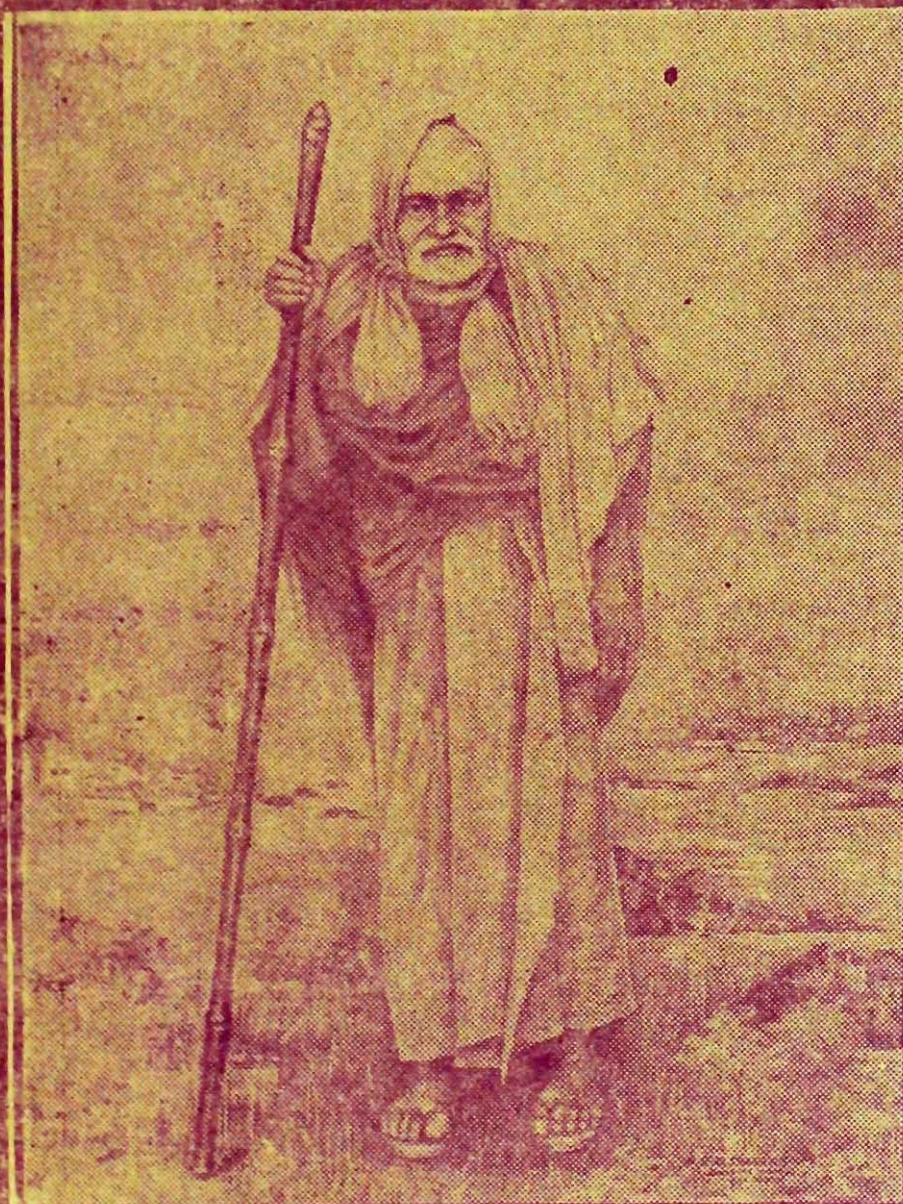


AdhyatmaYOGA



ADHYATMA PRAKASHA KARYALAYA
Thyagarajanagar, Bangalore-28.

INTRODUCTION

The book 'Adhyatma Yoga' was published in Kannada in 1963 for the first time as my maiden attempt in writing on Vedantic topics according to the Prasthanatraya Bhashyas. I was so much fascinated by the discourses of Sri Sri Satchidanandendra Saraswati Swamiji as well as his writings on this topic of 'Adhyatma Yoga' that I was inspired to publish a book, bringing out the unique feature and secret of this Adhyatma Yoga, namely, that this Adhyatma Yoga or Dhyana Yoga is Vastu Tantra (that is, the cognition of a thing as it is and not dependent on the will or wish of the cogniser) and not Kartru Tantra (that is, a meditation or anything else done according to the will or wish of the performer). Naturally, this Adhyatma Yoga does not belong to the category of doing something and achieving the result afresh. On the other hand, it is cognition of the real nature of the Self through a peculiar and unique process of concentrated observation in keeping with the directives of the Shrutis or the Upanishads.

There are hundreds of spiritual institutions or missions in our country and abroad which prescribe various processes of meditation to the aspirants. By and large, these teachers of meditation fall into two groups, viz. those who advocate gaining mystic experiences and getting into a trance etc. through the means of meditation and those who teach meditations through which one has to achieve the experience of the Self just as any other experiences like feelings, emotions etc. in the objective world. Both these groups, however, advocate the Kartru Tantra meditations, that is, something to be done and achieved afresh by the performer, and evidently this result will be time-bound and hence non-eternal. The subject dealt with here viz. Adhyatma Yoga, also known as Dhyana Yoga, Manonigraha Yoga, Samadhi Yoga and Nidhidhyasana, is treated these days as a Kartru Tantra Sadana.

But in the Shankara Bhashya throughout, this Adhyatma Yoga or Dhyana Yoga is treated as a Vastu Tantra Sadhana. What are the reasons for this deviation or departure from the Bhashya interpretation? This important question is answered convincingly in Sri Swamiji's monumental and revolutionary works like 'Mandukya Rahasya Vivruti', 'Gita Shastrarthha Vivekaha', 'Panchapaadika Prasthaanam' & 'Vedanta Prakriya Pratyabhijna' etc. in Sanskrit and in his English books like 'Misconceptions about Shankara', 'Intuition of Reality', 'Some Clarifications about Certain Vedantic Concepts' and 'How to Recognise the Method of Vedanta' etc. as also in his several Kannada books.

The commentators on Shankara Bhashyas after Sureshwara-acharya like the Panchapaadika, Vivarana and Bhaamati etc. have misinterpreted this 'Adhyatma Yoga', connecting it with the process of Patanjali Yoga with its eight limbs. Though in Shankara Bhashyas the first five among these eight limbs are accepted as beneficial to Adhyatma Yoga, the other three, namely, Dharana, Dhyana and Samadhi, are rejected totally. I have clearly elucidated the exact meaning and import of the words, 'Dharana', 'Dhyana' and 'Samadhi', which are used in Bhashyas in various contexts. Shankara has emphatically declared that Patanjala school is one teaching distinctly dualistic doctrines. He says in his Sutra Bhashya 2-1-3 : "But the followers of Sankhya and Yoga are dualists and they do not perceive the unity of the Self." Whereas, Bhaamati says : "Shravana (listening) and Manana (reflecting) are to be treated as 'Dharana,' meaning, one should fix his mind on the Self. The word 'Nidhidhyasana' is equal to 'Dhyana' of Patanjala Yoga, in which one should keep the flow of his mind continuously on the Self without any interruptions. The word 'Darshana' denotes the realisation or Saakshaatkara, meaning, the Sadhaka enters into Samadhi or trance through a one-pointed thought flow in which ultimately the mind itself ceases to exist." These types of interpretations are taken as authoritative for centuries now and all are confused in determining the true nature of Adhyatma Yoga, and the basic or central truth of the nature of the Self was totally lost to the world. The essential truth of it

all is : 1. The self can never become an object for the process of 'Samyama', that is, the combination of Dharana, Dhyana and Samadhi according to Patanjala Yoga. 2. The Vritti or concept of Saakshaatkara is not an essential factor to cognise or intuit the real nature of the Self, whose nature is direct and immediate to the cogniser, because the concept of Saakshaatkara belongs to the meditator and hence it is Kartru Tantra, it is true that in various Kartru Tantra Upasanas dealt with in the Upanishads, Saakshaatkara or visualisation or realisation is to be achieved or attained afresh. 3. Whereas, the nature of Nidhidhyasana or Adhyatma Yoga is Vastu Tantra. As the nature of the Self is immediate and direct, there is no necessity of Vritti like Saakshaatkara in order to prove or determine the nature of the Self. These three main reasons are adduced by our Swamiji in his books for this misinterpretation.

A foreign disciple wanted to know the exact meanings of the words. 'Adhyatma' and 'Adhyatma Yoga' and this treatise about both the words was prepared for his sake. Previously in the books in Kannada and Telugu only the 'Adhyatma Yoga' was dealt with, but here along with 'Adhyatma Yoga' the chapter on 'Adhyatma' is included ; besides, an appendix, in which the relevant topics of Shravana and Manana are treated in detail, is added at the end for the benefit of the aspirants.

I am happy that this edition is published by the Bangalore Branch of the Adhyatma Prakasha Karyalaya and is being distributed free to the public on the unique auspicious occasion of the birth centenary celebrations of my Guru, Sri Sri Satchidanandendra Saraswati Swamiji. The copyrights of this edition as well as the Kannada edition of 'Adhyatma Yoga' belong to the Sri Shantananda Vinayakaswamy Devalaya and Sri Dattaguru Shankara Vedanta Nilaya Trust of Yelahanka. I am glad that the Trust authorities have agreed to dedicate this English edition to the memory of our revered Swamiji.

I have to offer my thanks to the donors (who wish to remain anonymous) of this English edition for their kind help in

its publication and free distribution to the public on this occasion. I am also thankful to my friend and ardent disciple of my Guru, Sri D. B. Gangolli, who helped me in preparing the manuscript of this edition. I pray to the Almighty and our revered Guruji to bless everyone who has helped in the publication of this edition.

Devarao Kulkarni

1022, Anugraha, 8th Cross,
Banashankari I Stage,
Bangalore-560050
12th January 1980

“ADHYATMA”

1) First, we should know the meaning of the word ‘‘Adhyatma’’. Adhi + Atma = Adhyatma. The word Atma denotes one’s own Self. And the thing or the entity which is identified with one’s own nature, that thing also is called Adhyatma. For example, the body, the vital force, the organs of action, the sense organs, the mind, the intellect and the ego, (including perceptions, feelings) all these are together called as the corporeal plane. From the body to the ego all these things or entities are corporated (assembled) together into one whole. And every creature identifies itself with this conglomeration such as ‘I am so & so’.

2) Sometimes man identifies himself with outer things also and feels ‘‘I am a rich or a poor man’’ etc. But the identification with entities ranging from the body to the ego is a predominant factor, while the identification with outer things is secondary, because one conceives his own nature or he himself to be the body and the rest as ‘mine’. Sometimes he thinks that these entities from the body to the ego as ‘mine’. This kind of behaviour takes place according to one’s dealings in this life. For example, when one says ‘I am fair, long, short, strong etc., then he takes identification with his body. And when he says ‘my body has become weak, then he objectifies his body. And unknowingly he takes a stand in his true nature which is different and apart from his body. The outer objects deserve to be addressed or felt as ‘this is mine’, but it is impossible for one to take identification with the outer things

and conceive as 'I', i.e. as his own self. However, the entities from the body to the ego deserve to be taken identification with by any one as 'I am'. So this corporeal plane i.e. from the body to the ego, is called as 'Adhyatmika Prapancha'.

3) The Science, of which the subject matter is the investigation of the real nature of the Self, is called as 'Adhyatma' Shastra or 'Adhyatma', meaning the Science which authoritatively and predominantly deals with the nature of the Self is called as 'Adhyatma'.

4) From this standpoint, anatomy and physiology are the earliest or the first group of sciences involved in starting the enquiry about the body, which is identified by all creatures as 'I am'. After these the sciences about the various organs of speech and the sense organs are the second group. Thereafter psychology, the science which investigates the various functions of the mind and their consequences etc., is utilised. This is the third group. So also the intellect (Buddhi or Vijnana) and its aspects like momentary functioning etc., are investigated in Buddhism. This is the fourth group. At last, the Upanishads determine the real nature of the Self, which transcends the 'I sense' or the ego, on the firm ground of universal (intuitional) experience and by means of investigating it with a comprehensive vision of life. Here the investigations about the Self culminate in the final intuition and there will be no residue of the duality such as the investigator, the investigated and the investigation.

5) So the teachings of the Upanishads about the true nature of the Self is the only Science of Adhyatma in the real sense, and not the other four groups mentioned above. Hence 'Adhyatma' means the Science which investigates predominantly and authoritatively the true nature of the Self.

6) In some places in the Upanishads the process of meditation is prescribed for the benefit of the students who are incapable of cognising the true nature of their own Self. In

these contexts also some types of meditations related to the corporeal plane are prescribed by the scriptures. For example, the mind is certainly infinite, and the 'Visve Devas' (kind of deities) are infinite. Through this meditation one wins an infinite world' (Bri. III.1.9) 'The Mind is Brahman' (Ch. III.18.1) etc. Like this the outer things also are prescribed to be meditated upon and those things are related to the divine plane or material plane, for example, "The instruction is: 'the Sun is Brahman' (Ch. III-21-1); "Air is certainly the place of merger", "The vital force is certainly the place of merger" (Ch IV-3-1 to 4).

To distinguish the meditations on things of the divine plane, and to lay stress on the things related to the corporeal plane, the Shruti starts to say that "Then is the instruction through analogy in the context of the (individual) Self: This known fact, that the mind seems to go to it (Brahman) and the fact that It (Brahman) is repeatedly remembered through the mind; as also thought (that the mind has with regard to Brahman)", (Ken, 4-5). Here the Mantra states now the instructions about the meditation of 'Adhyatma'. To distinguish from the things of the material and the divine planes, the scripture uses the expression, 'now the meditation upon Adhyatma', meaning, the meditation on the things like mind etc., with the feeling of relationship of Brahman or the real nature of the Self.

Hence it is to be determined that either in the case of cognition of the real nature of the Self or in the case of the meditations, the inner entities which are related to the corporeal plane are called as 'Adhyatmika Prapancha'. But when we refer predominantly to 'the Science of Adhyatma' or 'Adhyatma', then it denotes invariably the science which determines the true nature of the Self, HENCE THE WORD 'ADHYATMA' DENOTES THE SCIENCE REGARDING THE SELF.

7) The word 'Adhyatma' is used usually to mean 'spiritual'. This word denotes the soul which is the spirit or which lives in the body and after death departs from the body.

The science which deals with this soul or spirit is called as 'the spiritual science or Adhyatma Shastra', but here also the source of all kinds of spirits or energies is the true nature of the Self, who is beyond the ego or I-sense. So the real spiritual science means investigating the real nature of the Self alone. This Ultimate Truth is revealed in the Upanishads only and there is no other science except this Upanishadic literature which reveals the true nature of the Self as it is on the firm ground of universal acceptance of experience (i.e. intuition) and the comprehensive scrutiny of life.

8) Hence the spiritual science or the Adhyatma Shastra is a peculiar science which is very subjective and reaches the very core of life. The system of subjective teachings is available mainly in the ten principal Upanishads and in Sri Shankara's 'Prasthanatraya Bhashyas'. Before concluding this subject, we will give an excerpt from the Sutra Bhashya :

“Question : (Opponent) It is not proved that the Self is known from the Upanishads alone in as much as it is contained in the idea of 'I'.

“Answer :-(Vedantin) Not so, for this has been refuted by saying that the Self is the Witness of that idea. Leaving aside the (erroneous) knowledge of the Self as the agent (of actions) as contained in the idea of 'I', the (real) Self, who is the Witness of the idea of 'I' which exists in all creatures, who is without any difference of degrees, and who is one, unchanging, eternal, and all-pervasive Consciousness (such a Self) is not known as the Self of all by any one in the section of the Vedas dealing with virtuous deeds, or in the scriptures of the logicians. Hence this Self cannot be denied by any one, nor can it be taken as forming a part of any injunction. And, because it is the Self of all, it is beyond all rejection and acceptance”. (S. B. 1-1-4).

9) The results of meditations like 'transcendental meditation' of 'Mahesh Yogi' or the occult practices of 'Raja Yoga'

etc. and all such practices which accrue in due course, like miracles or Shakti Patha (transferring power from one person to another person) etc., are called as spiritual benefits. To some extent, these are very useful in our life and are very attractive also. But from the standpoint of the real science of 'Adhyatma' these are non-eternal things. The general rule is: "That which is done and achieved is non-eternal". So, when the aspirant wants the Eternal Truth, which is beyond the triple concepts of time, then invariably he has to surrender himself to the teachings of the Upanishads regarding the true nature of the Self, who is the innermost Being or the very core of life.

10) Unless and until we transcend the realm of duality i.e. the body, the mind, the intellect and the ego and the outer world along with the concepts of infinite time, space, causation, etc. it is not possible to reach the Eternal Truth. So the real aspirant should know this Truth and he has to turn away from all these non-eternal results which are materialistic, mystic or terrestrial. He has to fix his attention on the cognition of the true nature of the Self. Then only he can get the complete salvation from the bondage of Samsara. This truth is stated in 'Kathopanishad', The boy, Nachiketa, asks the following question to Yamadharma, who is the deity of Death.

"(Nachiketa said) If I am fit and you too, sir, are pleased with me, then tell (me) of that thing which you see as different from virtue, different from vice, different from cause and effect, and different from the past and the future". (Katha 1-2-14)

And it is a very important thing that it is possible to get easily this firm establishment in the true nature of the Self, which is eternal, by listening to the exposition by a Guru of Self-knowledge. The Guru is one who is well-established in his true nature of the Self. This is also said in the above Upanishad in 1-2-8 and 1-2-9. See the commentary of Shankara on these stanzas of Katha Upanishad. Hence it is very difficult

to attain the highest goal of Adhyatma for the common man without the help of the teachings of the Upanishads and the Guru. If he has the proper idea of renunciation i.e. about the non-eternal nature of all achievements and has complete faith in God or the Lord, then he will have the proper Guru and he will very easily cognise his true nature as the Self, who is eternal and non-dual. This is the final benefit of the Adhyatma Shastra.

— — —

" ADHYATMA YOGA "

1) We have already discussed about the word 'Adhyatma'. Now we shall know the meaning of 'Adhyatma Yoga'. Usually the word 'Yoga' denotes 'Patanjali Yoga', 'Rajayoga' etc. But according to Prasthanathraya Bhashyas, the 'Yoga' is quite different. In the Vedanta Shastra, Shankara has accepted the first five limbs of Patanjali Yoga i.e. 'Yama' (controlling the sense organs), 'Niyama' (controlling the organs of actions), 'Asana' (method of sitting comfortably for a long time), 'Pranayama' (regulation of breath for obtaining the tranquillity of the mind) and 'Pratyahara' (withdrawing the mind from hankering after the enjoyment of outer objects). These five limbs of Patanjali Yoga are indispensable for the students of Vedanta also, especially for a student of 'Adhyatma Yoga'. To develop these qualities, Karma Yoga and Upasanas are helpful for the common man. This is also corroborated in the Bhagavad Gita, which says that Karma Yoga leads to 'Dhyana Yoga', Dhyana Yoga leads to 'Jnana' through Bhakti Yoga. Here the Dhyana Yoga itself is Adhyatma Yoga

2) According to Patanjali, there are eight limbs or steps in 'Yoga'. The first five have already been described. The remaining are 'Dharana', Dhyana and 'Samadhi'. But these three are not accepted in the Vedanta Shastra. There are words like 'Dharana', 'Dhyana', found in Prasthanathraya Bhashyas. For example, in the ninth chapter of the Bhagavad Gita it is stated: "In the eighth discourse it has been declared that the Yoga of concentration or Dharana.....". Also in the Taittiriya Upanishad 1-11-4. besides such practices as concentration,

meditation etc., the words 'Dhyana' and 'Dharana' used in the context have the same meaning as they have in Patanjali Yoga. These are only the 'concentrated meditation' on 'Om-kara' or on any form of the Lord as prescribed in the Vedas. Shankara has opined in the Sutra Bhashya that Patanjali Yoga is a dualistic school. This is because the Patanjali Yogins contend that there is multiplicity of the Self, and accept reality of the primordial matter of the universe (i.e. Prakriti) and the existence of the Lord besides the above two. But in Vedanta, it is determined that the only non-dual Brahman appears as all these owing to ignorance. This is also stated in Sutra Bhashya 2-1-4 as: 'But the followers of Sankhya and Yoga are dualists and they do not perceive the unity of the Self. Thus, the words like 'Yoga' or 'Sankhya' used in Vedanta (For example, in Bhagavad Gita they are not related to Patanjali Yoga or Kapila Sankhya, but they denote a process of discrimination and concentration, according to the teachings of Vedanta, which rely on universal (intuitional) experience and a comprehensive vision of life.

3) It must be made clear that 'Adhyatma Yoga' is not related whatsoever to Patanjali Yoga. We shall now discuss the meaning of Adhyatma Yoga, according to the Upanishads. The words, 'Adhyatma Yoga', are described in Kathopanishad (1-2-12) as developing concentration of the mind on the Self and thereby it is meditation. Shankara has stated in his Bhashya that "Concentration of the mind on the Self after withdrawing it from the outer objects is Adhyatma Yoga," The process of this Yoga has been delineated in the Kathopanishad in 1-3-13. This has also been clearly explained in Sutra Bhashya 1-4-1. It is as follows: "The discriminating man should merge that mind into the cognizing self; he should merge the cognizing self into the Mahan Atma (great soul); he should merge the great soul into the peaceful Self". (1-3-13). The idea implied is this: "He should merge the organ of speech into the mind", means that he should give up all the external activities of the organs of speech etc., and continue to act only through the mind; and, because the mind also has a tendency to think

of objects, he should discover the defect in thinking of the pros and the cons, and then he should hold the mind confined steadfastly in the intellect that has the faculty of determination and is referred to by the term cognizing self. That intellect, again, he should withdraw into the great soul, the experiencer, or into the acute intellect, sharpened through meditation. The great soul is, however, to be established by him in the peaceful Self, in the Supreme Purusha under consideration, that is to say, in the highest Goal''.

Thus, the Adhyatma Yoga is not like the other meditations, which are of the nature of 'Kartru Tantra' (meaning, that which depends on the will and wish of the doer), but it is 'Vastu Tantra' (meaning, observing the facts as they are by concentrating the mind on them to cognise them in their true perspective).

4) This Adhyatma Yoga is called as 'Nidhidhyasana' and in the sixth chapter of the Gita this Nidhidhyasana is described as 'Dhyana Yoga'. The complete sixth chapter of the Bhagavad Gita reveals the process of this Dhyana Yoga with its accessories. In this very Bhagavad Gita in the following contexts also this Dhyana Yoga or Adhyatma Yoga is prescribed: 13-24, 18-52. The same Adhyatma Yoga is also called as 'Manonigraha Yoga' by Gaudapada in his Mandukya Karikas from 3-41 to 3-48. So in all these places the practice of Adhyatma Yoga, its accessories, the obstacles during the practice and the removal of the obstacles are described,

5) To practice this Adhyatma Yoga (Nidhidhyasana, Dhyana Yoga, or Manonigraha Yoga), an aspirant, at first, should get 'Atmaprathyaya' (meaning, the firm conviction about the real nature of the Self) by listening to the process of discrimination taught by the Guru and the Shashtra and he must know the process of Manana i.e. method of reflection on the firm ground of intuition and adopting the reasons according to the teachings of the Guru and the Shashtra. After this to take a stand in his true nature of the Self and

cognise the pervasiveness of the Self in all the dualistic phenomena, he has to practise this Nidhidhyasana or Adhyatma Yoga. The actual process of Nidhidhyasana is as follows :

A) The essence of the totality of experience of the outer world is the five kinds of sensations only i e. sound, touch, form or colour, taste and smell. Except for and apart from these five sensations, there is no world as such. To prove the existence of this external world our sense organs are the only criteria. Bereft of these five-fold sensations got through the sense organs, there is no proof whatsoever available for the existence of the world. So the sense organs are 'the Self' of the external world.

Here the significant features of the Self are : 1) residing inside, 2) pervading the outer thing, 3) being independent, 4) being subtle. For these four significant features see Katha 1-3-10 and Bhagavad Gita 3-42. The significant features of the not-self are quite unlike the Self. For example, 1) appearing outside, 2) being pervaded by the Self, 3) being dependent on the Self, 4) being gross. According to these criteria one should determine the nature of the Self considering the whole gamut or range of things from the outside world to the innermost Self. In this process the first step is sublating the outer world by means of the sense organs, meaning, one cognises that only through the vibrations or sensations of the sense organs one comes to experience the outer world and that there is no outer world as such apart from these sensations of the sense organs. Once having determined this, he is not drawn towards the outer world or he will not be attracted by the objects of the outer world. The result of this firm conviction is called as sublating the outer world by means of the sense organs.

B) After this one should investigate the source of the sense organs. Then he comes to the conclusion that the mind is the Self of the sense organs. Here also residing inside, pervading outer things etc., are the four common features. All the above-stated methods should be applied to the mind and

the sense organs or the outer things. So here the Sadhaka gets a firm conviction that the mind alone appears as the sense organs and the outer world with the concepts of infinite time, space, causation, etc. This is called as the sublation of the sense organs by means of the mind. Here the Sadhaka remains in the form of the mind only. He is an embodiment of the mind, as it were. There is no independent existence for the world or sense organs apart from the mind.

C) Then he has to proceed inwards towards the intellect. Here the faculty of determining and objectifying the agitation of the mind is called as 'intellect' or 'Buddhi'. This intellect is the Self of the mind. By keen observation one should sublimate the mind by means of the intellect, adopting the previous way of reasoning. Here the aspirant remains as the intellect. For him there is no mind or the sense organs or the outer world independently as such, apart from the intellect.

D) Then this Sadhaka should discern or divine the stuff of the intellect i.e. 'I'-sense or 'ego'. This ego objectifies the intellect in the manner: 'My intellect is capable of understanding such and such a thing or is incapable etc.'" Hence this 'I'-sense is the inner stuff of the intellect and also is the enjoyer of pleasure or pain. Meaning, though the pleasure and pain are related to the inner organ, this 'I'-sense identifies itself with those feelings of pleasure and pain etc. So it is called as 'enjoyer'. When this 'I'-sense is described from the standpoint of the Microcosm (individual), then it is called as a 'Jeeva', but when this 'I'-sense is described from the standpoint of the Macrocosm, (meaning, the cosmic 'I' or the I-sense of all the creatures together or the first 'I'-sense in the universe) it is called as 'Hiranyagarbha', 'Mahan Atma', This is a peculiar expression of Vedanta or a technical term. To summarise, one should sublimate his intellect by means of his 'I'-sense. All the other features should be observed as described above during all these steps or stages. Hence the 'I'-sense is the Self of the whole phenomena. Where there is the 'I'-sense, invariably it appears with its whole retinue of its respective

world. Here it is very essential to remember and intuitively reason out that the ego of the waking and the ego of the dream are not the same. In fact, they have no relationship with each other whatsoever. Each ego projects its own respective world. Where there is no 'I'-sense there is no trace of any kind of any world. Therefore we have to take the Macrocosm along with the Microcosm and this is the peculiar method of Vedanta. To get this confirmed, we have to observe life with a comprehensive vision on the basis of the universal acceptance of (intuitional) experience. When the waking ego appears, along with it the whole waking world appears to exist. This is the same case with the dream state. And in deep sleep when these two types of 'I'-senses disappear there is no trace whatsoever of any world or duality. Hence it is evident that this 'I'-sense is the Self of all the phenomena.

E) At last, the aspirant should objectify his 'I'-sense or ego taking a stand in the true nature of his own Self, that is, the Witness of the 'I'-sense. To objectify the 'I'-sense the only method is through discrimination, and with deep concentration when one says there is 'I'-sense, then automatically he takes his stand in his true nature of the Self, who is the Witness of the ego or 'I'-sense. There is no need of any effort to take a stand in the true nature of the Self, because that is one's own nature of Being and always he is That. Due to his wrong identification with not-selves like the ego etc., one misconceives that 'I am so and so'. By adopting this process of discrimination with a concentrated mind according to this 'Adhyatma Yoga', as described here, one ceases his identification with the ego and all the rest. For example, when one discriminates that the 'I'-sense appears in the waking state as well as in the dream state (separately) and it disappears completely in deep sleep, then at that time he has ceased his identification with his 'I'-sense. But when he wants to express this intuition, at once he takes the form of 'I'-sense and uses the 'I'-sense and the instruments in its retinue to express. At that time he gets confused and says that 'I knew the

absence of 'I'-sense in deep sleep through my intellect or mind''. But the fact is quite different. Hence to take a stand in the true nature of the Self, there is no other way than the process of discrimination. This is explained by Shankara in his commentary on Sutra Bhashya (1-1-4). In the excerpt which we have given at the beginning of this topic the last phrase is : "The great soul (ego or cosmic 'I') is, however, to be established by him in the peaceful Self, in the supreme Purusha under consideration. That is to say, in the 'highest Goal'. The meaning of this phrase is explained hereunder.

F) Through the practice of this 'Adhyatma Yoga' at last one cognises that 'my true nature of Being is beyond the 'I'-sense or ego. When one cognises this Truth, then he remains unto himself as of the nature of the Witness of the ego. Hence 'to know the Self is to be the Self and to be the Self is to cease the identification with the not-self'. This utterance of Sri Ramanamaharshi is to be remembered by the Sadhaka of Adhyatma Yoga. Here the Sadhaka has traversed inwards, as it were, with a concentrated mind, followed by discrimination, and has arrived at the brink of all duality and at the very core of life. And he himself has remained as the Witness of the ego or as the Pure Self.

After this he has to observe (as he has done during the previous steps) the pervasive nature of the Witness in all the things from the ego to the outer world. So, there is no independent existence of the so-called not-self apart from the true nature of the Self. And there is no possibility of distinguishing the Self and the rest in time or in space, because the concepts of time, space and causation are within the jurisdiction of the 'I'-sense only. So the not-self itself is not in time or in space. The very ideas of time, space etc. are included in the not-self. And the true nature of the Self, as He is beyond the 'I'-sense, is not within the jurisdiction of time and space. So it is impossible to say that the Self is the first and not-self is the second. Strictly speaking, the whole phenomena of not-selves is pervaded by the Self only, just as the water pervades the

waves in and through or the clay pervades the pot. Hence there is no not-self as such apart from the real Self. When one does not know the real nature of the Self, then he misconceives the Self as if He is the not-self. This truth is confirmed in the following Shruti passage: "Because when there is duality, as it were, then one smells something.....one thinks something, one knows something, (But) when to the knower of Brahman everything becomes the Self, then what should one see and through what.....what should one know and through what?"

For this reason Shankara has declared in the Sutra Bhashya about the causation between Brahman (the Self) and the world in the following manner: "As the spaces within pots or jars are non-different from the cosmic space or as water in a mirage is non-different from a (sandy) desert. since they sometimes appear and sometimes vanish away and as such their nature cannot be defined, similarly it is to be understood that this diverse phenomenal world of experiences and things experienced, have no existence apart from Brahman." By this we can conclude that Brahman or the Self is the Reality and the world is a false appearance. By this process when one cognises the falsification of the whole phenomena of the dualistic world, including the 'I'-sense, then he establishes himself naturally in the non-dual (absolute) Self. This is the final result of Adhyatma Yoga or Nidhidhyasana.

MISCONCEPTIONS

The aspirant should not entertain the following misconceptions :

1) At the end of this Adhyatma Yoga one enters into Samadhi (Nirvikalpa Samadhi or trance): 2) one will get strange, abnormal experiences or hearing wonderful sounds or seeing fascinating visions etc.; 3) getting or acquiring Siddhis or miraculous powers. As these are very attractive and tempting powers or experiences, many people expect or

anticipate such results, but all these are not at all concerned to this Adhyatma Yoga, dealt with here. Because, what is done and achieved afresh is non-eternal and is a time-bound thing, but here in Adhyatma Yoga one should cognise his true nature as the Self, who is beyond the concepts of time and space and by this cognition he has to falsify the duality in its entirety and thereby his ego or I-sense. An aspirant should practise this Adhyatma Yoga till he gets established naturally in the awareness of the Self without any effort. This is called in Vedanta as Jnana Nishtha and to get this Jnana Nishtha this Adhyatma Yoga is a direct means.

The aspirant of this Adhyatma Yoga should observe outwardly humility etc., which are prescribed in the Bhagavad Gita 13-7 to 11 and 18-51 to 54 and he has to try always to discriminate between the ego and the Self, who is its Witness. This is not a process of constant meditation or feeling as 'I am the Self' which comes under the purview of Kartru Tantra Sadhana. But one should observe keenly the facts of life with a concentrated mind followed by discrimination mentioned above.

Mostly in these days the teachers or Gurus in the spiritual field highly recommend meditation and the methods of meditation prescribed by them are useful to some extent in our daily life, but this Adhyatma Yoga is quite unlike those meditations. Here after cognising the non-dual nature of the Self through the practice of this Adhyatma Yoga there will be no question of the triad of the beneficiary, the benefit and the source or the means of the benefit. Please refer to the quotation given above from Brihadaranyaka 2-4-14 viz. "but when to the knower of Brahman everything becomes the Self, then what should one see and through what?". After listening to this Adhyatma Yoga some people take it as a subject matter which has to be grasped by the intellect. These people think that they have correctly understood, but they keep on asking 'what next'? These types of questions indicate that they have not yet acquired the necessary qualifications to intuit

their own true nature as the Self. Hence they think that these are all intellectual exercises or noetics, because these people have understood that after knowing all these theories we have to practise some exercises to achieve concrete or tangible results in time. They naturally distinguish between the theory and the practice as is evident in our daily life. But at the beginning itself we have reiterated that, that which is done and achieved afresh is non-eternal and is invariably time-bound. This is forgotten by these people and this in itself becomes a disqualification for them. That which is restricted by time, space and that which is not-self can be achieved by practice after having known it theoretically. But in the case of the Self, who is the very core of one's Being and whose nature is immediate and direct, there is no possibility whatsoever of distinctions like theory and practice. One's own Self is the 'practical of the practical. Here the only effort needed is to cease one's natural tendency of identifying himself with not-selves from the ego to the body. In this regard, Shankara states in the Gita Bhashya 18-50 : "Therefore, we have only to eliminate what is falsely ascribed to Brahman by Avidya ; we have to make no more effort to acquire a knowledge of Brahman as He is quite Self-evident.

Meaning of Certain Important Words According to Shankara's Bhashyas

This Adhyatma Yoga is described here according to Shankara's Prasthanatraya Bhashyas. In this connection there are many words used in the Bhashyas like 'Yoga', 'Samadhi', etc. The meaning of these types of words is different in the Bhashyas from what meaning has been commonly given to them by others. For this purpose we would like to show here below some meanings given to these words :

1) In the Gita 2-44 the word 'Samadhi' is interpreted by Shankara as 'Samadhi means Buddhi or Antahkarana, in which are gathered together all objects of enjoyment for the Purusha, the individual soul'. Here Shankara says that the conviction

of a resolute nature of the intellect is called as Samadhi, meaning one can determine whether to go towards the worldly enjoyment or towards emancipation and for both, the resolute nature of the intellect is the main cause. Hence Samadhi means Buddhi.

2) In the Gita 2-53 the word 'Samadhi' means the Self. The mind or the intellect gets completely still when one cognises the true nature of the Self by discrimination. Hence the Self is called as Samadhi. Dhi means the Self. Except cognising the real nature of the Self there is no equipoise of the mind. So in the 54th stanza of this chapter the word 'Samadh stha', means one who is already established naturally in his true nature as the Self.

3) In the Mandukya Karika 3-37, the word 'Samadhi' is interpreted by Shankara in two ways, first from the standpoint of the intellect-the firm conviction about the true nature of the Self is obtained by a concentrated or one-pointed mind and so this awareness of the Self is called as Samadhi. From the standpoint of the Self, in the Self alone the mind gets the equipoise and hence the Self is called as 'Samadhi'. The word 'Yoga' is interpreted by Shankara in the following manner : 1) In the Gita 2-53 'Yoga' means the awareness of the true nature of the Self as a result of discrimination 2) In the Gita 2-39 the word 'Yoga' is used in the sense of means to reach Jnana (Sankhya), meaning the practice of Karmayoga is the means to attain Jnana. 3) In the introduction to the fourth Chapter of Bhagavad Gita the meaning of the word 'Yoga' is given as follows : 'The natural establishment in the true nature of the Self and the consequent result of complete renunciation, and that which will be attained by the means of Karmayoga-that kind of Yoga was taught in the previous two chapters'. Here Yoga means natural establishment in the true nature of the Self. 4) Practising the direct means to get the cognition of the true nature of the Self viz. Shravana (listening), Manana (contemplation) and Nidhidhyasana (Adhyatma Yoga). This kind of practice is known as Sankhya or Sankhya Yoga and

before this, practising Karma Yoga is called as the path of Yoga. In the fifth chapter of Bhagavad Gita these two paths are described. 5) As we have stated before, the various names of Adhyatma Yoga are given as 'Dhyana Yoga' in the sixth chapter of Bhagavad Gita 13-24 and 18-52. Manonigraha Yoga of Mandukya Karika and all these are concerned to Nidhidhyasana. 6) In Bhagavad Gita 9-5 the word 'Yoga' is described as the divine mystery of the Lord or the Self and is called as 'Yoga', meaning, the Self, who is the substratum of the whole phenomena of the dualistic world, simultaneously appearing as if He has taken the form of the world and at the same time being devoid of all the dualistic phenomena. This mystery is described here as 'Yoga'.

In all these places mentioned above Shankara has described the word 'Yoga' according to the true traditions of Vedanta, but he has not taken into consideration the so-called Samadhis, Yogas etc., which are described in Raja Yoga, Patanjala Yoga, Hatha Yoga, etc. Hence there is no mention whatsoever of Chakras, Nadis, Kamalas, Kundalini, miracles etc.. in the context of Self-Knowledge. In some places where there are some peculiar types of Upasanas mentioned in the Upanishads like Omkara, Ahangraha, etc., sometimes the Nadis like Ida, Pingala and Sushuma are mentioned, and Shankara has also accepted these terminologies in these chapters on Upasana according to Vedic utterances. But in the chapters devoted exclusively to Self-Knowledge or intuition of Reality there is no mention whatsoever of these words like Chakras (centres), Nadis (subtle nerves) etc. Before concluding the Adhyatma Yoga we have to discuss about the impediments and the method of overcoming them according to Gaudapada's Karikas and the Bhagavad Gita.

Sri Gaudapada mentions these obstacles as follows:
1. Vikshepa, 2. Laya, 3. Sakashaaya (Kashaaya) 4. Rasa-aswaada.

1) Vikshepa: When a Sadhaka starts practising the process of Adhyatma Yoga, sometimes the mind wanders about thinking about worldly matters with a hankering for the enjoyment of the pleasure from outer objects. This tendency of agitation in the mind is called as Vikshepa. An aspirant should practise to overcome this defect by Vairagya, meaning non-attachment or renunciation. This non-attachment is of two kinds. First, one should observe incessantly that everything is full of misery and is non-eternal. By observing these facts while enjoying worldly things, one should desist from hankering. This is half of the renunciation. The Buddhists and protagonists of other schools have taught this kind of renunciation only. But in Vedanta, the complete renunciation is prescribed for the aspirants. The nature of that renunciation is as follows: The aspirant should remember that the whole phenomena of duality is only a false appearance. The reality of this universe is the Self, but one misconceives that very Self as the world. The Self is non-dual, unborn and absolute even at the time of appearing as the universe. So the Reality is always unborn. From the standpoint of this Reality, even now also there is no world as such. This is called here as "remembering the unborn Truth". When the Sadhaka observes this on the firm ground of a comprehensive vision of life, then only he can get complete renunciation or Vairagya.

2) Laya: At the time of inquiry, according to the process of Adhyatma Yoga, sometimes the intellect becomes dull and merges into deep sleep. This obstacle is caused by inertia (Tamas). To overcome this one should make his mind alert and he should try to engage himself in the process of discrimination inwardly and outwardly he should observe certain disciplines and regulations in life regarding diet, work, rest, sleep, etc. Please refer to Bhagavad Gita (8-17). By observing these regulations outwardly one can conquer this Tamas.

3) Sakashaaya (Kashaaya)

Sometimes the mind comes to a stand-still. Neither it follows the method of discrimination nor it goes to sleep. This

condition of the mind is called as seed form of the Vikshepa. Here the mind is ready to go out even when the attention is given up or let up for a moment. To conquer this defect, one should make repeated efforts to put it back on the track of discrimination.

4) Rasaaswaada :

When the mind is absorbed in the process of discrimination, it gets a kind of pleasure or bliss which is the sequel of the concentration on the subject matter. This pleasure or bliss is a hindrance for taking a stand in the true nature of the Self. This is called Rasaaswaada. Here 'Rasa' means pleasure and 'Aswada' means enjoying it. To overcome this hindrance one should rely on an acute process of discrimination, which is as follows: 'This pleasure is a reflection of the Self in the mind due to concentration. As I am the Self, I am the witness of this concept of pleasure. As I am the non-dual Self, there is no triple concept like the enjoyment, the enjoyer and the enjoyed. I am of the nature of Bliss, which is evident in deep sleep. This pleasure is a concept which appears and disappears. So it is a false appearance in its true essence'. By thinking in this way one can overcome this hindrance (Refer to Gaudapada Karika of Mandukya III—40-46).

All these matters have been summarised in the Bhagavad Gita classifying these remedies into two groups. One is a constant practice (Abhyasa) and the second is renunciation (Vairagya). Constant practice is: One should observe outwardly humility, purification of the mind etc, which have been mentioned above (Bhagavad Gita 13-7 to 11 and 18-51) and inwardly one has to practise the process of discrimination with a concentrated mind, which has been described above in detail. Vairagya is to be practised as given in Gaudapada Karikas, which have been explained already. By observing these two one can conquer all the hindrances for Adhyatma Yoga.

APPENDIX

There are three direct means (Saakshaat Sadhanas) to Self-Knowledge and they are called as Shravana (listening), Manana (reflection) and Nidhidhyasana (contemplation), according to Shankara Bhashya (Refer to Taittiriya Bhashya 1-11-4). Among these, Nidhidhyasana has been dealt with in detail in 'Adhyatma Yoga'. Here for the benefit of aspirants I wish to discuss about the other two kinds of Sadhanas, viz. Shravana and Manana.

Shravana (listening)

The aspirant or student should listen to the teachings of a competent Guru or preceptor in accordance with the Upanishadic utterances. During the Shravana by the pupil he is expected to refer to his own intuitive experiences so as to understand the teachings of the Guru properly. In this regard the Guru or the preceptor has to be perforce one who is himself firmly established in his true nature as the Self. Otherwise, the teacher will not be able to drive home the subtle implications of his teachings. Sri Shankara refers to this in his Kathopanishad Bhashya 1-2 8 and 9. Particularly in the eighth Mantra he has dealt in an elaborate manner with the results as well as the nature of the teaching. Sri Shankara has mentioned four points in this regard: 1. During the time of listening the student cognises his true nature as the Self which is ever free from mundane life; 2. He will have no doubts of any kind about non-dual nature of the Self; 3. There will be no residue of anything to be known; 4. There will be no question of not knowing or not cognising the nature of the Self. So, the Acharya or the teacher must be a competent one and the pupil also must be one who is pure in heart and an introvert.

An Example

The common run of people believe that they are all born in this world at a particular time and place and just like them all the creatures also are born in this world. Every human being believes that 'I am also a creature born and brought up in this world and have enjoyed pleasure and pain and eventually I am going to die one day. Before my birth this world was there and after my death also this world will continue to exist eternally.' But according to the teachings of Vedanta first the aspirant has to cognise his own Being which is beyond his I-sense or ego. This process is elaborately dealt along with excerpts from Sri Shankara's Bhashya in the 'Adhyatma Yoga' -page No. 8. Naturally, the student has to take a stand in the true nature of Being or the Self and cognise that the whole waking state appears in his Being and in that state his ego and the corresponding world with the concepts of infinite time, space and causation appear. During the time of Shravana or listening the student invariably takes a stand in his true nature as the Self or he ceases his identification with his ego. Here the aspirant should notice carefully that taking a stand in his Self and ceasing his identification with his ego mean the same thing and they are not two separate functions. From this standpoint of the Self (or taking a stand in his Being) it will be evident that his former beliefs are all misconceptions. Sri Shankara in his Mandukya Bhashya mentions the result of this kind of cognition in the following manner: ".....the intention is to show that the entire phenomenal universe and the world of gods, together with this (gross cosmic) Self, contribute to the constitution of the four parts. If the presentation is made in this way, non-duality stands established on the removal of the entire phenomenal world, and the Self existing in all beings is realised as one, and all beings are seen as existing in the Self." In this connection, some points are to be remembered :

1. The concept of infinite time and space is included in the waking state. So the state itself is not in time or in space ;
2. The Self, who is the substratum of this whole waking phenomena is beyond time and space and hence it is incorrect

to say that the Self is one and the state is the second ; 3. The Self is of pervasive nature and He has pervaded the whole phenomena of the waking state. So it is evident that the nature of the Self is non-dual and absolute, but owing to the ignorance of this true nature of the Self the same Self appears as the waking world ; 4. Thus the result mentioned by Sri Shankara in his above-said excerpt is achieved at the very moment of the student's Shravana or listening to the teacher's exposition, and he (the student) can easily see the whole universe in the Self and the Self in the whole universe. Here the aspirant cognises his true nature to be ever free from all mundane miseries. This is an example of Vedantic teaching.

Sri Sri Satchidanandendra Saraswati Swamiji has declared for the first time that the concepts of time, space and causation are within the state and the true nature of the Self is, without any shadow of doubt, beyond these concepts of time, space and causation. Before the advent of Sri Swamiji on the Vedantic firmament all the so-called Advaita Vedantins believed that in one day the three states of the waking, the dream and the deep sleep take place and the Self continues His existence in all these three states as well as in infinite time (see Panchadashi 1-3 to 7). To get the experience of non-dual nature of the Self one should get into a trance (Samadhi) by means of the Patanjala Yoga after Shravana, Manana and Nidhidhyasana. By mere discrimination one cannot get the experience of the true nature of the Self (See Panchadashi 1-53 to 61). But our Swamiji revealed the truth that the Self cannot be experienced by the student but he has to 'intuit that the Self is not, and can never be, an objectifiable thing, by means of Viveka or discrimination only. The word 'discrimination' is misunderstood in these days to be an intellectual exercise. It is totally forgotten here that Viveka or discrimination means that one should separate his true nature as the Self from his ego or I-sense. So, it is evident from this that the Self is not to be attained in any particular state or condition. This fact has been stressed by Sri Shankara in his Sutra Bhashya 2-1-14 as follows : ".... for the identity of the Self and Brahman stated in 'That Thou Art' is not contingent on any particular state."

So the competent student can attain the final goal of life by Shravana or listening alone. This is also stated by Sri Shankara in the Sutra Bhashya as follows : "Those of sharp intellect, on the other hand, who have no obstruction like ignorance, doubt and confusion with regard to the object to be known, can realise the meaning of 'That Thou Art' even from the first utterance, so that a repetition in their case is certainly useless."

When one cognises his true nature as the Self, he gets a firm conviction about his own nature and this firm conviction is called as 'Atma Pratyaya'. To engender this 'Atma Pratyaya' in one's own mind Shravana or listening is the only means and its result is the dawn of 'Atma Pratyaya'. This is explained by Sri Shankara in the following passages of his Bhashyas : Gita 13-34 ; Mandukya Mantra No. 7 ; Mundaka 2-2-9 ; Mandukya Karika 3-32. In all these places the result of Shravana is described as producing the 'Atma Pratyaya' in the student's mind. Through this 'Atma Pratyaya' only one can take his stand in his true nature as the Self and in no other way. However, it should be remembered that here by the 'Atma Pratyaya' the Self is not objectified, but the dawn of 'Atma Pratyaya' itself is revealed in the light of the Self. Hence, to know the Self is to be the Self and to be the Self is to cease the identification with the not-selves. Thus the student falsifies the appearance of the dualistic world and remains in his true nature as the non-dual Brahman. Thereafter there is no question of his having any aspiration for anything in time and in space and further there cannot be any possibility of contradiction of this right vision whatsoever. This fact is stressed by Sri Shankara in his Brihadaranyaka Bhashya towards the end of 2-3-6. These are the essential features of 'Shravana'.

Manana (Reflection)

As previously mentioned, the direct means for the Self-Knowledge are described by Sri Shankara in his Brihadaranyaka Bhashya 2-4-5 as follows : "Therefore, the Self, my dear

Maitreyi, should be realised, is worthy of realisation, or should be made the object of realisation. It should first be heard of from a teacher and from the scriptures, then reflected upon through reasoning, and then steadfastly meditated upon." This is a brief account of these three means, and among these three we have already dealt with the first one and the last (i.e. Shravana and Nidhidhyasana or Adhyatma Yoga) For the present, the middle one, namely, Manana, has to be dealt with.

Sri Shankara has pointed out that Manana should be done through reasoning. Here the word 'reasoning' commonly connotes logic, inferences, conjectures and 'Tarka'. In the case of the Self-Knowledge, it should be kept in mind, mere logic or pure reasoning according to the Western philosophers or inferences as per Eastern Tarkikas is not at all useful to the aspirants. According to Sri Shankara's Bhashya, there are three kinds of logic. The first is dry logic, which contradicts the common experiences in practical life. "For if one says 'A (non-poisonous) Dundubha (water-snake) is like a (poisonous) snake (like cobra),' the Dundubha does not thereby become poisonous; or if one says 'A snake is like a Dundubha,' the snake does not thereby become non-poisonous." (Sutra Bhashya 2-2-10). There are some examples of mere logic as used in algebra, like, if A is equal to B and if B is equal to C, then evidently A is equal to C. These examples of mere logic are based on certain thought processes only, but no one knows for certain what exactly these letters A, B and C denote or stand for or whether they are equal or not etc. Without considering the facts as they are, to join two types of thoughts and to draw a conclusion thereby is the nature of this kind of logic. These two kinds of examples belong to the class of dry logic, called in Sanskrit as Kutarka.

The second category of logic is called as Pramana Tarka in Sanskrit, meaning the inference based on sense perceptions. For example, if one sees smoke on the top of a mountain he infers that there must be fire. Here the existence of the smoke is established on the strength of the sense perception and the

existence of the fire is inferred. This is deduced on the strength of one's previous experience of having seen the smoke emanating from the fire. This kind of logic is useful to some extent in our daily life. The Indian Tarka Shastra or system of logic called as 'Praacheena Nyaya' and 'Naveena Nyaya' etc. are built up stupendously with their innumerable rules and regulations as well as many maxims. In this field the disputant who relies on stronger grounds of evidences is capable of vanquishing his rivals. In this system of logic, if the fundamental perception, on which the later inferences have been drawn, is found or proved to be wrong, then the whole range of inferences built on it become null and void. For example, when one has apparently seen 'smoke' on the top of a mountain and later he has realised that it was not smoke at all but it was only a whirl wind or fog etc. then all his previous inferences stand cancelled. So also if the evidences or maxims are proved to be incorrect then also all his reasonings do not hold water. Sri Shankara points out mainly three defects of logic in general and they are: 1. No finality is ever reached, because a logician may confirm that his is the real truth but in due course of time another more powerful logician may refute it and the latter may stand refuted by another later and so on. And it is impossible to determine the final truth by bringing together in one congregation all the past, the present and the future logicians and decide once for all. 2. There is always the possibility of mutual contradiction among the logicians. 3. There is always the possibility of self contradiction in every logician's contentions. In Sutra Bhashya 2-1-11 Sri Shankara has elaborately dealt with these defects.

The third is called as 'Shrauta Tarka' or reasoning based on the Shruti utterances. This Tarka or reasoning is to be taken here in this Manana or reflection on the Self. To some extent the Pramana Tarkas or the reasoning of the second category mentioned above also may be taken insofar as it is not inconsistent with the Shruti utterances. But predominantly the aspirant has to rely on Shrauta Tarka only. Sri Shankara has sounded a warning about this: "It was also argued that by

enjoining 'reflection' over and above 'hearing', the (Brihadaranyaka) Upanishad shows that logic also is to be honoured. But through such a subterfuge, empty logic cannot find any scope here : for, logic conforming to the Upanishads is alone resorted to here as a subsidiary means helping realisation." (Sutra Bhashya 2-1-6). The significances of Shrouta Tarka are as follows : a) The Shrouta Tarka relies on the intuitive experience of one's own real nature as the Self which is based on universal acceptance. b) Taking two partial intuitions and joining them and thereby drawing a conclusion on the firm ground of intuitive experience. c) So this reasoning is beyond the ken of duality, meaning, it is neither concerned to the sense perceptions, the mental conceptions or intellectual inferences nor is it concerned to the thought constructs of time, space and causation etc. It should be evident to a discerning aspirant that there is no scope whatever for any opposition or contradiction to the conclusions drawn on the basis of this Shrouta Tarka. Because, this reasoning is beyond the ken of duality. These types of reasoning are exemplified by Sri Shankara in his above-quoted Bhashya portion. "And this is of this kind : Since the states of dream and wakefulness contradict each other, the Self is not identified with any of one of them ; since the individual soul dissociates itself from the world in the state of deep sleep to become one with the Self which is Existence, it must be the same as the transcendental Self ; since creation has originated from Brahman, and since the law is that the cause and effect are non-different, creation must be non-different from Brahman ; and so on." (S.B. 2-1-6). Here we have to discuss about these three types of reasoning. In the first kind it is said that the waking state and the dream state inevitably cancel each other when each of them appears. The Self, who is the substratum of these two states, is not circumscribed by them. This is the significance of the first reason. Here one should remember that the waking state includes the three planes, namely, the divine, the material and the corporeal, which are described in the body of the book on 'Adhyatma (Page No. 2 and 3) and the concepts of time, space and causation, as also all the creatures along with

the enquirer's me-notion. Thus the total phenomena of the waking state should be taken as a whole. So also the dream state is to be considered. When the aspirant observes this process of discrimination about both the states then naturally he loses his identification with his ego and takes his stand in his true nature as the Self. Otherwise, these two phenomena of the waking and the dream states cannot be assessed in a comprehensive manner. By this process of discrimination when one discerns that his own nature is untainted by these two states, then he cognises the essence of these two false appearances is the Self alone. In the Brihadaranyaka Upanishad the sage Yagnavalkya has taught this truth to King Janaka, affirming that the nature of the Self is untainted, self-illuminating and non-dual. These three conclusions have been drawn from the above reasoning. Here the intuition of the waking state and the dream state have been taken as two partial intuitions and after joining them on the basis of the common denominator of the real nature of the Self and showing their mutual cancellation the conclusion has been drawn about the true nature of the Self in the above - said manner. So, at the end of this reasoning the aspirant is established in his essential nature of non-dual Brahman. To get this result only the Shrouta Tarka is used, and it will be evident to the aspirant that this kind of Shrouta Tarka is beyond the ken of intellect as well as the concepts of time, space and causation. This is the special feature of Shrouta Tarka and this kind of Tarka is used in Katha Upanishad 3-1-4.

In the second kind of reasoning two partial intuitions of the waking state and the deep sleep state are taken and from them the conclusion has been drawn that the nature of the individual soul is ever free from mundane qualities. From the standpoint of the waking world, every individual feels that 'I am enjoying pleasure or suffering misery'. This belief is due to the wrong identification with the not-selves, i.e. from the body to the ego. When he cognises that the pleasure or the suffering are illumined by Himself as He is the Witness of these two kinds of concepts, at once he discerns that 'I am free from these two'. This kind of acute or sharp discrimination

Is very difficult to be adopted by the common aspirant. A common man, though he might have a gigantic intellect, understands this type of discrimination to be a mere inference, because he has no introvert nature as well as the capacity to cease his identification with his own ego. But one who is a qualified student may understand this truth in its proper perspective and significance. If he finds any difficulty in taking a stand in his true nature as the Self, then the intuition of deep sleep is to be taken as the criterion for his guidance. In deep sleep every human being is clearly free from all mundane sufferings, and he is rid of his own ego. Now the two types of partial intuitions are to be joined here in the following way : In the waking state though a person suffers from the mundane calamities, as he is the Witness of these sufferings He has no taint of them and in deep sleep He is free from all mundane calamities owing to the absence of the adjuncts like the body, the mind, the intellect and the senses, which are false appearances included in the waking state. These two intuitions have been joined here and a conclusion is drawn to the effect that the nature of the Self is ever free from the mundane sufferings. This is the significance of the second kind of reasoning. The third kind of reasoning pertains to the Bhashya statement : "since creation has originated from Brahman, and since the law is that the cause and effect are non-different, creation must be non-different from Brahman ; and so on." In this regard, we have to discuss in detail topics like ; 1. According to modern science, around a nucleus minute things like protons. electrons and neutrons revolve and this conglomeration of an atom is the basic unit for all things in the world and hence the creation. To the question wherefrom do the things like the nucleus. the protons and the electrons are produced, the scientists have no answer and they explain it away saying that they are there naturally. Then naturally for these things to function the apriori concepts of time and space are required. Then if they are further questioned as to how time and space have come into existence then they dismiss it away saying that these questions are concerned to metaphysics. In other words, they admit that these questions are beyond their sphere. Next

let us consider how Western philosophers like Kant and Einstein answer this question about time and space. According to Kant, time and space are mental concepts and without these concepts there is no functioning of the mind or the sense organs. The external objects are related to time and space and so our sense organs report about them relatively with the concepts of time and space. The mind functions in four ways : 1. Unity of idea ; 2. quality ; 3. quantity ; 4. causation. Hence, we cannot know 'the Thing in itself', i.e. how the world and the mind are there without these concepts of time and space. And according to Einstein these are all relative things, and he conjectures that apart from this phenomenon of the world which is totally in the relative field there must be 'Noumenon' which is absolute, about which he has not drawn any definite conclusions. According to the Eastern philosophers : 1. the Kapila Sankhyas say that the primordial matter of the universe, which is called as 'Pradhana', 'Prakriti' and 'Avyakta' (unmanifested seed form of the world) is the cause for this universe. . 2. Atoms are the cause for the universe, say the Vaisheshikas. 3. Vaisheshikas, Naiyyayikas and Patanjali agree with the point that the Lord or Ishwara is required to create the universe from the atoms or from the Prakriti. This Lord is quite separate from the world as well as the souls. 4. Many religions say that God has created this universe and he is the sustainer and the destroyer of this universe and that he is quite independent from the souls as well as the universe. 5. The Buddhistic view about the universe is that it is only a mental creation like a dream and there is nothing real here. So they assert about the essenceless nature of the universe, the soul and God, and this is called as Nihilism. These are all brief accounts of the views of the Western and the Eastern philosophers.

Now let us consider the Vedantic view of creation. First, one has to divine that the concepts of infinite time, space and causation and all the multiplicity are to be included in the word 'creation'. Sri Shankara explains this in his Sutra Bhashya as follows :this universe that is manifested through name and form, that is associated with diverse agents and experiences, that provides the -support for actions and results, having

well-regulated space, time and causation, and that defies all thoughts about the real nature of its creation." (S B. 1-1-2). To determine any truth Vedanta relies on a comprehensive view of life and applying this principle to the problem of creation Vedanta guides the aspirants in the following manner: The entire creation is restricted to the waking state only, and this waking state emerges from the Self, is sustained & dissolved in Him when the waking state disappears. Hence, it is said in ved-anta that the Self or Brahman is the cause of the universe. Here the word 'cause' is not used in the ordinary sense. In our daily life the cause is concerned to the past and the effect is concerned to the present. So the causation seen in the world inevitably requires the time factor but when we consider the question of creation then the words like 'cause and effect' are to be interpreted in a different way altogether. Hence in Ved-antic parlance the word 'cause' means the Reality and the word 'effect' means the false appearance. To explain, there is no separate existence for the effect apart from the cause. Moreover, the effect is an imagined thing and hence is only an apparent name & dealing. For example, in the case of a wooden chair the chair has no independent existence apart from the wood which it is made of. The idea of the chair and its dealings are, in the ultimate analysis, imagined on the substance of the wood. So also the relation between the world and Brahman. It is to be understood here that the world or the universe as Brahman is real, but world as such is unreal. This truth is revealed by Sri Shankara in his Sutra Bhashya as follows : 'As the spaces within pots or jars are non-different from the cosmic space or as water in a mirage is non-different from a (sandy) desert — since they sometimes appear and sometimes vanish away, and as such their nature cannot be defined, even so it is to be understood that this diverse phenomenal world of experiences, things experienced, and so on, has no existence apart from Brahman .' (S.B. 2-1-14). For this purpose Sri Shankara has declared in the third type of reasoning quoted above as : "Since creation has originated from Brahman, and since the law is that the cause and effect are non-different, creation must be non-different from Brahman." This is also confirmed by Sri Shan-

kara in his Brihadaranyaka Bhashya by saying that 'In life if a thing cannot be perceived apart from something else, the latter is the essence of that thing' According to the guidance of this Shrouta Tarka, taught or used by Vedanta texts, and is based on a comprehensive vision of life, if an aspirant inquires into the cause of the universe he will find at the end of his enquiry that he has automatically falsified the appearance of the universe and at the same time he has intuited the non-dual nature of Brahman as his own self. This is the benefit accruing from this kind of Shrouta Tarka.

Conclusion

To know the secrets of Vedantic teachings one should necessarily know the following four fundamentals : 1. The intuition of the Self or the eternal Witness of the ego. 2. The method of superimposition and rescission, which is called as Adhyaropa and Apavada ; 3. The difference between Vastu Tantra and Kartru Tantra sadhanas and their results 4. The difference between the absolute or transcendental viewpoint and the empirical viewpoint, which are called in Vedanta as Paramaarth Drishti and Vyavahara Drishti. The intuition of the Self or the eternal Witness and the difference between Kartru Tantra and Vastu Tantra are dealt with briefly in the 'Adhyatma Yoga' and 'Shravana' portions herefore. The method of superimposition and rescission is used throughout the vedantic literature, particularly in this Mananaportion. The discrimination about the states like waking, dream and deep sleep and the determination about the cause of the universe etc are based predominantly on this method. For example, the states or creation are things superimposed on the true nature of the Self owing to ignorance, and when the enquiry is completed the aspirant discerns that all these are Brahman in their essence. By this conviction when the previous set of wrong notions have been removed then this sublation of the wrong concepts is called as rescission or Apavada. At the commencement of the teaching whatever things are accepted to be true for the time being from the standpoint of the superimposition that is called as the empirical viewpoint or the Vyavahara Drishti, while at the end of the teaching and enquiry all the previous wrong notions are removed on the strength of the absolute viewpoint and this final negation of all superimpositions taught by the Shruti or the Guru in the form of 'Neti, Neti' or 'Not this, not this', these types of teachings are called as the Paramartha Drishti or the absolute viewpoint.

These fundamentals of Vedanta, which were not known to the spiritual world till recently, were revealed by our revered Swamiji, Sri Sri Satchidanandendra Saraswati, the founder of Adhyatma Prakasha Karyalaya, Holenarasipur, Hassan District, Karnataka, as a result of a rigorous and intensive research into Shankara Bhashyas for over 50 years.

