

**The Philosophical Science
Of
Vedanta**

Satchidaananda Vaak-Jyoti Series

VII



SWAMI SATCHIDANANDENDRA SARASWATI

By D. B. GANGOLLI

**ADHYATMA PRAKASHA KARAYALAYA
BANGALORE**

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Foreword

This is the seventh of a series of small books under the head — “*Satchidaananda Vaak-Jyoti*” or “The Enlightening Words of Satchidaananda”. All these booklets contain a free transliteration of the enlightening and immortal words and teachings of Shri Satchidaanandendra Saraswati Swamiji, of revered memory, found in his numerous Kannada books. Those readers who do not have the facility and advantage of reading and understanding books in the Kannada language will be immensely benefited by these English publications written in simple language and style.

This small plan of publishing these ‘gems of spiritual literature’, unrivalled in their esoteric import and teachings of the highest order and based on the pristine pure original Bhashyas of Adi Shankara, was first mooted by Shri D. B. Gangolli, a devotee and admirer of Swamiji. He had brought out the first of the series entitled — “The Relevance of Vedanta in This Modern Age of Civilization” — with the munificent financial help of Subharam Trust (Regd.)

It is an irony of our times that even that great Acharya’s immaculate teachings of *Atma Vidya* or Self-Knowledge, purely based on the strength of the *Upanishadic* statements, their veracity based on Intuitive dialectics or ratiocination (called *Anubhavaanga Tarka*) and finally on the strength of the culmination or consummation of all those teachings in one’s own Intuitive experience here and now, have been distorted beyond recognition and redemption.

The devoted and discerning seeker of the Ultimate Reality of *Atman* or the Self, of the essential nature of Pure Being-Consciousness-Bliss (Intuition), is sure to benefit a great deal by studying and cognizing the truths that are taught in these booklets which have adopted a well-planned sequential order of a spiritual theme so as to enable him to get rid of many a deep-rooted misconception that was hitherto proving to be a big stumbling block in his path of spiritual progress. It can be affirmed here that if the student honestly applies his mind and intellect and devotes all his efforts and energies with a high sense of purpose and perseverance, he will never fail to get the conviction and complete satisfaction accruing from this lofty pursuit.

We have great pleasure in publishing this book under the auspices of Adhyatma Prakasha Karyalaya, Tyagarajanagar, Bangalore - 560 028 and are thankful to its author, Shri D. B. Gangolli, for making over to us the copyright of this book. We hope that those who are sincerely interested in and devoted to the pursuit of a genuine spiritual path will avail themselves of this opportunity.

Bangalore - 28,
September 15, 1990

K. G. Subraya Sharma, M.A.,
Secretary, Adhyatma Prakasha Karyalaya,
and Editor, Shankara Bhaskara,
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VII. THE PHILOSOPHICAL SCIENCE OF VEDANTA

I. INTRODUCTION

1. Vedanta Darshana or Science of Vedanta

"Vedanta" means the Upanishads. In the Vedas there are three important parts called Samhita, Braahmana and Aaranyaka. That portion of the text in the Aaranyaka which deals with deliberations upon Atman, i.e. the Self of the essential nature of Pure Being-Consciousness-Bliss, has been named 'Upanishad'. The word 'Vedanta' connotes 'the end portion of the Vedas', and because the Upanishads are to be found, to a large extent, in the end portions of the Aaranyakas they are nomenclatured 'Vedanta'. The essential philosophical teachings of the Upanishads are also contained in the 'Bhagavadgeeta', which, in fact, has been given the second place of importance in the three canonical spiritual texts of Hinduism. For that reason alone Bhagavadgeeta has been given the honorific name of 'Bhavadgeetoapanishad' in spiritual circles.

Most of the religions of the world raise esoteric and exegetical questions, but are not fully equipped with a scientific methodology to answer them quite satisfactorily. However, Vedanta Shaastra, i.e. the spiritual science of Vedanta, which has its own unparalleled or unrivalled methodology to answer convincingly such metaphysical queries like — "Which is that Reality that has been taught in the Upanishads and the Bhagavadgeeta which is universal and is the very essence of Being as the substratum for this manifest, variegated universe of duality? Is that teaching of Reality in consonance with our empirical dialectics (Yukti), in other words, is it rational enough to be reconciled with our ways of thinking and reasoning, and finally with our experience (Anubhava)? If so, what are the practical ways of cognizing that universal Reality and what are the qualifications that one should have to do so? Finally, what is the benefit accruing, or purpose served, by cognizing that Reality?" Thus this scientific treatise (Shaastra) which, in truth, determines the satisfactory answers to all such metaphysical or abstract questions is called 'Vedanta Darshana'.

Among the 'Aastikas', i.e. people who believe in and acknowledge the validity or authority of the Vedas, in our country six schools of philosophy (Darshanas) exist, and they are Nyaaya, Vaisheshika, Saankhya, Yoga, Poorva Meemaamsaa and Uttara Meemaamsaa. These six Darshanas are

famous and are popularly called 'Shad Darshanas'. Among them the last two, viz. Poorva Meemaamsaa and Uttara Meemaamsaa, deliberate upon the various sentences found in the Vedas totally and exclusively and so they have been given the honorific name of 'Meemaamsaas', which means a rational, well-balanced and unbiased deliberation. Evidently, the Uttara Meemaamsaa, which predominantly determines after due deliberation the prime purport of 'Vedaantas' or the Upanishads, is familiarly known as the 'Vedaanta Darshana'.

2. Brahma Sootras

Revered Baadaraayanaachaarya, also traditionally known to be Veda Vyaasa, has formulated the Vedaanta Darshana in 555 Sootras, i.e. aphorisms. A Sootra is a succinct sentence which signifies quite aphoristically a profound and imaginative subject-matter without giving any room or scope whatsoever for doubt or ambiguity. Because the Ultimate Reality (Parama Tattwa) that has been taught or expounded in the Upanishads has uniformly been named 'Brahma', the Vedaanta Sootras are called in common parlance 'Brahma Sootras' also. As it has been reiterated so far, since the essence of the teachings of all the Upanishads alone has been taught or propounded in Bhagavadgeeta also and seems since that essential teaching alone has been determined beyond doubt on the strength of Yukti, i.e. dialectical argumentation, in the Brahma Sootras, these three authoritative texts, viz. the principal ten Upanishads (on which Shri Shankara has written his famous Bhashyas and which are even to this day extant and unaltered or distorted), the Bhagavad Geeta and the Brahma Sootras are together called 'Prasthaana Traya', i.e. the three methods or systems of approach, adopted in these three canonical texts of Vedanta to teach, expound the Ultimate Reality of Brahman or Atman.

3. The Purport of this Booklet

Just as the Upanishads and the Geeta are in Sanskrit language, the Brahma Sootras too are in that ancient language alone. It is difficult even for those who know or who profess to know Sanskrit to 'discern' the meaning, let alone the sublime purport, of the most succinct Brahma Sootras. No wonder then, for these pregnant but brief Sootras many 'Aachaaryas', i.e. erudite teachers or preceptors, have written their own Bhashyas, i.e. commentaries. The commentaries by three Achaaryas, viz. Shri Shankaraachaarya, Shri Raamaanujaachaarya and Shri Madhwaachaarya, who were famous in the southern parts of our country, have become very popular all over India. Even today there are many people throughout the country who not only believe but also diligently follow the teachings of these three Achaaryas, but unfortunately to many of such followers Sanskrit is not known. Although in

the past Sanskrit was thought to be 'the mother of all dialects', in these modern times when English has taken the pride of place it has become all the more tough and terse to divine the subtle principles and purports of these aphorisms composed with such profound sense of brevity and sagacity that even a single letter in it could not be found redundant. Hence, in this small booklet we have given the gist, rather the quintessence, of the Brahma Sootras in a concerted effort to explain the genuine Vedantic philosophical (spiritual) science according to Shri Shankaraachaarya. However, in the two Appendices the opinions of the other two Achaaryas have been given in a brief manner for the sake of comparison.

4. The Method of Deliberation

Deliberation by an exclusive study of Vedaanta Darshana, i.e. the science of Vedanta, will be beneficial to the genuine seekers of Self-Knowledge (Brahma Vidya). For the Ultimate Reality, called in Vedantic parlance 'Brahman' or 'Atman', is invariably taught by this Vedaanta Darshana in a very rational scientific manner in consonance with every one's Intuitive experience. In truth, the essence of this entire universe of duality is Brahman alone; consequently, Brahman is our Atman (Self, of the essential nature of Pure Being-Consciousness-Bliss), and this prime teaching is the focal point of our deliberation as the Reality that is signified aphoristically in this highly scientific Vedaanta Darshana. As we have already stated, both in the Upanishads and the Geeta this Reality of Brahman or Atman alone has been taught. In the first part of this brief treatise of the Darshana, which may be called 'Tattwa Vichaara Bhaaga', i.e. the part devoted to the deliberation on the Ultimate Reality, it is expounded that — "All the teachings of this Darshana are in consonance with Yukti, i.e. dialectical argumentation, as also Anubhava, i.e. Intuitive experience." Since in the first Chapter of 'Brahma Sootras' it has been predominantly determined — by reconciling several apparently contradictory statements — that the Vedantic sentences have one paramount purport of signifying the Ultimate Reality of Brahman alone in a connected sequence, this Chapter has been called 'Samanvaya Adhyaaya', i.e. a Chapter devoted to Samanvaya, i.e. connected sequence. Further, in the second Chapter it has been delineated that the philosophical science of Vedanta is not opposed to any Yukti whatsoever, and hence it has been termed 'Aviroadha Adhyaaya'.

The second principal teaching of the philosophical science of Vedanta is: "Those who cannot directly, or in other words, Intuitively, and completely (comprehensively) cognize through discrimination (Vichaara) this Reality or Brahman (Atman) as taught in the Vedaanta Darshana can attain 'Sadgati', i.e. Beatitude, by means of Upaasanas, i.e. meditations." Naturally, this part of this treatise which comprises this teaching predominantly may be called 'Upaasana Bhaaga', i.e. the portion devoted to meditations. Answers to

questions like — “Who are the people qualified for either Brahmajnaana, i.e. Self-Knowledge, or Upaasana, i.e. meditations, of Brahman? Which are those levels of mind (intellect) that enable people to qualify either for Self-Knowledge or for meditations? In order to gain the required qualifications for either of them what spiritual disciplines or practices should be observed by us?” — in detail are to be found in this part only. In the third Chapter of Brahma Sootras all these topics have been explained in detail and hence that Chapter has been named ‘Saadhana Adhyaaya’, i.e. Chapter devoted to spiritual practices.

That part of the Vedaanta Darshana which provides an answer to the question — “What is that benefit that accrues from our knowing this Darshana, i.e. philosophical science, and thereby adopting our behaviour, expressions, deliberations or discriminative thinking, nay our very way of life, in accordance with its teachings?” — can be called ‘Prayoajana Bhaaga’, i.e. the part devoted to the benefits accruing or purposes served by following this philosophical science. In the fourth Chapter of the Brahma Sootras this kind of deliberation is to be found. Therefore, this Chapter has been named ‘Phala Adhyaaya’.

For each Chapter of the Brahma Sootras there are four sections or ‘Paadas’; here in this small booklet we have not undertaken to explain the internal sub-sections while deliberating upon various topics that are treated in each ‘Paada’. Even the deliberation that is made out in each Chapter has not been indicated in the same order. In fact, we have merely made an attempt to signify to our readers in a general and concise manner so as to acquaint them with the rational method of approach that is to be found implicit in the three portions which we have mentioned as ‘Tattwa Vichaara’, ‘Upaasana’ and ‘Prayoajana’.

II. ANUBANDHA CHATUSHTAYA

5. What is meant by the word — ‘Anubandha’?

Anyone who starts deliberation upon any particular scientific treatise, first of all, puts to himself the following four types of questions: (a) “For whose sake is this text or treatise written?”; (b) “What is the relationship between this text and the remaining texts?”; (c) “Which is that topic or subject-matter that is propounded in this text?”; (d) “What is the benefit that accrues from studying this text?” Only if satisfactory or convincing answers to these four queries are forthcoming in the text, then alone the ardent student will apply his mind to undertake a thorough study; otherwise, he does not feel to do so. Naturally, every text worth its name should provide proper answers to these four

questions, particularly so in the case of a Shaastra with a scientific approach to a particular subject which is metaphysical in its import. These answers themselves comprise what goes by the name of 'Anubandhas', i.e. conventional norms to be observed, in Vedantic parlance.

6. The Qualification for this 'Brahma Vidya' or Self-Knowledge

First of all, there may be a greater facility if something is stated in a brief and concise manner pertaining to these 'Anubandhas' and later they are elaborated upon and explained in detail for the sake of those who seriously and diligently wish to pursue the subject. So, herein we will indicate in a brief manner these four 'Anubandhas'. The first aphorism or Sootra in this Vedaanta Darshana is: "Athaatoa Brahmajijnaasaa". In this Sootra, the following four words, viz. 'Atha', 'Ataha', 'Brahma' and 'Jijnaasaa', appear. Among them the word 'Atha', meaning, 'hereafter', suggests the qualification that one should have to study the text; only after all the human excellences needed to get qualified are acquired by the student, the deliberation or discrimination on 'Brahman', the Ultimate Reality that is the very purport or goal of the text, should be undertaken. Those people who do not have these qualifications at all cannot possibly achieve the prime benefit of this Brahmajnaana.

The person seeking the requisite qualification for Brahmajnaana should possess: (a) Viveka, i.e. discriminative power to find out an answer to the fundamental question — "Which is that Entity that is Nitya (eternal)? Which is that thing which is not eternal?"; (b) he must have Vairaagya, i.e. profound sense of renunciation or disinterest in worldly matters or affairs and this is, in fact, a state of mind which remains equanimous without getting sizzled up by the burning desires of experiencing the fruits either in this world of the present life-span or in the other worlds to come in forthcoming births; (c) he should possess the following sterling human excellences of — (i) Shama or control over the mind, (ii) Dama or control over the sense organs, (iii) Uparati or introverted mind, (iv) Titeeksha or equanimity of the mind in the face of either happiness or grief or such pairs of opposites, (v) Shraddha or unflinching or unwavering devotion and dedication towards the goal of Self-Realization, (vi) Samaadhaana or the supreme sense of fulfilment of life's purpose of Self-Knowledge; (d) Mumukshutwa, i.e. the superior, abiding interest, nay aspiration, in practising pragmatism and in making it a an ascetic way of life to achieve Emancipation in this very life. Those who have successfully acquired these four spiritual disciplines or qualifications are exclusively entitled to become qualified for the deliberation or discrimination on the Ultimate Reality of Brahman Atman expounded in Vedantic philosophy.

For this Brahma Vidya or Self-Knowledge which has been expounded in this text of Vedaanta Darshana it has been stipulated that only 'Dwijas', i.e. twice born people (to wit, in the Shaastras it has been stated that among the four Varnas or castes of the ancient times only the first three, viz. Brahmins, Kshatriyas and Vaishyas — in that order — are qualified to study the Vedas which were in Sanskrit and were very terse to be understood by an uninitiated person) were supposed to study the Vedas but the fourth class of Shoodras and such others, who did not have any qualification to study the Vedas were not supposed to study Brahma Vidya. This doctrine has been determined in Sootras 1-3-34 to 38 (These numbers denote the Chapter, the section and the aphorism, respectively) of the Brahma Sootras. Since the Reality of Atman (Brahman) has to be cognized by deliberation upon the sentences found in the Vedaantas (Upanishads), the fact that for those who do not have the necessary qualifications for studying the Vedas — the principal and authoritative sources of all knowledge, particularly Dharma, i.e. religion, and Paramaatha Tattwa, i.e. the Ultimate Reality of Brahman, — there is no scope to deliberate upon 'Brahma Vidya' seems to be quite reasonable and proper. But it has already been indicated that the prime purpose of this Vedantic spiritual science is to signify that — "Brahman, the Ultimate Reality, is everybody's Atman or Self alone"— indeed. It being so, a serious doubt that — "Can it ever be reasonable to say — whether it is stated in the Shaastras or by renowned sages — that in order to deliberate or discriminate upon one's own essence of Being as Atman or Self one does not at all possess the required qualification?" — may quite naturally raise its ugly head. If one considers this objection with all insight and dispassionate reasoning it sounds quite justifiable and logical too. However, our elders or forbears had decided from time immemorial that — "Although they (i.e. the Shoodras) do not have the necessary qualification to know the Reality of Atman through the study of the Vedas (which are in Sanskrit and are very terse), they can know that very entity through the media of historical treatises and methological texts etc., and, in addition, with the help of a preceptor as well as on the strength of one's own capacity of reasoning (Yukti) and Intuitive experience (Anubhava) those very people (Shoodras) too can become fully qualified to know or cognize the Ultimate Reality of Atman, their very essence of Pure Being-Consciousness-Bliss, without any mental reservations or inhibitions." Hence, from this elucidation it should become quite clear that although by means of the study of the Vedas there is a greater benefit or facility for this Intuitive deliberation, the fact that for the discrimination about Brahman or Atman, one's own essence of Pure Being-Consciousness-Bliss, every one — provided he is honest and sincere about learning this Brahma Vidya — irrespective of one's caste, creed, race, sex, status, intelligence etc. — is qualified is the proper, justifiable interpretation indeed. Thus, it becomes all the more important to realize that if the four spiritual disciplines of Viveka, Vairaagya, Shad Sampat of Shama, Dama, Uparati, Titeeksha, Shraddha and Samaadhaana and finally Mumukshutwa — all four of which go by the name of 'Saadhana Chatushtaya'

in Vedantic parlance — mentioned above are not practised and acquired, then no one — whosoever he may be — will be possibly able to gain either the qualification of deliberating upon 'Brahma Vidya' or the benefit that accrues from that Vidya, and this truth need not at all be gainsaid.

7. Shaastra Vishay, i.e. the subject-matter of the Philosophical Text

In this philosophical treatise whatever deliberation made is exclusively on Brahman, the Ultimate Reality. Since Brahman is proclaimed to be our Atman (Self) alone, which means that we are (here and now) ourselves Brahman, it goes without saying that the spiritual Entity of Brahman is not at all an unpopular or unfamiliar subject-matter. Vedantic philosophy unravels one of the profoundest secrets of human existence when it proclaims that unless a person, rather any human being, lives even for a full length or span without deliberating upon and finding satisfactory and convincing answers to fundamental questions like — "Who am 'I'? Although common people interpret this word 'I' in various ways so as to mean any one among the body, the senses, the mind, the intellect, the soul, which among them is really this phenomenon called 'I'?" — he cannot possibly hope to gain eternal or abiding happiness; on the other hand, it affirms that if one fails to do so he may face untold misery as also lose a golden opportunity of cognizing the Ultimate Reality of Brahman, which Itself is the very embodiment and essence of Bliss (Aananda Swaroopa). If only for this reason, one should necessarily deliberate and discriminate upon the real essence of this Atman, our innermost Self, of the nature of Intuitive experience *per se*. Then it will be cognized that — "Atman is not a Samsaaree, i.e. transmigratory soul; our Self, which is our innermost Pure Being, is not at all of such an intrinsic nature as to perform any Karma which enjoins any fruit, good or bad, on him (in other words, He is devoid of Kartrutwa and Bhoktrutwa); He is verily Brahman or Paramaatman, the Supreme Self or Lord who pervades everywhere and who is the very life force for everything" — and the veracity of this paramount truth of Vedanta will be brought home; this truth will get substantiated indeed. Just as the proof of the pudding lies in eating it, in the same way the Vedantins say that the proof of this esoteric truth lies in one's experiencing It 'Intuitively'. Hence, one should acquire the sagacious mind to discern the truth behind the challenging question — "Is our Atman really of this essential nature of Pure Being-Consciousness-Bliss (Sat-Chit-Aananda Swaroopa)?"

8. Prayojana, i.e. Benefit that Accrues

By means of this Intuitive deliberation one attains Self-Knowledge (Jnaana). As this Self-Knowledge is, in truth, Intuitive Knowledge (or Experience) of our

Atman (Self), who is ever self-established and eternally of the very essence of Bliss, a superlative benefit accrues by means of this Intuitive deliberation on Brahman, the Ultimate Reality, indeed. Hence, this extra-ordinary benefit is given an esoteric significant name of Mukti, i.e. Emancipation (3-4-52). In the case of an inferior class of people who do not possess the necessary qualifications for the direct cognition (Intuition) by means of the study of the Vedaantas (Upanishads), especially the Jnaana Kaanda portions of the Vedas, they can attain Mukti by stages by doing meditations. Thus even the second class of people who are more devotional and emotional in their bent of mind can qualify for Mukti indirectly through meditations, as stipulated in the Upanishads, on the Ultimate Reality of Brahman.

9. Sambandha or Relationship

Here Sambandha or relationship has to be reckoned in various aspects. For example, the scriptures say that as a result of Karma, i.e. empirical actions, non-eternal fruits accrue, while by means of Jnaana alone Mukti, which is the prime goal of human life, is attained. Hence, whether one has deliberated upon that part of the Vedas which stipulates specific Karmas, i.e. rituals, rites etc., or not, it is enough if one has the necessary qualification to carry out the Intuitive deliberation on the essential nature of Brahman (Atman); then, in that event, one should needs carry out this Intuitive deliberation on the essential nature of Atman, and beyond any doubt and without fail one's proper Intuitive deliberation (based on universal and comprehensive Intuitive experience called in Vedantic parlance 'Saarvatrika Poorna Anubhava') will lead to Self-Knowledge. In turn, by means of this Jnaana (Self-Knowledge) one is bound to attain eternal Bliss without fail, and so the importance of Intuitive deliberation on one's own Atman as He is need not be gainsaid. Anyway, it becomes quite evident for the genuine seeker of the Vedantic Reality that he should acquire the qualifications necessary to Intuitively deliberate upon Atman by knowing the purport and the meaning of the Upanishadic sentences delineating all relevant details and processes, both rational and Intuitive. It becomes equally evident that one who does not possess the necessary qualifications to study the Vedas (particularly the Vedaantas or Upanishads) by himself should at least aspire to know the subject-matter through the alternative and secondary means of Puraanas, i.e. mythological texts, to be able to carry out the Intuitive deliberation on the Tattwa, i.e. Reality of the Self. By this means he also can attain Self-Knowledge and thereby hope to fulfill the prime purpose of human existence (Parama Purushaartha).

III. BRAHMAN AND JAGAT (WORLD)

10. The Relationship between Brahman and Jagat

In the Upanishads it has been propounded that — “Brahman is the cause for the Jagat, i.e. the world of duality”. It has been described that this Jagat is of the nature of Kriya (action), Kaaraka (valid means of action) and Phala (results or fruits) which are controlled by the rules and regulations of time-space-causation categories. In this world of duality there exist many Jeevas, i.e. transmigratory souls, who, after performing certain actions, enjoy their relevant fruits. It has been further stated in the scriptures that for this world which can be cognized by means of Pratyaksha, i.e. perceptual knowledge, or Anumaana, i.e. inferential knowledge, or Aagama, i.e. traditionally acknowledged scriptural texts and their implicit methodology of teaching, Brahman is the ultimate cause as regards the world's creation, sustenance and dissolution (1-1-2). The scriptures also affirm that such an Ultimate Reality of Brahman is Itself our Atman (Self).

Now, since it is stated in the scriptures that Brahman is the cause for the world of duality, which comprises in its fold categories of time and space, the implicit meaning of the Upanishadic statement is tantamount to saying that Brahman is the cause for time and space also. Evidently, all effects (Kaarya) that are born or caused have to per force be born in space and in a particular time too. It being so, it is but natural for a doubt of the type — “How can one comprehend the meaning of the sentence or phenomenon that — ‘Time and space too are born?’” — to arise in our mind. We can surmise that all the things that appear to be divided or separated among themselves are truly ‘effects’ (Kaarya) alone. And because both time and space are perceived to be separate and distinct, to say that — ‘They too must be effects only’ — is quite reasonable and justifiable too (2-1-7). If a query of the type — “How at all can one imagine or conceive the state which precedes, or is prior to, the birth of or coming into being of ‘time and space’ etc.?” — is raised, a plausible answer can be given in the manner — “Just as in states like deep sleep etc. a state devoid of time and space appears (rather, is experienced), one can imagine or remember such a timeless and spaceless state.” Thus it can be ascertained that Brahman is the cause for the whole world of duality comprising categories like time, space etc. It can also be affirmed that this world of duality gets born from Brahman alone, subsists in It alone and finally gets dissolved in It alone (1-1-2).

Since it is said that Brahman is the cause for the world, it should not be interpreted in the manner — “Brahman existed first, then (i.e. in course of time) the world is born or created.” For, words like ‘prior’, ‘before’, ‘after’ etc. are words suggestive of time and temporal relationships. As stated above, time also is an ‘effect’ caused or created (i.e. brought into being) from

Brahman alone. It means that prior to or before time is born there does not exist any time at all. In the same manner, since it is said that space too is the effect of Brahman, it should not be understood to mean "Brahman exists on one side and space exists on the other." For, a space different from the space that is an effect of Brahman does not exist at all. Therefore, Brahman is an Entity or Reality which is not separated or divided from time and space. If it is stated that — "Time and space are effects" — it does not at all mean that — "They are objects or substances which are born in time and in space." On the other hand, the statement purports to mean that — "They are not different or distinct from (apart from) Brahman" — only. When it is said that — "The entire world or universe of duality itself is the effect of Brahman" — it means that — "The world that is not different or apart from Brahman" — alone (2-1-14). In fact, in our day-to-day transactions we are 'assuming' Brahman alone to be the world indeed (2-1-18).

11. The Objection against the Precept of Brahman being the Cause for the World and their Solutions

Is the statement that — "Brahman is the cause for the world" — in complete consonance with Yukti, i.e. dialectical arguments? If it is accepted that Brahman is our Atman (Self), then it amounts to saying (accepting) that our Atman alone is the cause for the world. Brahman is conscious or sentient, while the world is unconscious or insentient. The effect should be per force similar in essence (nature) to the cause and should not be totally different in characteristics from its cause. Those who reject this premise will have to agree that it may be possible to produce gold ornaments from clay also. If the world merges or dissolves in Brahman — as it is made out by Vedantins — then all the defects and blemishes of the world will have to adhere to and thereby taint Brahman too. Since no divisions or distinctions whatsoever exist in Brahman, it amounts to saying that the world that is apart from Brahman (as its effect) should not be born or caused from It. Since it is stated that Brahman alone is the world of duality, it amounts to saying that between the Jeevas (souls) and the objects that they experience or enjoy there cannot be any difference whatsoever. Since, further, it is taught that Atman alone is Brahman, it amounts to saying that Atman deliberately creates the world of duality which binds Him and then suffers all kinds of calamities and miseries concomitant with Samsaara, i.e. transmigratory life. The Vedantic statement that — "Brahman creates the world without any material cause (i.e. raw material)" — is grossly contradictory to universal experience and commonsense rules. If it is said that — "Brahman Itself has become, i.e. has been transformed into, the world" — then at present it will have to be per force accepted that Brahman Itself does not exist at all (for, It is transformed or converted into the world, losing its existence). Not only that, but also the Saankhyans say that — "Atman who is of the essential nature of sentience or

Consciousness is not the material cause for anything whatsoever; the primordial Pradhana or Prakriti itself, which, they say, is separate and apart from Atman and which is Jada, i.e. gross and insentient, is the cause for the world." The Vaisheshikas say that — "The subtlest atoms (Paramanus) are themselves the cause for the world," Both these protagonists are substantiating their own respective theories with the aid of Yuktis, i.e. dialectical arguments, and propounding their theories to be sound and correct. Many others are expressing various other opinions in this regard. To all their opinions or theories the Vedantic doctrine or teaching that — "Brahman alone is the cause for the world" — is opposed in all kinds of aspects. It being so, the objection that — "How can we accept the Vedantic proposition that Brahman alone is the cause for the world of duality?" — may confront us without any reasonable answer or solution suggesting itself just now.

To all these objections and such other doubts Shri Baadaraayanaachaarya has given tentatively satisfactory solutions or answers. The essence of his solutions is: There is no rule or regulation at all that the effect should not be of quite different characteristics when it is compared to the cause. To wit, from the body of a human being hair, nails etc. — all of which are quite different from it as far as their characteristics are concerned — are born; from the gross, insentient cow dung sentient or live insects are born. In the same way, from Brahman the world of duality which is extremely different from It in characteristics may be born. If it is argued that — "Between the cause and the effect any one particular similarity should per force exist, or any one particular quality of the cause should exist in the effect — in this manner let us modify the general rule" — even then we will provide a consolation or solution saying that — "The quality or characteristic of 'existence', Pure or Absolute, which is to be found in Brahman, the cause, exists in the world too, the effect. Hence, in our philosophical teaching also there is no defect at all." — (2-1-6). As against the argument that — "If the effect merges or dissolves in the cause, then the quality or essential nature of the effect too should exist in the cause; is it not?" — we say that no proper example or illustration whatsoever will be available to substantiate this statement. To wit, the characteristics or qualities of objects like pot, pitcher etc. which 'merge' or 'dissolve' in the clay do not cling on to the clay, the cause; when the gold ornaments get 'merged or dissolved' in their cause of gold, their characteristics like names and shapes do not cling on to the gold (out of which common material all the various shapes with various names were made out for various purposes). Besides, Vedantins affirm that — "What is surmised as the effect is not different from the cause at all." In the doctrine that — "The cause itself is appearing as the effect" — how at all can the objection of the type that — "The characteristics of the effect clings on to the cause" — raise its head? The objection that — "The Jeevas and the external material objects will both have to become one and the same substance" — is not proper, nor can it be sustained. For, foam, waves etc. which are the 'effects' of the sea are not seen actually in the manner of the one becoming (getting transformed) into another. Not only that;

in the theory or doctrine that — “The cause itself appears in the form of the effect” — there is no room for this objection to be raised at all. It was also not proper when it was objected to in the manner — “Because Brahman is Atman alone, it amounts to saying that Paramaatman, i.e. the Supreme Self, has created what is not beneficial or favourable to Himself.” For, Vedantins do not at all say that the Jeeva who is a Samsaaree, i.e. a transmigratory soul, is the cause for the world. What the common run of people have reckoned as ‘Atman’ is that nature which is confined to and restricted by the limitations of the body, the vital force (Praana), the inner instrument of the mind called ‘Antahkarana’. To these various phenomena their respective names of ‘Shareera’, ‘Jeeva’ and ‘Vijnaanaatman’ have been given. This Atman, who is divided or limited by these various adjuncts (Upaadhis), is not the cause for the world of duality. In Vedantic terminology Atman, whose real, essential nature of Pure or Absolute Being-Consciousness-Bliss, also called Brahman, is quite different from the Jeeva, i.e. transmigratory soul (who is also called a ‘Samsaaree’). In order to show or prove that what the scriptures state pertaining to ‘Brahman’ does not apply to or comply with the nature of a Jeeva, there are many Yuktis, i.e. dialectical arguments, available for Vedantins, as mentioned in Brahma Sootras 2-4-20, 1-1-21, 1-1-31, 1-2-20, 1-2-22, 1-3-4, 1-3-12, 1-3-18, 1-4-17.

Our real essence of Being is ‘Sarvajna’, i.e. all-knowing or omniscient; is ‘Sarvashakta’, i.e. endowed with all powers or omnipotent. It is ‘Nitya’, i.e. eternal, ‘Shuddha’, i.e. Pure or Absolute (beyond the time-space-causation categories), ‘Buddha’, i.e. of the very essence of Pure Consciousness, ‘Mukta’, i.e. Absolutely free or infinite. Thus Vedantins often term Brahman or Atman as Nitya Shudbha Buddha Mukta Swaroop, i.e. He is of the essential nature of all these superlative epithets, only to signify His exclusive nature of Being different from those all other Jeevas or material objects of the empirical world. Obviously, this implies that in Brahman or Atman the various characteristics of Samsaara, i.e. the transmigratory, mundane life of a Jeeva, like Kartrutwa, Bhoktrutwa etc. do not exist at all (2-1-22; 3-4-8). Further, in the scriptures it has never been propounded that a Jeeva is the cause for the world. The objection of the type — “Without desiderating any external raw material whatsoever, is there any example of a cause assuming the form of an effect?” — is not proper or reasonable. Take for instance दूध, milk getting transformed into curds; Devatas or deities etc. merely by their whims or wishful thinking, assuming various names and forms — such examples prevalent in our world of duality can be adduced.

The objection that — “If Brahman had already become, or been transformed into, the world, then Brahman Itself would not have remained as It was (to wit, Brahman would not have subsisted), is it not?” — is clearly contradictory to the scriptural statements, viz. “Brahman which is of the apparent form of the world exists in Its full or consummate form alone.” It being so, quite contrary to it one cannot argue in the manner — “Because

Brahman has 'become' the world, the (original) Brahman form cannot continue to exist (subsist)." However, if the cause-effect categories had been absolutely true or real, that means — if the cause had really, actually been transformed, changed into the effect — then this objection might have been valid and applicable. But it is not so at all. According to the Vedantic philosophical teaching, in Brahman (the really real or Absolutely real, eternal Entity) by virtue of 'Avidya', i.e. ignorance or nescience, the empirical phenomena of names and forms (apparently real, appearances) are imagined (Kalpita) or misconceived (Adhyastha). Those names and forms are assuming the two forms of 'Vyaakrita', i.e. manifested form, and 'Avyaakrita', i.e. unmanifested potential or seed form. Names and forms cannot possibly be said to be either as 'different or separate' or as 'not different or not apart' from 'Brahman', i.e. the Ultimate, Absolute Reality. For, Brahman is sentient or Conscious, Pure or Absolute (Transcendental), while because names and forms are insentient, unconscious and impure (empirical) they can be, in a manner of speaking, said to be 'different or separate' from Brahman; but, at the same time, those names and forms are conceived (rather, misconceived) in Brahman alone and apart from Brahman, the substratum, no name or form whatsoever independently can ever exist by itself *per se*. Therefore, from the absolute point of view, names and forms do not exist apart or independently from Brahman, the only non-dual Reality. In fact, by virtue of this apparent relationship with the adjuncts of names and forms all conceivable empirical (mundane) transactions of the type — "Brahman is the cause of the world; Brahman becomes changed (transformed) into the world" — are reckoned. In truth, from the point of view of Its essential nature of Pure Being-Consciousness-Bliss Brahman ever exists as It is *in esse* without undergoing any transformation whatsoever (2-1-27). Just as the Jeeva, existing as he is, creates his own world in his dream, in the same manner if in Vedantic philosophy it is said that — "Brahman, without undergoing any change, mutation or transformation whatsoever, creates the world of duality" — it will be quite justifiable and rational (2-1-28). Therefore, there does not exist any valid or rational objection whatsoever to the Vedantic doctrine of Brahman being the cause for the world of duality, as this is established and propagated by the scriptures.

Vedantins do accept the fact that their theory or doctrine enunciated above is completely contrary to that of Saankhyans and those of the protagonists of other schools of philosophy. But their other schools doctrines or theories are opposed to the scriptural texts, in the first instance, and are opposed to dialectical arguments too. This fact has been very clearly and convincingly established in the first and the second Chapters of the Brahma Sootras. On this score too it is proper indeed to say that Brahman is the cause for the world.

The real purport behind the scriptural statement to the effect that Brahman is the cause for the world of duality is: First, to discern the identity (Ananyatwa) of the cause and the effect. To wit, we have to realize the fact that the effect is

not different or apart from the cause; secondly, to determine consistently the essential nature of non-dual Brahman, of the essence of Pure Being-Consciousness-Bliss, which is the prime, supreme cause but never in the sense that Brahman has actually, in reality, 'created' the world in time and space, just like a potter creates or produces a pot from clay. It is not said in this predicative sense at all. It should become evident and explicit to a discerning student of Vedanta philosophical science that in all the scriptural texts creation of the world of duality (by Brahman, the Absolute Reality) has not been propounded as its real and ultimate purport of teaching (To wit, the scriptures never have the objective or final goal of teaching creation in a predominant sense, but has used the 'concept' of creation to focus the attention of the true seeker of Reality on Brahman, who is the Ultimate Reality, as the 'ultimate cause', the final 'repository' and the very prius or birthplace of everything, nay the substratum of everything). On the other hand, utilizing the well-known and traditional axiom of 'Adhyaaroapa' and 'Apavaada', i.e. superimposition and rescission, respectively, the Upanishads mention about Brahman being the cause of the world of duality only as a stratagem or device to help or induce the seeker to determine the non-dual or Absolute nature of Brahman as the Pure Being-Consciousness-Bliss of Atman (Self). In order to substantiate or justify this truth the support of the dialectical argument to the effect that — "For the scriptural statement about creation there is no mention about any worthwhile fruit (Phala Shruti)" — can be invoked. In spiritual circles it is a well-known axiom that for all relevant and desirable teachings found in our sacred scriptures there should be necessarily a 'Phala Shruti', i.e. a statement about the anticipated fruit or result. Naturally, in the absence of any such Phala Shrutis being mentioned the statements are taken to be in a secondary sense (Gouna) or from the point of view of deliberate superimposition (Adhyaaroapa Drishti). For this reason alone, even if any apparent contradictions — whatever they may be — are seen in the scriptural statements pertaining to the concept of creation, they do not at all invalidate or vitiate the Vedantic teachings (1-4-14; 2-1-27).

IV. BRAHMAN AND JEEVA

12. Jeeva is not an Effect (Kaarya) of Brahman

Just as the external world of duality is born from Brahman alone, the internal world within us too is born from It. That means all the inner instruments, like the body, the senses, the Praana (vital force), the mind, of the Jeeva are created or caused from Brahman alone (2-3-15; 2-3-16; 2-4-8). But Jeeva does not have birth and death. The empirical transaction of the type — "Such and such a person was born" or "Such and such a person died" — are caused

by virtue of the Upaadhi, i.e. adjunct, of the physical body appearing or coming into being and the body leaving off, respectively, indeed; really speaking, birth and death occurring to the Jeeva have never been witnessed nor have been 'experienced'.

Jeeva is not an actually produced effect from the efficient cause of Brahman. Unlike the empirical phenomena like space (Aakaasha), air (Vaayu) which are 'born' from Brahman, the Ultimate or Absolute Reality, and appear or manifest themselves in a different form, the Jeeva is not 'born' in the form of a different entity at all. Though in some scriptures it has been stated that — "Just as the sparks fly off or emanate from fire, Jeeva is born or he emanates from Brahman" — those scriptural statements do not at all have the ultimate purport of teaching or signifying that the Jeeva really or actually is born (as a separate entity in time and space). For, in the scriptures themselves it has been emphatically propounded that Jeeva is eternal (Nitya) and devoid of birth. Since it is stated by Vedantins that just as space, time etc. are different and distinct phenomena apart from one another Jeevas too are different, distinct and apart from one another, the logical argument that Jeevas also are an 'effect' produced from Brahman should be accepted. However, this argument is not correct or valid. For, the fact that Jeeva in himself (i.e. in his essential nature) having no divisions or distinctions whatsoever is self-evident or self-established. It should be discerned that just as in the illustration Akaasha, i.e. space, seems to be divided or distinct as Ghataakaasha, i.e. pot-space, and Mathaakaasha, i.e. pitcher-space, only by virtue of its association with adjuncts like Ghata and Matha, similiary Jeeva in association with his adjuncts like Antahkarana, i.e. the inner instrument of mind etc. seems to be having divisions and distinctions. Hence, the logical argument (Yukti) that was forwarded to prove the doctrine or theory that Jeeva is a Kaarya (effect) is not justifiable and valid. It being so, the correct purport behind the scriptural statement that — "Jeevas are born like sparks from fire" — is that — "By virtue of their association with adjuncts like the body, the senses, the mind, the intellect etc. alone Jeevas appear as if they are born" — alone. In fact, the correct interpretation of such scriptural statements is: "Just as both the cause, i.e. the fire, and the effect, i.e. sparks, are of the essential nature of fire alone (as per the Vedantic axiom that the cause itself appears as the effect, but not the other logical interpretations of the type that the cause gets transformed, or refined into a new form of the effect) in the same way both Brahman (the cause in this case now) and Jeevas (the effects) are of the same essential nature of Pure Being-Consciousness-Bliss alone (Sat-Chit-Aananda Swaropa)." For this reason alone, the scriptures also state that — "Brahman created the world of duality and then It (Brahman) alone entered into the world." Hence, it should be reckoned that the essential nature of Jeevas is apparently seen as a distinct, separate form of Brahman alone by virtue of their apparent association with adjuncts and that, in reality or actually, they are not 'effects' of Brahman at all (2-1-17).

13. All Empirical Transactions Carried out by Jeevas are Aadhyaasika, i.e. Misconceived Projections

It being so, it becomes tantamount to saying that all the empirical transactions carried out by everyone pertaining to the Jeevas — like 'being born, performing various Karmas or actions in order to enjoy the relevant fruits, being endowed with a Linga Shareera, i.e. subtle causal body, transmigrating to other worlds or births to enjoy the fruits of certain other rites or rituals mentioned in our Shaastras or scriptures' are all taking place by virtue of the Jeevas being associated with their respective adjuncts alone (2-3-19, 2-3-33, 2-3-48). However, according to the Vedantic teachings these empirical transactions, really speaking (to wit, from the Vyavahaaric viewpoint they are tentatively accepted as Adhyaaroapita or superimposed deliberately by the Shaastras, but from the Absolute viewpoint of the Reality they stand rescinded and the essential nature of both Brahman and Jeevas is Intuited to be one and the same), do not at all touch or taint the essential nature of Pure Being-Consciousness-Bliss of the Jeeva. Despite the fact that the adjunct of Antahkarana, i.e. inner instrument of the mind, does not really and absolutely exist (i.e. from the viewpoint of the Ultimate Reality), from the viewpoint of Ajnaana, i.e. ignorance or nescience, this adjunct is associated with or tagged on to the Jeeva. As long as the Jeeva continues to be a 'Samsaaree', i.e. a transmigratory soul, as a result of his Ajnaana his association with this adjunct of Antahkarana remains unavoidable. Even in states like deep sleep, death and dissolution of the universe, that adjunct of the Antahkarana remains in an unmanifested form (Avyakta) and in due course it gets manifested (2-3-30, 2-3-31, 4-2-8). As a result of this 'Adhyaasa', i.e. misconception (to wit, one's wrong or false identification with one's adjunct of the Antahkarana, i.e. the inner instrument of the mind) alone the Jeeva gets tied up or associated with both Kartrutwa, i.e. agentship of action, and Bhoktrutwa, i.e. enjoyership. For this reason alone, even after he experiences the fruits of his past acts of merit (Punya) and demerit (Paapa) it is stated in the scriptures that among the remaining 'Karmaraashī', i.e. mass of past actions, a particular Karma or action springs forth at the time of death and according to that particular last predominant Karma the Jeeva's next Janma, i.e. birth, will be begotten (3-1-8, 3-1-11).

All the empirical or secular (Loukika) and religious (Vaidika) transactions which have been described above are mentioned from the viewpoint of Avidya alone and this viewpoint is one in which one does not distinguish and separate the adjuncts from one's essential nature of Pure Being-Consciousness-Bliss of Atman. When this Jeeva by means of contemplation (Dhyaana) on Ishwara, i.e. the Lord Creator, begets or wins His benign grace, then he discards or rescinds his (wrong) identification with the characteristics of the adjuncts like the body, the senses, the mind etc. and cognizes (i.e. Intuites his essential nature of Pure Being-Consciousness-Bliss (Sat-Chit-Aananda Swarooa) which indeed is his Pure, Absolute, really real nature *in esse* (3-2-5, 3-2-6).

The cognition that Ishwara is different or separate from the Jeeva, as also the belief that they are the Upaasya, i.e. a deity meditated upon, and Upaasaka, i.e. the meditator, respectively, are both carried out as a result of this Adhyaasa Drishti, i.e. a viewpoint born out of the misconception, alone. All the injunctions (Vidhi) and prohibitions (Nishedha) stipulated in the scriptural texts for the sake of the Jeeva are mentioned on the assumption of Adhyaasa or the misconception of his having the Upaadhis or adjuncts of body, senses, mind etc. alone (2-3-48). When observed from this viewpoint Jeeva is an 'Amsha', i.e. part, of Paramaatman, i.e. the Supreme Self (2-3-43). But since the enjoyment or experience of Sukha (happiness) and Duhkha (grief, misery) that occur to the Jeeva are projections or manifestations due to Avidya, those phenomena do not taint Parameshwara, the Supreme Lord. Also since the Jeeva exists like a reflection (Pratibimba) of Brahman (2-3-50) the grief that the Jeeva suffers does not affect Brahman; also among the Jeevas the happiness and grief experienced by one particular Jeeva do not affect any other Jeeva.

V. BRAHMA-ATMA JNAANA OR SELF-KNOWLEDGE

14. Examination of the Three States of Consciousness

For the Jeeva to overcome or get rid of Adyaasa regarding the characteristics of the Upaadhi (Upaadhis Dharma) the Intuitive examination of the three states of consciousness of waking, dream and deep sleep is very helpful. By this method he attains the cognition (Intuition) of his own real, innate nature of Pure Being-Consciousness-Bliss. To wit, just like the waking state the dream state too is a state of consciousness indeed. In that state of dream, just as a world of duality exists in the waking, therein in the dream state too a world of duality along with the Upaadhis like a body, senses and mind do 'appear', but all those phenomena are 'magical' in nature (Maayaamaya) — (3-2-3). For, in the dream state neither the time, space and causation categories which are seen in the waking nor the certainty that they will all exist ever in the same state or condition exist. In other words, the time, space and causation categories that exist in the dream are not those of the waking. These phenomena being quite different and queer in the dream, as soon as waking comes all those dream phenomena are rendered false (Baadhita), suggesting that — "All of them are mere appearances alone." Some scholars say that the dream (contents) suggest or indicated some fruits that are likely to accrue in the waking; even so, no one — whosoever he may be — believes in the least that what 'appeared' in that dream state was 'real'.

Therefore, it becomes established that for the Jeeva the 'apparent relationship' with the external Upaadhis (i.e. adjuncts like the body, the senses, the mind etc.) is not real or eternal.

Leaving the dream alone, if the deep sleep state is fully reflected upon it will become quite evident that the Jeeva therein does not at all have either the cognitive knowledge of any external objects nor the relationship with the Upaadhis like the body, the senses etc. Therefore, just as the person who is a carpenter by profession, though while he uses his instruments or implements like the hammer, the chisel etc. is fit to be called a 'carpenter' for the purposes of our empirical transactions, but when he does not use those implements and remains quiet like all others around him he does so merely as a human being, in the same manner though when this Jeeva is related to the adjuncts of the body, the senses, the mind etc. in the waking and the dream he is fit to be called a 'Dehi', i.e. an embodied one, or a 'Jeeva', i.e. a soul (transmigratory in nature), or 'Vijnaanaatma', i.e. conscious self, or a 'Kartru', i.e. an agent of action, or a 'Bhoktru', i.e. an enjoyer, but, while in the deep sleep state wherein he is not in contact with such adjuncts, he actually exists as the Absolute, Pure Atman (Self). Using another analogy, just as when the carpenter is working he gets fatigued but when he gives up or stops working he gains 'happiness', in the same manner it can be concluded that when the Jeeva, either in the waking or the dream, carries out transactions through his adjuncts of a body, senses and mind he suffers grief but in deep sleep state he gains the eternal bliss alone of his true essential nature of Pure Being-Consciousness-Bliss (2-3-40). Even statements like — "In that state (deep sleep) Jeeva has become one with or reaches Brahman alone" — often found in the scriptures denote the truth that — "Jeeva, in reality, in his essential innate nature of Being is Brahman alone." (3-2-7). However, the statement that — "In the deep sleep state Jeevas become one with or reach Brahman alone" — does not at all mean that in the literary sense of the Jeeva 'reaching' Brahman just like a person 'reaching' a town; for, in that state we, every one of us human beings, do not experience as having cognized therein a separate Atman apart from us nor do we 'go and reach him or touch Him'. Therefore, it should be decided that — "In the waking and the dream by virtue of the association with the adjunct of Antahkarana the distinctive or divisive knowledge is caused and one appears as if being different and separate from the Paramaatman, i.e. the Supreme Self, who is 'Sarvasaakshi', i.e. all-witnessing Principle, but in the deep sleep because this adjunct or Upaadhi of the Antahkarana no longer exists the correlated distinctive or divisive knowledge too does not exist at all; and for this reason alone, the scripture, keeping in view the fact that it is tantamount to saying that in that Sarvasaakshi alone the Jeeva becomes 'one with', 'merges' or 'reaches', enunciates in the manner — "Herein (i.e. in deep sleep) Jeeva reaches Brahman or becomes one with Brahman" — (1-3-2, 1-3-7, 3-2-34). As stated before, when observed from the viewpoint in which the Upaadhi that appears in the waking as a result of Ajnaana alone is taken in a predominant sense,

although this Upaadhi appears to be in a 'seed form' in states like deep sleep (Sushupti), death (Marana), dissolution of the world (Pralaya), if seen or analysed from the impartial or unbiased viewpoint of Intuitive experience (Anubhava) — because It is Absolute, Transcendental, unrelated to anything whatsoever, not even time-space-causation categories — there is no danger or hindrance for one to discern (Intuit) the absolute truth that — "In deep sleep Atman, of the essential nature of Pure Being-Consciousness-Bliss, does not at all have any contact whatsoever with any thing second to Him." Hence, the scriptures state that the 'relationship' between the Jeeva and Brahman that ensues in this deep sleep state is 'Swaroopasambandha', i.e. a relationship, nay a contact *in esse* which occurs spontaneously (i.e. immediately, directly and intrinsically)" — (3-2-35). Even so, because this Reality is not cognized (Intuited) the Jeeva keeps on getting the delusion of the type — "After resting or retiring for some time (is it the waking time?) I once again woke up." In order to rid us of this delusion the scripture states: "Jeevas wake up from Paramaatman alone." — (3-2-8).

Thus by Intuitively and fully examining the three states of consciousness and determining the 'Ultimate, Absolute Reality', the Jeeva gets rid of Ajnaana or Avidya, which is of the form or nature of Adhyaasa, i.e. superimposition of the Upaadhi Dharmas, i.e. qualities or characteristics of the adjuncts, on Atman and *vice versa* and thereby the Jeeva attains Self-Knowledge (Aatmajnaana). By that means what is called the attainment of eternal essence or core of Pure Bliss-Beatitude (Swaroopaananda Praapti) — which is the true 'Mukti', i.e. Emancipation *par excellence*, accrues.

VI. UPAASANA OR MEDITATION

15. Shaastra Drishti (Scriptural Viewpoint) and Loukika Drishti (Empirical Viewpoint)

For attaining the Intuitive experience of the essential nature of Pure Being-Consciousness-Bliss of Brahman or Atman, who is every one's Self alone — which we have explained so far — one should necessarily have the Shaastra Drishti, i.e. the scriptural viewpoint. For, this essential nature of Atman as our innate Pure Being-Consciousness-Bliss has to be per force known only from the Shaastras, i.e. scriptures (1-1-3). Shaastras mean the Vedas, which indicate the devices to achieve the goal of all human existence (Purushaartha). Nyaaya Shaastras, i.e. the canonical treatises on Logic or Dialectics, Meemaamsaa, i.e. the treatises on Etymology (the Sanskrit word Meemaamsaa connotes 'rational investigation' — Poojita Vichaara) etc. — which strengthen and supplement the Vedic sentences while they are being interpreted and their subtle purports are being explained by means of Yukti,

i.e. dialectical or rational arguments, and Anubhava, i.e. Intuitive experience — are also called 'Shaastra' merely for name's sake. The Vedas comprise two parts called 'Karma Kaanda', i.e. the ritualistic section, and 'Jnaana Kaanda', i.e. the section devoted to Intuitive Knowledge. In the Karma Kaanda the superior Karmas, i.e. acts of merit (Punya Karmas), which yield excellent fruits in other celestial worlds or other superior births are stipulated; at the same time, those heinous Karmas (Paapa Karmas) which yield fruits of demerit or bad results, are stated to be forbidden or prohibited. In the Jnaana Kaanda the Intuitive Knowledge of the Ultimate Reality of Brahman (Brahma Jnaana), which yields the fruit of the very prime purport or goal of human existence (Parama Purushaartha) called 'Mukti', i.e. Liberation or Emancipation, has been taught. Thus, because this portion teaches all Jeevas the practical devices or means of attaining the fruits of 'Abhyudaya', i.e. progress and prosperity in the empirical world or sphere, as also 'Nisshreyasa', i.e. getting rid of or liberated from all miseries entailing Samsaara, i.e. transmigratory existence, totally, the Shaastra is called 'Veda'. A convincing answer to the question — "Which is that spiritual practice or discipline needed to attain this Purushaartha?" — is to be sought from 'Veda' alone and not from any other source of knowledge like 'Pratyaksha' and 'Anumaana', i.e. perceptual and inferential knowledges, respectively. Therefore, those who aspire to know this Purushaartha should necessarily follow the Shaastra Drishti and carry on their spiritual practices or disciplines.

16. Difference between Jnaana (Intuitive Knowledge) and Dhyaana (Meditation)

Some people believe that because the Karma Kaanda is in the form of injunctions (Vidhi) and prohibitions (Nishedha) the Jnaana Kaanda also must be in a similar form, and in Jnaana Kaanda too 'Jnaana', i.e. Intuitive Knowledge, of the Ultimate Reality of Brahman (Atman) is taught in the form of Vidhi or injunctions, stipulations alone. This concept is not proper at all. For, in the Vedas the word 'Jnaana' is used with two connotations or meanings. To meditate (Dhyaana) as stipulated in the scriptures, meaning to contemplate so as to entertain one and an exclusive, solitary 'Pratyaya', i.e. cognitive thought, alone to 'flow like a continuous flow of oil (i.e. without a break anywhere in between) is one kind of 'Jnaana'. This is called 'Upaasana' also. But observing an object and to cognize it as it is or as it exists is another kind of 'Jnaana'. Between these two, because the knowledge of the form of Upaasana is of the nature of a practice (i.e. a kind of spiritual, psychic discipline) it is within the control or jurisdiction of the practitioner (Kartru); that person by virtue of his desire can practise or give up that action. Hence, this is stipulated as an injunction (Vidhi) in the scriptures (3-3-1). But the Knowledge which is genuine Intuitive Knowledge (Jnaana) of an object as it is, i.e. as it truly exists, is not

amenable to be treated in the same twin manner of — (i) if it is desired by the practitioner it is known or cognized; (ii) if it is not desired by him it is discarded or not known. Therefore, this cognition or Intuitive experience (Consciousness) cannot possibly be stipulated as an injunction. (To wit, this cognitive knowledge is not within the control or jurisdiction of the practitioner or knower). Now, Brahman is an Entity or Reality that cannot be known through any empirical means like Pratyaksha, i.e. perceptual or sensory knowledge, Anumaana, i.e. inferential knowledge. In fact, that Reality has to be per force 'known' or 'cognized' through the Shaastras, i.e. the scriptural texts, alone. It has been stated in the scriptures that by the cognition or Intuitive knowledge of that Reality alone one attains 'Mukti', i.e. Liberation, Beatitude. For that reason alone, the scriptural sentences, which indicate or signify the essential nature of Pure Being-Consciousness-Bliss of Brahman, reach their culmination when they help synthesize or reconcile (Samanvaya) all apparent contradictions in the mind and cognize the subtle metaphysical purport of Brahman (Atman) alone (1-1-4). This means once this Intuitive Knowledge of Brahman-Atman is gained, thereafter any Vidhi of the type — "One should do such and such a thing or any Nisheda of the type — 'One should not do such and such a thing" — both injunctions and prohibitions will not be found, remaining to be done, in the scriptures. Further, in the scriptural sentences pertaining to Upaasana (meditations) there is invariably a Vidhi, i.e. an injunction. But nowhere in the scriptures it is stated that by mere Upaasana alone immediately (i.e. here and now in this very life) Mukti will be attained.

17. Upaasya Brahman, i.e. Brahman who is Meditated upon

It has already been delineated that 'Brahman' means the Paramaatha, i.e. the Ultimate Reality, which is nothing but everyone's Atman or the innermost Self of the essential nature of Pure Being-Consciousness-Bliss alone. Although this Reality in its essential nature is non-dual, that is, One without a second to It, when we reckon, or assume, It to be the 'cause' for the creation or birth, sustenance and dissolution of the world of duality we will have needs to imagine or surmise a relationship or association of certain qualities or characteristics of that world, which is the Kaarya, i.e. effect, and also give a special visual form to it. Naturally, when the Jeeva as a result of Ajnaana, i.e. ignorance, misconceives himself to be endowed with Upaadhis like his body, senses and mind and thereby to be a separate, distinct being, he sees or perceives invariably a big world of duality external to him. Then, he assumes, or rather presumes, the 'Paratattwa', i.e. the Absolute Supreme Reality, which is the cause for this entire universe, to be endowed with the adjuncts or Upaadhis of names and forms indeed; he further presumes (or believes) that this cause of the world of duality with names and forms is Ishwara, i.e. the Lord Creator, to be separate or distinct from himself (Jeeva). In truth,

however, although Parameshwara is the innermost Self (Atman) of everyone, because of the apparent differences of concepts like superiority and inferiority in the Upaadhis the scriptures stipulate in the form of injunctions (Vidhi) to say — “Chaitanya, i.e. Pure Consciousness, that is seen in the most excellent Upaadhi alone should be meditated upon during Upaasana as Ishwara, i.e. the Lord Creator” — (1-1-12).

From Ishwara alone the Jeeva has obtained his 'Kartrutwa', i.e. agentship of action. This means, by Ishwara's divine and benign dispensation alone the Jeeva is able to perform Karmas in Samsaara as also he is able to obtain the relevant fruits of those actions (2-3-41). Ishwara alone sanctions the fruits of Karmas of all Jeevas (3-2-48); but merely Karmas by themselves cannot give rise to their fruits. Therefore, by virtue of meditation on Ishwara alone the Jeeva can attain Liberation (Mukti) from Bondage (3-2-5).

18. Differences among Upaasanas

Upaasanas, i.e. meditations, stipulated as injunctions in the scriptures are of two kinds, viz. Brahma Upaasana and Prateeka Upaasana. To meditate directly on Brahman alone is called 'Brahma Upaasana'; but in lieu of Brahman, to meditate upon something else either as Brahman or something greater than itself is called 'Prateeka Upaasana'. Some Prateekas, i.e. symbolic emblems or representations, are secondary in purport to Karmas and they are said to be Karmaanga Upaasanas. It becomes easy to remember them through some illustrations. In a particular religious sacrifice (Yajna) it is stipulated that the 'Udgaatru', who recites Saama Veda, should meditate upon the 'Omkaara' which occurs in that recitation to be endowed with 'such and such qualities or characteristics'. That meditation is called 'Udgeeta Upaasana' (3-3-9). Because this Omkaara is of secondary importance in that particular 'Karma' or ritual this becomes 'Karmaanga Upaasana'. In the same manner, it has also been stipulated in the scriptures that the deity which is the subject-matter for the 'Mantragaana' called 'Prastaava' performed in a religious sacrifice is to be meditated upon as Brahman alone bearing the name of 'Praana' (1-1-23). There the Upaasana on Brahman even is of a secondary purport in a Karma or religious rite and that too amounts to a Karmaanga Upaasana. It has been further stipulated in the scriptures that although a particular entity is known to be other than Brahman, it is to be meditated upon to be Brahman alone in the manner — “The mind should be meditated upon as Brahman; the space (Aakaasha) should be meditated upon as Brahman” etc. etc. These are called 'Prateeka Upaasanas' (4-1-4). Apart from these two kinds of Upaasanas, there are also Upaasanas which stipulate that Brahman Itself should be directly meditated upon. For example, it has been stipulated in the scriptures that — “The Purusha, meaning person, who has the golden body (Hiranmaya Shareeri) existing in Aaditya, i.e. the Sun, and the Purusha with the same form who

exists in the eye is Brahman alone.” Here although in reality Brahman does not have any form, the scriptures explain that for the sake of the devotee and for the sake of granting His benign grace the Lord will assume that form and hence that particular symbol or emblem should be meditated upon in that particular form. However, in such cases the meditation on Brahman alone is stipulated. Yet another example is to be found in the Chhaandogya Upanishad. Therein an Upaasana is stipulated in the manner — “All this is Brahman alone, this manifested world has originated from that Brahman alone, has thrived in It and gets dissolved in It alone; therefore, one should become quiescent and meditate. This Paramaatman is Manoamaya, i.e. abundant with mind, is Praana Shareeraha, i.e. the vital force as His body, Bhaaroopaha, i.e. of the form of effulgence, Satyasankalpaha, i.e. having a volition which becomes instantly real,etc. He alone is my Atman — in this manner one should meditate.” Here in this context too although the meditation of Brahman alone is directly stipulated, just as it has been stated in the previous Upaasana, Brahman has not been stated to be meditated upon as being separate from oneself; it is stipulated that one should contemplate upon (Dhyaana) Brahman as one’s Atman alone. Therefore, this is called ‘Ahamgraha Upaasana’. Thus in the scriptures various kinds of Upaasanas have been stipulated.

19. The Method of Performing these Upaasanas

The Karmaanga Upaasanas must be performed in consonance with the stipulations pertaining to Karmas mentioned therein. The remaining Upaasanas should be performed in a manner whereby the mind of the meditator becomes or gets concentrated or one-pointed (Ekaagra) — (4-1-11) and adopting any particular posture (Aasana) he should squat on the ground (4-1-7) and then meditate. Selecting any one particular Upaasana (3-3-59) one should practise it throughout his life-span constantly (4-1-12). One should meditate after collecting together all the different aspects or details about a particular Upaasana wherever they are mentioned in the Vedas (3-3-3).

20. The Fruits of Upaasanas

Because different fruits have been stipulated for Karmaanga Upaasanas and Prateeka Upaasanas in the scriptures, for each of them their respective fruit alone will accrue. But for the remaining Brahma Upaasanas the meditators on the Reality of Brahman go stage by stage along the famous path of ‘Archiraadi Maarga’ or ‘Devayaana’ (4-3-1) and finally they attain (reach) Brahma Loaka (4-3-7). The Parameshwara, i.e. the Supreme Lord, who rules over that world is named ‘Hiranyagarbha’. Because that Brahma Loaka is of the quality of Sattwa, therein the aspirants going to or reaching that

Loaka (region) will deliberate upon the Ultimate Reality and when at the time that Loaka gets dissolved the aspirants will attain Brahma Jnaana, i.e. Self-Knowledge, and along with that Brahma (Hiranyagarbha) everyone therein will attain 'Mukti', i.e. Emancipation (4-3-10). Thus Mukti which is attained by meditating and going to Loakaantara (other celestial world) and attained in Kaalaantara (in due course of time) through Jnaana is called 'Krama Mukti'.

21. Who are Those qualified for Performing Upaasanas?

This question must be determined or decided in accordance with what we have explained previously in connection with the deliberation upon Brahma Jnaana. To explain, because the Upaasanas are stipulated in the Vedas, only 'Dwijas', i.e. the twice-borns — Brahmins, Kshatriyas and Vaishyas — (who are supposed to get 'Brhma Upadesha' during the thread ceremony and are thereby qualified to perform 'Gaayatri Japa') alone, who are qualified to study the Vedas and perform the Karmas stipulated in them, are fit persons to perform Upaasanas. But because Brahman, in reality, is everyone's innermost Atman, Jnaana or Self-Knowledge can accrue to everyone; similarly, everyone irrespective of his or her caste, creed, race etc. can perform Upaasanas of Parameshwara, who is in truth their very essence of Being. For that reason alone, in our historical and mythological texts not only the deliberation on the Reality of the Supreme Self (Paramaatma Tattwa Vichaara) is taught but also the methods of performing various Upaasanas through Bhakti, i.e. devotion, towards Parameshwara, i.e. the Supreme Lord, have been stipulated. Therefore, in accordance with the stipulations mentioned in the Puraanas, i.e. mythological texts, etc. everyone can perform Upaasanas on Parameshwara. In that manner they too will attain Krama Mukti as well as through Jnaana, i.e. Self-Knowledge they can attain Sadyoamukti, i.e. Emancipation here and now while living in this body.

22. Parabrahma and Aparabrahma

Sagunabrahma, who is associated with the qualities of the effect (Kaarya) of the world of duality (Jagat) is called 'Kaaryabrahma' and 'Aparabrahma'. Whereas, the Absolute, Transcendental Brahman, devoid of any Upaadhi, i.e. adjunct, attributes of Gunas (qualities), is called 'Kaaranaabrahma' and 'Parabrahma'. It has been stated above that the Upaasakas, i.e. meditators, will first reach the Kaaryabrahma alone and then attain Krama Mukti. But Tattwa Jnaanias, i.e. Knowers of the Ultimate Reality of the Self, attain through Intuitive deliberation here and now in this very life the Parabrahma Tattwa,

i.e. the Supreme Reality of Brahman (Atman), which is their own innermost Atman, of the essential nature of Pure Being-Consciousness-Bliss alone. For, that Reality of the Self has not to be attained afresh by traversing to any spatial or celestial region and reaching It in time (4-3-7).

Thus even the division like Parabrahma and Aparabrahma that we have made also is from the Avidya viewpoint alone; in reality, there are no two Brahman. Brahman does not possess any physical form (Aakaara) or special features (Vishesha) in reality. Even when 'conjoined' or 'associated' with Upaadhis, Brahman does not really 'become' Savishesha, i.e. endowed with distinct or special features; for, since the adjuncts are all misconceived in or superimposed upon the Reality (Brahman) as projections due to Avidya, they are not at all Paramaatha, i.e. absolutely real. The scriptures too do not state or indicate that Brahman is Savishesha. For, wherever, rather in all Upanishads where, the real and essential nature of Pure Being-Consciousness-Bliss of Brahman has to be described as the Ultimate purport or objective (Taatparya) the scriptures affirm that Brahman is Nirvishesha, i.e. devoid of distinct or special features, indeed (3-2-11 to 3-2-14). Those scriptural sentences which describe Brahman as 'Saakaara', i.e. endowed with physical forms and as 'Saguna', i.e. associated with qualities or attributes, do not have the prime purport or objective of signifying that real and essential nature of Pure, Absolute Being-Consciousness-Bliss (Sat-Chit-Aananda Swaroopa) of Brahman (Atman) at all; in all such places or contexts, in fact, the real objective or purport is to stipulate by way of an injunction (Vidhi) some Upaasanas alone. Therefore, Brahman is 'Chinmaatras', i.e. of the very essence of Pure Consciousness alone (3-2-16); Its Vishesharopa, i.e. distinct form, is formulated (imagined or misconceived) by virtue of its association with Upaadhi, i.e. adjunct, alone, just like the reflection of the Sun (3-2-18) — in this manner it is to be determined. Because Nirvishesha Brahma, i.e. the Ultimate Reality shorn of all attributes or adjuncts or distinct features is Ateendriya, i.e. extra-sensory (beyond the ken of the senses). It cannot possibly be a subject-matter or object for the senses (3-2-23). The seekers through meditation (Dhyaana) on Paramaatman, i.e. Supreme Self, cognize that He is 'Nishprapancha', i.e. devoid of the adjunct of the effect, viz. the world of duality (3-2-24). Even this division of 'Dhyaatru', i.e. meditator, and 'Dhyeya', i.e. that thing which is meditated upon, is formulated (misconceived) by virtue of the association with the Upaadhi alone and it is not absolutely real in the ultimate analysis (3-2-25). For that reason alone, it has been asserted in the scriptures that — "One who cognizes or Intuits Brahman becomes Brahman alone" — (3-2-26). It is also stated that — "Apart from Paramaatman there does not at all exist another Atman" — (3-2-30).

VII. MUKTI SAADHANA OR SPIRITUAL PRACTICES FOR EMANCIPATION

23. The Direct Spiritual Practice for Mukti or Emancipation

Since 'Mukti' is itself the essential nature of Brahman, which means that it is our innermost Self (Atman) *per se* alone, it becomes self-established or self-evident that to cognize or Intuit that Paramaatman as being our innermost Self alone is itself the direct spiritual practice for 'attaining Mukti' indeed. From the Absolute or Transcendental viewpoint (based on Intuitive experience) to reckon Parameshwara, i.e. Supreme Lord of all creation, to be an entity apart from ourselves can never be genuine 'Vidya', i.e. Intuitive Knowledge (Jnaana). The scriptures state that Atman is our innermost Self, of the very essence of Pure Being-Consciousness-Bliss alone; in the same manner also Jnanis, i.e. Self-Realized souls, do Upaasana (1-1-30). This alone is the real Shaastra Drishti (3-2-20). Therefore, 'Vidya' alone is the direct spiritual practice for Mukti indeed (3-4-1 to 3-4-17). In fact, for 'attaining' that Mukti there is no need of any help whatsoever from another 'extraneous' entity. In the same way, for 'Krama Mukti' too the Vidya or Knowledge of the form of 'Upaasana' alone is enough.

Although statements to the effect that Jnanis were performing 'Karma' are to be seen in the scriptures, it is also stated in the scriptures themselves (elsewhere) that the Jnanis who were Sannyasins, i.e. ascetics, who had given up performing Karma too existed (3-4-9) and hence it is tantamount to saying that 'Jnaana' or Self-Knowledge does not desiderate 'Karma', i.e. religious rites or rituals or even secular action.

24. Parampara Saadhanas, i.e. Indirect, Accessorial Spiritual Practices for Mukti

However, it should not be understood that Karmas are not needed at all in the absolute sense for Mukti. It is mentioned in the scriptures themselves that for 'Jnaana' to accrue 'Yajna', i.e. religious sacrifice, 'Daana', i.e. charity or philanthropy, and 'Tapas', i.e. spiritual penance, are all needed (3-4-26). In the Sannyasa Aashrama, i.e. the fourth stage of asceticism that an aspirant is supposed to adopt in his spiritual path of progress for the main purpose of attaining Mukti, it is mentioned in the scriptural texts that the aspirant should invariably and necessarily practise disciplines like 'Shama', i.e. control over the mind, 'Dama', i.e. control over the senses, etc. (3-4-27). Yajna, Daana etc. will give rise to a desire to gain 'Jnaana', i.e. Self-Knowledge (Jnaanechha);

while Shama, Dama, Uparati, Titeeksha, Shraddha and Samaadhaana — these six disciplines are the most intimate and effective spiritual disciplines needed to give rise to 'Jnaana'. Giving up 'Eshanaatraya', i.e. the three kinds of desires, viz. Putreshana, i.e. desire for progeny, Vitteshana, i.e. desire for wealth or material prosperity, Lokeshana, i.e. desire for attaining other better worlds or lives in celestial worlds, and adopting the ascetic way of life of a Sannyasin, the aspirant should gain 'Paanditya', i.e. consummate knowledge about the Self without any aspect left out; that means, he should pursue Aatma Vijnana, i.e. Consummate Knowledge, till it culminates in his Intuitive experience of the Self as the very essence of Pure Being-Consciousness-Bliss *per se*: thereafter, he should acquire 'Baalya', which is nothing but cleansing of the heart or mind so that it is as clear and innocent as that of a child; thereafter, he should practise 'Mouna', i.e. which is Intuitive reasoning or ratiocination pertaining to the Ultimate Reality of Atman. These three aspects of Paanditya, Baalya and Mouna (3-4-47) are the most essential spiritual practices or disciplines for seasoning 'Jnaana', i.e. Self-Knowledge, to ripen, rather to mature. Yajna, Daana and Tapas too become the spiritual practices only through or via the Saakshaat Saadhanas, i.e. direct practices, of Shravana (listening very intently to the scriptural statements), Manana (Intuitive reasoning) and Nidhidhyaasana (Intuitive contemplation); hence, for that reason alone these latter three Saadhanas should invariably be repeated intensively till the aspirant succeeds in attaining the consummate, plenary Intuitive experience of the Absolute Reality of Atman (4-1-1, 4-1-2).

Even in the case of widowers and such other persons who are not eligible or qualified to take up any one of the Ashramas, i.e. stages of religious life (like Grahastaashrama, Vaanaprasthaashrama and Sannyasaashrama) because of a lack of the requisite wherewithals, accessories like Dravya, i.e. material substances, money etc., they can still attain Vidya, i.e. Self-Knowledge, through the religious or spiritual practices like 'Japa', i.e. ritualistic chanting of any deity's name, 'Upavaasa', i.e. religious fasting, 'Devata Aaraadhana', i.e. worship or invocation of God or any deity. To such people even the Karmas performed in a previous birth also will become fruitful and helpful in the present birth (3-4-38).

VIII. DELIBERATION ABOUT FRUITS OF SPIRITUAL PRACTICES

It has been already stated that for Vidya of the form of Upaasana, i.e. meditation, the fruit is Krama Mukti, i.e. phased Emancipation, and for Vidya of the nature of Jnaana (Self-Knowledge) the fruit is Sadyoamukti, i.e. Emancipation or Beatitude here and now in this very life itself. Now

pertaining to the fruits of both these Vidyas, i.e. knowledges, we will take up their consideration in a brief manner.

If one practises the spiritual disciplines needed for Jnaana, i.e. Self-Knowledge, there is no rule of law that the Vidya which is their fruit will accrue in this very life here and now. If the fruit of Saakshaatkaara, i.e. materialisation of the deity meditated upon, for Upaasana accrues, then it is tantamount to that fruit having been attained or acquired by the seeker. If, on the other hand, as a result of Intuitive deliberation or discrimination the Ultimate Reality of Atman is cognized (Intuited) with a profound sense of certainty and a steadfast conviction, then it is tantamount to the acquisition or attainment of the fruit. But if there is any obstacle or hindrance, then Jnaana, i.e. Self-Knowledge, does not accrue (3-4-52). In the case of Upaasanas if they are not performed constantly their respective fruits will not accrue. In the same way, because spiritual practices like Shravana, Manana etc. have to be performed till the fruit of Self-Knowledge is attained, that fruit will not accrue if they are not performed in an orderly fashion. Therefore, till one attains Jnaana spiritual practices or disciplines should be continued relentlessly and unflinchingly (4-1-1). If not in this birth, the fruit of Self-Knowledge will, as a Samskaara, i.e. latent impression on the psyche as a result of the spiritual practices performed, accrue in the next birth (3-4-51).

To one who attains Brahma Jnaana, i.e. Intuitive Knowledge of the Ultimate Reality of Brahman, the Karmas performed in the previous births or the Karmas to be done in the future births will get falsified without giving their stipulated fruits. The Karmas performed in the previous births will be destroyed. The fruits of the Karmas that might have to be performed in the future births will not get tagged on or affect the Jnaani, i.e. Self-Realized soul. By the knowledge of the form or nature of Upaasana it is stated clearly in the scriptures that the discontinuance or freedom from Karma Phala, i.e. results or fruits of actions, will take place. If the Intuitive Knowledge of the Shuddha Brahma, i.e. Pure, Absolute Reality (Consciousness), accrues, then the Jnaani invariably attains an Intuitive experience of the type — 'I am not at all an agent of action (i.e. am an Akartru) in the three categories of time, viz. past, present and future' — and hence it will be quite justifiable and reasonable to say that the fruits of actions (Karma Phala) which accrue only to those people who have misconceptions (Adhyaasa or Avidya) but not to a Jnaani (4-1-13, 4-1-14). Therefore, unlike the others (who have not attained Jnaana but are stricken by Ajnaana or Adhyaasa) who even after they give up their mortal coil they acquire another body by virtue of 'Sanchita Karma', i.e. accumulated past actions ready to bear fruit, the Jnaani will not acquire another body. He attains Mukti, i.e. Emancipation or freedom from the circle of births and deaths (Samsaara) without fail. But it is not possible to say that — "As soon as the Jnaani attains Jnaana (Self-Knowledge, of the nature of Intuitive experience of Pure Being-Consciousness-Bliss) his 'Praarabdha Karma, i.e. the present Karmas ripe enough to bear fruit in this present birth and which have already

taken effect in this life, get exhausted or destroyed and as a result he discards his body." For, Praarabdha Karma has already yielded its fruit and only after the experience of those fruits is completed (4-1-15) the Jnaani's body falls off. Since a Brahma Jnaani has cognized that the body too is 'Mithyaa', i.e. false, a mere appearance (when observed from his new-found Paramaartha Drishti) even so from his transcendental viewpoint the Karma has been destroyed or falsified indeed. Nevertheless, from the point of view of Vyavahaara, i.e. empirical dealing, it can be said that — "after the effect of the praarabdha Karma is exhausted or had its fruition (4-2-19) he attains Mukti."

Although all the acts of merit (Punya) which the Jnaani had performed in the past get destroyed, the Nitya Karmas, i.e. the regular, routine religious rites or rituals, that he had performed become entitled, or the cause, for the exclusive fruits of the nature of Mukti (4-1-16). One who practises the spiritual disciplines of the type of Upaasanas on his path of Jnaana is, in fact, performing, in addition to that 'knowledge', the Nitya Karmas also. But since he does not entertain any desire or an abiding interest in the other fruits that may accrue from those Karmas, both his Upaasanas and Karmas (actions at the physical level) will together or conjointly yield Mukti. Although, in reality, what goes by the name of Mukti, i.e. Emancipation or Liberation (in common parlance), is not at all the 'effect' of any entity whatsoever, based on logical arguments and empirical contingencies Mukti can be said to accrue through 'Parampara', i.e. in a sequential order, only after the attainment of Jnaana hereafter as a 'Loakaantara Phala', (as stipulated in the scriptural texts). There is nothing wrong or unreasonable in saying that — "The Upaasanas as also the Karmas, which are together responsible for that *summum bonum* of Jnaana, are also responsible for Mukti indirectly, in a sequential order." The only condition or stipulation that may be imposed, if at all, will be that in the case of a Brahma Jnaani, i.e. Self-Realized soul, the Nitya Karmas that he had performed in the past as a 'Mumukshu', i.e. aspirant for Moaksha, (Beatitude), alone exclusively become responsible for Jnaana and yield their fruit here and now in this very life itself. Therefore, what has been stated above to the effect that — "A Jnaani's Paapa and Punya Karmas, i.e. acts of religious demerit and merit, respectively, get destroyed" — is to be understood as being exclusively the subject-matter of 'Kaamyas Karmas', acts done or performed with a 'Kaama', i.e. desire, to gain a particular benefit or fruit alone (4-1-17).

Although after the attainment of Jnaana, i.e. Self-Knowledge, Mukti accrues without fail, some 'Mahaa Purushas', i.e. great personalities, are assigned or commissioned by the Lord to participate in the welfare of humanity. Therefore, in their case for their Praarabdha Karmas to get exhausted or destroyed some more time is needed. Since from their viewpoint the destruction of the effects of their Karmas has occurred as a result of their attaining 'Sammyag Jnaana', i.e. Intuitive Knowledge of the Reality of the Self, they do not at all experience any 'Samsaara Duhkha', i.e. miseries concomitant with transmigratory life

(3-3-32). All the episodes mentioned in Itihaasa, i.e. historical records, Puraanas, i.e. mythological texts, saying that — “Jnanis like Vashishtha, Bhrigu, Sanat Kumaara, Daksha, Naarada etc. too had ‘Dehaantara’, i.e. transmigration, from one body to another” — should be interpreted or understood in this manner alone. Since Mukti, which is the resultant fruit of Brahma Jnaana, is directly and immediately experienced intuitively here and now in this very life, it is not possible at all to entertain a doubt that — “On the strength of these episodes mentioned in historical accounts and mythological texts, whether Mukti will accrue as a result of Jnaana at all?”

To the one who has attained Mukti by means of ‘Saguna Vidya’, i.e. meditation on Brahman with attributes, in the ‘Brahma Loaka’, i.e. the world of Brahma, the Creator, mind exists as also whenever he wishes he obtains a body too (4-4-8, 4-4-13, 4-4-14). Whatever objects he proposes to possess he can perceive them (4-4-8). He can think of having any number of bodies and through them enjoy many pleasures simultaneously too (4-4-15); there will not be any one else to lord over him (4-4-9). He enjoys all the happiness there on par with Ishwara, the Lord (4-4-21). Even so, he will not have the authority or the capacity to look after or preside over responsibilities like creation, sustenance and dissolution of the world of duality; that supreme authority is the exclusive right enjoyed by the eternally-established and eternally-existing Parameshwara, i.e. the Supreme Lord alone (4-4-17). This ‘Saguna Mukti’, i.e. Emancipation gained through meditation on Brahman with attributes, is in truth ‘Gouna’, i.e. secondary in sense and importance, alone. As stated before, to all those who have attained Mukti in this manner only after attaining Brahma Jnaana, i.e. Self-Knowledge, in ‘Kalpaantara’, i.e. in the next cycle of creation, alone the real or predominant Mukti accrues.

Those people who destroy their Mithyaa Jnaana, i.e. misconception or delusion, by means of Brahma Jnaana (or Brahma Vidya) get rid of their innate ‘Shareera Abhimaana’, i.e. identification with the body, and attain (real identification with) their essential nature of Pure Being-Consciousness-Bliss of the Self alone (1-3-19, 4-4-1); that alone is the real, genuine Mukti (4-4-2); in fact, the Brahma Swaroopa, i.e. essential nature of Brahman, the Ultimate Reality, which these Jnanis attain is nothing but the Intuitive experience of their Atman (Self) alone (4-4-3); then, there does not exist any division or distinction whatsoever between the Jnani and Brahman (4-4-4). Although these Self-Realized souls do attain the eternally-established or ever-existing ‘Chaitanya Swaroopa’, i.e. essential nature of Pure, Absolute Consciousness, alone, from the empirical viewpoint, even if it is stated that — “They become Parameshwara; they become ‘Sarvajna’, i.e. omniscient, and ‘Sarveshwara’, i.e. omnipotent,” — it will not be wrong or unfeasible (4-4-7).

Whether the seekers attain Mukti by transmigrating to Brahma Loaka via the ‘Archiraadi Maarga’ and then gain Jnaana, or they attain Mukti directly — since Mukti is their own eternally-established or ever-existing core of Pure

Being-Consciousness-Bliss of Atman alone, there is no possibility whatsoever of those who have attained Mukti returning to Samsaara, i.e. transmigratory life (4-4-22); they are ever Emancipated indeed.

It has been previously stated that in proportion to the intensity and efficacy with which the spiritual practice for Jnaana is performed either in this life or in the next one the fruit will surely accrue. But it should be discerned that in the Intuitive experience of Mukti which the Jnaani attains from Brahma or Aatma Jnaana there does not exist any difference or distinction whatsoever. In the case of 'Saguna Brahma Jnaana', i.e. Knowledge of Brahman gained through meditation on Brahman with attributes, since it is based on meditations or contemplation on the different characteristics or qualities superimposed upon the Ultimate Reality of Brahman there may arise certain differences in their respective fruits too. But in the case of Jnaana, i.e. Intuitive Knowledge or experience of Brahman or Atman, wherever and whenever it may accrue, Mukti which is its fruit exists in one and the same form of Intuitive experience alone (3-4-52). For, Mukti is eternally established and exists ever as 'Brahma Aananda', i.e. the Absolute Bliss of Brahman or Atman, alone. In other words, Brahman or Atman is of one and the same essence or content; there is no possibility whatsoever of any differences or any increase and decrease whatsoever in this Intuitive experience *par excellence*. Therefore, the real, genuine Mukti is of one and the same essential nature of Intuition alone.

APPENDIX I

VEDANTA PHILOSOPHY ACCORDING TO SHRI RAAMAANUJAACHARYA

Anubandha

If one gets the knowledge of the type — “One who understands the meaning of the Vedas, which stipulate Karmas, and discerns that for Karmas the 'Trivarga', i.e. tri-based, fruits of Dharma (religious duties), Artha (acquisition of wealth), Kaama (desires in consonance with Vedic sanctions) alone accrue; and further that those who perform mere Karmas alone the fruits that accrue are Alpa, i.e. meagre, and Asthira, i.e. unsteady or non-eternal” — he will consequently realize that by Brahma Jnaana, i.e. Self-Knowledge, the fruits that one attains are eternal (Ananta) and steady (Sthira) and he will thereupon undertake the deliberation upon Brahman, the Ultimate Reality. Therefore, only after completing or performing Karma and Jnaana (Upaasanas or meditations) the aspirant should undertake the deliberation on Brahman (1-1-1).

Brahman and Jagat

Brahman is the cause for the birth or creation, sustentation and dissolution of the world. Because It is the efficient cause (Nimitta Kaarana) as well as material cause (Upaadaana Kaarana) for the world, it becomes self-established or evident that Brahman is 'Sarvajna', i.e. omniscient, 'Satya Sankalpa Yukta', i.e. having the capacity of realizing in reality whatever It wills or proposes to have, and 'Sarva Shakta', or 'Vichitra Shakti Yukta', i.e. omnipotent (1-1-2). Because Brahman is extremely or absolutely 'Ateendriya', i.e. extra-sensory (beyond the ken or jurisdiction of the sensory perception), the fact that — “It is the cause for the world” — should be learnt or known from the Shaastras, i.e. scriptures, alone (1-1-3). Parabrahman, i.e. the Supreme or Absolute Reality, alone is the 'Upaadaana Kaarana', i.e. material cause, as also the 'Nimitta Kaarana', i.e. efficient cause, for the world (1-4-23). Because the entire world, which is 'Chidachidroopa', i.e. of sentient-cum-insentient nature, at the time of Pralaya, i.e. total dissolution of all creation, it becomes merged in, or one with, Brahman and because Brahman, willing to get separated or divided as before endowed with or embodied with a body blended with sentience-cum-insentience, gets converted or transformed into a form of the world (1-4-27), it should be stated that Brahman alone is the material cause or Upaadaana

Kaarana. Although in Pralaya the Jagat or world becomes merged in, or one with, Brahman, it continues to remain separate in an extremely subtle form (Sookshma Roopa) endowed with the latent impressions of Karmas (Karma Samskaara) — (2-1-35). But, then the names and forms do not exist separately or distinctively. That is all. Both the sentient and the insentient forms (Chidachidroopas) are the parts (Amshas) alone of Brahman (2-3-42, 3-2-28). Brahman, which is Sookshma Chidacit Vishishtha, i.e. endowed with the distinctive or special feature of being subtly sentient and insentient, is the cause; Brahman, which is Sthoola Chidachit Vishishtha, i.e. endowed with the distinctive or special feature of being grossly or materially substantive sentient-cum-insentient, is the effect. Therefore, neither Jada, i.e. gross, nor Chetana, i.e. sentient or conscious, phenomena can become by virtue of their very nature really merged or conjoined with the essential nature of Pure Being of Brahman (2-1-23).

Brahman and Jeeva

Sentient or conscious Jeeva too, like the insentient substance, is the body of Paramaatman, i.e. Supreme Self; both the sentient and insentient objects are effects (Kaarya) alone which are states that get mutually transformed or converted from one state to another. Even so, in the case of the Jeeva he has the Kaaryatwa, i.e. effectness, of the form or nature of 'Sankoacha', i.e. anything that is restricted or contracted, becoming 'Vikaasa', i.e. enlarged, expanded, with regard to Jnaana, which is Jeeva's Dharma, i.e. intrinsic, innate nature or quality; Aakaasha (space), Vaayu (air) etc. are called Kaarya, i.e. effects, by virtue of their changing their very essential nature. Therefore, Jeeva does not have, like Aakaasha and Vaayu etc. Utpatti, i.e. origination, from Brahman (2-3-18). The gross object which existed in the Kaaranaavastha, i.e. causal state, after changing its Swaroopaa, i.e. essential nature, becomes 'Bhoagya', i.e. a thing to be enjoyed; Chidvastu, i.e. the sentient entity, after getting 'Jnaana Vikaasa', i.e. enlargement or expansion into Knowledge or Consciousness, becomes 'Bhoaktru', i.e. the enjoyer; in Brahman, which is the 'Niyaamaka', i.e. the controller or regulator, of both these (i.e. Bhoaktru, Bhoagya), a mutation or change called 'Chidachit Vishishthatwa' i.e. the special feature or characteristic of being sentient-cum-insentient, of having attained that different or alien state takes place. But neither the 'Apurusharthas', i.e. defects or blemishes not conducive to the purports or goals of all human existence, to be found in the sentient Jeevas nor the Vikaaras, i.e. mutations or changes, to be found in the insentient gross objects will ever originate or arise in the essential nature of Brahman at all.

For the Jeeva Jnaana, i.e. Self-Knowledge, alone is the important Guna, i.e. quality (2-3-29). But because he is Anu, i.e. tiny or small, he does not ever and everywhere get Knowledge (2-3-20 to 2-3-27). Quite different from the Jeevas' Swaroopaa Jnaana, i.e. Intuitive Knowledge of Pure Being-

Consciousness-Bliss of the Self, is his knowledge of the form or nature of qualities (2-3-26). Existing in a latent or dormant state in Sushupti, i.e. deep sleep, and such other states (2-3-31) it manifests itself in the waking state.

Jeeva is really a 'Karta', i.e. agent of action (2-3-33). But like a carpenter, whenever he desires he performs action; otherwise, he does not perform any action and remains silent (2-3-39). For the actions of the Jeeva the approval or sanction (Anumati) of the Parameshwara is necessary (2-3-40, 2-3-41).

Jeeva is an Amsha, i.e. a part, of Paramaatman, i.e. the Supreme Self (2-3-42); for that reason alone, in the scriptures it has been stated that not only there is a difference of the type that Paramaatman is the Niyamaka, i.e. controller or regulator, while the Jeeva is the Niyamya, i.e. that which is controlled or regulated, but also that there is Ekatwa, i.e. unity or identity, between both of them in the manner — "That Thou Art". Because Paramaatman is Vishishtha, i.e. supremely excellent or superior, and the Jeeva is Visheshana, i.e. that which is distinct with special features or characteristics, it is quite proper and justifiable to say that the Jeeva is an Amsha of Paramaatman, just like, to the Sun the sunlight is a part (Amsha); to the cow the abstract quality of cow-hood is a part; to the white object, the whiteness quality is a part and to the embodied Jeeva, his body is a part (2-3-45). Although all the Jeevas are Amshas or parts alone of Brahman, by virtue of the relationship with the respective body the Karmas of each Jeeva individually are different or separate (2-3-47).

For the Jeeva according to his individual Karmas there is transmigration into Loakaantara, i.e. different Loakas or worlds, as also Janmaantara, i.e. different lives or births (3-1-1 to 3-1-27). Therefore, the Jeeva is Duhkhi, i.e. grief-stricken. He also suffers from the Dosha, i.e. defect, of the nature of getting or experiencing 'Avasthaatraya', i.e. the three states of consciousness (i.e. waking, dream and deep sleep). Because of the reason of his having committed a wrong (Aparaadha Nimitta) perpetrated through beginningless or eternal chain or series of Karma (Anaadi Karma Parampara), Parameshwara, i.e. the Supreme Lord, has hidden His 'Kalyaana Swaroopa', i.e. benign and benevolent nature of Pure Being-Consciousness-Bliss; by virtue of that Parameshwara's volition (Sankalpa) alone (3-2-4) the Jeeva obtains his Bandha, i.e. embodiedness or Samsaara Roopa, as well as Moaksha, i.e. Liberation. The phenomenon of that essential nature of Pure Being-Consciousness-Bliss being hidden is caused by the relationship with the gross substance (Jadavastu). Because the Jeeva is endowed with a body at the time of creation and with a subtle form of Achidvastu, i.e. insentient substance, at the time of dissolution (Pralaya), to him the association with gross substance exists always, eternally. In the dream his enjoyment of happiness and misery, which are meagre (Alpa) and extra-ordinary (Asaadhaarana) and in deep sleep his resting a little in Paramaatman devoid of Jnaana or Knowledge and of Bhooga, i.e. enjoyment, etc. and later waking up (3-2-9) is also the result of this cause alone.

Upaasya Brahma Swaroopa, i.e. the Essential Nature of Brahman meant for Meditation

To attain Brahman by means of Jnaana, i.e. knowledge, of the form of Upaasana, i.e. meditation, is itself Mukti, i.e. Liberation. This Brahman which can be attained (Praapya Brahman) is endowed with all Kalyaana Gunas, i.e. blissful and beneficent qualities, devoid of any taint of defect or blemish whatsoever (3-2-11). Even though It exists in all embodied beings like Devatas, i.e. deities, Gandharvas, i.e. a class of celestial beings, etc. It is not affected at all by the defects or lacunae that exist in those bodies (3-2-14). For that reason alone, just like the Soorya Pratibimba, i.e. the reflection of the Sun in water, Paramaatman is Nirdosha, i.e. devoid of any defect or blemish (3-2-18). Thus in this manner it has been stated in the scriptures. The sentence — "Neti, Neti", meaning "Not this, Not this" — does not state that Brahman is Nirguna, i.e. devoid of any qualities; in fact, it states — "Brahman is not this much alone." — (3-2-21). Because the Jeevas do not have change or mutation like Aakaasha (space), Vaayu (air) etc. they are of the form or nature of Reality (Satya Roopas); but because Paramaatman does not have even characteristics like Jnaana, i.e. knowledge, Sankoacha, i.e. shrinking or limitations, and Vikaasa, i.e. evolution or blossoming which belong to the Jeevas, Paramaatman is 'Satyasya Satyam', i.e. more real than the real, meaning, He is more real than the Jeevas. Thus it has been stated in the scriptures. Because the scriptures stipulate that one should meditate upon Paramaatman, it is proper and reasonable to say that in Him there exist endless (Ananta) blissful qualities indeed — (3-2-23, 3-2-25). Brahman Itself does not become 'Chidachit Roopa', i.e. the sentient and the insentient forms; between Brahman and these two forms there does not exist any relationship of members of the same category or species (like Brahmatwa). Both Chit and Achit, i.e. sentient and insentient beings, respectively, are parts alone (Amsha) of Brahman (3-2-28); therefore, the defects that are to be found in them cannot affect or taint Brahman at all. That Paramapurusha, i.e. Supreme Being, alone sanctions or dispenses Phala, i.e. fruits, to the Upaasakas, i.e. meditators (3-2-37); mere Karma (religious rites or rituals) alone cannot yield such fruits.

Upaasana and Karma

By means of Upaasana alone Mukti which is the Purushaartha, i.e. the ultimate goal of all human existence, is attained (3-4-1). Brahma Jnaanis, i.e. the Self-Realized souls, perform Karmas like Yajna, i.e. religious sacrifice, Daana, i.e. charity, etc.; because Yajna, Daana etc. done with desires are opposed to Vidya, i.e. Self-Knowledge, they do not perform them. Because Brahma Vidya, i.e. Self-Knowledge is stipulated for Sannyasins, i.e. anchorites or ascetics, Vidya is not secondary or supplementary to Karma

(3-4-17). To the Grihasthas, i.e. householders, alone Upaasana is stipulated in the scriptures to be performed along with Karma alone. Because Karmas are performed in the form of worship (Aaraadhana) of Paramaatman alone the Saakshaatkaara, i.e. materialization of the deity of that particular Upaasana, is attained. Just as when a horse is to be used for travel it has to be used only by putting on a saddle and such other accessories (3-4-26), for Upaasana too Karmas which are its accessories are needed. One who is a Grihastha too has to practise Shama, i.e. control over the mind, Dama, i.e. control over the senses, etc.; for, they too are needed for Upaasana (3-4-27). To a Vidura, i.e. widower, and others who are not belonging to any Aashrama, i.e. stage of life, Japa, i.e. muttering prayers, Upavaasa, i.e. fasting, etc. are helpful aids for his Upaasana (3-4-36).

The Method of Upaasana

One should perform Upaasanas sitting in a place suitable for concentration of the mind (4-1-7, 4-1-11). Because Brahma Vidyas, i.e. methods of Self-Knowledge, are of many kinds, like Sadvidya, Daharavidya etc., one should select any one of them. Because getting rid of the Avidya, which is of the nature of Anaadi Karma, i.e. beginningless Karma, and which is a hindrance for all these Upaasanas meant for the Intuitive experience of Brahman (Brahma Anubhava), alone is fruitful (3-3-57), any one Upaasana is sufficient. Combining all the Gunas of Brahman which are mentioned to be related to a particular Upaasana in different Shaakhas, i.e. sections, of the scriptures (3-3-4) one should meditate. One should not meditate merely on phenomena like Aananda etc. in Brahman, because they are also existing in Pratyagaatman, i.e. the indwelling Self. Qualities (Guna) like Asthoola, i.e. grosslessness, etc. which are to be found exclusively in Brahman only (3-3-33) must be gathered up, combined and meditated upon; just as one's Atman is the Self of one's own body, in the same way one should meditate that for our self that Brahman is the Atman (4-1-3). For, Brahman is greater than one's self, and our self is the Shareera, i.e. body, for that Brahman. In the Upaasana one should not meditate or contemplate that the self is merely a Jnaatru, i.e. knower, alone; one should meditate that he is endowed with qualities like Apahata Paapma, i.e. devoid of the dross or defects like demerits etc. (3-3-52). In this manner till one's death one should perform Upaasana (4-1-12).

The Fruit of Upaasana

In the case of one who has attained Vidya, i.e. Knowledge, in this manner the merits (Punya) and demerits (Paapa) which he had earned or accumulated in the past will get destroyed; and the merits and demerits which

he may accumulate in the future also will not affect him (4-1-13, 4-1-14). Karmas which are in consonance with Vidya get destroyed after the fall of the body. But the fruits of Praarabdha Karmas, i.e. the present lot of Karmas which have already taken their effective course in the form of this body, have to be exhausted by enjoying their fruits alone (4-1-15). The Karmas which are the means, for Vidya culminate in producing Vidya alone (4-1-16). After enjoying the fruits of Praarabdha Karma one attains Mukti, i.e. Emancipation.

For Upaasana there are two kinds of fruits, viz. Abhyudaya, i.e. material progress, prosperity, and Mukti, i.e. Emancipation or Liberation. Between these two, the first one, i.e. Abhyudaya, is attained or achieved immediately if there is no hindrance (3-4-50); the fruit of Mukti too is like that alone (3-4-51). It is a common rule that for Jnanis the merits as well as the demerits get destroyed at the time of death, but in the case of sages like Vashishtha etc. who have been entrusted with some special authoritative duties (by the Lord) — because their Praarabdha Karma is not exhausted, a remnant of Karmas sufficient to discharge their duties always exist (3-3-31).

Brahma Jnanis who have practised Upaasana without any hindrance leave their mortal coil and go along the Sushumna Naadi (4-2-16) and following the Archiraadi Maarga (4-3-1) reach the Brahma Loaka (4-3-11). There in that Loaka the essential nature of Being endowed with the qualities of being rid of all sins or demerits will manifest itself to them (4-4-1); the relationship with Karma and thereby consequent upon that the relationship with the body too will vanish (4-4-2); Jnaanaananda, i.e. the blissful nature of Jnaana or Self-Realization, etc. which were first limited because of Avidya, i.e. ignorance or nescience, of the form of Karma now get expanded or bloom forth. Then the Anubhava, i.e. Intuitive experience, of the type — "I am not separate or different from Paramaatman, i.e. the Supreme Self" — is caused or accrues (4-4-4).

For the emancipated souls by mere volition alone whatever is desired is attained (4-4-8); they are not fit for Vidhi, i.e. stipulations or injunctions, and Nishedha, i.e. prohibitions, mentioned in the scriptures (4-4-9). For the emancipated souls, according to their volitions (Sankalpas), either bodies, senses etc. may be caused or may not be caused (4-4-12). But no one among the emancipated souls has the authority of controlling their state nor their behaviour (Pravrutti) — (4-4-17). They have only an enjoyment equal to that of Ishwara (4-4-21). Thus although Parameshwara, i.e. the Supreme Lord, alone is all-independent, He does not ever revert the emancipated souls back to Samsaara, i.e. transmigratory life. For this the scriptures alone are the Pramaana, i.e. authoritative sources or valid means (4-4-22).

APPENDIX — II

VEDANTA PHILOSOPHY ACCORDING TO SHRI MADHWAACHAARYA'S DOCTRINES

Anubandha

Qualification is of two kinds, viz. Jaatikrita, i.e. based on one's caste, and Gunakrita, i.e. based on one's innate qualities or proclivities. Those great ones among men are the Adhamaadhikaaris, i.e. lowest qualified, for Brahma Vidya; Rishis, i.e. sages, and Gandharvas, i.e. celestial beings, are Madhyamaadhikaaris, i.e. the middle class of qualified people; Devatas, i.e. deities, are the best qualified. This is the difference in qualification which is Jaatikrita. If one is full of devotion to Vishnu, the Lord, and if one has studied the scriptures he is Adhamaadhikaari; one who is endowed with Shama, i.e. control over the mind, Dama, i.e. control over the senses, etc. he is Madhyamaadhikaari; one who has renounced all that is non-eternal and essenceless and has completely surrendered unto the feet of Vishnu alone is the Uttamaadhikaari. This is the difference in qualification which is Gunakrita. Mukti i.e. Emancipation, and attainment of Bliss too have to accrue from the grace of Shreeman Naaraayana, i.e. the Supreme Lord, alone; without Jnaana, i.e. Knowledge, His complete grace will never accrue. Therefore, for the sake of Jnaana, one should pursue Brahma Jijnaasa, i.e. desire to know Brahman (1-1-1).

Brahman

The three phenomena, viz. Brahman, i.e. the Reality, Jeeva, i.e. the transmigratory soul, and the Jagat, i.e. the universe, are mutually different. From whom the universe begets its creation, sustentation, dissolution, Niyamana, i.e. control, Ajnaana, i.e. ignorance, Bandha, i.e. bondage, Moaksha, i.e. Liberation — that Vishnu, i.e. the Supreme Lord, alone is Brahman (1-1-2). Brahman is to be cognized through the valid means of Shaastra, i.e. the scriptural texts, alone. Four Vedas like Rig Veda, Yajur Veda etc., Bhaarata, Pancharaatra, Moola Raamaayana — all these are called Shaastra. From this Shaastra Pramana, i.e. valid means of the scriptures (1-1-3), it becomes known that Vishnu alone is the cause for the creation, sustentation and dissolution etc. of the universe. From the symbolic features signifying the purport of a scriptural text like 'Upakrama', i.e. the beginning introductory portions, and 'Upasamhaara', i.e. the concluding portions, etc.

the Shaastras indicate Vishnu alone; thus one should understand and in no other Entity whatsoever the Shaastras fully are in agreement (Samanvaya) — (1-1-4).

One should not understand or assume that Brahman is not 'Shabda Vaachya' i.e. that which is indicated by words (those of the scriptures also). Because it is found in the scriptures statements like — "The Upaasaka sees or perceives Paramaatman" — (1-1-5), the statement that — "He is not an object of perception (Avishaya)" is not correct at all. It is also found that statements are made in the scriptures that because It is 'Adbhuta', i.e. astounding, amazing, It is 'Avaachya', i.e. that which cannot be indicated by words, and because It is full of endless qualities (Ananta Guna Poorna) It is 'Atarkya', i.e. that which cannot be disputed about or that which is a subject-matter for logical disputes, and 'Ajneya', i.e. that which cannot be known (1-1-5). The names which do not seem to agree with Vishnu, the names which seem to be common to Vishnu as well as to another Entity, the names which seem to fit or fully agree with a different Entity (other than Vishnu) — all these names, in the main (in the ultimate analysis), indicate Vishnu alone; this fact has been exemplified in the Chapter of Samanvaya, i.e. the first Chapter of Brahma Sootras.

One Vishnu alone has the four forms of Vaasudeva, Samkarshana, Pradyumna and Aniruddha; or He has the five forms of Naaraayana, Vaasudeva, Samkarshana, Pradyumna and Aniruddha. He has been propounded in every Adhikarana, i.e. Chapter, every Sootra, i.e. aphorism, and every Akshara, i.e. letter (word) (Anu. 1-1-12). Because the forms of Matsya, i.e. fish, etc. (mentioned in the mythological texts as His Avataaras or incarnations) are the parts of His essential nature of Being (Swaroopa Amsha) — (2-3-50), all of those forms have the same excellence (Aishwarya) indeed which is equal to that of Vishnu. Because He has been stated to be the cause of the world's creation, sustentation etc. it amounts to indicating that Paramaatman, i.e. the Supreme Self, is endowed with endless qualities. Even so, the reason for the scriptures stating that — "Brahman is indivisible or immutable alone" — is that, although there is no difference between Guna, i.e. quality, and Guni, i.e. one who is endowed with that quality, by virtue of the Shakti, i.e. power, called 'Vishesha', i.e. the manifold, the effect of division has occurred (Anu. 1-1-2).

Parameshwara, i.e. the Supreme Lord, does not possess any forms caused by Prakriti, i.e. the primordial nature or matter, or Bhootas, i.e. primordial elements; He has merely the form of the very nature of Vijnana, i.e. Knowledge *par excellence* and Aananda, i.e. Bliss. Between Him and this form there does not exist any difference (3-3-15).

Brahman and Jagat

In the world empirically existing objects can indeed be divided into two groups like those which are sentient and those which are insentient. The topic

with regard to sentient things will be deliberated upon in due course when we consider the topic of Jeevas. The insentient things are divided into three groups, viz. Nitya, i.e. eternal, Anitya, i.e. non-eternal, and Nityaanitya, i.e. eternal-cum-non-eternal. Among the things which belong to the Nityaanitya category, both the parts of Nitya and of Anitya exist; only two categories of Nitya and Anitya alone can be reckoned. In the predominant sense (or in the ultimate analysis) Nitya objects do not have creation; they, having been non-existent first, do not come into being later (2-3-1, 2-3-4). They have a creation called 'Paraadheena Vishshaavaapti', i.e. getting a form with special features born out of their being in the control of another entity. For example, Avyaakrita Aakaasha, i.e. unmanifested space, Prakriti, i.e. primordial matter, Purusha, i.e. the Reality, Kaala, i.e. time, Veda, i.e. the scriptures, Mahat, i.e. the great principle or the intellect distinguished from Manas (mind) or the second of the 25 elements (Tattwas) recognized by the Saankhyans etc. — all these have a creation of being endowed with Paraadheena Vishsha, i.e. special features consequent to their being in the control of another entity (2-3-8 to 12). For the non-eternal (Anitya) things the predominant creation alone exists. The Indriyas, i.e. senses, Manas, i.e. mind, Mukhya Praana, i.e. the vital force (2-4-1, 2-4-2, 2-4-9) — all these are born out of Paramaatman, i.e. the Supreme Self alone.

When it is stated that Vishnu is the cause for the world, it means that He is the efficient cause (Nimitta Kaarana) alone and not the material cause (Upaadaana Kaarana). Although Paramaatman is not mutable, because He enters into the changing Prakriti and engenders transformation into forms like Mahat etc. He is also called Prakriti, i.e. the primordial matter or stuff (1-4-24 to 27). All the actions or functions effected in the world are taking place under the purview of a cause which is within the control of Paramaatman alone.

Brahman and Jeeva

Although Jeevas are eternal (2-3-20), from the point of view of their desiring to possess an adjunct (Upaadhi) they become qualified for the transaction of 'getting a birth'. They get this kind of creation or Utpatti (2-3-18) from Paramaatman alone.

Jeeva is of the dimension or size of a small particle (Anupramaana) — (2-3-20); he exists in an extra-ordinary way in the heart (2-3-25) and just like a lamp spreads its light on all sides, the Jeeva spreads his quality of consciousness (Chidguna) in all parts of the body (2-3-26). Just as the fragrance of a flower leaving the flower goes out in a separate direction (2-3-27) the quality of a Jeeva can spread in a different direction.

Jeeva is separate or different (Bhinna) from Brahman (2-3-28); because Jnaanaananda, i.e. Consciousness and Bliss etc., which are Brahma Guna, i.e. qualities of Brahman, exist in the Jeeva, the scriptures mention Abheda,

i.e. non-difference, between the Jeeva and Brahman. Just as the scriptures say — “All this is Brahman alone” — since Brahman is Sarva Gunaatmaka, i.e. endowed with all qualities (2-3-29), this Abheda, i.e. non-difference, too should be understood. Jeeva is an Amsha, i.e. part, of Brahman (2-3-43), but not like the Matsyaadi, i.e. the fish, etc. (His incarnations) which are the essential parts of Brahman’s innate nature of Being (Swaroopamsha) — (2-3-46). In the Swaroopamsha of an entity the Saamarthya, i.e. proficiency or capacity, of the Amshi, i.e. the conglomerate of the parts, exists. But Jeeva, who is ‘Bhinnaamsha’, i.e. a separate, distinct part (of Brahman) — (2-3-47), is not Achintya, i.e. beyond conception or imagination, like Parameshwara, i.e. the Supreme Lord, nor is he complete or consummate (Poorna) nor Nityamukta, i.e. eternally free or liberated (like Brahman or Parameshwara) — (2-9-49 and 50).

Jeeva is a Kartru, i.e. agent of action (2-3-33). He does not possess independence (Swaatantrya) either with regard to Jnaana, i.e. Knowledge, or with regard to Karma, i.e. action (2-3-17,38). Just as a carpenter works, being dependent upon or controlled by another employer, Jeeva being controlled by and dependent upon Paramaatman alone performs his Karmas (2-3-40,41). Both empirical behaviour and transactions (Parvrutti) and emancipation or freedom from Bondage (Bandha Nivrutti) of a Jeeva are occurring because of Paramaatman alone (2-3-48). The Jeeva, because of his relationship with the body and because of his having limited or restricted power, cannot behave or act independently like the Matsyaadi Avataaras, i.e. incarnations of Fish etc. (2-3-49). In accordance with the beginningless actions (Anaadi Karma) of Jeevas, the Lord (Ishwara) prompts or induces the Jeevas to act; therefore, in Ishwara there do not exist any defect or blemish at all.

Even the Jeeva’s dream is created by Ishwara (3-2-1). From the Maayaa, i.e. mystical or magical power, called ‘Ichha’, i.e. desire, of Parameshwara the Jeeva’s latent impressions in the mind (Manassamskaaras) get born as the objects of the dream (3-2-3). The dream is not unreal (Asatya); it is indicative or suggestive of good and bad or auspicious and inauspicious prospects (Shuddha Ashuddha Sookhaka) but that which appears as waking alone is delusion (Bhraanti) — (3-2-4). One who projects as well as removes the states of waking and dream is Ishwara alone (3-2-5 and 6). Jeeva reaches or becomes one with Paramaatman who resides in the subtle nerves (Naadis) in deep sleep (3-2-7); therefrom once again the waking (3-2-8) is caused by Paramaatman alone. In swooning the Jeeva reaches half-way through to Paramaatman (3-2-10). In whatsoever state He may exist, Parameshwar remains in one and the same form (3-2-10).

To the philosophical teaching of the type — “Vishnu alone is Swatantra, i.e. independent; He is the cause for the birth or creation, sustentation and dissolution of the world; He is the Shaastra Vedyaa, i.e. one who can be known only from the scriptures; He is the subject-matter for all scriptural sentences or words (Sarvashabdavaachya)” — there is no opposition at all, and this fact will be depicted in the second Chapter.

Saadhana Phalas, i.e. Spiritual Practices and Their Fruits.

The cause for the multifarious natures of Jeevas is their beginningless (Anaadi) Jnaana, i.e. Knowledge, and Karma, i.e. action, alone (2-3-51). Among the Jeevas there are three categories of (i) Nityasukhees, i.e. eternally happy ones; (ii) Nityaduhkhees, i.e. eternally miserable or grief-stricken ones; and (iii) Nityasukhaduhkhees, i.e. eternally happy-cum-miserable ones (3-1-21). In accordance with their Jnaana and Karma these Jeevas enjoy their respective fruits in other worlds and then return here. But the haters of Paramaatman go to eternal hells (Nitya Narakas) called 'Taamisra' and 'Andhataamisra' (3-1-16). Therein misery alone exclusively exists (3-1-19). Although Parameshwara exists everywhere and dispenses with the respective fruits for the Jeevas, He does not have Naraka Duhkha, i.e. the misery of the hell (3-1-17).

Mukti, i.e. Liberation

Mukti means to experience one's essential nature of Being (Swaroopa) which manifests itself. The Jnaanaananda Swaroopa, i.e. the essential nature of Knowledge-cum-Bliss of Jeeva, having been first Avyakta, i.e. unmanifested, just as when youthfulness or adolescence is gained by boys, manliness or virility appears, it manifests itself (2-3-31). Among Devatas, i.e. deities, this appears or manifests eternally, while among Asuras, i.e. demons, it never manifests; among human beings, it being unmanifest in the beginning, later on (2-3-32) by the grace of Parameshwara it manifests itself. The Prasaada, i.e. benign grace or patronage, which is the cause for Mukti, i.e. Liberation, or the experience of one's essential nature of Being, has per force to be gained from Bhakti, i.e. devotion, alone. (3-2-19). Because a Taaratamya, i.e. difference in degree, of the type of high and low, is caused between Bhakti and Jnaana etc., between Mukti and Aananda (Bliss) — which are their resultant fruits, respectively, also, there exists difference in degree (Taaratamya) — (3-2-20, 21). It is evident that without there being Paramaatman's 'Aaparoakshya', i.e. identity or being one with Paramaatman, one cannot gain any devotion (Bhakti) towards Him. Even Aaparoakshya has to accrue by His benign grace alone and not by means of the Jeeva's independent efforts (3-2-23, 24). Although Paramaatman is 'Avyakta', i.e. unmanifested, alone in the case of everyone, still to one who practises Shravana, i.e. listening to the scriptural teachings, He being endowed with endless powers (Ananta Shaktiyuta) gives His audience (Darshana), meaning He manifests Himself before the devotees (3-2-26, 27). These spiritual practices of Shravana, Manana (ratiocination) etc. must be Gurudatta, i.e. taught by a preceptor. By means of those Shravana, Manana etc.

the devotee's Ajnaana, i.e. ignorance, nescience, and Viparyaasa, i.e. misconceptions, are removed (3-3-43, 44). Because divine beings like the four-headed Brahma etc. (Brahmaadi) are endowed with all merits and good qualities as also they perform Upaasanas, i.e. meditations, invoking Paramaatman, they gain complete, consummate Bliss (Sampoorna Aananda, i.e. happiness, accrues (3-3-11). All Mumukshus, i.e. aspirants for Emancipation, should meditate upon or carry out Upaasanas on the four qualities like Aananda (happiness, Bliss), Jnaana (Knowledge), Sadroopa (the essential nature of Reality) and Aatman (Self) — (3-3-12).

In Mukti, in accordance with or proportionate to one's qualification, there exists difference in Aananda (3-3-33). But there does not exist any Viroadha Buddhi, i.e. disposition to hate one another (3-3-34). Even the Realized souls (Muktas) keep on performing Karma and Upaasanas by virtue of their own volition or desire alone (3-3-27, 29). Though Ramaadevi is Nityamukta, i.e. eternally liberated, she keeps on performing Upaasanas etc. (3-3-41).

After the exhaustion of the Praarabdha Karma, i.e. Karmas as fruits in the form of the present birth, those who have attained Mukti via the path of Light (Archiraadi Maarga) obtain a body full of Consciousness (Chinmaatra Deha) and senses full of Consciousness (Chinmaatra Indriya) and enter into Vishnu and carry on their transactions through their respective limbs or organs imbued with the grace or patronage of His limbs or organs (Avayavas) and they experience pleasures or enjoyments (4-4-7). They will exist along with people who are superior to them but not people who are inferior to themselves (4-4-9). According to circumstances they will have bodies full of Consciousness (Chinmaatra Shareera) as well as the external body too (4-4-12). Barring the functions of creation etc. (Shrishtyaadi Vyaapaara) all the rest of the transactions or functions they will be carrying on (4-4-17). Their happiness is not obtained as a result of spiritual practices (Saadhana Praapya); their happiness is steadily established in one and the same nature without any increase or decrease (4-4-21). But the happiness has the special or distinct feature of being different and multifarious in enjoyment (Bhoaga Vaichitrya) — (4-4-22). People who are Muktas, i.e. Realized souls, never at all return or revert back to Samsaara, i.e. transmigratory life of repeated births and deaths (4-4-23).

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