

In fact, this stanza runs in continuation of the ideas contained in stanza 38. There, in the previous stanza, the impossibility of a pluralistic world of objects was only hinted at, while here, we have a logical discourse upon it. In this stanza the four impossibilities have been discussed, and then in the end it is being conclusively proved, through their logical fallacies, that none of them can maintain themselves

Thus, (a)"the unreal cannot have the unreal as its cause":the "horns" of the hare cannot be the cause for the castle-in the-air. (b) "the real cannot be produced out of the unreal": we will have never the chance of attending the wedding of the barren-woman's-son; (c) "the real cannot be the cause of the real": this is obvious, for, a table cannot be the cause of another table. Much more, is it not an absurd impossibility for the real to be the cause of unreal ?

विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् ।
तथा स्वप्ने विपर्यासात् धर्मास्तत्रैव पश्यति ॥४२॥

Viparyasaad-yatha Jaagrad Acsntayaan Bhuutavat-sprsaet | Tatha Svapne Viparyasaad Dharmaas-tatra eva pasyati ||42||

Just as one in the waking-state considers as real, *through false knowledge*, the objects whose nature cannot be described, similarly in the dream also one perceives, *through false knowledge*, objects whose existence is possible only in that condition.

This verse is intended to remove the silghtest possibility of any cause-and-effect relationship between the waking-state and the dream-state. Both are unreal. Just as in the waking-state, because of the lack of discrimination, the deluded intellect projects itself and perceives a pluralistic world, *as though real*, so too, in the dream-state, the intellect, almost overwhelmed by the stupor, and the mind, unguided by the control of the intelligence, start to behave like domestic dogs unchained at dusk !! This dream-condition is a state of experience which is absurd, indeed from the standpoint of the waking-state, and yet, the objects seen in the dream have a similitude of the waking-state-objects, and because of this we consider a cause-and-effect relationship between the waking and the dreaming-states.

Goudapada is here totally denying any such time relationship. The only thing

common between these two states of experiences is that in both these a full quota of discrimination is not functioning. Man is capable of a greater discrimination than that which he generally brings out in his daily transactions with life. Even in the so called wise business of our commercial and political life, even the wisest is not tapping the maximum amount of discriminative potentiality that is possible in a man.

The intelligence that we gain by modern education is not the ideal of perfection that can be reached by man according to the Aryan Sages. They believed that the society can be reared up with a much greater amount of discrimination and right understanding. The evolution of the mind and intellect can still be raised to a more and more magnificent achievement. Spiritualism is the process by which we can accomplish this divine achievement and fulfil nature's scheme of things.

उपलम्भात्समाचारात् अस्तिवस्तुत्ववादिनाम् ।
जातिस्तु देशिता बुद्धैः अजातेस्त्रसतां सदा ॥४२॥

Upalambhpat-samacaaraad-astita Vastu-tva-vadinaam Jaatis-tu Daisitaa Bhudhai-ajaate strasataam Sadaa/42/

The man of wisdom supports the causality only for the sake of those, who, being afraid of the Absolute Non-created, stick to the reality of experiencing-objects on account of their perception and their faith in rituals.

If causality be thus a fiction, why do the Upanishads talk of a *Brahman* as the cause of the universe? The *Karika* is here giving a justification for it.

The exponents of the *Adwaita*-philosophy have, no doubt, in explaining the technique of Self-perfection, supported the law of Causality. It is not because they had any belief in the superstitious mental faith on causation. The Vedantic masters have been talking to the students of the mediocre-type in terms of causality only because of their anxiety to serve the lesser aspirants. The new initiates may get confounded if they be suddenly accosted with Acosmism (*Ajata Vada*)

The early initiates into Vedanta cannot all of a sudden appreciate with all their intellect and mind the idea of Absolute Non-creation. They get, as it were, frightened with the idea that their perceived pluralistic world is a total

delusion. In order to strengthen their personality-fibres and to massage slowly and steadily their intellect and mind to the stature of a full grown Vedanta student, the Teachers of Vedanta used to follow the process of conditioning, when they made the best use of the idea of causation. It was only an intermediary stage in the spiritual education of the student. When, thus, the mediocre student has been developed intoan aspirant, endowed with a steady mind and sharp intellect, to him was revealed the sacred truth of *Ajata-Vada*. To quote the Kindergarten text-books and on their basis to criticise the post-graduate education would, at its best, be but a colossal absurdity. True knowledge is imparted not in the early stages of the child's education. We have to feed the child's intellect at first with what it can digest.

Similarly in Vedanta also the initiates are to be slowly and steadily introduced into the field of wisdom. As an item in entire process great teachers used to seemingly accept the law of causation as a truth. The *sadhak* has reached the feet of the Rishi from the world of rituals and *Upasana* (Devotion). To stagger him into bewilderment with the *Ajata Vada* is neither helpful nor creative.

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥४३

Ajaate-trasataam Teshaam Upalam-abhaad Viyanti ye Jaati dosaa Na Setasyanti Dosho-pyalpo-Bhavishyati/43/

> Those who are afraid of the Truth as Absolute Non-manifestation and also on account of their cognition of the phenomenal world of objects, they do not admit *Ajaathi*. They are not much affected by the evil consequences of their belief in causality. The evil effect, if any, is rather insignificant.

Here Gaudapada is justifying those early Vedantic seekers who have to necessarily entertain a belief in the theory of causality, in the early stages of *Sadhana*. No doubt the Supreme Reality is beyond causation and nothing has ever come out of it as an effect. Reality has caused no effects. The pluralistic world is a myth. The very mind and intellect are projections upon the Self. So long as there is a perceiver, the perceived exists. In the total annihilation of the body-mind-intellect equipment-or when the ego is completely surrendered, the Self revelling in the Self, cognizes nothing

other than Itself in the homogeneous Truth which is Its very Being.

And yet, to perceive plurality as the Teacher, the taught, the text-book or the Aum-symbol, etc., are certainly not wrong. A new initiate has to integrate his equipments before he can take off on his flight to the Beyond. Thus, as a preparation for the final hop, a Seeker on the Vedantic Path of Self-perfection is persuaded to entertain a temporary belief in the theory of causation.

Gaudapada endorses that the faith in a *Sad-Guru* unavoidable in the beginning, has no evil consequences in the *sadhak*. In fact, viewed from the Absolute, the *Guru* himself is of dream nothingness, but as in a dream, the dream-lion could awaken the dreamer in sheer delusory fright, from his dream into the state of awakening, so too, the dream Vedanta-lion can awaken his disciples out of their pluralistic dream to the homogenous experience of the Reality.

उपलम्भात्समाचारान्माया हस्ती यथोच्यते ।
उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥४४॥

Upalambhaat-samacaraath-mayahastii yatha-vcyate | Upalambhaat-samaacaaraad-asti Vastu Tatha ucyate //44//

As an elephant conjured up by the imagination is said to exist(a) be cause of its being perceived (b) because it answers'to the behaviours of an elephant, so also, are the objects considered to exist on account of (a) their being perceived, and (b) their answering to our dealings with them.

In truth the objects perceived are as the imaginations of the elephant conjured up by magic.

This is one of the most famous magical feets in ancient India which has been often taken as an example by the Vedantic philosophers. The Indian magicians through charms or by crystals or with herbs create the delusion in the minds of their audience that a huge elephant stands in front cf them. Not only the elephant in all details schedules to a real one, but it can be made use of for purposes of riding etc., as any other living elephant. Thus, because of two reasons, we believe the magician's elephant (a) because we can perceive it and (b) because we can make use of it for the usual purposes.

In fact the world of plurality is true and real to the *dwaitins* because of these two above-quoted reasons. Gaudapada is trying to show us the hollowness of such a belief. He says that the conjured up elephant also, during its time of delusory existence duly provides us with both these qualities (a) and (b) and yet we do not accept the magician's elephant as real. So too, in the waking-state also the world-of-objects even though (a) we perceive them, and (b) they can be made use of, we can not assert that they are real. In short, the above mentioned two grounds cannot prove the existence of the external objects as a fact in the philosophy of duality. Even though we perceive a pluralistic world, the Supreme Reality is One without a Second, upon which the phenomena are but super-imposed. They cannot have any independent existence at all.

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।
अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥४५॥

Jaaty-aabhasam Cala-aabhaasam Vastu-aabhasam Tattaivaca Aja-acalam-avastutvam-Vijnanam Santam-advayam //45//

Pure Consciousness which seems to be born, or to move or to take the form of matter, is really even unborn, immovable and free from materiality; It is all peace and non-dual.

If the Supreme Reality were unconditioned and all-pervading and available neither for the sense-organs, nor for the mind and intellect to perceive, then what is it that we are seeing in front of us—the various names and forms moving about with special individual qualities ? This doubt should come, naturally, to every beginner when he starts the study of the theory of Vedanta. An explanation for the apparant world is given here by Goudapada. Pure Consciousness which is unborn appears to have been born into the multiple forms actively participating in a field of life with reference to a given time and place.

The All-pervading cannot be moved. Movement of a particular thing means its change from a given point to another, both in time and place ; nothing can remain at once at two different points of time and place. One can move from one chair to another because the same person cannot occupy two distant chairs at one and the same time ! But the

Reality which is Ever-present *at all spots* and at the *same time*, could not in fact make any movement and yet we are seeing the names and forms moving about. This concept of movement has come to us because of our identification with our own mind and through it with the limited world of sense-objects.

For example, when we are in a boat, the trees on the sides would seem to be moving. The trees on the banks have in fact no movement and yet, with reference to our own motion the trees seems to move. To children sitting in a moving train, the telegraph posts are flying past ! From these instances, we know that with reference to a moving one even the stable ones appear to be moving.

Similarly; when we are looking at the world through our mind and intellect which in themselves are ever in a state flux, the Motionless Eternal Factor seems to express itself through movement and action. This is a mere delusory appearance. With reference to the matter envelopments, the individual gets into the delirium of plurality and hence Goudapada says here, that things appear as though born (*Jathya Abasa*), as though moving (*Chala*

Abasa) etc. In fact there is neither movement nor birth nor change. In fact, the Absolute Truth is immovable and free from all qualities of matter. It is ever-blissful and Non-dual. These terms have already been discoursed upon in detail in the previous stanzas.

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।
एवमेव विजानन्तो न पतन्ति विपर्यये ॥ ४६ ॥

Evam Na Jaayatte Citma-evam Daarma Ajaah Smrtaah / Evam-eva Vijaananto Na Patanti Viapryaye (*46*)

> Thus, the mind is never subject to birth or change All beings are indeed free from birth. Those who have realised this truth are never again subject to false knowledge—any misapprehensions of Reality.

To know or to realise one's identity with the Self is to free oneself for ever from the whirl of life and death. The concepts of finality and finitude shall not be any more available for the Self-realized Immortal One. The world cognized by the mind and intellect is mortal; and this is perceived by the mind only. But he

having transcended the body, mind and intellect re-discovers himself to be nothing other than the Pure Self, the All-pervading Pure consciousness, and as such, he understands that his is the destiny of Immortality.

The ego alone can take birth again. The mind with its stilts of undigested *Vasanas* procreates more and more lives for itself to reap its harvests of experiences. Once the mind is transcended, the ego exists no more in him. As such there is none to demand for more experiences. The experiences merge with the experiencer to be the Non-dual Truth-Experience wherein there is no 'experienced' other than Itself.

No more shall he ever misunderstand himself to be his body or mind or intellect. No more shall be ever have the fear of mortality or desires or intellectual throbbings, or even, spiritual unrest.

In this stanza there is a plurality used in expressing the ego-centres. This is only to distinctly point out the pluralistic world of ego-centres as distinctly different from the Non-dual Reality (*Dharma*).

ऋजुवक्त्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥४७॥

Rju-Vaktraadika - Abhasaam - Alaata-spanditm Yatha Grahana-graahaka-aabhasam Vijnaana Spanditam Tatha //47//

As a fire-brand when in motion appears as straight, crooked, etc., so also consciousness when in vibration appears to fork itself as the 'perceiver' and the 'perceived' etc.

In order to explain the Truth regarding the Ultimate Reality already stated, we have here the great analogy of the fire-brand (*Alatha*). Because of the use of this example, there is a school of critics who claim that Gaudapada has bodily borrowed it from the Buddhistic Literature. This is certainly an unfair criticism as has already been explained in the introduction to this chapter. In *Maitrayani Upanishad* (IV-24) there is a clear mention of this picture in the Rishi's explanation of the *Brahman*. It is quite possible that both Gaudapada and the Buddhist philosophers got this suggestion from the same source.

Even to accept that Gaudapada deliberately copied the Buddhist is no slur on him,

since, he discovered in the analogy a convenient instrument for expressing his own ideas. This is generally done by all great Masters who wanted,- not so much the name and the fame of having been very original as much as to make themselves useful to their generation. In all such cases the masters used to make use of the famous terms and pictures which were already there in the mind of the students and seekers of their generation. Thus if Gaudapada had used this picture of the *fire-brand* he has done no serious crime to be branded as a plagiarist.

The picture pointed out here is of a fire-brand with a glowing tip being swirled in different directions in order to create an appearance of different patterns, straightline, squares, elliptics, etc. These patterns vary and each of them having its own distinctly different shape, together makes a very amusing pattern in their aggregate. Ignorant childern alone would make any serious enquiry as to how, when, and from where, have these risen up. But the wise and the educated would not doubt about it, since they know that these forms had never been actually born as distinct effects, although they had the appearances of having been born out of the *Alatha*. We all know that the patterns could not

have been there but for the fire-brand, and the glowing tip of the fire-brand was the cause for every little fraction of the different patterns.

अस्पन्दमान मालात मनाभासमजं यथा ।
अस्पन्दमान विज्ञानमनाभासमजं तथा ॥४८॥

Aspandamaanam- alaatam- anaabhaasam- ajam Yatha / Aspandamaanam Vijnanam-anaabhaasam-ajam Tathaa (48)

When not in motion, the fire-brand is free from all appearances and remains changeless. Similarly consciousness when not vibrating into its imaginations is free from all appearances and remains changeless.

In the previous stanza we find how Pure Consciousness, changeless though it be, seems to be changeable and moving. Conciousness as expressed in the dynamic external activities of the nature appears as very fickle-minded and evanescent. Brittle and unstable it flickers about in multiple world of objects and gauging from that state of eternal change ordinarily we come to understand that Truth is but a state of eternal change. In order to explain this seeming change in the unchangeable, we have this analogy of the fire-brand in motion.

When the vibrations in the fire-brand have ended, all the differnt shapes and forms that were recognised by the ignorant get merged into the glowing tip of the fire-brand. Similarly, Goudapada wants us to understand that consciousness fluttering in the mental zone seems to get shattered itself into the very variegated forms and names constituting the world of matter. But when the mind is still, and therefore transcended, when the Self cognises the Self, in the Self, the Self alone exists, and as such the pluralistic world of phenomenon is no more. When the fire-brand is steady, all the forms get absorbed as it were into the glowing tip. This is more and more beautifully described in the following stanzas.

अलाते स्पन्दमाने वै नाऽऽभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान्नालातं प्रविशन्ति ते ॥४९॥

Alaate Spandamaane Vai Na-aabhaasaa Anyato-bhuvah / Na Tato-anyatra Nispandaan-na-alaatam Pravisanti Te //49//

When the fire-brand is in motion, the forms that are seen in it, have not reached it from elsewhere. When the fire-brand is

not in motion, the appearances do not go anywhere from the steady glowing tip; nor can we say that the appearances created by the fire-brand have entered the very glowing tip when it is not in motion.

The idea is that the appearances of different geometrical shapes that we recognised when the *Alatha* was in motion were all delusory expressions of the very motion and as such neither have they come from elsewhere nor do they go anywhere. Even the possibility that they had gone into the very glowing tip is not true since they did not as such rise from the fire-brand.

The parallel of this analogy as applied in the Self will be described in stanza 51.

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥५०॥

Na Nirgataa Alaatat-te Dravyatva-abhaava-yogatah / Vignane-api Tathaiva Syur-aabhaasas ya-aviseshatah //50//

The appearances of the different shapes do not emerge from the fire-brand because they are not substantial 'things'. This also applies to consciousness on account of the similarity of appearances in both the cases.

Shri Sankara clearly brings it out in his commentary when he says, "Moreover, those appearances do not emerge from the fire-brand as something that comes out of a house." When anything were to come out of something, the emerged must be an entity distinctly different from the thing from which it has come. For example, a mother cannot deliver 'herself'! She can give birth to a child, who has a distinct individuality of its own, separate from the mother. From the glowing tip of the fire-brand the patterns could not whirl out since the patterns are unreal.

So too we cannot say that they have entered the fire-brand. A real thing alone can enter something. An unreal thing cannot enter or emerge. Neither can you fill a bottle with mirage-water, nor can you pour out even an ounce of mirage-water from any bottle! Similarly, these patterns being unreal can neither emerge out nor enter into the fire-brand.

Since they have not emerged out, there is no question of these patterns disappearing into elsewhere. The rain-bow could not have come from the heavens nor could it return to any-other domain; it being a mere delusory appearance in the atmosphere.

Similarly, when Pure Consciousness in conjunction with the agitated mind gets itself seemingly the concept of movement, in its vibration it produces the delusion of distinct names and forms. These pluralistic appearances cannot create a world, nor does the world go back to merge in the Pure Consciousness. This application of the analogy to the subject matter in hand is exhaustively dealt with in the following stanzas.

विज्ञाने स्पन्दमाने वै नाऽऽभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते ॥५१॥

Vijnane Spandamaane Vai Na-aabhasaa Anyato-bhuvah / Na Tato(a)nyatra Nispandaan-na Vignaan Visanti Te //51//

न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।
कार्यकारणताभावाद्यातोऽचिन्त्यः सदैव ते ॥५२॥

Na Nirgatas-te Vijnaanaat Dravyatva abhaava-yogatah / Kaarya-kaaranataa-bhaa-vaad-yato-(a) cintya ah Sadaiva Te (52)

When Consciousness is associated with the idea of activity, the appearances that are seen in it do not come from elsewhere ;

When consciousness is inactive, appearances do not go elsewhere from passive Consciousness ;

Nor do the appearances ever enter into the Consciousness ; the appearances do not merge from the Consciousness since they are not real entities ;

These are always beyond our comperhension, because they are not subjected to the cause and effect of relationship.

In these two stanzas we have item by item the parallel to prove that analogy of the fire-brand occupies the same place as the Consciousness in the scheme of things in spiritualism. All the distinct items of similarity, as is evident from the translation are self-explanatory. The only difficuly in it is our inability to give a complete intellectual explanation for the *how* and the *why* of these false appearances : Why have they emerged out of the consciouness and how do they come about.

In fact, we cannot say that the world has emerged out of Truth—the world being unreal. But though unreal it has such a similitude of Reality that it can choke us with its bondages and give us the similitude of sorrow and joy ! How ? Every philosopher must necessarily find it certainly impossible to

explain, how unreal has come from the real ; for the unreal cannot emerge out of the real and yet the unreal is seemingly efficient to influence us and provide us with our experience so long as we are in the state of delusion. The only cure is to walk out of the delusion—to get out of this self-hypnotism. Spiritualism aims at and fulfills itself when this de-hypnotisation process is complete.

This stanza here plainly declares that it is inexplicable how the finitude has come out of the Infinite. So great a thinker as Gouda-pada himself admits, "it is not because of any intellectual idleness on the part of the Great Master, but it is because of the very inability of the science of logic". He says that since the law of causation is but a myth, it does not function in this particular instance, and evidently no scientific explanation is possible without seeking and discovering the cause for the seeming finitude of the Eternal Infinite.

Science can function only in a field of cause and effect. When the intellect and the mind volatilise themselves into a white-heat of acute reasoning, it consciously transcends the lower realms of causality, and, once it is away from the jurisdiction of delusion, it rises into

the world of Truth where causation is not observed, as nothing is caused ever in the Pure Consciousness. Nothing can be produced *there* wherein the Truth is one without a second:

We must carefully note that in these two stanzas Goudapada has hinted that consciousness associated with activity is the consciousness available for us in both the waking and the dream states. When the Master says that consciousness-inactive, it is meant to indicate the deep-sleep-state of consciousnees where in the whole world of plurality which was available for us in the dream and the waking states is no more with us. It does not mean that the worlds of dream and walking-states have gone elsewhere ; nor can we say that they have entered into the sleeper. It is neither projected nor absorbed since all the three planes of consciousness are but fairy tales told by the intellect to the childish mind !

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥५३

Dravyam Dravyasya Hetuh Syaad-anya-danyasya Caiva Hi | Dravyatvam · anyabhaavo Vaa Dharmaanaam No-upapadyate (53)

A physical thing can be the product of another thing; that which is not a substance can be the cause of another which also is itself 'not-a-substance'. But the ego-centres can neither be a substance nor be 'other' than the substance.

With his upraised whip, Goudapada is still pursuing the vanquished enemy-the deluded mind of the disciple! He is-hammering in more and more arguments to redeem the student from his incorrigible faith in the law of Causation. In the world of physical and chemical changes and processes we find that a substance can create another substance; in the world of psychology and human relationship, we find 'not - substance' can create another 'not-substance'.

Here, in the stanza, the 'not-substance' is used to indicate the properties or qualities: Thus, if my love for one be sincere and all-out, it can generate a greater love in him. Education can tame the animal in man. Good society can soften the hardest criminal if sympathetically conditioned. Thus, we find-that love, kindness etc. (not-substance) can create some qualities (not-substance) in another's bosom: hatred, generates hatred; love creates love etc.

But in the case of an individual ego-centric personality, it being neither a mere substance (*Dravya*) nor 'not substance' (*Annya-bhava*) nothing can create it, nor can it, in its-turn, create anything.

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।
एवं हेतुफलाजातिं प्रतिशन्ति मनीषिणः ॥५४॥

Evam Na Cittajaa Dharmaas-cittam Vaa-api Na Dharmajam / Evam Hethu-phala-ajaatim Prathisanti Maniishinah //54//

Thus, appearance of external sense objects are not-created by the mind, nor can we say that the mind is produced by them. Hence all men of wisdom held the principle of non-creation or non-evolution (which is otherwise called as the total negation of casuality) as the Supreme Truth.

The general theory explaining the world-of-objects is that the mind projects, and there is another theory of the psychologists who strive to prove that impulses received continuously through the sense-organs maintain themselves a world-of-perceptions, which in its totality gives rise to the idea of a mind ! From what we have seen so far, it now becomes evident that neither can we explain the perceived in terms

of the mind nor can we explain the mind in terms of the perceived.

It is, therefore, conclusive that the world of phenomenon, as perceived by the mind, has never risen up in reality. Thus, Goudapada concludes this stanza by stating why men of wisdom declare that non-creation or non-evolution is the only theory which can stand the scrutiny of the fully grown intellect. Indirectly, he hints at the explicit superstition in our ardent faith, which we generally entertain, in the law of Causation.

This stanza when applied in life is not a mere theory propounding a highly volatile and intellectual idea fit merly to entertain the dream propensities of impractical utopian dreamers! In fact, it is a law profitably applicable in life. If from the above intellectual proofs, we can come to the conclusion that the world-of-objects being unreal, cannot in itself produce for us a mind, then it is evident that the human beings are no more victims of external circumstances. We are not produced by the world nor are we producing the world-dream. We are not made or unmade because of the circumstances, but we, being ever the masters of the circumstances,

produce for ourselves our own day-to-day destiny.

Thus, Vedanta gives into the hands of the *Sadhaka* not only the path to strive at and the goal to achieve, but it also gives him a true philosophy declaring his freedom from circumstances, which enables him to face life with a surer confidence and a healthier hope. Man is no slave to nature. Nature is a docile puppet in the hands of man. It is for man to order the puppet-show of life so as to suit his convenience and entertainment ! This truth is invariably forgotten by the ordinary man in the strife and stress of his self-degrading delusion. The conclusions of the wise therefore are certainly unchangeable since they are beyond all doubts proved through reason and logic.

यावद्धेतुफलावेशस्तावद्धेतु फलोद्भवः ।
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥५५॥

Yavvad - dhetu - phala - aavesas - taavad-dhetu-phalodbhavah / Kshiinee Hetu-phala-aavese Naasti Hetu-phal-udbhavah //55//

As long as one believes in this law of causality, so long he can certainly perceive this law functioning. But when this

preccupation with causality vanishes from the bosom of the seeker, both the cause and effect also do vanish.

If the above be the idea and the reasonable logical conclusions of the wise, what happens with regard to those who cling to the idea of causation. This question is being answered in this stanza. So long as an individual entertains a firm faith in the idea of causality and works on in pursuit of it, it works systematically for him.

So long as a man thinks, "I am the agent; these virtues and vicious deals belong to me. I shall enjoy the results of these actions, being born in course of time as some being etc," he shall enjoy the results of these actions and come to suffer or enjoy according to the quality or nature of his actions. As you think so you become.

When, as a result of discriminate understanding, these delusory beliefs in causality end, he shall no more be under the influence of causation.

In this context it must be the experience of each one of us, if not in other countries at least in India, that those who believe in omens

come to suffer or enjoy the results thereof; while others facing life under the same good or bad omen do not seem to be ever under its influence!

यावद्धेतुफलावेश : संसारस्तावदायत : ।
क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥

Yaavad-dhetu-phala - aaVesah Samsarastaavad-aayatah / Kshiine Hetu-phala-aaVese Samsaaram Na Prapadyate // 56 //

As long as there is faith in causality the endless chain of birth and death will be there. When that faith is destroyed by knowledge, birth and death become non-existent.

What harm is there if the Law of Causation functions in our understanding. Goudapada says that so long as it exists, we are within the borders of change and agitation, finitude and death. Struggle of the spiritualists is to seek an answer and find a redemption from their spiritual unrest which is an agonising pain in spite of all that they can command in the physical world as well as in their mental and intellectual make up. This deep rooted pain of a nameless inward struggle is called the spiritual

unrest and this contagion expresses itself when an individual in his evolution rises to a definite state of purity and growth.

It is to serve such ones that we have these highest philosophical concepts and disciplines which together constitute the spiritual treatment for that struggling evolute, helping him to complete his pilgrimage to Perfection, the Land of Quiet and Peace. So long as a heart, pulsating with the sorrows of this spiritual agony, maintains itself bound with shackles of its faith in causation, so long that heart will be bemoaning its very own existence.

We have already found earlier that the mind can function only in a field of time, space and causality. These three stubborn factors seem to be on a very rocky foundation upon which the cardboard castle of the mind is erected. To an awakened intellect educated in science and reason, it is very easy to understand that time and place are concepts relative and ever-changing. But an intellect trained for observing, analysing and recording behaviours of an objectified world is not the instrument that can very easily detect the fallacies in the concept of causality. Therefore, the Master is

here spending almost a substantial portion of his work in proving to those awakened and agitated intellects the not too obvious fallacies in the theory of causation. When once an individual, through study, reflection and meditation, has come to the conviction that the Law of Causality is only a myth, he gracefully could transcend thereafter his mental domain.

The transcendence of the mind is the awkening moment when the Self cognises the Self. Shattering of the mind is the shattering of the ego; where the limited ego has disappeared, the total manifests. The individual-ego, limited and mortal, is a mere reflection and not the Absolute Reality. The transcendence of the mind is effected when the very foundations upon which the myth has been erected is shaken or destroyed. Moreover the very concept of causality cannot exist except in a field created by time and place. Where time and place are questioned, there causality also is to be as much questioned. The belief that a particular thing is caused from a given cause can have a *Locus standi* only with reference to a given time and a given place. To the degree we understand that time and place are changeable and

impermanent, apparent and relative, to that degree we must necessarily conclude that the law of causality also is nothing but our own misunderstanding of the law of the movement.

Thus, Goudapada concludes, "he who has destroyed the concept himself shall no more dream the next birth, nor shall he wait to continue this dream till the bitter moment of his dream death". Having awakened from a terrible dream of a man-eater, the awakend one shall no more thirst to know what would have been his condition if the man-eater continued following him for another five minutes in his dream, nor will he ever strive or regret for not having continued his dream for a longer period. So too one who has lost his blind faith in causality shall no more be riddled by the sorrows of his life which is the bitterness earned in his existence in finitude.

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन व ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥५७॥

Samvrtya Jaayate Sarvam Sasvatam Na-asti Tena Vai / Sad-bhaavena Hy-ajam Sarvam-ucehedas-tena Na-asti Vai //57//

The conept of birth is only an illusory experience produced because of ignorance and, therefore, in fact, there is nothing that is permanent. Everything being one with the ultimate Reality, nothing is ever born and, therefore, there is nothing like destruction.

According to Shri Sankara, the objectionist here is arguing against the previous *Karika* where mention was made as to the birth-and-death-whirl. The objectionist asks, "if nothing else, verily, exists except the unborn *Atman*, how can you talk about the origin and destruction of the cause and effect idea, as well as about the chain of life-and-death constituting the whirl"? The answer given out by the Vedantin is the theme of this stanza.

The words *Samvriti* in the text signifies the illusory experiences of the empirical world which are caused by our ignorance. None of the delusory appearances of the realm of ignorance has any realty. Viewed from the understanding of the Ultimate Reality as one without a second, the pluralistic world of multiple phenoman on is no more, and all that exists is nothing but the unborn *Atman*. Therefore, in the absence of birth there cannot

be any destruction viz. the destruction of the idea of cause and effect. Nor can there be the life-and-death-whirl. Nothing is born and nothing is dying; everything in fact, eternally remains the same as the Supreme Pure Awareness.

The realists argue that the world of names and forms are real and they constitute the only Reality; the idealists deny the world-of-objects in Truth and insist that the objects are nothing other than the individuals' mental ideas. The Vedantin roars the Truth that neither the objects nor the ideas are permanent Reality but the Awareness that makes it possible for the individual to perceive and know the outer world of objcts and inner world of ideas is the Supreme Reality, Unborn, All-pervading and ever the same Truth. From the standpoint of the ignorant there is a whirl of birth-and-death where-in the law of casuality seems to function very fiathfully. But from the standpoint of the Ultimate Reality, the realised one discountenances all concepts of plurality and he insists upon his own experience of the Self. In short, the ideas of birth and death are possible only from the relative standpoint. The man of wisdom experiences everything as the non-dual

Atman. Therefore, he cannot cognise the possibility of the destruction of anything-even of the false mental pre-occupations such as cause and effect, life and death etc.

धर्मा स इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥५८॥

Dharmaa Sa iti Jaayante Jaayante Te Na Tatvatah | Janma Maayopamam Teshaam Saa Ca Maaya Na Vidyate //58//

Those entities constituting the separative ego centres are said to be born; but that birth is not possible from the standpoint of the Ultimate Reality. Therefore birth is like that of an illusory object. That very illusion, again, is non-existent.

In the previous stanza, though Gaudapada was trying to prove the non-existance of the world of pluarlity, he has been kind enough to point out to us *a cause* for the very pluralistic concept. He pointed outthat out of ignorance the world of pluralitiy rises. Now, in this stanza, he again reiterates the idea that though the objects are not born, in fact, they do appear as though they were born. Naturally a

doubt will arise in the mind of the students in that they may start believing in the *positive* existence of a thing called ignorance as distinctiy separate from knowledge. To deny this Gaudapada says that that the illusion or *Maya* itself does not exist. Thus, the world-of-objects is in fact, "a delusion-created delusion;" a non-existence-created non existence". The world-of-objects, therefore, can have only as much Reality as the eldest daughter of an barren woman's son! Her marriage celebration is certainly an impossibility since her frther is an unborn non-existent entity".

यथा मायामयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्धर्मेषु योजना ॥५९॥

Yathaa Maayaa - mayaad - biijaad - jaayate Tanmayo-(a)nkurah / Na-asau Nityo Na Co-(u)cchedii Tad-Vad-dharmeshu Yojanaa //59//

An illusory seepling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same applies to *Jivas*.

The students may rather doubt, how it is possible for one delusion to produce another delusion in its train when the very initial illusion

is itself non-existent. An example is given for this purpose. It is famous and a frequent magic shown in the Indian market-places, wherein the magician "shows" a delusory seed which he elaborately places on the ground for germination covers the spot, watered well, with a basket. After a few moments, he lifts the basket and exhibits to the surprised public a seedling steadily grown under the basket.

He again waters the seedling and keeps it under the basket. Within anoeher few moments the aghast crowd would gape at the seedling that has by then grown a full fruit on its branches.

When the basket is for the third time placed over it and removed, the wonder-struck crowd would see the ripened fruit fallen at foot of the seedling. The magician picks it up, cuts it into pieces and those who get a piece to eat are dumb-founded becaush it tastes exeactly as a mangoe.

This example is taken here by Vedantin to teach the students that in delusion anything is possible. A delusory marriage of the dream can produce delusory children. Similarly, one

delusion can create another. *Maya* or ignorance is nothing but a delusion and it, in its turn, produces the appearances of the pluralistic world. This idea of the dream-example is more eloborately discussed in the following two stanzas (61 & 62) .

नाजेषु सर्वधर्मेषु शश्वता शाश्वताभिधा ।
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥६०॥

Na-ajeshu 'Sarva-dharmeshu Sasvata-asasvata-abhidhaa / Yatra Varnaa Na Vartante Vivekas-tatra Nocyate //60//

The epithets of permanence or impermanence cannot be applied to unborn egoes. That which is indescribable by words cannot be discriminated as true or false.

Once we accept that the world of plurality cognised through the sense organs and perceived by the mind is delusory, thereafter the idea of its permanence or impermanence does not arise. We need not write or enquire into the horoscope of our dream-children. They are born out of delusion and as such there is no question of enquiring into their future

destinies. Having thus, recognised the entire illusoriness of the finite world of plurality there is no question of a true Vedantic student practising discriminative analysis of the real and the unreal: of the permanent and the impermanent.

Discrimination ends with the experienced-truth that the pluralistic world is false. As long as a deluded ego has the firm faith that the perceieved world is real, so long he has to exert his discriminatory influence in detecting the real from the unreal, the true among the false. When once the Self is recognised, 'thereafter this intellectual discrimination is no more necessary; because, after having discovered the post theret is no more any necessity for anyone to discriminate between the false appearances on the post and the Reality of the post. In fact, for one who is witnessing the post there is no more any ghost-apparition in it grinning at him and making him unhappy.

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया।
तथा जाग्रद्द्वयाभासं चित्तं चलति मायया ॥६१॥

Yathaa Svapne Dvayaa-bhaasam Chittam Calati Maayayaa / Tatha Jaagrad-dvayaa-bhaasam Cittam Calati Maayayaa //61//

As in dream, the mind is seen to act through delusion, producing the appearances of duality in itself so also in the waking-state the mind is seen to act through Maya providing the pluralistic appearances.

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशय ॥६२॥

Advayam Ca Dvayaabhaasam Cittam Svapne Na Samsayah / Advayam Ca Dvayaa-bhaasam Tatha Jaagran-na Samsayah //62//

There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In like manner in the waking-state too undobtedly the non-dual mind appears as though dual.

These two verses have already been discussed earlier (in Chapter III-29, 30). Here the attempt is to re-state the same in its proper context once again so that the students may gain a much firmer understaning of their significance. For details refer Chapter III.

स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान्वाऽपि जीवान् पश्यति यान् सदा ॥६३॥

Svapnadrik Pracaran Svapne Driksha Vai Dasasu Sthitaan / Andajaan Svedajaan Vaapi Jiivaan Pasyati Yaan Sadaa //63//

The whole variety of living beings born of eggs, moisture etc. always seen by the dreamer when he lives his dream and goes about therein, in the ten directions,—have no existance ever, apart from the mind of the dreamer.

It is not only ones own wife and children, friends and relations or other strangers seen in the dream that are projections of the mind, but every living thing in the dream, available for cognition to the dreamer in all the ten directions, is nothing but the dreamer's own mind. Thus, while moving in the dream everything that the dreamer perceives—whether born of the eggs or of the seeds etc.—is but born out of its own mind; Just so are the waking-state experiences.

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।
तथातद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥

Svapna-drk-Citta-drsyaas-te Na Vidyante Tatah Prthak | Tathaa Tad-drsyam-eva-idam Svapna-drk-Cittam-ishyate ||64||

> These separative centres which are objects of the mind of the dreamer have no independent existence of their own apart from his mind. Similarly, this mind of the dreamer is admitted to be the object of perception of the dreamer only. Therefore, the mind of the dreamer is not separate from the dreamer himself.

We have already found that the worlds of plurality have been created by a mind in delusion. The comparison of the waking-state and the dream-state is being thoroughly thrashed out in this stanza to arrive at its great implications.

In the dream, the dream-objects are nothing but the mind of the dreamer. The very mind of the dreamer is but the dreaming thoughts. I will make it clear : I am dreaming. All the objects that I am seeing in the dream are all nothing but my own mind. In the dream I see *myself* moving about in a world created by the dreaming mind in me. That 'me' moving about in my dream is also nothing

other than my mind ! Now this 'me' earning experiences in my dream-world has got itself a mind to digest its experinces. That mind in'me' is also nothing but the dreaming mind that is projected and so delusion–produced.

Thus, the mind of the dreamer in 'me, itself a projection of my delusion, can in its turn produce its objects and thus we conclude that the entire dream is a sheer play of the mind. If the dream be so, the waking-state too cannot be in any way different from the dream state. The mind of the dreamer is, therefore, not a separate thing apart from the dreamer himself.

चरन् जागरिते जाग्रदिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान्वाऽपि जीवान्पश्यति यान्सदा ॥६५॥

Caran - jaagarite Tadvad - dikshu Vai dasasu Sthithaan / Andajaan Sveda-jaan Vaapi Jiivaan Pasyati Yaan Sadaa //65//

जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥६६॥

Jaagrac - Citta - iikshaniiyas - te Na Vidyante Tatah Prthak / Tatha-Tad-drsyam - eva-idam Jaagratar-Cittam-ishyate //66//

The whole variety of ego centres born of eggs, moisture etc. perceived by the waking man going about in his waking condition, in all the ten directions is only the object of the mind of the waking man. Similarly, the mind of the waking man is admitted to be the object of perception of waking person only. Therefore, the mind is not separate from the perceiver.

The last two stanzas discussed in detail just now are being here applied again to the "waker" to prove that the experiences of the waker are in no way different from the experiences of the dreamer. The analogy stands true and fully explained in the light of what we have been so far discussing in the *Karika*, especially in the chapter "Illusion."

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।
लक्षणशून्यमुभयं तन्मतेनैव गृह्यते ॥६७॥

Ubhe Hy-anyonya-drasye Te Kim Tad-asti iti Nocyate | Lakshanasoonyam-ubhayam Tan-mate Naiva Grhyate // 67 //

Both the mind and the ego centres are objects of perception to each other ; which then can be said to exist independent of

the other ? Both are devoid of the marks by which they could be distinguished for either can be cognised only through the other.

Each one of us exists as an entity, only in a field of experience. Experience can be gained only when the subject comes in contact with the objects in a definite relationship. If the Triad,——knower, known and the knowing—— are not functioning in one and the same field of space and time, it is not possible for the individual mind to carry on its life of transactions.

The mind is ever receiving impulses from the sense objects : sounds, tastes, touches, smells and forms. The perceiver, the mind, perceives its objects. The objects are being perceived by us and as such we insist on believing that the objects are true. The preceiver is possible because of the perceived ; the objects are true because of perception. Thus, we find that the mind and its objects are mutually depending upon each other. Where the mind is 'not', there the objects are also 'not'; where the objects are not existent, the mind cannot function. When, thus, the perceiver and the preceived are interdependent

for their justification, which of them can we say is absolute or real ? In fact, all wisemen say, therefore, that neither of them is true.

Independently, none of them, the perceiver or the perception or the perceived, has for itself any signature of truth upon them. Neither of them can be proved to exist because of their own independent factors-of-inference. There are no characteristic marks which distinguish independently the experiencer from the experienced. Thus, a mind cannot be said to have been created by the objects when we understand that the objects have in themselves no justification without a mind perceiving them.

In fact, the more we think of it, the more we should get ourselves convinced that the sense-objects are nothing other than the mind. The sense-objects such as sound etc. that are perceived cannot be anything other than, the ear or the eye. The mind is the focal point of the five sense organs. As such the wise declared in all the scriptures that the sense-organs are projections of the mind, and the sense-objects are nothing other than the expressions of the sense-organs in the outer

world of objects. Yonder I see a flower. The shape of the flower is nothing other than the vision in me, and the vision in me is not distinctly different from the mind. The objects can be perceived only through the mind. The mind is existent only where sense-objects exert their influence upon us.

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६८॥

Yathaa Svapnamayo Jiivo Jaayate Mryate Api Ca / Tathaa Jiivaa Amii Sarve Bhavanti Na Bhavanti Ca (68)

तथा मायामयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६९॥

Yathaa Maayaamayo Jiivo Jaayatee Mryate-api Ca / Tathaa Jiiva Amii Sarve Bhavanti Na Bhavanti Ca (69)

यथा निर्मितको जीवो जायते म्रियतेऽपि वा ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥७०॥

Yathaa Nirmitako Jiivo Jaayatee Mryate api Ca / Tathaa Jiivaa Amii Sarve Bhavanti Na Bhavanti Ca (70)

As dream-jiva comes into being and disappears, so also all egoes available in our waking-state appear and disappear ;

As the conjoured up entity comes into being and passes away, so also all *Jivas* perceived during our waking hours appear and disappear ;

As all artificial ego-centres come into being and pass away, so also all the *Jivas* perceived in the waking condition appear and disappear.

In these three stanzas Goudapada is trying to exphasise how the 'rhythm of change' and the 'drama of delusion playing the theme of birth and death' actually play its scheme; appearances and disappearances are one and the same in dream or magic as well as in the waking-state. The three stanzas are given, only to emphasise, through different aspects in which delusions are generally accepted, that even the waking-state experiences are not real.

Dream is a phenomenon in which the joys or sorrows are never accepted, or even considered, by the ordinary persons, as real. The elephant conjured up by the magicians

also is not considered as real and true, and hence, we neither congratulate the appearance or feel aggrieved at the loss of a conjured up elephent.

Lastly, things are brought into being and they die away as a phantom dissolved into thin air because of the artificial creation such as by the incantation of *mantras* or by the use of crystals or by even herbs. All these three analogies are given, to prove to the students that the appearances and disappearances in life also have in no way a greater reality than the dream-experiences or than the appearances created by magicians or than the visions shown with the help of incantations, crystals or herbs.

In short all the names and forms cognised in the waking-state as having different stages of its evolution in birth, growth, diseases, decay and death etc. are all mere objectifications of the mind. They have no Absolute Reality about them.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥ ७१ ॥

Na Kaschij-jaayate Jiivah Sambhavo-asya Na Vidyate / Etate-tad-uttamam Satyam Yatra Ksmchin-na Jaayate (71)

No kind of being is ever born; nor is there any cause for any such creation. The Ultimate Truth is that nothing whatsoever is born.

This stanza is repeated from the 48th verse in Chapter III. This constitutes the very core of Gaudapada's theory. Repetition is not a sin in a "Book of Instructions" where the unfamiliar truths are to be over-emphasized in order that the student may have for himself a complete understanding of it; for a fuller and exhaustive explanation of the stanza refer to the discourses in Chapter III, the last verse.

चित्तस्पंदितमेवेदं ग्राह्यग्राहक वद्द्वयम ।
चित्तं निर्विषयं नित्यमसंगं तेन कीर्तितम् ॥७२॥

Citta-spanditam-evedam Graahya-graah-akavad-dvayam / Cittam Nirvishayam Nityam-asangam Tena Kiirtitam (72)

This world duality characterised by this subject-object-relationship and perceived by, the observer is verily an act of the mind. The mind again is never in contact with any object. Hence it is declared to be eternal and untouched.

From what we have been discussing so far, it must be clear beyond all traces of doubt that the world perceived as a result of the subject-object-relationship is but an act of the mind. From the standpoint of Reality, mind itself is but a projection and as such it has no existence of its own, it being a super-imposition upon the *Atman*. As such naturally, it cannot have, in fact, any contact with the external objects ; it being nothing other than the *Atman*. Therefore, the mind is considered by the Vedantin to be eternal and untouched. From the standpoint of the rope the serpent has neither poison nor any capacity to freighten the passers by !!

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥७३॥

Yo-asti Kalpita-samvrtyaa Paramaarthena Naast-yasav / Paratantra-abhisamvrtyaa Syaan-naasti Paramaarthatah (73)

That which exists on the strength of illusion does not, in fact, exist. That which again is said to exist on the strength of views supported by other schools of thought does not, to speak the truth, ever exist.

Sri Sankaracharya here in his commentary suggests that Gaudapada is in this stanza answering a possible objectionist. The objectionist might contend that if mind does not come in contact with any objects and thus, if the Vedantin negates the entire world of plurality then, even the scripture, teacher and the taught would be false. This doubt is exhaustively answered in the stanza under discussion.

From this stand-point of Absolute Reality at the moment of experiencing the Supreme, in fact, even the Guru, even the scripture or the disciple is an Absolute hallucination of the mind. But they are revered and respected in life and so much glorified by *Sastras* because they are sacred among the millions of flimsy phantasies of the mind. This is a soul-saving figment. In the dream also the horrid has in itself a capacity to awaken the dreamer to a greater plane of consciousness. Similarly, of all the transactions of the mind, the study of the *Sastras* has its intrinsic value in as much as it can, in the long run while striving at meditation, tumble itself off from the dark world of ignorance and reach the sunny lands of wisdom.

Even if a million philosophical schools were to declare anything against the Absolute Reality, the false cannot become the real. Reality does not exist because of its supporters nor can we harm the truth because of a majority opinion to the contrary ! Democracy does not function in this realm of the Absolute !! Truth reins supreme whether we vote for or against it.

अजः कल्पितसंवृत्या परमार्थेन नाप्यज : ।
परतन्त्राभिनिष्पत्या संवृत्या जायते तु स : ॥७४॥

Ajah Kalpita-Samvrtyaa Paramaarthena Naapy-ajah | Para - tantra - abhinishpatyaa Samvrtyaa Jaayate Tusah (74)

> *Atman* is called unborn ,from the standpoint of the illusory day to day experiences. It is truly speaking not even unborn. That *unborn Atman* appears to be born from the 'standpoint of the belief of other sshools of thought.

The objection is mainly from *Vaisha-shika* school of thought, who having raised their objection in the last stanza, is now getting

more and more loud and they are trying to raise another problem in view of what has been answered by the Vedantin in the last stanza. That, if the scriptural teaching etc. were illusory, then the brithlessness of *Atman* which is also a scriptural declaration must also be due to the illusory imagaination of the Vedantic Saint. Sri Sankara starts his commentary with this question and declares it as having been asked by the *Dwaitins.* Such a question must have risen up in your mind also if you have been intelligently following the earlier stanzas. Gaudapada does not propose to deny this contention, but on the other hand he says, this is indeed true. *Atman* is said to be as unborn in the Sastras and this quality of birthlessness is certainly an illusory superimposition upon the Self, since the quality of birthlessness can have an existence only with reference to its opposite quality of birth.

The unborn is only a term pointing out the Reality at a distance. We now, living as we are in our thick delusions, and transacting in a field of birth-and-death, have to be told by the *Sastras* in our language—a concrete Language of ignorance. Thus the *Sastra* coming down as it were to our level of understanding and

belief is talking to us of the Absolute Truth which can be expressed only in the language of wisdom where the alphabets are silence and joy.

This is true with all definitions of Truth. The famous definitions such as, *"all this is Brahman"* or *"this Self is the Brahman"*, or *"The Absolute Existence, Knowledge, & Bliss"* etc are all indicative definitions and not complete statements of facts. There cannot be a complete definition of the Absolute in the finite language wnich is conceived of and discovered only to express relative experience in the world of delusory plurality. Thus, even this *Ajathavada* (accosmism) is but telling us in our language of delusion of a world of Reality which is beyond all expressions and mental or intellectual comprehension.

The *Sankhya School* of thought believe as they do in causality, asserts of the birth of the *Atman*. As against this conclusion, the Vedantin asserts that the *Atman* is unborn. In as much as we are trying to refute an idea of ignorance, this very assertion is but a transcription of ignorance. Since it is a negation of one falsehood, it, in its literal meaning, is but a

carbon copy of the very falsehood. But the glory of Vedanta is that in the suggestive import of the statement it indicates the silent sphere of Perfection which is Eternal, Unborn and Absolute. Language or other instruments of knowledge have an application only in the relative plane and as such when we use them in the discussion of the Absolute, the real nature of *Atman* must necessarily remain undetermined.

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते ॥७५॥

Abhuuta - abhiniveso - asti Dvayam Tatra Na Vidyate / Dvayaa-bhaavam Sa Bhuddhvaa-eva Nir-nimitto Na Jaaayte //75//

Man has a mere persistent belief in the Reality of unreal. There is no duality. One who has realised the absence of duality is never born again as there remaics, no longer, any cause for such birth.

As though summing up what Gaudapada was saying so long, he is giving us in this stanza a conclusive statement to prove to us why the pluralistic world, though unreal, is still persisting in our perception. He says that it is because of a persisting belief, (*Abhinivesa*). The

real strength and beauty of this verse, unfortunately, cannot be translated into or conveyed through the English vocubulary. *Abhinivesa* is not merely a persistent belief, but we may say that it is an intense mental preoccupation with an ardent faith in a false knowledge sustained and nurtured by a totally laughable ignorance. Even now I am sure I have not conveyed all the suggestiveness of the word *Abhinivesa*. For, it also spells the ruin of the indtvidual who maintains this belief.

The deluded has a persistent belief in the Reality of the pluralistic world of sense-objects which are in fact unreal corresponding to this blind belief, there is no external world of sense-objects other than the mind through which when consciousness is projected out, it gets, as it were, seemingly dispersed into various projections. One who through *Upasana* devotion has integrated his mind and has brought such a prepared mind to the study of the *Sastras* , (to the deep and sincere reflections upon the teachings and to meditate upon these transcendental ideas) the mind is trancended and the Self is experienced. He then realises the total absence of duality. Such a one, says the Upanishad, shall no more be born again

since there is in him no more reasons to be born.

Birth is but a chance or an occasion given to the mind to earn experiences which in its ignorance had demanded for itself in its past actions thoughts and motives. Having realised the Self-hood, it shall no more plan or act, wish or will for any more patterns of circumstances wherein it can gain its necessary doses of experiences. As such the entity who has thus re-discovered himself to be nothing other than the Self has no more need to visit this realm of ignorance.

Mind transcended is ego anihilated. It is for the ego centre that we have the world of ignorance experienced in terms of birth and death; joys and sorrows; successes and failures etc. Once the ego has been ended, there can be no more re-incarnations for the jiva. The very purpose of this endless pilgrimage through repeated incarnation is but to re-discover ourselves. Once the hidden Self has been discovered there is no more of this hide and seek play. When I have discovered myself to be nothing other than Self no more can I, the Self, have the destinies of re-birth or death.

यदा न लभते हेतूनुत्तमाधममध्यमान् ।
तदा न जायते चित्त हेत्वभावे फलं कुतः ॥७६॥

Yada Na Labhate Hetuun uttama-adhama-Madhyamaan / Tadaa Na Jaayaie Cittam Hetvabhave Phalam kutah (76)

When a mind does not find any cause superior or inferior or in between, it becomes free from birth. How there be an effect when there is no cause for it- ?

According to the Mimamsakas, ones birth is the cause of the results accrued by ones own individual ego-centric activities. An action is never in fact complete unless it fulfills itself in its re-action. Thus the fruit of an action is nothing other than the action itself which was performed at one period of time maturing itself to its logical conclusions in another period of time.

The impressions gathered during the actual performance of actions, according to the motives behind the action, together constitute what we call the mental structure in an individual. Thus, the psychological structure in a man at any given period of time is but a total

of the impressions gathered by him in his day-to-day transactions of life in the past. Therefore, an individual at any given time is a sum total of his entire past.

A human mind is, thus, a ledger registering the impressions of the past, indicating the account of debit and credit results to be enjoyed in the future. It is preparing for itself, moment to moment, fresh fields of activities for the future. These impressions in the mind acquired from three distinct points of actions determine the future experiences and the fields of activities. All possible human activities have been for this purpose divided under three main head-lines by the *Sastras*. The superior, the inferior and the middling. The *superior* actions are such definite actions of love and devotion performed in a spirit of self-dedication to the Lord-of-the-heart, which produce results which the faithful considers as great destinies. Inferier actions of a base nature can cater to the animal in us—they leave such impressions in the mind that in order to exhaust them the individual would be preparing for the future, a field of experiences wherein it has to take the form of the lower animal.

The *Madhyama* (middling) actions are such religious actions wherein the individual is performing the rituals, (or the showy aspect of religion) activated and guided by motives and passionate selfishnesses. Such actions bring about their results, in order to enjoy which the individual will have to make up the physical form of a man in the world.

This idea of re-incarnation of souls has been much opposed by the Hindus as well as by the other religionists in the world. To the followers of other faiths the law of incarnation is an idea to be squashed while to the Hindus it is an idea to take the *Sastras* lightly and to find themselves in inactivity and impotency. In fact, the law of *Karma* is a great philosophical truth, which, when well understood, can re-inforce our ideas of love, and can bring about an inexhaustible fund of strength and courage into us in facing the vicissitudes of life.

But the Law of *Karma* has been misinterpreted as the 'Law of Destiny'. If it were only the 'Law of Destiny' our religion or philosophy would have been long ago forgotten and died away. The very fact that this religion is still persisting, in spite of the historical and

social vicissitudes through which it has passed, clearly indicates the strength and vitality of the Hindu Philosophy. When we clearly understand the Law of *Karma* we shall see that this is not merely an expansion of the Law of Destiny but it envisages in itself the completion of the thought. When half-understood, the philosophy of destiny arrives at the idea that a man is a victim of his destiny. However, in the context of this discussion, we cannot go more into the details of this topic.

Gaudapada is here only hinting at the suggestion that a human mind, which is nothing but a bundle of impressions gathered during an individual's pilgrimage in life, is controlled by his superior inferior or middle types of actions. The sage who with detachment has got himself freed from his attachments to his body, mind and intellect, when he re-discovers his identity with the spiritual centre, the Conscious Principal in him, he has no more any of these 'realities' created by his mind. Such an entity shall no more be a victim to the reactions of these mental impressions. Detached from the mind the individual becomes free from all his liabilities and responsibilities caused by his mental *Vasanas*.

The mind, gathering the impressions of its past actions records as it were its own songs, good, bad or indifferent ! Like a gramaphone record, it is being preserved or conveyed from one point in time and place to another different point in relativity. These mental records can send back songs of joy or sorrow, peace or struggle, only when they are in direct contact with a "needle"; the "needle" in the human structure is the ego-centre!

So long as an individual identifies himself with his mind and body, the ego-centre in him must necessarily produce the impressions for his mind. One who has realised the Self through the true mental sublimation or ego-destruction shall no more produce any more reactions caused by his past actions. Thus, at the moment of the total sublimation of the mind, all these impression of the entire past get annihilated and, therefore, the ego becomes free from birth.

अनिमित्तस्य चित्तस्य याऽनुत्पत्तिः समाऽद्वया ।
अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ॥७७॥

Animittasya Cittasya Yaa-(a) nutpattih Samaa-dvayaa | Ajaatasy-aiva Sarvasya Citta-drsyam Hi Tad-yatah (77)

The state of knowledge, or the non-evolution of the mind which is ever unborn and without any relationship, is absolute and constant. Every thing else is therefore equally unborn, for the multiplicity is but a mere objectification of the mind.

In the previous stanza we find that to one who has transcended the mind in his discriminate detachment no more can impressions of the mind produce for him any reaction. The world cognised by us has a worth for us only so long as we are looking at it through the refracting prism of the mind. To the one who has transcended it, there is no more any grinning-world to threaten or any smiling-world to charm him. The pluralistic world, we have already found earlier through the convincing arguments given by Gaudapada, is but an illusion of the mind.

Thus, in the Self-realised one his illusory mind has rolled itself off from its substratam—the Eternal Truth. As at the dawn of the knowledge-of-the rope the illusory serpent gets itself destroyed for ever, so with the discovery of the Self-awareness, the world of names and forms brought about by the

illusory-mind rolls itself away ! Crisply, the great Master of *Karika* says that at the moment of the Dawn of Knowledge the mind against which the *Sadhaka* was so long wrestling, itself, is discovered to be no more, and where the mind was before standing as a formidable fortress shutting him away from his own Self, he discovers the Eternal--the All-blissful Self.

बुद्ध्वाऽनिमित्ततां सत्यां हेतुं प्रथगनाप्नुवन् ।
वीतशोकं तथा काममभयं पदमश्नुते ॥७८॥

Bhuddhvaa-nimittataam Satyaam Hetum Prthaag-anaap nuvan / Viita-sokam Tatha-kamama-bhayam Padam-asnute //78//

Having thus realised the absense of causality as the Self, the un-limited Truth—when one finds no other reason or no other cause to manifest again—one attains to that Self-liberation which is free from grief, desire and fear.

So far, in the 4th chapter the main arguments were in trying to disclose to us the fallacy in our superstitious faith in the Law of causation. When once this idea has been realised by a seeker that the Law of causation is but a trick of the mind, the spiritual

achievement has been accomplished by the individual. We all know that the concept of time and place is purly a creation of the mind. The other field of activity for the mind is causation, and causality cannot exist or function except in a field of time and place.

Thus, to understand the hollowness of the Law of Causality is to make the mind ineffectual. A mind thus devoid of its vocation and fields of activity is no mind at all, and this transcendence of the mind is the entry into the greater kingdom of the pure Self. This "state of awareful awareness" is the Self-hood or the state of liberation from the monotonous and meaningless-limited and pain-ridden-pilgrimage between the illusory events of birth and death.

One may wonder, "why one should struggle to gain this glorified goal of life?" After all, what is the harm if one remains in the whirl of birth and death ? What is the great redemption or liberation in thus discriminating our own Real Nature and gaining the Selfhood? Addressing such sceptics Gaudapada talks in the second line of the stanza.

He points out that in the conscious transcendence of the mind-and-intelltect one reaches the pinnacle of the spiritual liberation wherein one shall not have thereafter the experience of grief, desire or fear. This constitutes the triple-forked-spear of sorrow that we ever carry in our hearts to sob through our limited life of mortality. Every human activity in life can be directly traced to our futile attempts to run away from these three fundamental sorrows of life. Every little activity of the mind, whether constructive or destructive, is an attempt to get away from sorrows or to accomplish desires or to escape from fears.

By describing the state of liberation to be a state of existence in which grief, desire and fear have no entry, Gaudapada discreetly indicates a state of experience completely detached from all our false indentifications with our body, mind and intellect. For,so long as we identify ourselves with the body there shall be fears; so long as we are in our mental zone we are a slave to our desires; and so long as we remain shackled by our identifications with our intellect we cannot escape the groaning pains of

grief. The Dawn of Knowledge lies beyond the choking estates of these three illusory phantoms and their false threats.

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्वैव निःसंगं विनिवर्तते ॥७९॥

Abhuuta-abhinivesaad-dhi Sadrse Tat Pravartate / Vastv-abhaavam Sa Bhud-dhvaiva Nissangam Vinivartate //69//

> On account of ones attachment to the unreal things, the mind runs after such sense-objects. But it comes back to its own Pure Nature when it becomes unattached—self realised—when it is convinced of the total unreality of these objects.

As a text book of instruction the *Karika* has been giving us from chapter to chapter a lot of direct guidance, helping the seekers to walk the Path laid to Immortality. Here is another useful little tip given to the students in a their meditation seat. It provides the seeker with the secret study by which he can get that efficiency and met with success the attacks of the external world of objects on his mind.

The diagonosis of all mental wanderings and illusory fears is that, the deluded has taken a fancy to believe the unreal to be the real. The mind projecting itself into the world of sense-objects comes to forget its own projections and alas ! gets itself enmeshed in the charm of the self-projected world. In a quieter discrimination when the saint's mind rediscoveres the absurd logic of its own values it learns to laugh at the world whether created by circumstances or produced by its own idle imaginations.

The attempt of the meditator in his seat of prayer is to redeem the mind from its own endless false dreams and to apply itself to a well regulated quest after self-understanding. This noble attempt of the mind is vitiated by its own past impressions. It has created for itself a growing faith in the 'reality' of its imagined objects. The firmer is this false-faith the greater would be the strength of the objects to attack the mind. Therefore, Gaudapada says here, that the mind is running after the objects only because of its absurd and ridiculous faith in the 'reality' of its own dream.

If this be so what is the secret by which

we can bring back the entire mind from its field created by the sense objects ? The problem of the mind is solved not by remaining in the mental zone but by rising above it. By discriminately understanding the unreality of the sense-objects and their hollowness the mind would automatically come away from its wanderings. Today it is wandering because it has a faith in the 'reality' and the joy-contents of the sense-objects. Once it realises that the objects are false and pain-ridden the mind would automatically retire to the studies of *Gyan-Yoga*. Gaudapada advises discrimination as a remedy for the mental disease.

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥८०॥

Nivrttasya-apravrttasya Nischalaa Hi Tadaa Sthitihi / Vishayah Sa Hi Bhuddhaanaam Tat-samyam-ajam-advayam (*80*)

A mind thus redeemed from its attachments and maintained away from its distractions attains its state of changeless purity. This is being realised by the wise, as undifferentiated, birthless and non-dual.

In the last stanza we are told of the methods by which we are to control our mind in a steady equipoise. If the mind is thus not running wild into its familiar sense-objects, it is called a steady mind but if it is not running into the external objects, that are present around the meditator in his life, the mind could to an extent run into fresh fields of sense-objects that once upon a time were with him or into a field of objects which he would like to procure for himself in the future.

Mind can travel, as a matter of fact, not only in a field of space but to a limited extent into a field of time also. As such distraction of the mind cannot be only towards objects that are present at a given period of time, but could also be into a field of sense enjoyments that it had in the past or into a field of its desires and hopes to enjoy fresh objects in the future. Sri Gaudapada is here giving a straight and pointed hint that the mind should be controlled not only from its wanderings in the *present* field of objects, but it must be stopped from its wanderings into the *future* or into the *past*.

When thus, the meditator has with-

drawn his mind and steadied its courting with its past, present and future, it becomes, indeed, single-pointed, and at that moment of acute concentration the meditator's mind cannot anymore entertain any of its usual thoughts. A thoughtless mind is a transcended mind, and a mind transcended is itself the plane of enjoyment of the Self-hood.

This idea of transcendence of the mind is not merely an utopian theory propounded by an idle poet-philosopher. It has been endorsed by the experiences of hundreds of sages and saints who had accomplished this goal of life and it is their declarations that have been compiled to constitute the great scriptures of the world. The language may be different, expressions varied, but the idea is one and the same. Thus, men of wisdom declare that the experience beyond the frontiers of the mind and intellect is the experience of the Supreme Reality—Absolute, Unborn, Non-dual and Undifferentiated.

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ॥८१॥

Ajam-anidram-asvapnam Prabhatam Bhavati Svayam / Sakrd-vibhato Hy-evaisha Dharmo Dhatus-svabhaavatah (81)

The Self which is free from birth and which is free from 'sleep' and dream reveals itself by itself; for this Self, in its very nature, is ever-luminous.

The Self that is unborn—meaning, changeless—is explained here by Gaudapada as "*free from sleep and dream*". This is a very striking instance wherein the decadent Hindu priest-class, interpreting the scriptures with the help of their dictionary understanding, has given a wrong turn to the very sacred thought. There are people who believe that a Self-realised saint or sage will no more 'dream' nor will he ever more 'sleep' !!

If insomnia be a sign of perfection, many of the men and women of our generation will be experiencing perfection in their tottering old age !! This is an absurd idea. Sleep is a physical condition necessary for the biological existence of the body. And so long as the saint is clothed in a body, the body must live through its *Dharma*.

And yet, Gaudapada is making this audacious assertion, with a wink as it were; naturally, there must be a special meaning for it in the context of this text-book, where we

have already discussed in the second and third Chapters the exact implications of 'sleep' and 'dream'. Dream and sleep were defined as the states of consciousness in which the ego-centre revels, when the *Atman* identifies Itself either with the "mind and intellect" (subtle body) or with the "ignorance sheath" (the causal body).

The man of Self realisation is one who has transcended the mind and the intellect, and who has no more in him even a trace of the *ignorance of his Real Nature* and as such he has gone beyond the thresholds of the Subtle and his Casual Body. At the Dawn of Wisdom, the ignorance about our own Real Nature can no longer persist. Darkness cannot maintain itself where light has dawned! The ignorance which is a non-apprehension of the Reality causes the mis-apprehensions of the dream and the waking-state. Here Gaudapada has not made any special mention of the waking-state because in the waking-state also the instruments of experiencing are the mind and intellect.

Therefore, what Gaudapada means in this context is as clear as day light to any one who with a little bit of personal practice has so far tried to understand the great Master's

remorseless call to Truth. To a *Sadhaka* who is taking hand in hand not only the study, but also a slight attempt at practice, this doubt can never come.

"Reveals itself by itself" (*Prabhatham Bhavathi Swayam*):- When the body, mind and intellect are transcended, the student in the arm-chair will necessarily ask the question how could the meditator experience the Reality, because, in that state of Realisation, according to the scripture, he has none of the known equipments of knowledge; neither could he *feel* the Truth in the absence of the mind nor can he *know* the Truth when the intellect has been transcended !!

To answer this doubt, Shri Gaudapada is dedicating this stanza. He says knowledge needs no other knowledge to illumine it; knowledge itself is awareness. To see the sun we need no other light. All that is to be done is to remove the veiling in front of the sun and when the clouds have moved off, the sun becomes revealed it being nothing other than light. Thus, the Self is Absolute Awareness. So no other awareness is needed in making awareness awareful. All *sadhanas* in Vedanta are only

meant to remove the veilings that obstruct the realisation of the Real Nature of the *Atman*.

Thus, Self-realisation is the unveiling ceremony of the *Atman* in the bosom. An instrument other than the Self, is not necessary in experiencing the Self-hood.

सुखमाव्रियते नित्यं दुःखं निव्रियते सदा ।
यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥८२॥

Sukham-aavriyate Nityam Duhkham Vivriyate Sadaa / Yasya Kasya Ca Dharmasya Grahena Bhagavaan-asau //82//

> On account of the mind, constantly apprehending individual objects, Bliss which is the essential nature of the Self always remains hidden and misery comes to the fore-front. Therefore, the ever-effulgent Lord is not easily realised.

Shri Sankara starts his commentary upon this stanza with a very apt introduction in the form of a question and he concludes that the stanza is Gaudapada's answer to that question: "How is it that the people at large do not realise *Atman*, which is the Supreme

Reality, even though again and again explained? !! The reason given by the glossator is that it is because of the mind's endless preoccupation with its own variegated perceptions.

Perception of the mind is a disturbance in the mental zone. There is no moment in the waking state when the mind is not perceiving variegated things constituting the world of the sense-objects. Even in the deep sleep-state there is a virtual perception, not perhaps, of the objects of the world outside or of the within, but of the disturbance of a constant *Vrithi* declaring "ignorance". Comparatively in the deep-sleep-state, there is very little disturbance, and hence, no living creature complains that in his deep-sleep he gets disturbed by any agitation ! Deep-sleep is a uniform experience of Bliss to everyone of us because the causes that disturb the mental peace are not present in deep-sleep. Where perception is not, there Peace comes to reign. But unfortunately in the deep-sleep-state, though there no perceptions of the objects, the mind still agitates perhaps the least, with its own *Vrithis*, repeatedly declaring "ignorance."

Gaudapada is declaring here that an individual is not able to experience his own Real Nature, because of these mental desturbances that are permanently with him. These mental agitations cause the miseries of life and because of these disturbances, the peace and tranquility, Bliss and Perfection which are our Essential Nature sink down bringing forth misery to the top. Hence, it is that even after repeated teachings and careful study on the part of the students, even after years of *Tapascharya* and meditation, some seekers do not easily come to experience Self-hood; for, they have not yet succeeded in completely silencing the mind. In saying so, Gaudapada is emphasising the need of following his instructions in meditation, and thus the seeker can tune himself up to 'the great take-off' to the Land of Perfection that lies beyond the horizons of the dream and the sleep states of consciousness.

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।
चलस्थिरो भयाभावैरा वृष्णोत्येव बालिशः ॥८३॥

Asti Naasti Asti Naastiiti Naasti Naastiiti Vaa Punah / Cala-sthira-abhaya-abhaavair-aavrno-tyeva Baalisah (83)

Childish persons veil Truth by predicating on it such attributes as existence, non-existence—derived from their notions of the apparent, the permanent, the impermanent, combination of both, and the absolute negation of both.

This dialectical quadruped (*Chathushkoti*) borrowed from the Buddhist *Nagaarjuna* has occasioned some of his critics to condemn Sri Gaudapada as a Buddhist. This is certainly unfair since no philosopher can claim logic as his own, as no literary Master can have a proprietory right upon conjuctions nouns or verbs !!

This dialectical quadruped is the four possible methods of intellectually analysing the problem in hand and trying to understand the theme under discussion. Here Sri Gaudapada's only attempt is to bring within the framework of one single stanza the main contention of the different schools of philosophy in India each of which in its turn insists upon superimposing certain definite qualities upon the Self. Thus, *Vaisheshikas* claim that there is the *Atman*, which is distinct and separate from the body, sense organs, *Prana* etc, who is the Knower and the Enjoyer of the misery and happiness,

They consider *Atman* as "Existence" (*Asthi*).

The followers of the subjective idealism among the Buddhists (*Kshanika Vignanavadins*) claim that *Atman*, is, though separate from the body, identical with the intellect (*Buddhi*). According to them each thought we have, as it rises in the mind, gets thus illumined by the *Atman*, and in-between two successive thoughts there is nothing for the *Atman*, to be aware of and, therefore, there is no Awareness at all ! Thus, their *Atman* is born with every thought and dies away with every thought. They do not believe in the existence of an Eternal and Permanent—an Ever-existent—Reality. To them the awareness is momentary and because they appear and disappear so continuously and so fastly that it seems to the careless observer as continuous and ever existent. According to these subjective idealists of Buddhism a permanent and eternal *Atman* is "non-existent".

According to Jaina School of philosophy, *Atman*, is "both existence and non-existence". Jain School of thought believes that the *Atman* though separate from the body is of the same size as the body, existing as long as the body exists and it is destroyed when the

body is destroyed. Thus, to them the *Atman* is "existence and non-existence" (*Asthi Nasthi*).

Lastly, there is the school of Buddhists called the *Nihilists*. According to them there is no reality like the *Atman*. All things and beings end in destruction. Therefore. "Absolute Negation" (*Nasthi Nasthi*) is the Supreme-most Truth.

The above mentioned ideas, or special qualities, upon the *Atman*—such as, "it is", "it is not", "it is and it is not", "it neither is nor is not",—are all assetions arrived at by philosophers defining the *Atman* in terms of their observations of the apparent, the permanence, the impermanence both and neither of the two. It is because of this that Gaudapada characterises all these schools as schools of philosophy propounded by immature minds.

कोटयश्चतस्र एतास्तु ग्रहैर्यासां सदाऽऽवृतः ।
भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥८४॥

Kotyas-Catasra Etaastu Grahair-yaasaam Sadaavrtah / Bhagavaan-aabhir-asprshto Yena Dhrshtah Sa Sarvadrk //84//

These are the four alternative theories regarding Nature of the *Atman*. On

account of ones attachments to these, it always remains veiled from ones view. He who has known that the *Atman* is untouched by any of these, indeed, perceives the Self.

Sri Gaudapada is advising seeker to rise above all these preliminary definitions of the *Atman*, and through practice and self-discovery rise above them all and realise the Absolute Self in all Its Native Purity—as that which is the substratum for all perceptions of the senses, the mind or the intellect. In the deep-silence of the within perceiving the very silence of the mind stands the Silent Self in all its Absolute glory founded upon Its own Omnipotence: Know the Self and Know thyself !

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम ।
अनापन्नादिमध्यान्तं किमतः परमीहते ॥८५॥

Praapya Sarvajnataam' Krtsnaam Braah Manyam Padamadvayam' / Anaapan-na-(a) adima dhyaantam Ktm-atah Param-iihate //85//

When he has attained the state of Brahman, a state of complete non-duality which is without beginning and end or a middle—what else remains for him to desire for !

Having thus reached the Supreme Goal of Life, resplendent in its own scope, revelling in its own Nature satisfied in the very Omnipotent and All-pervading egoless, Self becoming one with the Self. It has nothing more for itself to accomplish or to desire. Such a self-realised man of wisdom is called Brahmana, says Sri Gaudapada.

How much we, in our society of the day, have fallen away from this concept, is very well known, when we watch the soul-killing orthodox ramble that we are witnessing between the threaded and the non-threaded Hindu brothern. Today it all goes by the accident of birth. A Brahman is what he is merely because he is the son of a Brahmana. Can every Doctor's son be a Doctor? Heredity can perhaps guarantee only a favourable tendency or a helpful mental aptitude. But the actual development depends upon the individual's education and self-application and it is possible for any engineers' sons to become a Doctor.

A son born of a *Sudra* can become a *Brahman* through self-effort and self-application. *Sruthi* never meant that caste system should be

rigid water-tight compartments, unventilated and poisonous, to make dark holes of death and destruction, of disintegration and putrefaction.

After Self-realisation, "what more is there for *Brahman* to desire for?", askes Sri Gaudapada. The answer to it is implicit. It means to say that there is nothnig more for him to covet or to desire or to yearn for. Ever at peace with himself, in the world he enjoys his own inner ecatasy. He lives on embracing all—wanting nothing, expecting nothing, hoping for nothing, regretting nothing! To him shall thereafter be no more the Rules or the rigid laws of life, which he lived during the days of his Sadhana practised in Self-control, renunciation and meditation. Thereafter to him it is natural to live in total disregard of his body. His mind thereafter reflects not the ego-centric emotions, but it becomes the voice-box to broadcast in experience the Infinite, by the Infinite-from the Realm of the Infinite.

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।
दमः प्रकृतिदान्तत्वादेवं विद्वाञ्शमं व्रजेत् ॥८६॥

Vipraanaam Vinayo Hy-esha Samah Praakrta Uchyate| Damah Prakrti-daantatvaat Evam Vidvaan Samam Vrajet||86||

The Realisation of *Brahman* is itself the humility natural to the *Brahman*. Their mental equipoise is also declared to be spontaneous. They are said to have attained perfect sense control—as it comes quite natural to them. He who thus, realises the *Brahman* which is all peaceful, himself becomes tranquil and peaceful.

In the last stanza Gaudapada hinted at the sense of fulfilment felt by a man of Self-realisation. Having discovered himself to be the All-perfect Pure consciousness, there is nothing for him to accomplish or to achieve. Thereafter he shall desire for nothing, nor strive for gaining anything. This assertion may bring a doubt into the minds of the seekers as to whether a perfected Saint should not regularly and consistently practice at least humility, love, tolerence, mercy etc. which are the characteristic marks of Perfection. In this stanza Sri Gaudapada shows why a realised one need not *Practise* these qualities with any deliberate artificiality or impompus ritualism.

To him these qualities have become his own second nature. In fact, it is observing the actions of a perfected Saint or Prophet, in the various environments of life that the *Dharma Sastras* have codified their defenitions of righteousness and their rules of moral and ethical conduct.

After the Realisation of Brahman, the Saint in his Perfect Knowledge of the complete identity between his individual Self and Total Self, shall thereafter ever behave in terms of humility. Humility is a mental, intellectual and physical attitude in behaviour with others wherein we submissively register our total identity with others. It is not abject surrender; it is merging of the individual at the feet of the Whole. This should necesarily be the mental attitude of one who is Self-centred in the *Atman* because from the stand point of *Atmic* purity and Omnipotence, the mind, intellect and body are mere forced super-impositions upon the True and the Real.

To arrogate to this artificial entity a personality, and to fight for its recognition in the scheme of false bundles or forms is to act against humility. Pride, self-assertion, enmity

and quarrelsomeness arise out of the egos fighting among themselves for self-aggrandisement! This cannot be the lot of the Saint who lives ever away from all discord, eternally in life's gorgeous music of rhythm and melody. Living, thus, in perfect unison with the One which is Real and All-pervading, there cannot be in him any mental agitations; tranqulity for him is spontaneous and natural. There is a great saying in India, "Mountains may move, but nothing can cause even a ripple in the mind of the Perfect."

The Sage lives in eternal Bliss, centred in the *Atman*, as the monrach of all the transcendal joys arising in the pure awareness of sheer existence. Why should he thereafter beg after the flimsy sense-objects to seek out of it a delusory phantom-inspiration of dream-joys? Never, never shall he ever be under the domonic pull of the sense-organs. Never more shall the sense organs thereafter in him seek their own outlets of fulfilment in their fields of objects. An over-fed man soon after his lunch shall not any more immediately think with regret or anxiety of the things that are left in the side-boards! Satisfied to a point of complete satiation in his over-full joy and ecastasy, a man

of perfection demands nothing more, and his sense organs are perfectly under his control.

To the ignorant, the sense organs are ever rambling into the fields of their objects, in the delusory belief that the objects are to be enjoyed. When this deluded ego-centre gains wisdom that the sense-objects are nothing but the extension of the sense-organs and that the sense-organs are nothing other than the ever widening limbs of the mind, and, lastly, when he discovers that the mind in its turn, is but a delusory super-imposition upon the *Atman*—— in short, when he rediscovers himself to be the *Atmic* Bliss, thereafter he shall no more ramble into the bye-lanes of sense enjoyments.

Here the control of the *Indriyas* is explained as natural for a man of realisation only to contrast the *Gyana Yoga* with the *Hata Yoga*. If in the former perfection is acquired through discrimination and experience in the latter the control of the *Indriyas* is accomplished through breath control and with the withdrawal of the vital airs from the sense-organ-centres. Compared with the perfect and natural sense control acquired through Self-realisation, the control gained through breath control is difficult, imperfect, temporary and altogether artificial.

सवस्तु सोपलम्भं च द्वयं लौकिक मिष्यते ।
अवस्तु सोपलम्भं च शुद्धं लौकिक मिष्यते ॥८७॥

Savastu Sopalambham Ca Dvayam Laukikam-ishyate / Avastu Sopalambham Ca Suddham Laukikm-ishyate //87//

Vedanta recognises the empirical state of waking in which plurality made up of the contacts with the objects and ideas is known. It further recognises another subtle state in which is experienced a plurality, wherein the ideas come in contact with objects which do not really exist.

In this and in the following stanzas Gaudapada is using the familiar expressions in terms of the School of Buddhists called *Yogacharas*. In their textbooks waking-state is called *Lowkika* and the dream-state as *Sudha Lawkika*. The *Mandukya Upanishad* itself has already discussed upon these two planes of consciousness and has defined for us these two terms: the waking and the dream.

Critics of Gaudapada quote these famous expressions of the Buddhistic philosophies and try to substantiate their funny theory that the author of the *Karikas* was a Buddhist

by conviction ! It is not at all acceptable to any decent student of intelligent understanding studying the *Karika* along with Sree Sankara's commentary. The terms used by a particular set of thinkers *can* be used by other thinkers in a slightly different connotation from their original sense. This rule has been proved even by the Buddhistic philosophers themselves Many of their terms had been taken from the older literature that was already existent for them, readily to borrow from; and of course, they have used those terms to convey slightly different meanings and connotation.

In both the *Lowkika* and *Sudha Lokika* states of consciousness, we have the contact of the perceiver with the perceived but the only difference is that in the waking-state 'the waker' perceives gross objects seemingly true, but the 'dreamer' perceives objects which are but mere ideas of the dream mind.

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥८८॥

Avastv-anupalambham Ca Lokottaramiti Smrtam | Jnaanam Neyam Ca Vijneyam Sadda Buddhaih Prakiirtitam.

There is yet another state of consciousness

admitted by the wise which is free from contact with external objects and also free from the inner thought forms. This state is beyond all empirical experiences. The men of wisdom always described the three—the knowledge, the knowledge of objects and the knowable—as the Supreme Reality.

The *Yogacharas* of the Buddhistic schools used the term-*Lokothara* to indicate the state of dreamless sleep. There 'the sleeper' neither experiences the objects of the waking, nor of the dream, and above all he is *not at all* entertaining experience of any conscious contact with anything. The three states mentioned above, provide all the objects of knowledge. The sum total experiences of all these three states together constitute the life of an entity in the empirical existence. To know that the knowledge Absolute or the Self, is the factor that provides the knowledge and illumines the paths and experiences of these three planes of consciousness, is to fulfil the Vedantic Sadhana.

Vedanta indicates this great Truth and all other schools of philosophy that endlessly contend among themselves are all view points of the Reality from the stand-point of their identifications with these three planes of cons-

ciousness. To transcend the three is to come to the Kingdom of *Vedanta*. This *Turiya* state Absolute Knowledge is the Self, Non-dual and Un-born. Those who have realised the Self have described these features ranging from the objects of gross ignorance to the Supreme Knowable Self which together constitute the literature in *Brahma Vidhya*.

ज्ञाने च त्रिवेधे ज्ञेये क्रमेण विदिते स्वयम् ।
सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥८९॥

Jnaane Ca Tri-Vidhe Jneye Kramena Vidite Svayam / Sarvajnataa Hi Sarvatra Bhavat-eha Mahaadhiyah //89//

Knowledge and the threefold knowable when known one after another in their correct serial, he who is possessed of the highest reason spontaneously attains to the state of knowledge everywhere and in all things in this very life.

Inimitable, indeed, is the beauty and grandeur of this inspired stanza in the *Karika*. It gives us a hint as to the very way of life or practice by which the perfection pointed out in *Mandukya Upanishad* can be achieved. The Sadhaka, is advised first of all to know stage by stage the experiencer or the ego-centre in him who is the waker at one time,

the dreamer at another and the deep-sleeper at the third. He is advised to become completely aware and intensely vital in his knowledge of himself playing these delusory games in these three fields of consciousness. This has already been explained in the Upanishad sections when we discussed the method of *Upasana* of AUM by super-imposing the waker on the 'A' syllable of AUM, the dreamer upon the 'U'-sound of AUM and the deep-sleeper in the 'M'-sound of AUM.

Here again Gaudapada is repeating the same method for the purpose of emphasis. This *Sadhana* is of supreme importance to a pure vedantin who has no other point of concentration in any form or quality. The one who continuously practises with discrimination, becomes fully aware of the ego in himself, which plays the different games in the distinct fields of waking, dream and sleep. It will, in the long run, come to discover automatically the Pure State of Turiya. This very practice of "trying to become fully aware of the three planes of experiences", is in itself a very rich training to make the *Saadhak* more and more intelligent and evolved. He becomes peaceful in mind and acutely sharp in his intellect,

When a sharpened intellect approaches to discriminate and understand the experiencer in the three planes, he comes to discover the 'common denominator' in all these three states which in itself is the Fourth or the State of Godhood.

A vedantin who practises intelligently meditation, reaches this God-hood *here*, and *now* and not after death somewhere. Perfection is not a post-mortem state. It is here now and this is the birth right of every living man. The time limit of its achievement is only directly proportional to the amount of sincere effort and correct application put forth by the seeker. Regularity, sincerity and right understanding are the three key-stones in the Castle of Perfection.

Having reached this Turiya state of Pure Conciousness or Awareness, naturally the self-realised Saint becomes of the nature of the Atman and becomes the Atman, who is the knower of all in everyone at all times and places.

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।
तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥९०॥

Heya-jneya-apy-avaak Yaani Vijneyany- agr-yanatah / Teshaam-anyatra Vijneyam-upalam-bhas-trishu Smrtah (90)

> The four things to be known in the very beginning are: (1) the things to be avoided, (2) the object to be realised, (3) things to be attained and (4) thoughts to be rendered ineffective. Among these four, all the rest excepting what is to be realised, exist only as imaginations.

It is a paradox, though true, to say that a seeker anxious to reach his goal remembers everything but, generally, forgets to use or to exert his commonsense ! This is what has made Religion impotent. Thus, a teacher must consider it his duty not only to instruct the students in the highest philosophical truths but must also insist now and then to help him to remember ideas of pure commonsense so that he must not get himself distracted away into the ambush of idiocy and stupidity. In order to achieve any secret aim in life—whether our actions be in the fields of the domestic, political, economic, national or international—the individual, or the community will have to have certainly a good grasp of these four items: they must know their goal; they must know what

are the values that are against the achievement of their desired goal; they must know what are the values that they must develop in themselves to fulfil their ambition, and lastly, they must also know definitely for themselves what are the false traits of culture in them at present to be made ineffective, through diligent practice.

In fact, all schemes of living and charters of freedom,—programmes of growth, and constitutions of Governments—will have to consider these four items, and to the degree they have neglected any one of these aspects, to that degree their activities have been a failure. That scheme alone can be a success in any walk of life which thoroughly and efficiently considers these four avenues of success.

As seekers of spiritual perfection we need not read into this stanza such a wide application, but I am deliberately discoursing upon it only to attract your attention. You should not think that old philosophers of India were impotent men who could not plan material world of success. This has been a cosy belief of hasty critics of India especially in our generation when we are neither fed with the best in our culture nor with the best in the

western civilization !! Fed as we are, mentally and intellectually with the rubbish and the refuse of the world's cultural transactions, we have grown up to be a generation lacking in breed as well as in health but suffering phsycially, mentally and intellectually from cultural diseases.

Our ulcerated personalities provide us with *an age* of sick hearts and lacerated intellect. This stanza should at least make us understand that even while discussing Absolute Idealism, here is Gaudapada giving us a scheme of thought which can be, if applied properly serve as a golden key, to let the suffering world out into the ampler fields of a joyous and peaceful existence! From the philosophical aspect of it we shall try to discuss now.

The goal of life as has been pointed out is the fourth plane of consciousness or God-conciousness and in order to reach that goal we must not only know the theory of the fourth plane, but must necessarily practice ourselves in avoiding such values of life which are dangerous to it; and through diligent practice and consistent devotion to it, pursue a synthetic Yoga of negating the cause and of asserting the truth. We must know the values of life to be

developed through practice and also we must know how to unwind the knotty *vasanas* in our mind through deliberate self-application.

"The things to be avoided" are the three planes or consciousness indentifying with which we develope our sense of ego; *"the object to be realised"* is the Fourth State to be arrived at by an intelligent and conscious transcendence of the lower three; *"things to be attained"* are wisdom innocence and silence, while *"thought to be rendered ineffective"* are the fiendish of the animal instincts in us such as attachment, hatred, passions etc.

In the above, according to Shri Sankara, things that are to be acquired are "wisdom" childlike innocence and silence. These are considered accessories of utmost importance for spiritual realisation. Here 'wisdom' means the intellectual capacity to discriminate which is to be developed through devotion, service to the teacher and repeated listening to his words,— ultimately to know that the entire *Sastras* are indicating to a goal which is non-dual and eternal. *'Innocence'* means here a child-like existence wherein egoism, vanity, attachments and hatred are the least predominant. *'Silence'* is meant here to indicate this inward silence of

the mind during the rare moments of real meditation.

प्रकृत्याऽऽकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।
विद्यते न हि नानात्वं तेषां क्वचन किंचन ॥९१॥

Prakrty - aakaasavaj - jneyaah Sarvadharmaa Anaadayah | Vidyate Na Hi Naaa-naatvam Teshaam Kvachana Kimchana //91//

All entities are by their very nature beginningless and unattached like the space. There is not the slightest variety in them in any way at any time.

From the standpoint of the Ultimate Reality, that is, viewed from the *Turiya*, the world of delusion available for our cognition in the lower three planes of the ordinary consciousness is not cognisable in the Realm of the Subject; the world of objects merge and melt to become the One without a Second; the perceptible world constituting of the sense objects, the mental feelings and the intellectual ideas are all available only for the ego-centric perceiver in us. This perceiver is produced when consciousness, the Reality, projects Itself through the equipments of the mind and intellect.

Reality putting on the vestures of

matter plays the part of the foolish mortal to him alone is the cognisable world of plurality a painful reality, with the transcendence of the equipments, the perceiver disappears and with the perceiver the perceived also. Thus, the stanza says that of the very essential nature of the entities is immortal; they are eternally untouched by any limitation---same as the space and the Pots. The analogy of the space and the post-space has already been thoroughly discussed in the earlier chapter.

In the Ultimate Truth, which is the homogeneous experience of Self-hood, there is no touch of the plurality at any time or of any manner. The pluralistic world of objects are nothing but the shattering of the consciousness when It passes through the refracting medium of the mind and intellect.

आदिबुद्धाः प्रकृत्यैव सर्वे धर्मा सुनिश्चिताः ।
यस्यवं भवति क्षांतिः सोऽमृतत्वाय कल्पते ॥९२॥

Aadi-buddahah Prakrtyaiva Sarva-dharmaah Suniscitaah / Yasyaivam Bhavati Kshaantih Somrtatvaaya Kalpate //92//

All ego-centric entities are, by their very nature; illumined from the very beginning

and they are ever immutable in their nature. He who, with this knowledge rests without seeking further knowledge is alone capable of realising the Highest Truth.

Seekers, having gained the knowledge of *Sastras* as discoursed upon by their teachers, must reach in its fulfilment a sense of mental contentment and a growing faith. After the study of philosophy if the seeker is still doubtful as to the goal and the path, he is not yet fit for any intense practice. It is absolutely necessary that the intellectual entity in him must first of all discover a complete satisfaction at the aim and goal of philosophy as explained to him by his teacher. If there are great doubts and misgivings in the reasoning or in the arguments of the Master, no student can feel himself completely inspired as to follow sincerely and intensely the ardent Path of Self-realisation.

Thus, first of all, a Vedantic seeker continuously listens to his teacher giving discourses, not upon his own individual intellectual ideas, but upon the texts of the scripture. When he has come to a complete conviction of the intellect, he should start practice. When this practice through definite stages of realisation

conducts him to that state of perfect contentment and happiness, wherein he shall, from the core of his heart, feel no more need for striving, it is he who has been considered or noted for enjoying the State of Immortality.

Here Sri Gaudapada is hinting at the three distinct stages in the path of the spriitual quest. The early part of the struggle is to here, reflect and meditate upon the scriptual contents under the direct guidence of a chosen Master of learning as well as of self-realisation. The second stage of the pilgrimage comes when the student enters the intense arena of the highest meditation wherein he is getting himself more and more established in the State of *Turiya* and achieving a fuller transcendence of his mind and intellect. The third stage is when the seekers reach the sought. That moment of fulfilment or happiness is to be known by the seeker withont any other touchstone except the fact that he has started feeling an aimless satisfaction complete and absolute, joyous and full. Having known that state, the seeker rests without seeking further knowledge ; he comes to a state of what is teachnically in sanskrit as "*Krita Krityatha*"—(sense of absolute fulfilment)—a state of deep conviction that "I have known all

that is to be known ; I have gained all that is to be gained ; I have achieved all, that is to be acieved".

Such one alone is capable of reaching the immortal Truth—meaning, such a one has to live, established in his conviction of the Self. He who has come to live in the Self as the Self in perfect identification with the Self—he alone achieves the State of Immortality.

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।
सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥९३॥

Aadi-saantaa Hy-anutpannaah Prakrty-aiva Sunir-vrtaah / Sarve Dharmaah Sama-bhinaaa Ajam Saamyam Visaradam (93)

All ego centric entities are from the very beginning and by their very nature all the same, unborn and completely free ; they are characterised by Sameness and are non-separate from one another. Therefore, the separate entities are in reality nothing but *Atman*, Unborn, always established in 'Sameness' and 'Purity'.

In the previous *Karika* we are told, when exactly does the individual arrive at the state of Self-discovery. The State of Self-hood

is reached when the Seeker experiences a complete voiceless satisfaction. In fact, he arrives at a moment when the seeking in him fulfils itself. This stanza tries to explain to us that the State of Perfection pointed out in the previous stanza is not the gaining of a new status but it is an occasion for discovering the Real Nature in one-self.

Having reached the spiritual level, when an entity discovers his complete identity with It he shall come to understand that all the matter envelopments in him and the world that he cognises through them are all, in fact, nothing but the Pure *Atman*. There is no distinction in the homogeneous and Absolute Self. The plurality is a distortion of Truth when projected through the dream nothingness of a mind and intellect.

वशारद्यं तु वै नास्ति भेदे विचरतां सदा ।
भेदनिम्नाः पृतवादास्तस्मात्ते कृपणाः स्मृताः ॥९४॥

Vaisaaradyam Tu Vai Na-asti Bhede Vicartaam Sadaa / Bheda-nimnaah Prthag-Vaadas-tasmaat-te Krpanaah Smrtaah //94//

Those who always rely on the concept separativeness can never realise the inborn

natural purity of the Self. Therefore, those who are enmeshed in the idea of plurality and those who assert the separativeness of individual things and egos are called narrow-minded.

From the above, it must be clear that the one who has realised the Self-hood could on no account come to entertain during his *Jivanmukthi State* any separativeness but would be recognising and experiencing the Self-hood within and without, at all times and in all places. He lives the life of perfection, ever in unison with the Unity that underlies the diversity. This being the Supreme State of realisation all those who are insisting upon the recognition of plurality are to be considered narrow-minded from the stand-point of Absolute Perfection.

The words used here by Sri Gaudapada denote that *Dwaitins* "Drowned in separativeness" (*Bedha Nimnah*)—is characteristically powerful and vivid. Unless a student of spiritualism seeking the Absolute is ready to cut away *all* his attachments and get himself ready to transcend his entire mind and intellect even, he shall not reach the acme of perfection

as visualised and experienced by the perfect Masters of the Upanishads.

This capacity is not natural because of the *"small-mindedness"* of the Seeker. A large heart and an ever expanding intellectual and mental vision is the passport and the charter for the one seeking Truth. Those who keep themselves exiled from their own Real Nature because of their attachments to the pluralistic world of phenomenon therefore, aptly called as "narrow-minded"--(*Kripanah*).

The stanza is reminiscent of the words of *Yagyavalkya* to *Gargi* in *Brahadharanyaka Upanishad* (3, 8, 19): "Whosoever Oh !, *Gargi* without knowing this *Akshara* (immutable) departs this world, he is narrow-minded."

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चताः ।
ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥९५॥

Aje Saamye Tu Ye Kecid-bhavishyanti Su niscitaah / Te Hi Loke Mahaajnaas-tat-Ca Loko Na Gaahate//95//

They alone are said to be of the highest wisdom who are firm in their conviction of the Self, Unborn and Ever-the-same; these, ordinary men cannot understand.

Everyone born as a biped has an innate right to claim his heritage—the Godhood. He is only called upon to surrender his *entire* egocentric false notions about himself and raise himself to the higher spiritual domains where he is the Self-crowned monarch. In this declaration of the Rishis, they do not make any reservations at all. It is only for the purpose of raising an ordinary individual slowly and steadily towards the necessary conditionings that we have in our *Sastras* the classification of mankind into *Varnas* and *Ashramas*. But in the Upanishadic literature there is no condemnation debarring an individual to enter and achieve his own Real Nature, based upon the accident of his birth or chances of his association or the state of his age, sex or class. Even women have equal right and chance to this highest experience of Reality. They are not barred in any sense of the term. It is only in pre-Upanishadic days that we find in the literatures, there is a general condemnation of women, but in the post-Upanishadic times we have a general acclamation upon the sagacity and spiritual dynamism of the femal kind.

The Rishis have gone to the extent of giving such an equal status for women that

definite portions of even the Upanishadic literature are declarations to and from the greatest Self-realised women of this country. Sri Gaudapada emphasizes this large hearted concept of the Hindu culture when he says that *whoever* that comes to experience the Reality has reached the goal of life.

But the ordinary man in the street cannot and will not understand the perfections reached by the Godman, the Gyani, because unlike *Yogins* he will not care to stoop down to play the *Tamasha* on the stage of life; he shows no *siddhis*—no super-natural magic or fantastic feats—of achievement.

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।
यतो न क्रमते ज्ञानमसंगं तेन कीर्तितम् ॥९६॥

Ajeshv-ajam-asankraantam Dharmeshu Jnaanam ishyate / Yato Na Kramate Jnaanam-asangam Tena Kiirtitam (96)

Pure Consciousness, the essence of the separate entities *(Jivas)* is admitted to be itself unborn and unrelated to any of the external objects. This knowledge is Proclaimed to be un-conditioned as it is not in any way related to any other object.

Here the attempt is to review the theory of the *Naiyayaka* Realists who declare that knowledge is an attribute of the *Atman* and arises only when the mind comes in contact with an external object. It was the labour of the *Karika* to prove to us that the external world of objects are mere delusory projections of the mind. In terms of these projections, the scientific world or the world of ordinary transactions, we understand by the term 'knowledge' only the conditioned awareness. When I am aware *of* a thing, I declare my knowledge *of* it. The possibility of the knowledge, Absolute by itself, is not generally understood or experienced by the average man, because of his incapacity to get himself completely detached from his own mental projections of the objectified world.

This Spiritual Centre or Knowledge Absolute alone is real and the experience of a *Samadhi*, is the experience of knowing the Knowledge. Objectless, Awareness is the Self and to come to this experience is the real success of life: the goal and the way, "It is just like the light and the heat belonging to the sun." The unconditioned Absolute Knowledge, Itself gets shattered, as it were, to produce the

multiplicity tentalised by which the ego-centres make a mockery of their own God-hood through sobs and sighs laughter and dance.

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।
असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥९७॥

Anu-maatrepi Vaidharmye Jaayamaane Vipascitah / Asangata Sada Nasti Kimutaaavaranacutihi (97)

> The slightest idea of plurality in *Atman* entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the Real Nature of the *Atman ?*

No compromise is ever possible between the dream-state and the waking-state. We cannot have the wealth of the dream in living with the waking-state-world, nor can we transport the waking state-experiences to the dream-world-circumstances. Even an iota of dream cannot persist when we are awakened.

Similarly, when an entity has transcended his mind and intellect and has stepped on to the fields of Infinite, he shall not thereafter entertain in himself even an iota of the sense

of plurality in the Unconditioned where no conditioning can ever enter. So long as there is an awareness of the slightest subject-object relationship, the realisation is not complete and when the individual actually reaches the portals of the Truth and when he gets established in the experience of the Unconditioned Knowledge —Pure Consciousness or the Self—there then he discovers that there was never any veiling screening his Real Nature from himself. He knew it all the time in terms of his own ignorance ! The Self is not *produced* through *Sadhana;* It is only *discovered* from among its own imaginations and misunderstandings.

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुध्यंत इति नायकाः ॥९८॥

Alab-dha-aavaranaah Sarve Dharmaah Prakrti-nirmalaah / Aadau Buddhaas-tatha Muktaa Budyante Iti Naayakah (*98*)

All Jivas are ever from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'capable of knowing'—the self-hood.

Sankara poses a question in his commentary and claims that this stanza is a reply to the objectionist. The objectionist asks, "it has been stated in the previous *Karika* that the destruction of the veil, covering the Real Nature of the *Atman*, is not possible. This is, in fact, an admission by the Vedantin that the Real Nature of the *Jivas* is covered by a veil." The stanza now under discussion is a reply to this objection.

The spiritual entity in all ego-centres is ever pure and untouched by any of its known limitations because all limitations upon it are created by the delusory dream of the mind. "They are pure by nature illumined and free from the very beginning as it is said that they are of the Nature of Eternal Purity, knowledge and Freedom", says Sri Sankara.

If this be so, then why is it that the *Jivas* are described as "capable of knowing" the ultimate Reality by the teachers in the Upanishads? Sri Sankara explains this idea by an analogy. We do say, in our ordinary transactions, that 'the sun rises', 'the sun sets', and 'yonder stands the hill' etc. In all these cases we know that the sun netiher *sets*, nor *rises*

in its own nature, nor does the hill ever move about frolicing and jumping about, but it eternally *stands*. Yet, in the nature of things in our day-to-day life we talk the language of relative experiences and we do super-impose upon the sun such qualities as rising, setting, moving, shining etc. although we know astronomically that the sun is a motionless mass of constant illumination and heat.

But in terms of our world and our day-to-day experiences we predicate qualities upon the sun which are all false from the stand point of the sun. So too, here though the different entities are, in fact, Eternal and Absolute, the great Masters of realisation talking to us in our language of ignorance are compelled to use such optimistic expressions as, "the Jivas are capable of knowing their ultimate self-hood". With reference to the dreamer we can say that he is capable of knowing his own waking state !

क्रमतो नहि बुद्धस्य ज्ञानं धर्मेषु नापि (यि) नः ।
सर्वे धर्मास्तथा ज्ञानं नैतद् बुद्धेन भाषितम् ॥९९॥

Kramate Na Hi Buddhasya Jnaanam Dharmeshu tapi (yi) nah / Sarve Dharmaas-tathaaa Jnaanam Naitad-buddhena Bhashitam //99//

The Knowledge of the realised one who is all-wisdom is ever untouched by objects. All the entities as well as knowledge are also ever untouched by any object. "This is not the view of the Buddha".

In this stanza Gaudapada is summarising his entire *Karika* and describes the living experience of the men of wisdom as Pure Knowledge wherein there are no objects and this objectless knowledge is Knowledge Absolute. But this Pure Consciousness is like space untouched by anything that it suffers to contain in itself.

This idea, discussed and explained in the Upanishads as the Knowledge that is untouched by the objects, of the delusory world of appearances, would seemingly look like the Buddhistic philosophy which also rejects the existence of external objects other than mere ideas. The days of Sri Gaudapada were the days of Buddhistic philosophy and as such he had to add a proviso that *Vedanta* is not *Buddhism*. As Sir Radhakrishnan says, "He (Sri Gaudapada) seems to have been conscious of the similarity of the system to some phases of Buddhists that he therefore protests, rather over much--this, his view, is not Buddhism" (Indian Philosophy Vol.II-463).

Upon this portion of the text, there is a lot of controversy and differences of opinion are expressed by the critics. Different critics have given different meanings and implications to this portion, wherein Sri Gaudapada declares that his philosophy is not the philosophy propounded by Buddha. According to Prof. Bhattacharya, this means, "Buddha said nothing! To some Buddhist writers, this means that, "Buddha said of nothingness" while to other Buddhist Writers it means, "Buddha said nothing—for it was to be intuitively understood and not explicitly explained. The former Buddhistic Schools reached "Nihilism" while the latter remained as "Absolutists".

However, metaphysically speaking, Buddhistic philosophy is nearest to Advaita in its dialetics, and yet, there is a soft and subtle distinction between the two—and that is the very distinction that converts the best into the incomparable. In summing up, we may say that any student of comparative philosophy who has studied with detachment and sincereity both the philosophies must come to the conclusion that Buddha never taught that Absolue was the final Reality though such a teaching

verging on the Advaita concept, of an Absolute *Brahman* or *Atman*, is ascribed to him by different *Mahayana* Schools of Buddhism.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।
बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥१००॥

Dur-darsam-ati-gambhiiram Ajam Saamyam Visaaradam | Buddhvaa Padam-anaanaatvam Namas-kurmo Yathaa Balam (100)

> Having realised that state of Supreme Reality which is extremely difficult to be grapsed in its profound nature—unborn, ever-the-same, all-knowledge and free-from-plurality—we salute it as best as we can.

The treatise is now complete. The attributes here mentioned of the Supreme Self have all been discussed earlier. To realise, the Self is itself the greatest worship that one can offer to the self. The greatest adoration that we can give to the Supreme or to a Guru is to become it. Prayer itself is an attempt to attune ourselves to the ideal of our prayer. Without this mental and intellectual adjustment

mere verbal prayers are at best a nuisance unto himself and the neighbours !! Thus, Sri Gaudapada in his concluding stanza is hammering the idea that the seekers achievement of Self-hood is in itself the greatest possible adoration of the Upanishadic seers.

Having thus, realised the Supreme Self-hood in the Self wich is All-Pervading and Beyond-all-plurality, acts of adoration, love or devotion have no place. And yet, Guadapada, the Absolutist, in extolling the knowledge of the Supreme Reality salutes this very Self. Ritualistic method by which one can salute the Supreme—which is ones own self–is by attempting ourselves "as best as we can" to get a complete detachment from our body, mind and intellect, and there by rediscovering ourselves to be our Eternal Nature nothing but the Self-Sachindananda.

असंगोऽहम् असंगोऽहम् असंगोऽहम् पुनः पुनः ।
सच्चिदानन्द रूपोऽहम् अहमेवाहमव्ययः ॥

"Asangoham, Asangoham, Asangoham, Punah Punah / Sachidananda Roopoham Ahamevah Ahamevah-Mavyaya //

Unattached, Unattached Unattached am I Again and Again; of nature Absolute-Existence-Knowledge-Bliss am I : I am that I am—the Eternal, the Immortal, the Imperishable !!!

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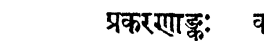
OM TAT SAT !

HARIH OM !!

ॐ

॥ श्रीहरिः ॥

गौडपादीयकारिकानुक्रमणिका



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