

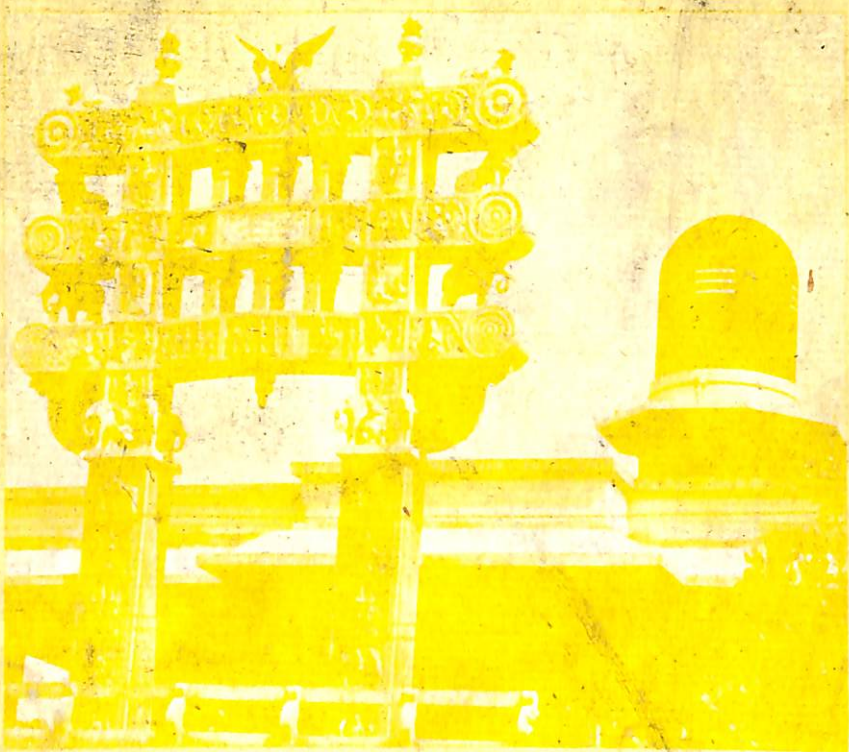
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TATTVA BODHA

of

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SANKARACHARYA



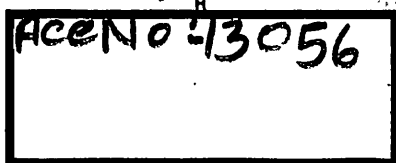
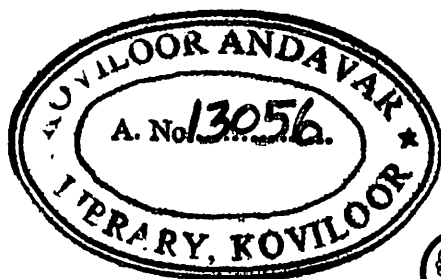
CENTRAL CHINMAYA MISSION TRUST
MUMBAI-400 072

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TATTVA BODHA

of
SANKARACHARYA

by
By. SVARUPA CHAITANYA



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INTRODUCTION

Desire

Instinct is natural to animals as well as human beings. Certain instincts such as physical or biological needs are natural while others are cultivated on the basis of past experience or predetermined notions. The instinct of a cow to go towards a man holding a bunch of grass is a cultivated instinct of pursuing what is desirable (Pravritti) and so is the instinct of going away (Nivritti) from an angry man holding a stick. Both are based on past experience.

Human being is distinguished from an animal because he possesses thinking faculty which is absent in animals. Out of thinking arises discrimination, the ability to differentiate between good and bad, pleasure and pain, desirable and undesirable; of course, this is relative and based on one's own predetermined notions or background. Out of this thinking faculty and discrimination, arises DESIRE to seek something that promises one's betterment or improvement.

By nature, a human being is incomplete or imperfect and he is aware of it, self-conscious of it. Therefore there is a natural urge to seek completeness and thus results the desire to be different from or better than what one presently is. Thus desire is a natural urge of the mind just as hunger or breathing is a natural urge of the body. One has to fulfil a natural urge which however always recurs and can never be fulfilled. Thus as long as one's mind is active (except in deep-sleep state) or one is conscious of the mind, the desire to be better and complete will always be there and this desire like other natural urges, can never be fulfilled — until one becomes complete.

It is found from observation and experience that our attempts to fulfil desires lead to more desires, thus leading us

to endless gyrations till death. Vedanta is the study to explore, understand and practise the proper means to fulfil the desire to be complete or perfect.

Limitation of Action

One can grow out of a meaningless desire in the light of the knowledge that it is impossible to fulfil it. But this does not apply to natural desires such as physical or biological needs or mental needs. Since the desire to be complete or perfect is a natural and a universal desire, one cannot grow out of it in spite of the knowledge that it cannot be fulfilled by any actions. This natural desire to be better and complete, induces one to perform actions, at the end of which the desire still remains unfulfilled. At the end of an action or acquisition, one is still discontented or unhappy.

Why do all the struggles fail to fulfil this innate desire ? The answer is that the desire to be complete, can only be satisfied if one can achieve completeness. However, completeness or perfection can only be achieved by an infinite gain and because every action, every gain, every acquisition, is finite, the sum of even a series of actions does not equal infinity. For example, one is as far away from infinity when one possesses one rupee as when one possesses one thousand rupees or a million or a billion rupees. The same is true with objective knowledge and emotions. As one progresses in acquisition of more and more knowledge about the world, one becomes aware of more and more ignorance !

The truth is that the efforts to be complete or free from limitations are bound by the nature's law of cause and effect, every effort of an action is limited and according to the law, a limited effort can only produce a limited result. For being complete or perfect, an unlimited effort or action is required

but no action or a series of finite actions is infinite and therefore action cannot lead to perfection.

Then what to do? If action does not fulfil the desire should we stop acting? But that is against human nature, because as said in Bhagavad Gita, every one is helplessly made to act by nature. At the same time, everything that is created has a purpose. So the desire to be perfect must also have a purpose and there must be a way out.

Accomplishment of the Accomplished

Every act is performed to accomplish something and three factors are involved in this process: the thing to be accomplished (Sadhya), the means of accomplishment (Sadhana) and the person who strives to accomplish (Sadhaka). By a proper and an adequate effort (prayatna), one can accomplish anything that is unaccomplished (Asiddhasya Siddhi). However, no effort or action is required to accomplish that which is already accomplished. I need not make any effort to acquire a head over my shoulders!

Completeness or perfection falls in the category of the "already accomplished" and no action or effort is required to accomplish it. Any effort spent with that objective is obviously in vain! But what is the "already accomplished" as applied to perfection? It is like a key-bunch that is in one's pocket while one is searching all over to find it! Finally, when one finds the key-bunch, it is like the "accomplishment of the accomplished". It is not the action of searching the keys everywhere that led one to find them but it is the realisation that the bunch was in the pocket.

The story of the "Tenth Man" is very appropriate. Ten young boys who went out for a picnic had to cross a river.

They decided to swim across. At the other end, the leader of the group counted the members to make sure everybody had reached safely. Upon counting, he found only nine boys. He was much worried and asked another boy to count. He also counted nine ! They were all afraid that one of them was drowned in the river and frantically started searching for the missing "tenth man". All their efforts were in vain. Finally, an old man, watching them crying, approached them and asked what was bothering them. Upon being told that one of the boys was missing, the old man figured out what the problem was. He asked the leader to count them once again and when he counted only nine, the old man told him that the leader himself was the tenth man (Twam Dasamosi) ! The problem was, every time someone counted the boys, he did not include himself in the count ! Within an instant, the boys realised what the mistake was and were happy once again.

It was not the action that provided the boys with the missing man, but the realisation or the knowledge that the one who counted was himself the missing man. All the time, he was searching for himself and no amount of action of searching would reveal the sought.

Achieving perfection is the achievement of the already achieved. The only reason why one is not able to experience perfection, is Ignorance (Ajnana). Ignorance is like darkness which prevents us from seeing (or experiencing) what is in front. It also leads us to mistake the truth as false, just as a man mistakes a rope for a snake in darkness. This mistake, in turn, causes illegitimate problems such as fear, snake-bite, pain etc., which only exist in the mind and which cannot be cured unless the mistake is realised. Thus the imaginary pain of the snake-bite and resulting misery can be cured only when one is made to realise the falsehood of the snake or the reality

of the rope. Once this knowledge is gained, then rope can never be mistaken for a snake. Thus the removal of pain is accomplished without a process of change i.e., without any treatment or effort.

Search for perfection is also similar. One is ignorant of the fact that one is already perfect and therefore all the efforts to accomplish what is already accomplished are in vain. What is needed is the knowledge of 'Tat Twam Asi' or 'That Thou Art'. 'Thou art indeed That Perfection thou has been searching for'. Ignorance is keeping the seeker away from what is sought although both are identical. Not action but knowledge is the means of such an accomplishment.

The Teaching, The Teacher and The Taught

The Sastra dealing with the method of gaining the knowledge to achieve perfection is Vedanta. Vedanta is not a book but the Knowledge which is beginningless (Anadi) and therefore created by the same Father who created the universe. In the ancient times, it did not exist as a book or books but was traditionally transmitted verbally from teacher to taught. This tradition is called 'Karna-parampara.' Vedanta also includes Yoga Sastra, the science of Yoga. Yoga is a method by which one attains a proper state of the mind that is necessary to receive the Knowledge. However, Yoga is not knowledge.

The teacher, who has the vision and the experience of perfection, reveals the knowledge to the student. Such a fit teacher is called Guru. Guru is the one who destroys ('Gu') the darkness ('Ru') of the ignorance.

The Guru not only has the ability to reveal the knowledge to the disciple, but he is also the ocean of sympathy. With

patience, kindness and sympathy, he imparts the teaching to the student.

The tradition of the Guru (Guru-Parampara) is also beginningless (Anadi) since every Guru was once a disciple of his Guru. Thus the first Guru who revealed the knowledge must be the Creator of the Universe.

A fit student is called 'Sishya' (Sikshana yogya) — one who is fit to receive the teaching. Necessary preparation is required on the part of the student before a teacher can impart the teaching. The student is also required to have an implicit faith in the Sastra as well as the Guru until the Truth is discovered. This faith which is coupled with conviction, is called 'Sraddha'.

Knowledge

Two factors are required to gain the knowledge (Prama) of an object : (i) The object (Prameya) and (ii) the valid means of knowledge (Pramana). Thus in order to gain the knowledge of a pot (i) the pot should be present within the scope of perception and (ii) the eyes, backed by the attention of the mind (because all knowledge takes place in the mind), should be functioning. If eyes alone are functioning but the mind is not present, the knowledge of pot cannot take place. In this case eyes and the mind together form the valid means of knowledge (Pramana) and the pot is the thing to be known (Prameya). The knower of the pot is called Pramata.

The knowledge (Prama) is of two types : (i) 'Pratyaksha' or direct and (ii) 'Paroksha' or indirect. The knowledge of the pot gained by looking at it is the direct knowledge. However, if the pot is not present within the sight of the individual, then the knowledge obtained by listening to its description is indi-

rect knowledge. Or even if the pot is present within the viewing range but the eyes are not functioning, then the knowledge gained through touch, smell, etc. is also indirect. For direct knowledge, a valid means of knowledge must be available. For example, ears are not a valid means to gain the direct knowledge of the colour of an object.

When the Prameya and the Pramana are present, the knowledge occurs instantaneously and definitely. Seeing a pot is an instantaneous process. No action is involved in the process of knowledge because it only involves the operation of the means of knowledge.

Ignorance also deprives us of the means of knowledge. We may have heard a great deal about a person but have not seen him, and even if we happen to be in his presence by a chance, we do not gain the knowledge of his presence. We are ignorant of the person because we have not seen him before. As soon as someone informs us that the person we were looking for is right in front of us, an instant knowledge is revealed to us. Here, the words of the informer become the means of knowledge or PRAMANA.

Only direct knowledge is complete. The knowledge obtained through reading or hearing about an object or a place is incomplete because the picture formed in our mind depends upon our past impressions and our judgement. The picture formed in different minds, from the same description, is generally different.

The fact of our being complete or perfect is not experienced by us because of ignorance. Just as the eyes cannot see themselves, the sense organs and the mind cannot see the Self. A Pratyaksha Pramana or a means of knowledge that provides direct and immediate knowledge is required.

Vedanta is such a means of knowledge because it provides direct and immediate knowledge of the Self, by which we can experience completeness or perfection.

The Vedās and the Vedanta

Vedanta contains words which reveal the Truth. It is a valid means of knowledge that provides direct experience of one's state of perfection. The reason why the words of Vedanta can provide direct knowledge is that it concerns the "achievement of the already achieved". Just as the tenth man realised immediately from the words "you are the tenth man", one gains the perception of the Self from the words of Vedanta. In the case of the knowledge of the Self, the PRAMEYA is present within our reach but the PRAMANA is normally absent. Vedanta through its words of knowledge, provides the PRAMANA. The knowledge of the Self gained through the words of Vedanta is direct and immediate, like the knowledge of the pot by seeing it.

There is only one way of knowing the perfect Self and Vedanta provides that. Although Vedanta is verbal, it gives rise to direct perception, similar to that of the tenth man, by the words.

Vedanta literally means the end of the Vedas and that is what it is. Each of the four Vedas (Rik, Yajus, Sama and Atharva) can be divided into two sections : Karma Kanda and Jnana Kanda. Vedas are Prachina (beginningless) and contain the knowledge that was directly revealed by the Creator. This knowledge has been transmitted from teachers to their students since time immemorial. The knowledge was transmitted to qualified students worthy of receiving this Prachina knowledge. Such a student is also called Prachina Yogya.

The Karma Kanda of the Vedas describes different deities, the rituals to be performed and the methods of performing them to achieve various ends for worldly gains or for material gains hereafter. No explanation or causes for the rituals or the deities is provided in the Vedas because these cannot be perceived or comprehended by the human intellect and therefore these rituals are accepted without questioning. By performing the rituals as specified, one accumulates Punya which is in the form of subtle thoughts that would result into a subtle gain. What can be conceived by the human mind (such as discoveries of objective sciences) is not provided in the Vedas.

The gains achieved by performing the rituals of the Karma Kanda are utilitarian in nature and therefore do not provide ultimate happiness. Karma Kanda is a Pramana to achieve these ends by invoking the Daivam which is not within the control of human beings.

On the other hand, Jnana Kanda which is relatively a small section at the end of the Vedas, has only one end: the achievement of the Perfect Self. Because the Jnana Kanda is at the end of the Vedas, it is called Vedanta. The knowledge of Vedanta is not a means for some other end, but the end in itself.



TATTVA BODHA

Tattva Bodha is an introductory text outlining the fundamentals of Vedanta. Briefly and in simple language it deals with the knowledge (or Reality), the Individual and the World and the relationship between them. It also describes the qualifications of the student.

Tattva Bodha is a Prakarana Grantha that introduces the concepts and terminology, later to be found in Vedanta. It is composed for a new student who has to understand the technical terms before the study of actual text-books is undertaken. The text is composed in the form of a dialogue between the teacher and the disciple.

INVOCATION

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोभिधीयते ॥

Having saluted Sri Vasudeva, the King of Yogis, the Guru who is the bestower of Jnana (the knowledge of the Truth), the "Tattva Bodha" (the knowledge of the Truth) is expounded for the benefit of the seekers after liberation.

By this stanza Sankara salutes the Lord Sri Vasudeva, (who is the "Geetacharya" and hence) the Guru and bestower of knowledge, who is also the "Yogeswara" (Yogindra). It also serves as salutations to his personal Guru Sri Govinda Bhagavadpada, Govinda being a synonym for Vasudeva.

This stanza also indicates the "Anubandha Chatusthaya", namely: the Adhikari, Vishaya, Sambandha, and Prayojana. which are generally given at the commencement of such treatises. Here the Adhikari is the Mumukshu — the

seeker after Liberation. Vishaya is Tattva Bodha — the knowledge of the “Tattva” or Truth. Sambandha is the relationship between the thing to be known and that which tells of it. Here — the Vastu — to be known, is Brahman, and ‘Tattva bodha’ is that which speaks of it. Prayojana or the benefit (Phala) is ‘Mumukshunaam hita’ — or the fulfilment of the desire for Liberation of the seeker.

With this, we get into the text proper.

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः ।

We will (now) explain for those who are endowed with the fourfold qualifications (Sadhana Chatushtaya) the mode of discrimination, which is the means of liberation.

For liberation or achieving perfection, the process of discrimination should be employed. The Truth is mixed up with, or confused with untruth and therefore a discriminative enquiry (Viveka) is needed. This enquiry and associated efforts will yield successful results only if the student is qualified. A student is considered qualified if he possesses the four-fold imperatives or qualifications (Sadhana Chatushtaya).

The text-book describes this process of discriminative enquiry.

1. SADHANA CHATUSHTAYA (The four-fold qualifications).

साधनचतुष्टयं किम् ?

What are the four-fold qualifications ?

नित्यानित्यवस्तुविवेकः ।

The capacity to discriminate between the permanent and the impermanent.

इहामुत्रार्थफलभोगविरागः ।

Dispassion to the enjoyment of the fruits of one's actions here and hereafter.

शमादिषट्कसंपत्तिः ।

The group of six accomplishments beginning with Sama.

मुमुक्षुत्वं चेति ।

The yearning for liberation.

1.1 VIVEKA (Discrimination)

नित्यानित्यवस्तुविवेकः कः ?

What is meant by the discrimination between the Eternal and the ephemeral?

नित्यवस्त्वेकं ब्रह्म तदव्यतिरिक्तं सर्वमनित्यम् ।
अयमेव नित्यानित्यवस्तुविवेकः ।

Brahman alone is the one Nitya Vastu, the Eternal Factor. Everything else is Anitya i.e. impermanent. This conviction is the discrimination between the Eternal and the Ephemeral.

Viveka or discrimination between the eternal and ephemeral (the permanent and the impermanent) is the conviction that Brahman alone is the eternal factor (Nitya Vastu) and everything else is ephemeral (Anitya) or bound by time. Time is a product of mind and because Brahman transcends

the mind, Brahman is not bound by time. (It should be noted that the student, at this point, does not know what Brahman is. He only has the conviction of its Truth and the ability to reject what is impermanent). A Viveki is the one who is keenly alive to the problem of imperfection and the one who has a clear goal.

1.2 VAIRAGYA (Dispassion)

विरागः कः ।

What is dispassion ?

इहस्वर्गभोगेषु इच्छाराहित्यम् ।

The absence of desire for the enjoyment (of the fruits of one's actions) in this world, as also in the other world.

Vairagya is the absence (Rahityam) of the desire to enjoy even the fruits of one's own efforts not only in this life but hereafter. This Vairagya or dispassion should arise out of discrimination rather than despair. It is a natural result of a vigorous discrimination by which the seeker recognizes that the pleasures resulting from material gains are impermanent.

1.3 SHATKA SAMPATTI

शमादिसाधनसंपत्तिः का ?

What are the accomplishments of Sadhana starting with Sama ?

शमो दम उपरमस्तितीक्षा श्रद्धा समाधानं च इति ।

They are : Sama, Dama, Uparama, Titiksha, Sraddha and Samadhana.

The six accomplishments of Sadhana are : Sama, Dama, Uparama (or Uparati), Titikhsa, Sraddha and Samadhana. By accomplishing these qualifications, the seeker develops an integrated personality needed for spiritual development.

1.3.1 SAMA

शमः कः ?

What is Sama?

मनो निग्रहः ।

Control or mastery over the mind.

Sama is the mastery (or control) over one's mind. When one's mind doesn't pose a problem or when one stops being overwhelmed by emotion, then one has acquired Sama. Mind is a force that is meant to be at one's command but most people get overwhelmed by the mind instead. This situation leads to regrets and frustration. Control of the mind (Mano Nigraha) is the first step in the spiritual pursuit.

1.3.2 DAMA

दमः कः ?

What is Dama?

चक्षुरादिबाह्येन्द्रियनिग्रहः ।

Control of the external sense organs such as the eyes etc. Dama is the control of the external senses of perception and action. This is again a natural outcome of Sama. But in case one has not achieved sufficient control of one's mind, Dama is

still helpful because response of the mind is eventually expressed by the senses. Control of senses is called Indriya Nigraha.

1.3.3 UPARAMA OR UPARATI

उपरमः कः ?

What is Uparama ?

स्वधर्मानुष्ठानमेव ।

Strict observance of one's own Dharma (duty).

Uparama is defined as the strict observance of one's Dharma (Swadharma). Thus a man has duty towards himself, the parents, teacher, family, society, etc. Performance of duty (Dharma) usually involves sacrifice as opposed to rights which involve demands.

1.3.4 TITIKSHA

तितिक्षा का ?

What is Titiksha ?

शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

The endurance of heat and cold, pleasure and pain etc.

Titiksha is that frame of mind in which one is able to endure heat and cold, pleasure and pain and such other opposites of which the life consists. Vagaries of life will definitely subject one to different conditions which are pleasant as well as unpleasant. One, who has a happy frame of mind and accepts things as they are, has achieved Titiksha. Accepting things or situations with either grudge or helplessness is not Titiksha.

1.3.5 SRADDHA

श्रद्धा कीदृशी ?

What is the nature of Sraddha?

गुरुवेदांतवाक्यादिषु विश्वासः श्रद्धा ।

Faith in the words of the Guru, and in the Scriptures is Sraddha.

Sraddha is an unqualified faith in the teacher and the scriptures. Sometimes what the teacher or the scriptures state may not be clear or appear appropriate. But the student should have faith in the validity of the statements and he should reflect and analyse with a faith that this will lead to a proper understanding. As Gita says: Sraddhavan labhate jnanam (he who has Sraddha gains knowledge). The teacher and the scriptures always say the same thing but sometimes the teacher amplifies or supplements the scriptural statements to suit the level of the student.

1.3.6 SAMADHANA

समाधानं किम् ?

What is Samadhana?

चित्तैकाग्रता ।

Single-pointedness of the mind.

Samadhana is the single-pointedness of the mind so that the mind is absorbed in a chosen flow of thoughts, related to and leading upto a given topic or object. This is called Sajatiya Vritti Pravaha. Everyone has the quality of Samadhana or

ability to concentrate in the subject of one's interest. So the student of Vedanta should have his mind totally absorbed in study, reflection and contemplation of the teaching of the scriptures.

The six sub-qualifications known as Shatka Sampatti have thus been described briefly. The fourth qualification of the Sadhana Chatustaya is Mumukshutvam that is described below :

1.4 MUMUKSHUTVAM

मुमुक्षुत्वं किम् ?

What is Mumukshutvam ?

मोक्षो मे भूयाद् इति इच्छा ।

"Let me attain Moksha" (Liberation). This intense yearning is Mumukshutvam.

The intense desire for liberation is called Mumukshutvam. It is compared to the desire, for jumping into a pond, of a man whose matted hair has caught fire! The burning desire to solve the problem of incompleteness or limitations is Mumukshutvam. This is the fundamental qualification and other qualifications will follow if one possesses this burning desire. Moksha is not ONE of the objectives of a Mumukshu but the ONLY objective.

एतत् साधनचतुष्टयम् ।

These are the four-fold qualifications.

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

Thereafter (i.e. after having acquired these four-fold qualifications) they become Adhikaris i.e. persons fit for the enquiry into the Truth.

These are four qualification (Sadhana Chatushtayam) of a seeker of Truth. The student who has acquired these qualifications becomes an Adhikari for a discriminative enquiry into the Truth. Nothing else, such as caste, creed, sex, age etc. matters.

2. TATTVA VIVEKA (Enquiry into Truth)

The teacher next indicates the nature of the enquiry (Viveka) into the Truth (Tattva).

तत्त्वविवेकः कः ?

What is Tattva Viveka?

आत्मा सत्यं तदन्यत् सर्वं मिथ्येति ।

"Atman alone is real. All things other than that are unreal". This firm conviction is called Tattva Viveka.

Truth is defined as that which remains unchanged in the three periods of time (past, present and future). It is called Satyam. That which is non-existent, such as the horns of a man, is called Asat. That which exists but undergoes changes or modifications during the three periods of time is called Mithya. Everything in the objective world undergoes modifications and so the World (Jagat) falls in the category of Mithya.

The entire existence with respect to an individual can be divided into two categories: (1) I or Aham and (2) This or Idam. Atman is the "I" (Aham) and rest of the world is.

“This” (Idam). But due to the ignorance of my real nature, I am always identified with either the body or the mind or the intellect and so I have a false notion about myself. This false notion is the Ego. If I can clearly distinguish what is different from myself, I can negate it and come to apprehend my own nature. Tattva Viveka is the enquiry into my real nature by first identifying what is ‘not-I’ or Anatma and then asserting what my real nature is. The principle employed in this enquiry is: “the knower or the perceiver is different from the known or the perceived”. ‘I’ the knower is different from “this”, the known.

The following analysis shows how I, the knower is different from the body with which I am falsely identified. This analysis is carried out from different aspects from which the human personality and existence can be viewed. Subsequently, the real nature of Atman is also pointed out.

आत्मा कः ?

What (who) is Atman ?

स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः पञ्चकोशातीतः

सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन्

यस्तिष्ठति स आत्मा ।

That which is other than the Sthula, Sukshma and Karana sariras (gross, subtle and causal bodies), which is beyond the five sheaths, which is the witness of the three states of awareness, which is the nature of Sat-Chit-Ananda, (Existence-knowledge-Bliss) is Atma.

2.1 THE FIVE SHEATHS (Pancha Kosa)

In one analysis, the personality of an individual is considered to consist of five sheaths (Panchakosa). These are :

Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. The physical body or the anatomical structure is called Sthula Sarira. Because it is a product of and is nourished by food, it is also called Annamaya Kosa (Annamaya : modification of food; Kosa : Sheath).

The internal physiological functions of the body, which take place because of Prana are grouped as Pranamaya Kosa.

The next level of awareness is the mind (Manas) which is the seat of moods and emotions.

The projections of the mind are called Manomaya Kosa.

Intellect is the faculty by which one is conscious of one's knowledge and accomplishments. The intellect is called the Vijnanamaya Kosa.

An individual knows certain things in life while he is ignorant of the rest. In the deep sleep state every individual experiences the same state of bliss because the mind and intellect are not functioning with the accompanying problems and miseries. The deep sleep state is called Anandamaya Kosa.

"I" am aware of the physical body, the Prana, the mind, the intellect, and the ignorance with respect to my own personality. This means that 'I' cannot be any one of these, i.e. I am other than the five sheaths, I am Panchakosatita.

2.2. SARIRA TRAYA (The Three Bodies)

The five sheaths can also be divided into three "bodies" or costumes, designated as Sarira. The Gross Body or Annamaya Kosa is called Sthula Sarira; the Pranamaya, Manomaya and Vijnanamaya Kosas are together called the subtle body

(Sukshma Sarira) and the Anandamaya Kosa is called the causal body (Karana Sarira).

Just as I am not any of the five sheaths, I am none of the three bodies but distinct from them. I am Sthula-Sukshma-Karana-Sarirat Vyatirikta.

2.3 AVASTHA TRAYA (The Three States)

The total existence of a human being is divided into three states (Avastha) of consciousness: Waking, Dream and Deep Sleep.

During the waking state, I am aware of the body and the mind and with their help, I am aware of the physical world as well as my thoughts and emotions. This is the waking state or Jagrat Avastha.

In the dream, I am unaware of the body, but have identified with the mind with the help of which a whole new world of things and beings is created (projected). The dream state is as real with respect to the dreamer as the waking state is with respect to the waker. The dream state is called Svapna Avastha.

In the deep-sleep state, I am not even conscious of my mind. I am, as if, ignorant of my existence. I am in an unmanifest state during deep-sleep condition, but the memories and other traits of personality are regained when I wake up. This state is called Sushupti Avastha.

Upon analysis, it is evident that "I" (Aham or Atma) cannot be the waker because the waker is absent during the dream state. Similarly the Atma cannot be the dreamer because the dreamer is non-existent in the deep-sleep condition. The Atma is therefore the common factor which is present

during all the states. He is a witness to all the states. By identifying with either the Sthula, Suksma or Karana Sarira, the Atma seems to be acting as the waker, the dreamer or the sleeper, just as a crystal assumes the colours of the flower placed near it, or an actor who takes different roles during a drama. Like an actor, Atma is distinct from the roles it appears to be assuming. Atma is therefore called the witness of the three states of consciousness or Avastha Traya Sakshi.

2.4 SATCHIDANANDA SVARUPA

(Existence-Knowledge-Bliss)

If Atman is none of the five sheaths, nor any of the three bodies, then what is it? It is the "awareness" by which I am aware of all the Kosas and Sariras and which is the witness of all the three states of existence. The awareness is called Chit or the Knowledge.

The Atman does not undergo any change during the three states nor during the passage of time, because it is beyond time. It is therefore called Sat or ever-existent.

The Atman is also beyond these limitations of the body, mind and intellect and because space, time, etc. are the creations of the mind, it is beyond space and time also. It is in a constant state of bliss or Ananda.

Atman is therefore called SAT-CHIT-ANANDA or Existence-Knowledge-Bliss. It is the principle that is self effulgent, that encompasses (or pervades) everything including space and which is complete or Purna : Apnoti Sarvam iti Atma.

The Satchidananda Svarupa is the natural state of every living being, but it is not experienced because we are struggling and spending all our energies after a problem that is

illegitimate. The struggle of a human being can be traced to be in the fulfilment of three basic desires; (1) to be immortal or atleast push the death as far away as possible; to live a day more, (2) to gain happiness or freedom from limitations and incompleteness, and (3) to acquire (objective) knowledge because he cannot stand ignorance.

The problem of mortality, incompleteness and ignorance is, in actuality, an illegitimate problem because man is complete and perfect. However, the apparent problems are created because of the identification of the Self with body, Prana, mind etc. There is further identification with family, society, etc. These identifications change with time; e.g. when one feels hungry, one is primarily identified with the Prana, while during emotional experiences one is identified with the mind. The false identification is the root cause of the problem.

In reality, "I" (Aham) am that principle by which I am aware of my knowledge as well as ignorance. This is the Awareness or Knowledge : Chit.

The concept of time gives rise to the problems of birth, death, etc. However, time is not an absolute concept, but a relative one, because it is a projection of the mind. Thus while going through an unpleasant experience, time seems to be moving very slowly while the reverse occurs during a pleasant experience. The awareness is free from this relative concept of time and therefore it is free from birth, death, etc. which occur in the realm of time. The Atman is timeless or eternal; Sat or ever present.

Happiness as we define it, is also a state of the mind and therefore relative and variable with respect to time and place. A toy that makes a child very happy, loses its value when the child grows to be a boy. Real experience of happiness occurs

when one is with oneself. An object in itself cannot provide happiness. In the deep sleep state when one is unaware of the body and the mind, happiness or bliss is experienced which is the natural state of man. The Atman is always in this state of bliss or Ananda and that is also the natural state of the human being.

Thus the timelessness (Sat or Existence), awareness or Knowledge (Chit) and blissful happiness (Ananda) is the natural state of man. This natural state of Atman is therefore called Existence-Knowledge-Bliss or Sat Chit Ananda.

3. STHULA-SUKSHMA-KARANA SARIRAS (Sarira-Traya)

After stating that Atman is other than the three “bodies” and the five sheaths and that it is the witness of the three states of Consciousness, the teacher next proceeds to explain in detail, what each of these terms means.

3.1 STHULA SARIRA

स्थूलशरीरं किम् ?

What is Sthula Sarira (the gross body) ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगायतनं शरीरं, अस्ति जायते
वर्धते विपरिणमते अपक्षीयते विनश्यतीति
षड्विकारवदेतत्स्थूलशरीरं ।

That which is composed of the five Mahabhutas (elements) after they have undergone the process of Panchikarana; born as a result of good actions of the past; the tenement to earn the experiences of sukha, dukha and

the like, and subject to the six modifications namely : “is born, grows, changes, decays and dies” — is the gross body.

The Sthula Sarira or the Gross body is that which is composed of the five great elements viz. Space (Akasa), Air (Vayu), Fire (Agni), Water (Apah) and Earth (Prithvi). The gross body is created by the grossification (Panchikarana) of these elements.

The volume of the body occupies “space”, the breathing and the respiratory system is due to “air”, the warmth in the body is due to “fire”, and the body is made up of “water” and the mineral (earth).

This physical body in human form is considered to be acquired as a result of good deeds in the past (Satkarmajanya). This body is also the hutment or the counter for experiencing pleasure, pain, etc. It is subject to disintegration and is also subject to the six modifications (Shat Vikara). These modifications are : Existence (Astitya), Birth (Janma), Growth (Vardhana), Maturity (Viparinama), Decay (Apakshaya) and Death (Vinasa).

3.2 SUKSHMA SARIRA

सूक्ष्मशरीरं किम् ?

What is the Sukshma Sarira (the subtle body) ?

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्च
कर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका
एवं सप्तदशाकलाभिः सह यतिष्ठति तत्सूक्ष्मशरीरम् ।

That which is composed of five Mahabhutas (elements) prior to their undergoing the process of Panchikarana, born of good actions of the past, the instruments for the experiences of pleasure, pain etc. constituted of the seventeen items namely : the five Jnanendriyas, (sense organs) the five Karmendriyas, (the organs of action) the five Pranas (Prana, Apana, Udana, Samana and Vyana) the mind and the intellect — is the Subtle body.

While the gross body consists of the external 'hutment' and the internal gross physiological systems, the subtle body is the counterpart that keeps the gross body alive, performs all the physiological functions and operates the organs of action and perception. The physical body dies when the subtle body departs.

The subtle body consists of seventeen components. These are; the five organs of perception, the five organs of action, the five Pranas, the mind (Manas) and the intellect (buddhi). The senses of perception and action are not the gross external organs (these are included in the gross body) but their subtle counterparts which actually operate the gross body. The subtle body varies from body to body and from one form to the other (e.g. human, animal etc.) and therefore every individual is a unique entity.

The subtle body is composed of the five great elements, but before their grossification. They are called the Tanmatras. It is also acquired as a result of good deeds in the past. It is the instrument of experience (as against the gross body which is the counter or hutment) of pleasure, pain etc.

3.2.1 JNANA INDRIYAS (Organs of Perception)

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्च ज्ञानेन्द्रियाणि ।

Ear, skin, (sense of touch) eyes, tongue (sense of taste) and nose (smell): these are the five Jnanendriyas — organs of perception.

श्रोत्रस्य दिग्देवता ।

*The *presiding deity of the ear is Space.*

त्वचो वायुः ।

Of the skin (touch) the Air.

चक्षुषः सूर्यः ।

Of the eyes, the Sun.

रसनाया वरुणः ।

Of the tongue, (taste) Varuna. (The principle of water).

घ्राणस्य अश्विनौ ।

Of the smell (nose) the Aswini Kumars (twins):

इति ज्ञानेन्द्रियदेवताः ।

Thus (the aforesaid) are the presiding deities of the organs of perception.

श्रोत्रस्य विषयः शब्दग्रहणं ।

The field of experience for the ear, is the reception of sound.

* See caption 8 for presiding deities.

त्वचो विषयः स्पर्शग्रहणम् ।

For the skin, the field of experience is the cognition of touch.

चक्षुषो विषयः रूपग्रहणम् ।

For the eyes, the field of experience is the perception of forms.

रसनाया विषयः रसग्रहणम् ।

For the tongue, the field of experience is the cognition of taste.

घ्राणस्य विषयः गन्धग्रहणम् इति ।

And of the Nose, the field of experience is the cognition of smell.

3.2.2 KARMA INDRIYAS (Organs of Action)

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि ।

Speech, hands, legs, anus, and the genitals, are the five Karmendriyas — the organs of action.

वाचो देवता वह्निः ।

The presiding deity for speech is Fire.

हस्तयोरिन्द्रः ।

Of the hands, Indra.

पादयोर्विष्णुः ।

Of the feet, Vishnu.

पायोर्मृत्युः ।

Of the anus, (the organ of excretion) Mrityu. (the Lord of death).

For the genitals, Prajapati.

उपस्थस्य प्रजापतिः ।

इति कर्मेन्द्रियदेवताः ।

Thus the presiding deities for the organs of action.

वाचो विषयः भाषणम् ।

The function of the organ of speech is to speak.

पाण्योर्विषयः वस्तुग्रहणम् ।

The function of the hands, is to grasp things.

पादयोर्विषयः गमनम् ।

The function of the legs is locomotion.

पायोर्विषयः मलत्यागः ।

The function of the anus (excretory organ) is the elimination of the waste products.

उपस्थस्य विषयः आनन्द इति ।

The function of the genital organs is pleasure (procreation).

3.3 KARANA SARIRA (Causal Body)

कारणशरीरं किम् ?

What is the Causal body ?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाऽज्ञानं
निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् ।

That which is inexplicable, beginningless and in the form of Avidya (ignorance of the Reality), the cause for the other two bodies (the subtle and the gross), ignorant of one's own real nature (Self), free from duality or division, — is the Karana Sarira or the Causal Body.

A man in deep-sleep experiences a happiness or bliss (Ananda) resulting from the absence of identification with the body and the mind. During this state, one is completely ignorant of anything i.e. one has an experience of nothing in particular. During deep-sleep, one is under the influence of or identified with the causal body. During this state, one is free from the dualities created by the gross and the subtle bodies and therefore this state is described as Nirvikalpa or devoid of qualifications.

The causal body is indescribable (Anirvachaniya) or inexplicable because this state of ignorance is neither Sat (existing in all the three periods of time) nor Asat (Non-existent).

The Causal Body is also called 'Avidyarupam' because the ignorance, of which it consists, is opposed to the subjective knowledge. The ignorance of the real self results in the error of one's assuming oneself to be incomplete and identifying with the gross and subtle bodies. It is therefore also responsible for (or cause for) the "creation" of the gross and the subtle bodies. Because of the ignorance, one is unaware of

one's real self and is not able to experience the Satchidananda Svarupa.

4. AVASTHA TRAYA (The Three States)

After the discussion of the gross, subtle and the causal bodies, the three states of consciousness are described :

अवस्थात्रयं किम् ।

What are the three states of experience ?

जाग्रत्स्वप्नसुषुप्त्यवस्थाः ।

They are : the waking, the dream and the deep-sleep states.

4.1 JAGRAT AVASTHA (Waking State)

जाग्रदवस्था का ?

What is the waking state ?

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयैश्च ज्ञायते इति यत् सा जाग्रदवस्था ।

स्थूल शरीराभिमानी आत्मा विश्व इत्युच्यते ।

The state of experience in which the sense objects (sound, etc.) are perceived through the sense organs (ear, etc.) is the waking state. The Self identifying itself with the gross body is called 'Viswa'.

The Self identified with the gross body is in the waking state. In this state man perceives the world of objects with the help of organs of perception and gains experiences of objects viz. sound, touch, form, taste and smell. During this state, all the faculties are operating and the individual is in a complete form, Viswa. The subtle and causal bodies are also available for experience during the Waking State.

4.2 SVAPNA AVASTHA (Dream State)

स्वप्नावस्था केति चेत् जाग्रदवस्थायां यद् दृष्टं यद् श्रुतं तज्जनि
तवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।
सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

For the question, what is Svapnavastha (the Dream state) the explanation is :— the world that is projected while in sleep from the impressions born of what has been seen or heard in the waking state is called Dream.

The Self identifying itself with the subtle body is called "Taijasa".

The dream state is that in which the Self is identified with the mind (subtle body). During this state, the mind projects a whole new objective world based on the impressions (Vasanas) it has gained while hearing, seeing, etc. in the waking state.

The waker dies entirely in order that the dreamer is born. These two states cannot exist simultaneously. We cannot experience in the dream, what we have not seen, heard or thought of during the waking state. It is possible that several impressions may get mixed up to create objects or experiences during the dream-impressions that are unreal from the waker's stand point.

The self, identified with the subtle body during the dream state, is called Taijasa. The whole world is luminous with thoughts alone; the objects experienced during dream do not have objective reality.

4.3 SUSHUPTI AVASTHA (Deep-sleep State)

अतः सुषुप्त्यवस्था का ?

Then, what is the deep-sleep state?

अहं किमपि न जानामि सुखेन मया निद्राऽनुभूयत
इति सुषुप्त्यवस्था ।

That state about which one says later "I did not know anything; I have well enjoyed a good sleep" is the deep sleep state.

कारणशरीराभिमानि आत्मा प्राज्ञ इत्युच्यते ।

The Self, identifying itself with the causal body (in the deep sleep state) is called 'Prajna'. (Prayena ajna: i.e. almost ignorant).

A man gains particular experience during the waking and the dream states. In the deep-sleep state, however, there is no particular experience. The sleeper does not know anything during this state, that is to say, he is ignorant. But he is also free from the limitations of the gross and the subtle bodies and so he is in a state of bliss (Ananda). The self is ignorant of this bliss as the mind is absent. The consciousness or the awareness (Atman) is however, present in this state so that when the sleeper wakes up, he has the memory of a happy sleep and he also regains the past memories before he went to sleep. The Atman maintains a continuity of existence and memories.

During the deep-sleep state, the self is identified with the causal body. During this state it is only aware of the thought "I don't know". The self in this state is designated as Prajna, meaning the one who is nearly ignorant. Because the consciousness is present during this state, the self is not totally ignorant, but nearly ignorant.

The three states of consciousness have thus been described. From the description, it is evident that the Self is identified with one of the three "bodies" at any one time and so he is called differently during these states. However, the Self is the same and ever present in each state and is therefore called the witness or Sakshi.

5. PANCH KOSAS

The Panch Kosa or the five sheaths are described next.

पञ्च कोशाः के ?

What are the five Sheaths ?

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयश्चेति ।

The Food Sheath, the Vital Air Sheath, the Mental Sheath, the Intellectual Sheath, and the Bliss Sheath are the five sheaths.

A Kosa does not really indicate a covering because the all pervading Atman cannot be "covered" by the limited gross matter. Kosa means the universal error due to identification resulting from Ignorance. It appears as if Atman is covered by a sheath.

5.1 ANNAMAYA KOSA (Food Sheath)

अन्नमयः कः ?

What is the food sheath ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां
यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

That which is born of food, which grows by food, and goes back to earth which is of the nature of food, is called the Food Sheath — this is the gross body.

The Gross body is designated as Annamaya Kosa or the food sheath. It is so called, because the body is born out of the products of food eaten by the parents. It subsequently grows due to and is maintained by the modification of food and on death, disappears into the earth to eventually become food.

The identification of the Self with gross body creates the appearance of the food sheath. The suffix “maya” (in Annamaya) means Vikara or modification. Thus Annamaya means that which is made of the modification of food. The same meaning of the suffix maya applies to the next three Kosas (Prana, Manah and Vijnana).

5.2 PRANAMAYA KOSA (Vital Air Sheath)

प्राणमयः कः ?

What is the Vital Air Sheath?

प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः ।

The five physiological functions such as Prana etc. (Prana, Apana, Vyana, Udana and Samana) together with the five organs of action namely speech etc., form the Pranamaya Kosa, the Vital Air Sheath.

The five physiological functions in the body, together with the five organs of action are known as the Pranamaya Kosa. The identification of the Self with the functions of the Prana (e.g. “I” am hungry, thirsty, etc.) has the effect of

causing the Vital Air Sheath. The Self mistakes himself to be the Prana.

The five physiological functions of Prana are as follows :

Prana	—	Respiration
Apana	—	Evacuation or Rejection
Vyana	—	Circulation
Udana	—	Reaction, throwing out
Samana	—	Assimilation/Digestion

Udana stands for the reaction from within the body, e.g. vomiting, tears, etc. It becomes active at the time of death. The five organs of action are also included in the Pranamaya Kosa.

5.3 MANOMAYA KOSA (Mental Sheath)

मनोमयः कोशः कः ?

What is the Mental Sheath ?

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः ।

The mind and the five organs of perception together form the Mental Sheath.

Mind is the faculty which receives stimuli from the outer world through the organs of perception. It is also the seat of emotions and feelings. The mind together with the five organs of perception constitute the Manomaya Kosa. The identification of the Self with these functions creates the appearance of a "mental sheath" (e.g. I am happy, unhappy, angry, etc.)

5.4 VIGNANAMAYA KOSA (Intellectual Sheath)

विज्ञानमयः कः ?

What is the Intellectual Sheath ?

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः ।

The intellect, along with the five organs of perception, together form the Intellectual Sheath.

The intellect is the deciding faculty as well as that which creates a sense of doership (Ahamkara). The mind and the intellect are really two aspects of the same thinking faculty. The same faculty when feeling emotions or vascillating, is called mind. It is called intellect when it determines or decides something. The nature of the intellect is "cognition" (as against "volition" of the mind).

The intellect, together with the five organs of perception forms the intellectual sheath (I am the knower, doer, etc.).

5.5 ANANDAMAYA KOSA (Bliss Sheath)

आनन्दमयः कः ?

What is the Bliss Sheath ?

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं
प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ॥

Established in Avidya, which is of the form of the Causal Body, of impure nature united with the Vrittis (Modifications) like Priya, Moda and Pramoda.

The ignorance and the bliss, experienced by a person during the deep sleep state, constitute the Anandamaya Kosa. The suffix "maya" is used here in the sense of saturation or preponderance, rather than modification as in other sheaths.

One is not aware of the gross and the subtle bodies during this state, but the existence is filled with Vrittis (thought modifications) like 'Priya', 'Moda' and 'Pramoda'. Priya, Moda and Pramoda Vrittis indicate the intensity of joy experienced by a person. 'Priya Vritti' is the joy felt at the thought of an object one likes. 'Moda' is the joy felt when the object is possessed. 'Pramoda' is the joy of experiencing the desired object. The Bliss Sheath is the same as the Causal Body.

एतत्कोशपञ्चकम् ।

These are the five Sheaths.

Thus each of the five sheaths apparently "covers" Atman which is not perceived in its true nature because of identification with the elements corresponding to the sheaths. It is not that the five sheaths are progressive, i.e. one is inside the other and so on. Each of the sheaths independently "covers" the Atman depending upon whether the "I" is identified with the body or the mind or the intellect, etc. at any given time.

The five sheaths designate the five common universal errors (not considering the errors that people commit because of identification with family, society, etc.).

5.6 PANCHAKOSHATITA

Atman is described as Panchakoshatita i.e. one who transcends all the five sheaths. It is not identified with any of them but is present in each one of them.

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयं
ज्ञानमिति स्वेनैव ज्ञायते तद्यथा-मदीयत्वेन ज्ञातं कटककुण्डलं
गृहादिकं स्वस्माद्रिन्नंतथा पञ्चकोशादिकं स्वस्माद्रिन्नं
मदीयत्वेन ज्ञातमात्मा न भवति ॥

Just as bangles, ear-rings, houses etc., known as "mine", are all other than the knower — so too, the five sheaths known by the Self as "my body, pranas, my mind, my intellect and my knowledge" (should all be other than the knower, and so cannot be the Atman.)

The knower is always different from the known. Just as the personal belongings such as bangles, ear-rings, house, etc., are also known by me and are therefore different from me. It is only when I identify myself with these sheaths that I become limited by them. For example, if I identify myself with the house, my mobility is greatly restricted. When I identify with the body, the limitations of the body are mine. Similarly the emotions of the mind and the ignorance of the intellect.

6. ATMAN

आत्मा तर्हि कः ?

Then, what is the Atman?

सच्चिदानन्दस्वरूपः ।

It is of the nature of Sat-Chit-Ananda. (Existence-Knowledge-Bliss).

Until now, the teacher has described the Atman by negations — what the Atman is not. It is not the five sheaths, nor the three bodies nor the three states. Thus the teacher has eliminated the various notions a student may have about Atman. Now he goes on to describe the positive aspects of Atman. If what Atman is not is clear, then what it is can be comprehended. If the positive attributes of Atman were stated first without the negations the student is likely to deve-

lop wrong notions and confuse Atman with something it is not.

सत्किम् ?

What is Sat ?

कालत्रयेऽपि तिष्ठतीति सत् ।

Sat is that which remains unchanged in the three periods of time.

'Sat' is that which remains unchanged in all the three periods of time, i.e. past, present and future. For example, the pot is made of clay. The Sat aspect of the pot is clay which existed before the pot was made, which is in the pot and which will remain after the pot is destroyed. Everything perishable has got to be made of a substance that is fundamental and permanent. Since the world (Jagat) is perishable, it must be made of a fundamental substance and that is Atman, that was, is and will remain whether or not Jagat exists. This timelessness of Atman is eternity or Sat.

चित्किम् ?

What is Chit ?

ज्ञानस्वरूपः ।

It is of the nature of absolute knowledge.

'Chit' is the Awareness. It is present during all the states of experience and by knowing it one immediately achieves perfection. Chit also abides in all periods of time and therefore is also of the nature of Sat.

आनन्दः कः ?

What is Ananda?

सुखस्वरूपः ।



Of the nature of absolute happiness.

'Ananda' is the experience which one gains when one is with oneself. Thus when one is desirous of an object and if that desire is fulfilled, the momentary happiness is that of being with oneself. At that moment, the person is totally satisfied with himself and does not want to be something else. This is the state of Ananda.

Ananda is the fundamental nature of human beings. The objects, which appear to provide happiness for a short while, are only instruments. Objects by themselves do not possess happiness or sorrow because the same object has different appeal to different people or to the same person at different times. Objects are like the wind that clears the clouds from our vision of the sun. Wind appears to have produced the vision of the sun. But the sun was always there (in whose light we could see the clouds in the first place!). Similarly, happiness or Ananda is always there, being the basic nature of human beings. An object is like the wind that momentarily clears the clouds of gloom or unhappiness. The happiness or Ananda experienced when one is with oneself is the same in all cases i.e. whether it be gained by acquiring desired objects or by other sensuous pleasures or from art or poetry. Only the duration and intensity may be different. Thus Atman is of the nature of absolute bliss or Ananda.

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

Thus one should know oneself to be of the nature of Absolute Existence-Knowledge-Bliss.

Thus Atman is Absolute Existence-Knowledge-Bliss. Because Atman (Aham) is "I", my basic nature is also Absolute Existence-Knowledge-Bliss.

7. JAGAT (The Universe)

The Atman or the Self has been defined (or rather indicated) by both negations as well as positive assertions. The next question that arises is: what about the objective world (Jagat) that is around me? What is the relationship between the I and the Jagat? How did the Jagat come about? The teacher now proceeds to explain the evolution of the universe and its nature.

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Now, we shall explain the evolution of the twenty-four Tattvas.

ब्रम्हाश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

Depending on Brahman for its existence is MAYA, which is of the nature of the three gunas, Satva, Rajas and Tamas.

7.1 BRAHMAN

The word Brahman is derived from the root Brh which means "to grow". From this root, the noun Brahman is derived and it is neuter in gender. Thus Brahman means bigness in* itself and it therefore indicates the biggest or the

infinite. It is also beyond the relative concepts of space and time (which are the products of the mind) and is the cause for the universe. However, the Jagat or the objective world is in the domain of time and space because it is changeable with reference to both time and space. Then how did this "finite" world come about from Brahman which is infinite or limitless? The infinite cannot change into finite, nor can portion of the changeless become changeable. So the changeable Jagat has to be different from Brahman and this poses a riddle.

7.2 MAYA

Creation of an object can come about in two ways: (i) either as a change or modification in the substance from which it is made or (ii) by an error in which the real thing is mistaken to be something else. Examples of the first type of creation is that of a pot from the clay, curd from the milk etc. An example of the second method is the "creation" of the snake from the rope. This creation is caused by the ignorance of the rope (rope-ignorance) so that in darkness, the rope is mistaken to be a snake.

Since Brahman cannot change or be modified to create this changing world, the "creation" of the world must be apparent only, as in the second method. Ignorance of Brahman is responsible for this apparent creation in which Brahman is mistaken as the Jagat. This ignorance which is the cause for the creation of the world, is called Maya. Maya is the power which produces the impossible. The power of Maya seems to have produced this changeable world from the changeless Brahman. It is a power that cannot be independent of Brahman.

Brahman associated with Maya is called Isvara (manifested Brahman). Isvara has the power of creation through

Maya. This is why the Hindu Gods with creative power are always associated with Sakti or power. Thus Siva is associated with Parvati, Vishnu with Laxmi, etc. The "Wife" of God is not really separate from Him, but the Maya aspect of God.

The individual Self or Awareness which has identified itself with various bodies and sheaths, is called Jiva. In essential nature, Jiva is also the same as Isvara, except that Jiva is under the control of Maya while Isvara controls Maya. The power of the mind (of Jiva) to create an objective world in the dream, is comparable to the power of Maya of Isvara by which He creates Jagat.

The creation of Maya has three aspects: knowledge (Jnana: the function of the intellect), the activity (Kriya: function of Prana) and the inert matter (Jada). These three aspects account for all the creation in the world. These manifestations are the effects (Karya) of the three corresponding aspects of Maya which is the cause (Karana) for them. The three aspects of the nature of Maya and their manifestations are as follows :

<u>Karya (Effect)</u>	<u>Karana (Cause)</u>
Knowledge	Sattva
Activity	Rajas
Inertness	Tamas

Because of the three aspects of creation, Maya is called Trigunatmika or Sattwarajastamogunatmika. Because of its dependence on Brahman, by which it must be blessed, Maya is also called Brahmasraya.

7.3 CREATION

Two causes are required for any purposeful creation : the efficient cause (Nimitta Karana) and the material cause

(Upadana Karana). In the creation of a pot, the pot-maker is the efficient cause while the kneaded clay is the material cause. The efficient cause must have the requisite knowledge (intelligence, perception) as well as the power to create. The maker/creator of the thing is verily the knower of the thing; the pot-maker has the knowledge of the pot.

The universe (Jagat) is a creation of Isvara through the power of Maya. Everything that exists in the world is in harmony, with a purpose. Nothing is redundant. Everything has to follow the laws of nature. Man may think that he has conquered nature but in reality it is only an adjustment with nature after understanding it.

What are the efficient and the material causes in the creation of the universe? It may appear that the creator created this world from matter. Then the question is: who created the matter? Obviously, by definition, we are searching for that entity that created everything. So Isvara must also be the matter from which the world appears to be made. Thus Isvara is the efficient as well as the material cause in the creation of the world. This is comparable to the creation of a web by a spider which uses its own saliva to create the web. So the spider is both the material and the efficient cause. Another example is the creation by the mind, of the world in the dream. The Jiva, with respect to awareness is the efficient cause and he is also the material cause with respect to the memories which create all the material objects.

In the creation of the world, therefore, both the efficient and the material causes are traced to the creator. The cause abides in the effect. Thus the whole universe of objects (names and forms), is but a manifestation of Brahman. Starting from the inert matter to the highest evolved form of the human beings is all Brahman. Brahman is the efficient cause

(Nimitta Karana) and Maya is the material cause (Upadana Karana) Brahman conditioned by Maya is called Isvara who is therefore both the Nimitta and the Upadana Karana (Abhinna Nimitta Upadana Karana). Isvara is also called MAYAVI, while the created Jagat is called Mayikam. Jagat is changeable with respect to time and therefore it is Mithya. Jagat cannot stand apart from Isvara, the material cause. Jiva can visualise himself to be the whole universe, if he acquires a proper vision. A wave in the ocean is made of the same water that the ocean is made of and therefore it is ocean in real nature. Unfortunately, the wave is not aware of this and it therefore considers itself as limited by its form and therefore different from the ocean and thereby lives a mortal life of a few minutes. When not identified with name and form, a wave would know itself as "water" which is the "content" of both the wave as well as the ocean. With this vision, the wave can consider itself as nothing but the ocean, the creator of all waves and also the absorber of them.

7.3.1 EVOLUTION OF THE FIVE ELEMENTS

तत आकाशः संभूतः ।

From that (Maya), Akasa is born.

आकाशाद् वायुः ।

From Akasa, Vayu (the Air).

वायोस्तेजः ।

From Air, the Fire.

तेजस आपः ।

From Fire, Water.

अभ्ययः पृथिवी ।

From Water, the Earth.

The world is made of the five great elements (Panchamahabhootani) viz. Akasa, Air, Fire, Water and Earth and their combinations or compounds (Bhautikani). The world consists of all objects, names and forms including the gross and the subtle bodies. These elements have been created by Maya. There are a total of five sense organs of preception and corresponding to them are the five-fold sense objects that are perceived. There is a relationship between an organ of perception and the corresponding sense objects such as between the eyes and the forms and colours or between nose and the objects with smell. The senses of perception are made from the five subtle elements (Tanmatras) before their grossification. The five-fold sense objects are made from the same five elements after grossification (Pancheekarana).

The relationship between an organ of perception (e.g. the eye or the ear) and corresponding gross objects (e.g. forms or sounds) can be explained by the example of a tungston filament lamp providing light by association with electricity. Electricity is subtler than the tungston filament. However, the filament is made up of molecules which are made up of atoms which in turn are made up of electrons, protons, etc. The electrons are nothing but energy. Thus matter (such as tungston filament) is the grossification of energy. By association with subtle (electric) energy, the light (experience) is produced. Similarly, the association of the subtle sense of perception with corresponding gross object produces an experience or knowledge.

In the scheme of creation, the Tanmatras are evolved in the order of the grossness (or rather in the order of reduced subtlety). The five Tanmatras are : Akasa, Vayu (Air), Agni (Fire), Apah (Water) and Prithvi (Earth). The order of creation and the principal Gunas of the Tanmatras are as follows :

	<u>Element</u>	<u>Guna</u>
1.	Akasa	Sound
2.	Air	Touch
3.	Fire	Form
4.	Water	Taste
5.	Earth	Smell

The five elements are arranged in the order in which they are evolved. That is also the order of reduction in their subtlety. The order of grossness or reduction in subtlety is determined as follows :

1. Akasa : Can only be heard. Cannot be seen, felt, tasted or smelt.
2. Air : Can be heard and felt by touch. Cannot be smelt, seen or tasted. The smell that comes with air does not belong to air but to the contaminants carried by it.
3. Fire : Can be seen, heard and felt. In the order of evolution, this is the first element that can be seen. That is why it is considered to be nearest to the creator in visible form and therefore employed for invoking the Lord in all the rituals.
4. Water : Water can be seen, heard, felt with touch and tasted. Although water is considered to be tasteless, in fact it provides the basis of comparison of all tastes.

5. Earth : Earth or the minerals from which all the gross objects with form are made, can be seen, tasted, felt, heard as well as smelt. This is the only element that has smell.

The elements have an increasing order of perception and therefore each element is considered grosser than the previous one.

7.3.2 EVOLUTION OF THE SATTVA ASPECT

The senses of perception produce perception or the knowledge for the individual. The sense elements are evolved from the Tanmatras which are in turn evolved from Maya. Because Maya has three aspects (Gunas) viz. Sattva, Rajas and Tamas, the Tanmatras also have these three aspects. The Gunas of the cause flow into the effect. As stated before, the Sattva aspect of Maya manifests itself as the knowledge. Because the function of the sense organs of perception is to produce knowledge, they are considered to be evolved from the Sattva aspect of five relevant subtle elements.

7.3.2.1 ORGANS OF PERCEPTION

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात् श्रोत्रेन्द्रियं संभूतम् ।

From among these five great elements, out of the Satvic aspect of Akasa, is evolved the ear, the organ of 'hearing'.

वायोः सात्त्विकांशात् त्वगिन्द्रियं संभूतम् ।

From the Satvic aspect of Vayu (Air), is evolved the skin, the organ of touch.

अग्नेः सात्त्विकांशात् चक्षुरिन्द्रियं संभूतम् ।

From the Satvic aspect of Fire, is formed the eye.

जलस्य सात्त्विकांशात् रसनेन्द्रियं संभूतम् ।

From the Satvic aspect of Water, is formed the tongue, the organ of taste.

पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं संभूतम् ।

From the Satvic aspect of Earth, is formed the organ of smell, the nose.

This can be summarised as follows :

<u>Sattva aspect of</u>	<u>Goes into formation of</u>
Akasa	Ear
Vayu	Skin
Agni	Eye
Apah	Tongue (taste)
Prithvi	Nose

The five senses of perception are evolved from satva aspect of the five elements. Every element has an essential nature (Guna) and the corresponding sense of organ is evolved from it. Thus the essential Guna of Akasa is sound and Satva aspect of Akasa goes into the make up of the ears. The Guna of air is touch and therefore skin is evolved out of the Sattva aspect of air and so on.

7.3.2.2 ANTAHKARANA (Mind)

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात् मनोबुद्ध्यहंकार
चित्तान्तःकरणानि संभूतानि ॥

From the total satvic content of these five elements the Antahkarana (the inner instruments) constituted of the Manas, Buddhi, Ahamkara, and Chitta are formed.

The 'Antahkarana' or the mind receives the stimuli from

the senses of perception and directs the Pranamaya Kosa to respond. The mind is considered to be evolved from the combined Satvic aspect of all the five subtle elements.

How the mind has to assimilate the stimuli from different senses of perception is evident when a man is told of a bunch of beautiful roses on a table in the room. His sense of hearing sends the message to the mind. The mind immediately directs the eyes to see the roses to confirm. If the reaction after the seeing does not confirm whether the roses are real or artificial, the next action is to smell them. If in spite of this, the mind is not satisfied, it wants to check them by touching, to confirm their velvety smoothness. Again for an absolute confirmation, a rose petal may even be tasted ! Thus the mind receives the stimuli from sense organs and assimilates the information.

The Antahkarana or the mind is made up of thoughts. These thoughts can be divided into four categories, based on their nature or function. So the one Antahkarana is called by four names according to the four functions it performs, viz. Manas, Buddhi, Ahamkara and Chitta, just as one woman may be called mother, daughter, sister, aunt etc., depending upon her function.

संकल्पविकल्पात्मकं मनः ।

Manas is of the nature of indecision or doubt.

Manas : When an individual is not sure about something, his mind vacillates between opposite thoughts. For example, while leaving home, after walking a few steps, a question arises : have I locked the door (Vikalpa) ? Then the answer may be : yes, I have locked the door (Sankalpa). But if the doubting faculty overrides, the man would go back to check whether the door is locked or not. This function of Antah-

karana is called Manas. Thus the nature of Manas is volition or vascillation and doubt.

निश्चयात्मिका बुद्धिः ।

Intellect is of the nature of decision.

Buddhi: Buddhi is the determining faculty or the “cognition” faculty. Thus upon the doubt of whether the door is locked or not, the deciding faculty might confirm: yes, the door is locked. This faculty is Buddhi. Buddhi is involved in the analysis of a situation or an enquiry into a problem.

अहंकर्ता अहंकारः ।

“I am the doer” — this sense is the ego, Ahamkara.

Ahamkara: The aspect of the Antahkarana which has the sense of doership or ownership is called Ahamkara (ego). This is a notion which claims the doership and identifies the self with one’s actions, pleasures, sorrows, etc.

चिन्तनकर्तृ चित्तम् ।

The thinking faculty (or the faculty of recollections) is the Chitta.

Chitta: The function of the Antahkarana which is based on the recollection of past experiences or events is called Chitta. The Chitta provides guidelines to the Buddhi on the basis of past experiences. It is a storehouse of impressions and memories. Thus if a man happens to see a snake, the past memories or impressions of a snake will direct the mind and the senses to react.

While the three faculties viz. Manas, Buddhi and Chitta come and go i.e. they replace each other according to the

situation, the Ahamkara or the notion of doership is always present at all times. Thus it is "I" who vacillates or "I" who decides or "I" who provides the direction. The other modifications change according to objects and thoughts.

Thus the Satva aspect of all the five Tanmatras goes into the make-up of Manomaya and Vijnanamaya Kosa which include the mind, the intellect and the five senses of perception.

मनसो देवता चन्द्रमाः ।

The presiding deity of the mind is the Moon.

बुद्धे ब्रह्मा ।

For the intellect (the presiding deity is) Brahma.

अहंकारस्य रुद्रः ।

For the ego, it is Rudra.

चित्तस्य वासुदेवः ।

For the Chitta (the presiding deity is) Vasudeva.

7.3.3 EVOLUTION OF THE RAJAS ASPECT

The second aspect of the Trigunatmika Maya is Rajas which also appears in the five elements and consequently in the Jagat.

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य राजसांशात्
वागिन्द्रियं संभूतम् ।

Among these five elements, from the Rajas aspect of space, is formed the organ of speech.

वायोः राजसांशात् पाणीन्द्रियं संभूतम् ।

From the Rajas aspect of Vayu (Air), is formed the hand.

वन्हेः राजसांशात् पादेन्द्रियं संभूतम् ।

From the Rajas aspect of Fire, is formed the leg.

जलस्य राजसांशात् उपस्थेन्द्रियं संभूतम् ।

From the Rajas aspect of Water, the genitals are formed.

पृथिव्या राजसांशात् गुदेन्द्रियं संभूतम् ।

From the Rajas aspect of Earth, the anus is formed.

एतेषां समष्टिराजसांशात् पञ्चप्राणाः संभूताः ।

From the total Rajas aspect of all these five elements, the five vital airs are born.

From the Rajasik aspect of the five subtle elements, the Pranamaya Kosa (The Pancha Pranas and Karmendriyas) is evolved. Once again, every subtle element is associated with a certain function, so that Rajas aspect of a given element goes into the make up of a specific organ of action. This is given below :

<u>RAJAS aspect of</u>	<u>Goes into formation of</u>
Akasa	Speech
Vayu	Hands
Agni	Legs
Apah	Genitals
Prithvi	Anus

The Rajas aspect of all the subtle elements goes into the make up of the five Pranas.

7.3.4 EVOLUTION OF THE TAMASIC ASPECT

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।

From the Tamas aspect of these five subtle elements, the grossified five elements are born.


























पञ्चीकरणं कथम् इति चेत् । एतेषां पञ्चमहाभूतानां ताम-
सांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं पृथक्
तूष्णीं व्यवस्थाप्य अपरमपरमर्धं चतुर्धा विभज्य स्वार्धं
मन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनम् कार्यम् ।
तदा पञ्चीकरणं भवति ।

If it is asked how this Pachikarana (grossification) takes place, it is as follows :

1. The Tamas aspect of each of the five elements divide into two equal parts.
2. One half of each remains intact.
3. The other half of each gets divided into four equal parts.
4. Then, to the intact half of one element, one one-eighth portion from each of the other four elements gets joined.
5. Then Panchikarana (the process by which the subtle elements become the gross elements) is complete.

The Process of Five-Fold Self-Division and Mutual Combination PANCHEEKARANA

Sky =	$\frac{1}{2}S$	+	$\frac{1}{8}A$	+	$\frac{1}{8}F$	+	$\frac{1}{8}W$	+	$\frac{1}{8}E$
Air =	$\frac{1}{2}A$	+	$\frac{1}{8}S$	+	$\frac{1}{8}F$	+	$\frac{1}{8}W$	+	$\frac{1}{8}E$
Fire =	$\frac{1}{2}F$	+	$\frac{1}{8}S$	+	$\frac{1}{8}A$	+	$\frac{1}{8}W$	+	$\frac{1}{8}E$
Water =	$\frac{1}{2}W$	+	$\frac{1}{8}S$	+	$\frac{1}{8}A$	+	$\frac{1}{8}F$	+	$\frac{1}{8}E$
Earth =	$\frac{1}{2}E$	+	$\frac{1}{8}S$	+	$\frac{1}{8}A$	+	$\frac{1}{8}F$	+	$\frac{1}{8}W$

Stages	Space. 1	Air. 2	Fire. 3	Water. 4	Earth. 5	Description.
(i)						Tanmatras; each in itself.
(ii)						Tendency to divide into two equal parts.
(iii)						The split complete.
(iv)						One half remaining intact, the others split into 4.
(v)						Each half married with 4-bits borrowed from all others.

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।

From these five grossified elements the gross body is formed.

GROSSIFICATION (Panchikarana)

The Tamas aspect of the five elements (derived from the Tamas aspect of Trigunatmika Maya) goes into the make up of the gross objective world. However, a process of "grossification" takes place first, in which the Tamas aspect of the five subtle elements evolves into five "gross" elements perceived by the senses. This process of conversion of subtle elements into gross elements is called Panchikarana or the pentamerous combination bifurcation.

The steps involved in Panchikarana are as follows :

1. The Tamas aspect of each of the subtle elements is divided into two equal parts.

2. Keeping the first half intact, the second half is further divided into four equal parts (each part $1/8$ of the whole).
3. The intact half of one element joins with the $1/8$ th portion of each of the remaining four elements.
4. The gross element is designated by the predominant constituent in the grossified element. For example, the gross Akasa consists of the grossification of the Tamas aspect of: $1/2$ Aakasa, $1/8$ Vayu, $1/8$ Agni, $1/8$ Water and $1/8$ Earth.

The five grossified elements and their combinations go into the make up of the gross objective world, including the gross body.

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम् ।

Thus there is the identity between the Pindanda and the Brahmanda, i.e., the Microcosm and the Macrocosm.

The individual physical body is called Pinda and the cosmos, consisting of all the gross objects (including all individual physical bodies) is called Brahmanda or Anda. Thus the Pinda is a part of the Brahmanda. Because both are made from the same five gross elements, which in turn are derived from Brahman (because of Maya), the Pinda and the Brahmanda are one. Pinda is the microcosm and Brahmanda is the macrocosm. Neither of these is apart from Brahman.

The process of evolution of the universe, consisting of the gross and subtle objects has been described. The subtle objects are evolved from the elements before Panchikarana, while the gross objects, after Panchikarana. The five elements which thus account for the entire creation, have evolved from Maya which, in turn is the power of Brahman. Thus Brahman is the fundamental substance from which the whole universe is

made and therefore everything (sentient and insentient) is actually made up of Brahman. With proper vision that is derived from knowledge, one is able to experience the presence of Brahman everywhere and also able to see the connecting link (identity) between the individual and the universe or the microcosm and the macrocosm.

8. ISVARA AND THE ADHISTHANA DEVATAS

Jiva, the individual, is naturally related to Isvara or the total. When the Self consciously creates, it is Isvara but when it unconsciously creates, it is the limited Jiva. So Isvara is the creator, the almighty, all pervading, while Jiva is the created and a limited being. Jiva is bound by the laws of creation and he is related to the Creator through these laws.

The creator is also called Bhagavan as He possesses the sixfold virtues of Aiswaryam (Overlordship), Sri (wealth or freedom), Jnana (Knowledge), Vairagya (natural dispassion), Yasas (glory) and Tapas (Austerity or light of knowledge).

Bhagavan is, as if, governing the universe through laws. The sense organs and the organs of action perform within the realm of these laws. Thus eyes can see only if there is light and form, the ears can hear the sound if the latter can travel through the space, and so on. The sense organs are related to God through the laws, which are like the functionaries. God can be compared to the head of a government who functions through the laws governed by the functionaries appointed by him. Every Citizen is bound by the laws and he tries to gain the favour of the local functionary of the law by keeping him happy with gifts, etc. — similar to the sacrifices for propitiating the deities. The local authority is a reflection of the head of the government (through the chain of command) in that the

former governs the local area in accordance with the laws established by the latter.

There is a presiding deity (Adhithana Devata) or a functioning authority for every sense organ because the sense organ can function only within the laws of nature, established by Isvara. Thus a presiding deity is just a reflection of Isvara and the sum total of all the reflections make up Isvara. The sense organs are the functionaries of Jiva and the Lord reflects as the presiding deity of a given sense organ when perceived through the organ by the Jiva.

Following is a list of the presiding deities of the five senses of perception and the five organs of action (see sections 3.2.1 and 3.2.2).

<u>Sense organ of Perception</u>	<u>Presiding Deity</u>
Ear (Sound)	Space (Quarters)
Skin (Touch)	Vayu (Air)
Eyes (Form)	Sun (Light or Fire)
Tongue (Taste)	Varuna (Water)
Nose (Smell)	Aswini Kumaras
<u>Organ of Action</u>	<u>Presiding Deity</u>
Speech	Fire
Hands	Indra
Feet	Vishnu
Anus	Mrtyu
Genitals	Prajapati

A presiding deity is related to the particular sense of perception. For example, sound needs the space to travel, eyes need the light of sun to see.

There are also presiding deities for other functions for expressions in nature — example, the Ganges, for all the rivers or Himalaya for all mountains etc.

The Antahkarana also functions within the laws and the presiding deities of the four modes of Antahkarana are as follows (see section 7.3.2.2).

Manas	:	Chandrama
Buddhi	:	Brahma
Ahamkara	:	Rudra
Chitta	:	Vasudeva

Here, the Buddhi has the creative power and Brahma is therefore the presiding deity. The ego destroys the human personality and Rudra, the destroyer functions through ego for destruction.

9. JIVA AND ISVARA

There is no real difference in the different objects of the world, nor between the gross and the subtle bodies. However, the limited Jiva is not able to visualise or experience this identity and thus arises the separation of the transactions between these two and thus the feeling of incompleteness.

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति ।

स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।

The reflection (as it were) of Brahman (in Sukshma Sarira) which identifies itself with the gross body is called Jiva. This Jiva, by nature (ignorance) takes Isvara to be different from himself.

अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।

The awareness (Atma) conditioned by the Upadhi viz. Avidya is called Jiva.

मायोपाधिः सन् ईश्वर इत्युच्यते ।

The awareness conditioned by 'Maya' is known as 'Isvara'.

एवं उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत्पर्यन्तं तिष्ठति
तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ।

So long as the notion, which is due to difference in the conditionings, that Jiva and Isvara are different, remains, until such time, there is no redemption from 'Samsara' which is of the form of repeated birth, death, etc.

तस्मात्कारणान्न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

Due to that reason, the notion that 'Jiva is different from Isvara' should not be accepted.

The self identifying with the body is called Jiva. Jiva possesses both gross and subtle body. The subtle body reflects consciousness. Insentient objects do not possess subtle body and therefore they do not reflect consciousness. One subtle body identifies with only one gross body.

Consciousness is everywhere, just as space is everywhere. Space transcends everything that stands in it and therefore moving an object from one place to another does not need moving of its corresponding space with it, because space is everywhere. Similarly consciousness or Atman is everywhere. Wherever the subtle body is, it is enlivened by consciousness. When the subtle body leaves the gross body,

the latter dies and decays. But the subtle body glows with consciousness, wherever it goes. This is analogous to a red hot iron ball, which glows because of the fire. Thus the Jiva is reflection of Brahman or Consciousness.

Jiva is nothing but Atman (Self) conditioned by the Upadhi (conditioning or limiting adjunct) called Avidya. Isvara, on the other hand, is the Self (Brahman) conditioned by the Upadhi called Maya. Thus while the Jiva is conditioned by individual ignorance, Isvara is conditioned by Maya which is total ignorance. An important difference between Jiva and Isvara is that Jiva is under the influence of Maya while Isvara controls or wields Maya.

Both Jiva and Isvara are the same Consciousness with different Upadhis. Therefore, basically they are one. However, due to this difference in Upadhis which arises out of self-ignorance, the Jiva considers himself as different from Isvara like an actor who has forgotten his identity. A wave does not know that it is made up of the same substance as the ocean and therefore it considers itself to be different from the ocean. The wave cannot have the vision of the ocean as long as it excludes itself from the ocean! Just as the wave lives a transient existence of a few minutes, to be born again as a wave and die again, the Jiva also experiences a transitory life and suffers the pangs of Samsara, or the life of repeated births and deaths.

The cause for the difference between Jiva and Isvara is self-ignorance. Man feels incomplete and always wanting. The only way to redeem oneself from the effect of separateness from Brahman is to remove the cause, viz. Ignorance. Ignorance is removed by subjective knowledge and by it alone. The Sruti says : Knowledge alone liberates (Jnanadeva tu Kaivalyam). (This statement excludes other paths or tech-

niques such as Yoga as valid approaches for self-realization). Knowledge is imparted by a "competent" teacher and knowledge takes place right while listening, if the student has Sraddha and the other necessary qualifications described earlier. Buddhi, with its reasoning, usually interferes during the process of learning. But if it is convinced by proper reasoning contained in the scriptures and conveyed by the teacher, the teaching is supposed to bless while it is taking place. If one knows the Self in this life itself, there is Truth is one's life. On the other hand if one does not know the Self in this life, the loss is infinite. (Iha Chedavedit Atha Satymasti. Na Chediha avedit mahati vinashtih.)

10. TAT TWAMASI (That Thou Art)

ननु साहंकारस्य किञ्चिज्ज्ञस्य जीवस्य निरहंकारस्य सर्वज्ञस्य
ईश्वरस्य तत्त्वमसीति महावाक्यात् कथमभेदबुद्धिः स्यादुभयोः
विरुद्धधर्माक्रान्तत्वात् ।

But the Jiva is endowed with ego and his knowledge is limited. (Whereas) Isvara is without ego and is omniscient. (Then) how can there be identity, as stated in the Mahavakya TAT TWAM ASI (That Thou Art), between these two who are possessed of contradictory characteristics ?

इति चेन्न । स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः ।
उपाधिविनिर्मुक्तं समाधिदशासंपन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः ।

If (the doubt is) so, no (it is not so). The literal meaning of the word 'Thou' is the one who identifies himself with gross and subtle bodies (i.e. Jiva). The implied meaning of the word 'Thou' is pure awareness which is free from all

conditionings

एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः ।

So also the literal meaning of the word 'That' is the Isvara having omniscience etc.

उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।

The implied meaning of the word 'That' is the pure awareness free of all conditionings.

एवं च जीवेश्वरयोश्चैतन्यरूपेणाऽभेदे बाधकाभावः ।

Thus there is no contradiction regarding the identity between Jiva and Isvara from the stand point of awareness.

The identity between Jiva and Isvara or rather between the seeker and the sought is indicated by the scriptures as the Mahavakya Tat Twam Asi or "That Thou Art". This statement poses a problem to the student. How can there be an identity between two seemingly opposite entities ? The Jiva is a limited entity. He is Alpajna (limited in knowledge), Alpavyapi (limited in pervasiveness i.e. at one place at a time), Alpasaktiman (limited in abilities). On the other hand Isvara is Sarvajna (All knowing), Sarvavyapi (All pervading, everywhere at one time), Sarvasaktiman (All powerful, possessing the power of creation, destruction etc.).

A difference (Bheda Buddhi) between these two opposite entities is simply natural to human beings. So how to interpret the scriptural statement "That Thou Art" ? (This point of view, which appears to be a valid objection to the statement of the scripture, is called Purva Paksha).

There are two types of sentences; ordinary sentence or Samanya Vakya and a sentence with an implied meaning, called Lakshana Vakya. The Samanya Vakya has a straight forward meaning as in a sentence "Rama goes". The Lakshana Vakya, on the other hand, becomes meaningful by implication rather than by literal meaning. For example: "The Red runs".

One has to know that the "Red" refers to a horse, otherwise the sentence is not meaningful. The listener must be prepared to grasp the meaning of a Lakshana Vakya, particularly in scriptural study.

Tat Twam Asi is a Lakshana Vakya wherein deep meaning is contained. It is a Maha Vakya, meaning a statement which reveals the identity between the seeker and the sought. The teacher now proceeds to explain the meaning of this Maha Vakya as a Lakshana Vakya, with reference to the doubt raised by the student, about the apparent contradiction implied in the identity of the limited ego and the limitless Isvara.

The direct meaning (Vachyartha) of "Thou" (Tvam Pada) is the limited individual ego (Jiva) identified with the gross and the subtle bodies. However, as indicated by the earlier statements, the ego or Jiva is nothing but the Self circumscribed by the Individual Ignorance (Avidya). So what is indicated (Lakshya) by "Thou" is really the Self which is Jiva's true identity. This Self is visualised by negating the identification with the Upadhis. The Self which is in and through all the three states (Waking, Dream, Deep Sleep) is indicated by the word Turiya which means "fourth" state. It is not actually a fourth state because the awareness of the Self is present in each of the three states also. But in order that one may not confuse any one state with the Self, the term Turiya is

employed. The real Self which is not realised in any of the three states because of the conditioning (Avidya) is realised in the state of "Samadhi". This state is also indicated as "Suddha Chaitanya" or Pure Awareness.

The direct meaning of the word "That" (Tat Pada) is Isvara who has infinite knowledge (Sarvajnatwam) and who is Omni present (Sarva Vyapi). Once again, as indicated earlier, Isvara is nothing but the Self circumscribed by the total conditioning or Maya. Therefore, Isvara is also Brahman when free of all conditioning. So the implied meaning of the word That (Tat) is pure Awareness or "Suddha Chaitanya" or "Param Brahma."

The confusion between Jiva and Isvara has arisen only because they are viewed from the relative plane of time, space and causality. If viewed from the absolute level of pure Consciousness, there is no such confusion nor any contradiction in the Maha Vakya, Tat Twam Asi.

Tat Twam Asi expresses the essence of Vedanta, which is identity between the individual ego (Jiva) and Pure Awareness (Suddha Chaitanya). This identity establishes a unity between all living beings as well as everything that exists in the universe. Everything else (viz. analysis, observations, deductions, etc.) that is contained in Vedanta, is to support this statement. In this text-book (Tattva Bodha) itself, all the earlier analysis pertains to this statement. The analysis of the Pancha Kosa, Sarira Traya, and Avastha Traya, was the analysis of the Jiva and the Pure Awareness reflected by the Jiva. This is here indicated as Twam. The analysis of the evolution of the universe (by the power of Maya) through five great elements, the gross elements and the whole objective universe, was the analysis of Isvara which also reflects the Suddha Chaitanya through Maya. This is indicated by Tat.

The verb Asi is the verb of being and not becoming, because the process of realisation does not involve any change. The object of Knowledge and the means of Knowledge are same in Self Realisation.

In the study of Vedanta and the pursuit of Self Realisation, the teaching by a competent teacher (Sadguru) is extremely important and absolutely necessary.

Enquiry into Brahman should not be carried out independently even though one may be a scholar. (Saṣtrajnopi Svatantrēna brahmanveṣhaṇam na kuryat). One can learn the scriptures (Sastras) independently by oneself, but that will not lead to the Truth. The whole existence is full of paradoxes, such as that indicated by the identity between the limited Jiva and the limitless Isvara. This and other paradoxes cannot be erased except by a competent teacher who has proper vision and realisation. Vedanta is not a "system" such as "Nyaya" or "Yoga". It is a revelation through paradoxes. A dexterous teacher who knows the tradition (Sampradayavit) employs the traditional methodology of teaching. Although the language and the form of presentation would change from time to time to suit the audience, the basic methodology of revealing the scriptural knowledge remains unchanged at all times.

11. JIVANMUKTA

He who has realised the Truth of the oneness of the Self and Brahman as well as the oneness within the whole universe, is called a Jivanmukta or a Jnani. Such a person has developed the vision of the identity between Jiva and Isvara.

एवं च वेदान्तवाक्यैः सदगुरूपदेशेन च सर्वेष्वपि भूतेषु येषां
ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः ।

Thus by the words (teachings) of Vedanta imparted by a competent teacher (Sadguru), those in whom the knowledge of Brahman in all beings is born, they are the Jivanmuktas (liberated even while living).

ननु जीवन्मुक्तः कः ?

Then, who (exactly) is Jivanmukta ?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति दृढनिश्चय
स्तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः
सच्चिदानन्द स्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपोऽस्मीति
दृढनिश्चय रूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः ॥

Just as one has the firm belief that 'I am the body', 'I am a man', 'I am a Brahmin', 'I am a Sudra', so also 'I am not a Brahmin', 'I am not a Sudra', 'I am not a man' but 'I am unattached, of the nature Satchidanda, effulgent, the indweller of all, the formless awareness' — thus one having this firmly ascertained Aparoksha Jnana (Immediate knowledge) is the Jivanmukta.

The word Jivanmukta means one who is liberated in this life. Liberation is gained only while one is alive. There is no liberation after death for a Jiva who is not liberated in this life.

The Jivanmukta has gained the realisation by the teachings of Vedanta imparted by a qualified teacher who is himself established in the Knowledge and who knows the art of conveying the subtle and profound truths of the scriptures.

The Jivanmukta is like a wave which has realised that it is made up of the same substance (water) as the ocean and that indeed, it is ocean. As long as he is alive, the Jivanmukta

enjoys this bliss of identity with Brahman and the universe. Externally, he does not look any different from other human beings — he does not develop any special features or styles or postures. But internally, he has the vision of Brahman (Brahma Buddhi). His physical body goes on as long as there is momentum, just as a wave goes on until its momentum is exhausted. The Sruti says : (Yato va imani bhutani Jayante. Yena Jatani jivanti. Yat prayantyaabhi samvisanti. Tat vijijnasasva. Tat brahmeti.) “From what all these elements (and elementals) are born, by which the born are sustained, unto which they go and enter fully, may you (entertain a valid desire to) know that as Brahman (itself).”

What is the nature of the Jivanmukta ? How is the vision of Brahman reflected in his nature ? He is the one who is firmly established in the vision : “I am unattached, of the nature of Satchidananda, effulgent, the indweller of all, formless Consciousness Absolute”. The meaning of these terms is explained below :

11.1 ASANGA (Unattached)

Just as the Jiva has a firm conviction that “I am the body” or “I am a Brahmin”, “I am a man”, etc. a Jivanmukta has the conviction (Drdha Nischaya): “I am not the body, I am not a Brahmin nor am I a man”. It is his firm conviction gained through the knowledge of the Self that he is not attached to anything. He does not entertain any notions of identification with body, caste or creed. Just as space is not attached to, nor contaminated by anything contained within it or associated with it, Atman is also free (unattached) from everything. Atman (Self) transcends everything, but is not attached to anything. Jivanmukta does not perform any action with the sense of Aham and therefore he is not associated with the results.

11.2 SATCHIDANANDA (Existence-Knowledge-Bliss)

Jivanmukta has acquired the vision of oneness of the Self and Brahman. He is therefore of the nature of Satchidananda or Existence-Knowledge-Bliss, which is the nature of the Self or Awareness. He is also Prakasa Svarupa, the effulgent one who illumines everything — the thoughts in the mind, the outside world and even the luminaries like the sun and the stars. (When the eyes are closed one is still able to visualise the surroundings, which goes to show that Awareness illumines the thoughts and therefore the Manas, Buddhi, Chitta and Ahamkara).

11.3 SARVANTARYAMI (The Indweller of All)

Consciousness is all-pervading, that is, It is everywhere at once. Everything functions because of It, while It does not perform any functions. The Jivanmukta is also all-pervading (Sarvavyapi) because he is of the nature of Awareness. He is the self of all, i.e. everything and every being, because of whose presence, everything functions.

11.4 CHIDAKASARUPA (Formless Consciousness)

That which is formless, pure and simple, like the sky is Chidakasa. Space is considered to be the “dress” or covering for the universe. However, space is within the consciousness and therefore, the consciousness or Atman covers everything. The Jivanmukta, being of the nature of Atman, is the accommodator of the Universe.

11.5 APAROKSHA JNANA

The Knowledge of the Self is immediate knowledge or Aparoksha Jnana. The Jivanmukta, who has gained the Knowledge of the Self is called Aparoksha Jnani.

Knowledge is gained in three ways: (1) Direct or Pratyaksha which is the knowledge obtained by direct perception by sense organs. (2) Indirect or Paroksha which is the knowledge gained by inference (Anumana) when the object of knowledge is away from the perceiver. Such knowledge is obtained by listening to description, etc. (3) Immediate or Aparoksha : That which is neither Pratyaksha nor Paroksha but immediate. Such is the knowledge of the "already accomplished" (Praptasya Prapti) or the knowledge of the subject that already exists. Immediate knowledge of the Self is therefore called Aparoksha Jnana. Such a knowledge is not "there is a certain Brahman" but that "I am Brahman" and this is the Aparoksha Jnana. The enquiry continues until Asti (is) becomes Asmi (am).

The nature of the Jivanmukta is the nature of Atman or Awareness and there are no external features by which such an individual can be identified.

11.6 FREEDOM FROM BONDAGE

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्धविनिर्मुक्तः स्यात् ।

By the immediate knowledge (Aparoksha Jnana) that 'I am Brahman' one becomes free from bondage of all the Karmas.

12. KARMA

Jiva is beginningless because he is born of ignorance which is beginningless. During this existence, Jiva assumes different forms and goes through countless births and deaths. While in human form, the Jiva performs actions (Karmas) which are both good and bad. Whether an action is good or

bad, is determined by the motive, rather than the gross act. The law of Karma is that every action is a cause and it will produce an effect in course of time. Every action produces a subtle counterpart depending upon the motive with which the action is performed. The subtle counterparts produced due to good actions are called Punya and those due to bad actions are called Papa.

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चितप्रारब्धभेदेन
त्रिविधानि सन्ति ।

If it is asked : How many kinds of Karma are there ? (the reply is) : there are three kinds of Karma namely : Agami, Sanchita and Prarabdha.

ज्ञानोत्पत्त्यनंतरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति
तदागामीत्यभिधीयते ।

The result of actions good or bad performed through the body of the Jnani after the dawn of knowledge is known as Agami.

Agami Karma

The Jiva performs actions during his existence in human form, while exhausting his Prarabdha Karma. Such actions performed wilfully with the notion of doership (ego) result in Punyas and Papas and are called Agami Karma. When the present physical body is given up, these Agami Karmas get converted to the Sanchita Karmas, to be fructified in future. The Agami Karmas are generated only when the Jiva is in human form. Because animals and other living beings live a life based on instincts there is no ego or the notion of doership in their actions. Agami Karmas cannot be generated unless there is the notion of doership.

सञ्चितं कर्म किम् ?

What is Sanchita Karma ?

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठति
तत् सञ्चितं ज्ञेयम् ।

The result of actions performed in (all) the previous births which are in the seed form to give rise to endless crores of births (in future) is called Sanchita (accumulated) Karma.

Sanchita Karma

The Punyas and Papas accumulate and come to fruition in course of time. In the countless births in the past, the Jiva has accumulated a large amount of Punya and Papa. This store of Karma is called Sanchita Karma. It, as if, stands in the account of the Jiva, awaiting its fruition. Sanchita Karma is comparable to a large fixed deposit consisting of different investments that mature at different times. What is deposited will mature.

प्रारब्धं कर्म किमिति चेत् ।

If it is questioned, "What is Prarabdha Karma" ? then :

इदं शरीरमुत्पाद्य इह लोके एवं सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं
भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति ।

Having given birth to this body, the actions which give results in this very world, in the form of happiness or misery, and which can be destroyed only by enjoying or suffering them, is called Prarabdha Karma.

Prarabdha Karma

The Karmas that have come to fruition at the time the Jiva takes birth are called Prarabdha Karma. These are comparable to that portion of the deposit, which has matured.

The Prarabdha Karma determines the form of body and the type of environment most suitable for its expression. Thus a Jiva would take birth as an animal to exhaust certain type of Karmas and as a human being, to exhaust some others. Once again, whether the Jiva is in a pleasant or an unpleasant environment is determined by the type of Karmas. The human body is obtained as a result of good Karmas (Satkarmajanyam). The Jiva experiences pleasure and pain as a result of good and bad Karmas and the body falls when all the Prarabdha Karmas (which have given rise to this present body), are exhausted.

Pure Punyas are exhausted in a field of experience called the Heaven (Svarga) and pure Papas are exhausted in a field of experience called the Hell (Naraka). The human body is a result of a mixture of Punya and Papa in which Punya is pre-dominant. Animal and other bodies result from a mixture in which Papa is predominant.

The law of Karma and the three types of Karmas explain the variety and diversity found in human life as well as nature in general. Some people are happy and some are not. Even in animal and plant life, these diversities are evident. The cause is the varieties of Karmas and their manifestation.

13. FREEDOM FROM BONDAGE

सञ्चितं कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति ।

The Sanchita Karma is destroyed by the Knowledge 'I am Brahman'.

आगामि कर्म अपि ज्ञानेन नश्यति किंच आगामि कर्मणां
नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति ।

The Agami Karma is also destroyed by Jnana — and the Jnani is not affected by it just as a lotus leaf is not affected by the water on it.

किंच ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान्प्रति ज्ञानिकृतं
आगामि पुण्यं गच्छति ।

Further those who praise, worship and adore the Jnani, to them go the results of the good actions done by the Jnani.

ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान्प्रति ज्ञानि
कृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद्गच्छति ।

Those who abuse, hate or cause pain or sorrow to a Jnani — to them go the results of the sinful actions done by the Jnani.

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।

Thus the knower of the Self, having crossed the Samsara, attains the Supreme Bliss here itself.

तरति शोकमात्मवित् इति श्रुतेः ।

The Sruti affirms : 'The knower of the self goes beyond all sorrows'.

Because of the immediate knowledge of the Self, the Jivanmukta becomes free from all the bondages of Karma. The bondages of Karma lead to the process of birth and death but the Jivanmukta is free from it.

A dreamer, who experiences the results of his dream-actions, immediately becomes free from them when he wakes up. The waker does not have to bear the consequences of any 'bad deeds' he might have performed in the dream. Similarly, a realised soul that a Jivanmukta is, transcends the waking state into the Absolute (TURIYA) state and becomes free from actions performed in this relative existence. Knowledge removes ignorance, which is the cause for the bondage.

A Jivanmukta who has acquired the vision of the Self, automatically becomes free from the effects of all the Sanchita and Agami Karmas. The Jivanmukta is like a man awakened from sleep and therefore unattached or free from the effects of Karmas performed in the dream state. By removing the cause for bondage, i.e. ignorance, the realised man becomes free from the effects of Karmas which result from ignorance.

The Jivanmukta lives until his body exhausts the effects of the Prarabdha Karma. He does not accumulate any Agami Karma (because there is no notion of doership). The body continues to perform actions but he is not affected by them because he does not identify himself with the body. Nevertheless, the body does accumulate Karmas which have to apply themselves somewhere. How are these Karmas exhausted ?

The body (gross or subtle) of a Jnani performs actions which generate both Punya and Papa. The Punyas are transferred to those who praise, worship and adore the Jivanmukta. The Papas are transferred to those who hate or cause pain or sorrow to the Jnani. Thus the Jivanmukta is free

from the effects of any Karmas performed by the body, after the vision of the Self has been gained. He has no more to take birth in any form because he has no Karmas to exhaust. Thus the Jivanmukta has crossed the cycle of Samsara, the chain of repeated births and deaths.

The realised man goes above the limitations of physical existence, although his existence does look limited. Just as a man who views himself in a distorted or a concave mirror knows that he is free from the limitations of the distorted image, a Jnani also knows that he is not bound by the limitations of the body. The bondage of Karma is caused by ignorance which is not real and is therefore erased by the knowledge of the Self.

Knowledge is the only means of realizing the Self, just as fire is the only means of cooking the food. Just as fuel, etc. are required to set up the fire, methods and techniques are required to prepare oneself for the knowledge. Such techniques of self-purification to acquire the four-fold qualifications (described earlier) are called Yoga and the science dealing with them is called Yoga Sastra. The process of gaining the subjective knowledge is Sravana, Manana and Nididhyasana. This process is called Jnana Sadhana and the science dealing with it, i.e. Vedanta, is called Sruti. Anything except the Vedas, is called the Smriti. The Smriti upholds the teachings of Sruti.

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्ताऽसौ विगताशयः । इतिस्मृतेश्च ।

Let the Jnani cast his body in Kasi (a sacred place) or in the house of a dog eater (Chandala), (it is immaterial because) at the time of gaining the knowledge (itself) he

is liberated being freed from all results of actions. So assert the Smritis too.

The Jivanmukta is already liberated in this life. Just as what he does, does not bind him so the place where and the manner in which he dies also do not affect him. There is a general belief derived from religious teachings, that a person should preferably die at a chosen place (e.g. at Kasi on the banks of the Ganges) during certain period (e.g. in Uttarayan) and in a certain manner (Urdhva Gati, in which the Prana is supposed to leave through the skull). These things may possibly indicate something for a Jiva, but for a Jnani, it is immaterial where he dies (whether at a sacred place such as Kasi or a detestable place such as in the house of a Chandala). He has already become free from all concerns, the moment he gained Knowledge of the Self.

इति तत्त्वबोधप्रकरणं समाप्तम् ।

Thus ends the Prakarana called Tattva Bodha.



