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Ajnanatimirintasyajnananjanasalakaya

Cakshurunmilitam yena tasmai

srigurave namah

ADVAITA VEDANTA

A PRESENTATION FOR BEGINNERS

D Krishna Ayyar

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Part I –THE HINDU SCRIPTURE

We all ask questions regarding ourselves, the world and the Lord, such as –

Who am I? Am I the body? Am I the mind?

What happens to us when we die?

What is the nature of the world that we see? How did it come? Will it have an end?

Is there a Creator? Is there some one like a Supreme Lord? Is there more than one God?

What is our relationship to others, the world and the Lord or the Gods?

What is the purpose of life?

Like other philosophies, Advaita Vedanta deals with such questions. It is a unique philosophy. The uniqueness consists in (a) the assertion of the identity of a supreme principle of existence cum consciousness cum infinity and the individual consciousness and (b) the relegation of the universe to a lower order of reality.

2. The original Hindu scripture called Veda is divided into four compilations, called (a) Rig Veda, (b) Yajur Veda, (c) Sama Veda and (d) Atharva Veda. Respectively, the earlier portions of these Vedas consist of (a) hymns in poetic form, (b) hymns in prose form as well as the methodology of rituals, (c) hymns in musical form and (d) miscellaneous matters. Together, these portions are called Karma Kanda. The latter portions of the Vedas, called Vedanta or Upanishads or Jnana Kanda are the philosophical portions. Karma Kanda deals with rituals and sacrifices, worship of deities, prayers, duties, values of life, and conduct of life in harmony with the welfare of others, including other living beings, with the requirements of society and with the structure of the universe (called karma) as well as meditation on deities and on the Supreme Lord (called upasana). There is a lot of interpretative and auxiliary literature, called Bhashya, Vartika, Prakarana Grantha and Smriti. All these together are called Sastra.

3. Pursuit of Karma Kanda is the preparation for the pursuit of Jnana Kanda. Cf. Brhadaranyaka Upanishad IV.iv.22 — “The Brahmanas (those who have been initiated) seek to know It (Brahman) through the study of Vedas, sacrifices, charity and austerity consisting in a dispassionate enjoyment of sense objects. Knowing t alone one becomes a sage. Desiring the Brahman alone monks renounce their homes.” Mundaka Upanishad I.ii.12 – ‘Á Brahmana should resort to renunciation after examining the worlds acquired through karma, with the help of this maxim: ‘There is nothing (here} that is not the result of karma so what is the need of performing karma?’ For knowing that Reality he should go, with sacrificial faggots In hand, to a teacher, versed in the Vedas and absorbed in Brahman,” Karma Kanda prescribes various kinds of karma and Upasana and mentions the corresponding mundane benefits to be obtained, such as wealth, health, progeny, acquisition of superhuman powers (called siddhis), life in higher worlds, etc. When they are performed with the purpose of obtaining the material benefits, they are called kamyas karmas. In the initial stages one does kamyas karmas. But, in due course – it may be after many births (called janmas) – one finds out that whatever benefits kamyas karmas give are temporary. Even life in the higher world is, according to Sastra, temporary. Not only that, no pleasure is unmixed with pain. In fact most of the time, it is pain. Struggle and strain and anxiety in acquiring things, the worry of protecting what one has acquired and the sorrow when it is lost or ceases to be – all this is nothing but pain. Pleasure is only there in a fleeting moment when one has got a thing one wanted and the problem of maintaining it and protecting it has not yet started. Moreover, when desire for one thing has been fulfilled, desire for another or a higher thing of the same kind emerges; thus desire is endless. Then one begins wondering whether it is possible to have permanent peace and happiness. Sastra comes and says, “Yes; it is possible. Leave the kamyas karmas and come to Jnana kanda.”

4. Before taking to Jnana kanda, one has to prepare oneself for it. The subject is subtle and the study requires calmness and concentration of mind. Calmness or purity of mind and concentration are acquired, respectively, by the performance of karma and upasanas without desire for mundane benefits and solely with a view to going to Jnana kanda. This is called nishkama karma. Sastra prescribed what is called “varnashrama dharma” – four successive ways of life and four vocations, viz., brahmacharya ashrama in which boys and girls studied, under a preceptor, called guru, the Vedas and auxiliary subjects, called Vedangas, such as grammar, epistemology, logic etc. for a period of twelve years, grahasthashrama in which one, after marriage, functioned as a priest, teacher, warrior, trader, or agriculturist and women looked after the household, vanaprastha ashrama in which one retired to the forest for doing upasana and lastly, sanyasa ashrama during which one took to the study of Jnana kanda, , in depth. In the context of modern society, there is no time for elaborate rituals, sacrifices etc. It is no longer possible to adhere to the ancient system of varnashrama dharma which provided for different vocations and, corresponding to them, prescribed different rituals and duties. However, even in the context of modern society, it is possible to devote some time to a limited regimen of worship, prayers and meditation, to the extent the preoccupation of earning a living will allow. One has also to perform one’s duties to others, to society and to nature. Further, one should lead a life based on values, such as truthfulness, non-violence, austerity, charity etc, In all this, the attitude should be that it is a dedication to the Lord (called Iswara arpana buddhi) and one should have a readiness to accept the result, be it favourable or unfavourable, with equanimity, in a spirit that whatever comes is the Lord’s gift (called Iswara prasada buddhi). Then this becomes “karma yoga”. Karma yoga qualifies one for the pursuit of Janna kanda.

5. The major part of the original Vedic literature has been lost by disuse and destruction during invasions. According to tradition, Vedanta literature originally consisted of 1180 Upanishads. What are extant are 108 or so. Of these what are considered most important are twelve Upanishads. Of these, widely taught are ten, viz., Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitreya, Taittiriya, Chandogya and Brhadaranyaka, for which the great preceptor, Sankaracarya has written invaluable commentaries. Two others that are popular are Kaivalya and Svetasvatara. (Some say that the extant commentary of Svesvatara is also Sankaracharya's.) Mandukya is the shortest Upanishad and Brhadaranyaka is the biggest. Mandukya is studied along with an explanatory treatise called "karika" written by Sankaracharya's teacher's teacher (paramaguru), Gaudapadacarya. Apart from the Upanishads, all students of Vedanta study the Bhagavadgita and Vyasacarya's "Brahma Sutra".

6. According to tradition, the literature of the Vedas including Vedanta is not works of human authorship. It is revelation i.e. that which was transmitted to the Creator-God (Brahmaa – pronounced with elongated 'a', so as not to be confused with Brahman.) by the Supreme Lord (Iswara). It was included in creation in a subtle form, by the creator-god. And it has been discovered by sages (rishis), who had acquired a special capacity for such discovery . It has been transmitted to successive generations of students in an oral tradition , called "guru sishya parampara".

7. In its fundamental teaching, Vedanta deals with matters beyond creation. Human intellect itself is a part of creation. It cannot therefore prove or disprove what is said in Vedanta. Cf. Kathopanishad I.ii.8 and I.ii.9 – "It (Brahman) is beyond argumentation." " This wisdom.....is not to be attained through argumentation." Kenopanishad I.3, I.4 and I.6 – "The eyes do not go there, nor speech nor mind. We do not know Brahman to be such and such." " That (Brahman) is surely different from the known and again It is above the unknown." " That which man does not comprehend with the mind". Faith – i. e., the wholehearted belief that what it teaches is true – is essential. So a student of Vedanta goes primarily by what is said in the Vedanta in the course of his study. Logic is used to analyse topics based on data gathered from Sastra and to arrive at a harmonious interpretation of the texts (called "samanvaya").

Part II

OUTLINE OF ADVAITA VEDANTA PHILOSOPHY

Section 1 - Nature of Self

1. Let us start with finding answers to the questions raised in Part I. It is not difficult to understand that I am not the physical body . I can see the body. So, no thinking man will deny the fact, " I am not the body." "Am I the 'prana' (divided into prana, apana, vyana, udana and samana) , i. e., the life forces that are responsible for the respiratory, circulatory, assimilative functions etc.? I am aware that I am breathing. I am aware that I am hungry etc. So, I am not the 'prana.' Am I the 'jnanendriyas,' i.e., the sense organs of perception, i.e., the faculties of sight, hearing, smell, taste and touch? I am aware that I see, hear etc.. So, I am not the jnanendriyas. Am I the 'karmendriyas', the sense organs of action, i.e., the faculties

of speaking, lifting, walking etc? I am aware that I am speaking, walking etc. So, I am not the karmendriyas. (A single name for the jnanendriyas and karmendriyas put together is 'indriyas' – sense organs, in English).

2. Next, we have to find out about the mind. [In Sanskrit, the mind is called 'antahkarana' which comprises "manah" (the faculty which receives stimuli from the outer world and is the seat of emotions and feeling), "buddhi" (the faculty of reasoning, decision, speculation and imagination). "citta" (the faculty of memory) and the "ahampratyaya"* (ego) (the 'I' thought, the sense of 'I am the knower, doer etc.). (In what follows, for the sake of simplicity, the word, mind, is used as a synonym for antahkarana.) (The physical body is called, "sthoola sarira." The prana, the indriyas and the antahkarana together are called "sukshma sarira". The prana that continues to function during deep sleep and the indriyas and the antahkarana that lie dormant in the deep sleep state are, together, called "karana sarira.") (* The technical term used for the 'I' notion in Sastra is ahamkara. But the word ahamkara is used also for the combination of antahkarana as a whole and the cidabhasa as it will be used later in this paper itself. To avoid confusion, in this paper, the word, ahampratyaya, is used for the 'I' notion as it is used in some places in Sureswaracarya's "Naishkarmyasiddhi" and the word , ahamkara, for the combination of antahkarana and cidabhasa.)

3. Am I the mind? The mind is an entity that expresses as thoughts in the form of cognition of external objects, emotion , reasoning, decision, speculation, imagination recollection and conceptualisation. " I know the pot is a thought". " I am angry at my son" is a thought. "I had ice cream yesterday" is a thought. "Black hole is a mystery" is a thought". Thoughts are momentary; one thought arises, stays for a while and disappears; then, another thought arises, stays for a while and disappears, and so on. "Is there an awareness of these changes", if we ask, the answer is "yes". That which is changes cannot itself be aware of the changes. It follows that, besides the changing mind, there is a changeless conscious principle. In the individual, this is invoked in the form of a constant "I". For example, when I think that I who was angry yesterday am calm today, though this thought arises in the mind, the "I" that is invoked as the one existing yesterday and the same "I" existing today cannot be the changing mind; because the angry the angry I disappeared yesterday and the calm I has appeared only today. The constant "I" that is invoked by the thought in question is a changeless consciousness, which, as we shall see later, is the original consciousness by the reflection of which the mind itself becomes sentient and acquires the capacity of cognition etc. The answer to the question "who am I" is "I am this unchanging original consciousness". It is called "atma". Other terms for atma is "pratyagatma" and " sakshi caitanyam" or "sakshi".

4. This process of connecting a past condition of the mind and the present condition is called "pratyabhinja". We can observe pratyabhinja in situations connecting the dream state (called "swapna avastha") and deep sleep state (called "sushupti avastha") on the one hand and the waking state (called "jagrat avastha") on the other. In the dream state, the mind projects a dream world which it cognises as objects existing outside it. When one wakes up, one realises that what he saw as a world existing outside one's mind were merely thoughts in one's mind. Thus, one says, for example, "last night I dreamt that I got a lottery of one lakh rupees but now I know that I don't have a paisa". Again, this constant I that is invoked by this thought as having existed during the dream and as existing now is the changeless consciousness, the atma. Similarly, when one is a state of dreamless deep sleep, the mind is bereft of any kind of cognition, emotion and conception. When one wakes up

one says, "I didn't know anything". Here also, the I that is invoked by this thought connecting the I that existed when the mind was blank and the I that exists now when the mind recollects the blank state is the changeless consciousness, the atma. To make this clearer, suppose you ask a person who has woken up from deep sleep "when you were sleeping were you conscious of yourself?". He will say that "I did not know that I was there". The "I" referred as having been absent during sushupti is not the changeless "I", the Sakshi, which is never absent, but the changing 'I', which, as part of the sukshma sarira, is dormant during sushupti and is not evident. Thus, if we analyse the sushupti experience, we can clearly recognize the existence of the changeless "I", the atma caitanyam called Sakshi, separating it, intellectually, from the changing "I".

5. Pratyabhinja invoking a constant is also observed when we connect different stages in our life. Our body and mind are changing entities. When one is young, one is strong and healthy and can win a cross country race. When one becomes old one needs a stick even to walk. In early age, one can recite the entire Bhagawatgita and Upanishads from memory . When one becomes old ,one doesn't remember even the name of his dearest friend. In one's youth one is arrogant. When one has become old , one has become humble. When one says, for example, "I who could recite the entire Bhagawatgita from memory once upon a time can't even recollect a single line now", one is invoking the constant I, the unchanging consciousness, the atma. The consciousness reflected in the mind is called "cidabhasa" and the mind and cidabhasa together are called "ahamkara". (The body, the ahamkara and atma together are called "jivatma").

Section 2 – Brahman, the ultimate reality.

The central theme of the Upanishads is Brahman, called also Paramatma. It is a conscious principle. The word for conscious principle in Sanskrit is "caitanyam" The seminal sentence defining Brahman which occurs in Taittiriya Upanishad (II.1.ii) is "satyam jnanam anantam Brahma." In English, this is translated as " existence-consciousness-infinity. (Existence, consciousness and infinity are not three separate entities; they are three words denoting the nature of the same entity.) The word, " satyam " is defined as that which is eternal and has independent existence. The word," jnanam ", in this context, means consciousness. The word, "anantam" means infinity. Infinity denotes what is infinite not only in terms of space but in terms of time and entity. (In some places, Brahman is also defined as saccidananda.; it is a compound word consisting of " sat " which is the equivalent of " satyam ", " cit " which is the equivalent of "jnanam " and " ananda " which is the equivalent of " anantam").

Section 3 – Identity of the individual self and Brahman

1. There are various Upanishad passages which talk of Brahman, the all pervading consciousness as being available for recognition within the intellect or the mind. The Upanishads also expressly state that Brahman is not only nondual ("advayam") but divisionless ("nirvikalpam"). Therefore Advaita Vedanta says that the atma in you, in me, in other human beings, in the animals, the birds, the insects, the plants and, in fact, in all living beings, be they denizens of this world or the other worlds, i.e., even the atma in gods ("Devas") and demons ("Asuras") is one and the same entity. Brahman and Atma are not different. They are just two words for the same entity. There is only one unbroken, undivided, all pervading consciousness. ("akhanda caitanyam" or "Brahma caitanyam") When the focus of teaching is on the all

pervading aspect, it is generally referred to as Brahman and when the focus is on the original consciousness available in the jivatmas, it is generally referred to as Atma. When the focus is on the source of cidabhasa, It is referred to as Sakshi. It is the same all pervading consciousness that is available in the jivatmas. And it is this that is invoked as the unchanging, constant I, by a pratyabhinja vritti. When the minds of the jivatmas are superimposed in the 'field' of the all pervading consciousness, there occur reflections of consciousness in the minds. The minds have the capacity to receive the consciousness and reflect it, unlike objects like the table, just as mirrors have the capacity to receive the sunlight and reflect it. The reflected consciousness is called "cidabhasa", in Sanskrit. Without the reflected consciousness, the mind cannot perceive objects, cannot know, cannot think, cannot react, cannot recall and cannot imagine. (The qualities of different minds are different. Some are cheerful, some are morose. Some are intelligent; some are dull the comparison is that a mirror coated with dirt will throw a dull light on a dark room and a clean mirror will throw a bright light.) The mind, in turn, lends the borrowed consciousness to the sense organs and the body; that is how the mind, the sense organs and the body become sentient. It is the mind cum cidabhasa (technically called ahankara) that expresses as the changing I.

2. Deriving consciousness from the Atma, the mind perceives the external world through the sense organs. While the awareness of the existence of oneself as a self conscious human being and as the same person, in spite of the changes which the body and mind undergo cannot be explained without the Atma, the perception of particular objects or entertainment of particular thoughts in a voluntary, selective manner cannot be explained without the mind. If I am watching the T.V. with great interest, I may be eating at the same time, but if you ask me later what I ate, I will not be able to tell you. Another proof of the capacity of the mind to select what it wants is what is known as the "cocktail effect." And it is the mind which perceives objects of the external world, at one time, projects a dream world at another time and becomes dormant at a third time. Atma, the eternal consciousness, is there all the time, without undergoing any of these changes. If Atma alone was there and there was no mind, there would be permanent perception of everything together at the same time (which will be utter confusion) if we assume Atma to be a knower or there will be permanent non-perception, if we assume Atma to be a non-knower.

Section 4 – Transmigration and karma

Another fundamental tenet of Advaita Vedanta – indeed of all schools of philosophy in Hinduism – is that the sukshma sarira in which cidabhasa is always there survives the death of the sthoola sarira and is involved in transmigration from one world to another among the fourteen worlds (lokas) mentioned in Sastra and entry into different sthoola sariras in successive births (janmas). Associated with this tenet, there is the theory of karma. According to this, for the actions and thoughts of jivatmas they incur what are called "punya" and "papa" (merit and demerit) and have to undergo enjoyment or suffering in future janmas and, sometimes in this janma itself. Vide Bhadaranyaka Upanishad IV.4.vi – "Being attached, the (transmigrating jivatma) together with its karma attains that on which its subtle body or mind is set. It experiences (in the other world) the karma phalam (recompense for punya papa in the form of enjoyment and suffering) for whatever karma it had done in this world. When it is exhausted, it comes again from that world to this world for new karma. Thus does the man with craving (transmigrate)". Kathopanishad II.ii.7 – "Some embodied ones enter (after death) into (another) womb for assuming bodies. The extremely inferior ones, after death attain the state

of motionless things like trees etc., in accordance with each one's work – i.e., under the impulsion of the fruits of the works they have accomplished in this life; similarly too, in conformity with the nature of knowledge acquired." Prasnopanishad III.7 – "....leads to a virtuous world as a result of virtue, to a sinful world as a result of sin, and to the human world as a result of both." ("punyena punyam lokam papena papam ubobhyam eva manushyalokam.") The punya papa account is a running account to which additions are made by actions and thoughts and subtractions take place on account of enjoyment and suffering and through further action and thought. The accumulated punya papa account is called "sancita karma", the punya papa incurred in the current janma is called "agami karma" and the punya papa quota assigned to be exhausted in a particular janma is called "prarabdha karma". In accordance with prarabdha karma, the jivatma's next janma may be as a celestial or a god in one of the lokas superior than the earth or as an asura or some other denizen in an inferior loka, with different kinds of sthoola sariras, or again, on earth, as a human being or as a plant or an animal or insect or microbe. Jivatmas and karma are beginningless. Therefore, questions such as "what is the cause of the first janma?" i.e., "how can there be a first janma with different people being different in various respects unless there was a preceding karma?", "how can there be karma without a previous janma?" are out of court. Only a theory of karma and rebirth can explain the phenomenon of prodigies or morons or babies afflicted with congenital diseases unconnected with heredity and the wide disparity in physical and mental equipment, health, wealth, joy and suffering among human beings. That is, if you say that a person is born and dies once for all, and that there is no rebirth, when a person undergoes enjoyment or suffering, you cannot explain it, because there is no punya papa for which the enjoyment or suffering is undergone. The other way, for the actions and thoughts of a person, the punya papa will hang in the air without reward or retribution. If you say that the Lord created persons with varying patterns of physical and mental equipment and comforts, enjoyment and suffering, then that would make that Lord partial. In Brhadaranyaka Upanishad,, IV.iii.9, read with Sankaracarya's commentary, we get a logical proof of transmigration of sukshma sariras. The Upanishad says, "Remaining in the junction between waking and sleep, i.e., in the swapna avastha, the jivatma experiences this world and the other world." This is how we get strange dreams of things we have never experienced. Dreams are based on impressions formed during the waking state, called vasanas. Even a baby has dreams. Where are the previous experiences for it to have formed vasanas? The baby's dreams are based impression formed in the mind out of experiences ("vasanas") of its previous janma. Similarly, on the eve of death, it is said, that a man has a glimpse of his next janma during his dreams.. Another argument for the karma theory is the well known fact that the mind, though conscious of consequences wills evil; and though dissuaded it does engage in deeds of intensely sorrowful consequences. If there was no vasana of evil, since everybody wants only happiness, evil will not exist in the world at all.

Section 5 – Free will

Apart from karma, there is scope for free will (called "purushartha") in human lives. Good action and good thought can reduce papa and increase punya. Whether free will or karma will prevail or to what extent free will can mitigate karma depends on the relative strength of the two. Since there is no way of knowing what one's karma is, wisdom lies in doing good actions and entertaining good thoughts. One should not lose faith in the efficacy of good actions and good thoughts; good actions and good thoughts are bound to bring about a better balance of punya papa and, consequently, mitigate suffering and increase happiness in the present janma itself or in future

janmas. Brhadaranyaka Upanishad, fifth chapter, fourteenth section talks of the beneficial result of the chanting of the famous Savitri mantra in the Gayatri metre. There are various other sections in the Upanishads, particularly Brhadaranyaka and Chandogya, which talk of beneficial results of meditation on deities. We should extend this to good actions and good thoughts in general. What physical and mental equipment one is born with, in which set up one is born and what opportunities are available are determined by one's karma. But, in any janma, how one develops one's potential, how one makes use of opportunities and how one does action in and reacts to situations depends on one's free will.

Section 6 – Status of the world - Orders of reality

1. Now, let us consider the nature of the world. From what we see around us, information obtained from others, by inference and through scientific investigation and theories, we know that the universe is a vast, complex entity; the human body itself is a miraculous mechanism; the vegetable and animal kingdoms, the planets, the stars, the galaxies, the black holes, the particles, the waves, matter, antimatter and what not – are all miracles. There is no effect without a cause. So, we cannot but postulate an omniscient and omnipotent creator.

2. Upanishads state expressly in innumerable passages that Brahman is nondual ("advayam", "ekam") and eternal ("nityam"); "nityam" implies changelessness; in the Bhagavadgita (Gita, for short), Brahman is specifically said to be changeless. (In his Bhashyam, Sankaracarya says that , unlike milk turning into curd, Brahman does not undergo any such transformation. (Transformation is called "parinama" in Sanskrit). But we do experience a world. The world that we experience cannot be the effect or transformation of Brahman. We can explain what is experienced only if we say that the world belongs to a lower order of reality. So, a cardinal doctrine of Advaita Vedanta is the scheme of three orders of reality (ontological statuses) – " paramarthika satyam" (absolute reality), " vyavaharika satyam" (empirical reality) and "pratibhasika satyam" (subjective reality). Brahman is paramarthika satyam. The universe comprising external objects and our bodies and minds is vyavaharika satyam. The dream world is pratibhasika satyam. Objects that are erroneously perceived in jagrat avastha as existing outside are also called " pratibhasika satyam". Examples are snake perceived on the rope, silver perceived on the shell, water perceived on the desert sand (i.e. mirage), man perceived on the post etc. The position of the world vis a vis Brahman is compared to the position of the dream world vis a vis the waker, the position of the snake perceived in the rope etc. Cf. Chandogya Upanishad II.vi.1– "That (Brahman) created all that exists. That (Brahman), having created that entered into that very thing. And, having entered there, It became the true and the untrue, Truth became all this. ("satyam ca anrutam ca; satyam abhavat"). The first "the true" ("satyam"), refers to vyavaharika satyam, "the untrue" ("anrutam") refers to pratibhasika satyam and the second "Truth" ("satyam") refers to paramarthika satyam. Orders of reality lower than Brahman are covered by the technical term, "mithya" All that is experienced but is not paramarthika satyam falls under the category of mithya. Mithya can be either vyavaharika satyam or pratibhasika satyam. Mithya is defined as that which is experienced but has no independent existence, E.g., If clay is taken away, there is no pot. The dream world is dependent on the waker. If the rope was not there, snake would not appear. Another definition of mithya is that which is neither totally existent nor totally non-existent. "Totally non-existent" is ruled out because it is an object of experience. "Totally existent" is ruled out because when the Brahman is known, the object is seen as unreal i.e., relegated to a lower order of reality. Thus

the snake perceived on the rope is mithya. The dream world is mithya. Anything that is mithya is also called "anirvacaniyam" (that which cannot be defined) in Sanskrit. Whatever is mithya is a superimposition on a substratum. If there was no substratum, it cannot appear and when the substratum is known it disappears or is relegated to a lower order of reality. (When the word, "satyam" or "real" is used without any adjective, hereafter, it should be taken to refer to paramarthika satyam and when the word, "mithya" or "unreal" is used without any adjective, it should be taken to refer to "vyavaharika satyam" or "pratibhasika satyam", depending on the context.)

Section 7 - Creation

According to Advaita Vedanta – indeed all schools of Hindu philosophy – there is a beginningless and endless cycle of creation, maintenance and dissolution or resolution, called "srishti", "sthithi", "laya." Cf. Svesvatara Upanishad I.9, where it is said that Iswara as well as jiva are birthless.) In each srishti, the variety and pattern of objects, the attributes of the bodies and minds and the events and situations have to be fashioned to suit the karmas of the myriad of sentient beings in the janmas they go through in that srishti. This requires conscious planning and skilful action on the part of the creator. According to Sastra, Brahman is eternal and changeless and It is neither a doer nor a thinker thinking with a mind which undergoes modification. Put in Sanskrit, It is "akarta" and "amanah". (Action involves change. Thought is also change because it is movement of the mind). If Brahman has to be a cause and the world has to be a product, Brahman has to change and when the product comes, the cause in its original form is no longer there. So an eternal, changeless Brahman cannot be the material cause of the world ("upadhana karanam"). Since the changeless Brahman is amanah, It cannot be the intelligent cause of the world ("nimitta karanam."). So, the question arises, how does creation come? Advaita Vedanta says that in Brahman, there is, as a lower order of reality, an entity and power, called "Maya". Maya is inert matter, consisting of undifferentiated names and forms. Brahma caitanyam gets reflected in Maya, to constitute an entity called "Iswara". Iswara has the caitanyam aspect of Brahman in the form of reflected consciousness as well as the matter aspect of Maya. Therefore Iswara has in himself the capacity to think, visualise and plan creation and the raw material to evolve the objects of creation. Just as creation is mithya, Iswara is also mithya, belonging to the vyavaharika order of reality. Creation is only unfolding of forms with corresponding names (nama roopa) on a substratum. The substratum is Brahman, the non-dual existence, the sat. Sat does not undergo any change. The names and forms unfolded as a superimposition on sat, the substratum, include not only various worlds, stars, planets, mountains, rivers etc but the bodies of plants, insects, animals and human beings, gods, asuras etc. Iswara visualises and plans the creation, keeping in mind the requirements of the karmas of the jivas and impels Maya to unfold the names and forms accordingly. (Cf. Svesvatara Upanishad IV.10 where world is said to be the form of Maya and Svesvatara Upanishad IV. 6, where it is said that Iswara referred to as Mayi creates the universe. That the word, Mayi, refers to Iswara, we can see from Svesvatara Upanishad IV.10 which says that 'Prakriti said, earlier, to be the cause of the world should be known as Maya and the great Iswara to be ruler of Maya.) \) The world Mayi In the minds of living beings, the consciousness aspect of Brahman, (cit) is reflected to form cidabhasa. After the karmas of the jivas assigned for that creation have been exhausted through enjoyment and suffering, Iswara makes Maya withdraw the projected names and forms unto Himself in his aspect as Maya, there to remain, for a period, called "pralaya", in potential or seed form.

Section 8 – The concept of Maya

According to Advaita Vedanta, in our real nature, we are the very infinite Brahman. Maya has a two-fold power - (1) veiling power ("avarana sakti") and (2) projecting power ("vikshepa sakti"). Through avarana sakti Maya hides Brahman, as it were, from us; i.e., makes us ignorant about our real nature as Brahman and through vikshepa sakti, having projected the names and forms which include our body mind complex, deludes us into identifying ourselves with our body mind complex. Consequently, we regard ourselves as limited individuals, different from other beings and take on ourselves the problems, the joy, suffering, fear, sense of insecurity etc. belonging to the body and the mind. Whereas, it is the body mind complex that thinks, does action, enjoys and suffers (put in Sanskrit, is the "karta" and "bhokta",) we regard ourselves as karta and bhokta. Our transactions in the world, with this notion, result in our incurring an obligation to get rewards for good thoughts and deeds and punishments for bad thoughts and deeds in future births. In the course of enjoyment and suffering as reward and punishment, we engage ourselves in further transactions and incur further obligations for the discharge of which we have to be born again and again. Thus, we are caught up in the cycle of births and deaths and enjoyment and suffering. This is called samsara. Whereas, the macrocosmic cycle of srishti, sthiti and laya is endless as well as beginningless, individual samsara is not endless. When we understand that we are not the body mind complex but we are the infinite Brahman, we get liberated from samsara. (In Svesvatara Upanishad .6, it is said that Jiva regards himself to be different from Paramatma, and gets involved in samsara)

Section 9 – Liberation – What it means

1. Thus, the correct goal of human life, according to Advaita Vedanta is one's identification with Brahman, i.e., displacing the "I" from the body, mind and ego and putting it, as it were, in Brahman. the original pure consciousness, the existence-consciousness-infinity. At the macrocosmic level, Iswara is the conglomerate of the original consciousness, the real part and Maya, the reflecting medium and the cidabhsa, the reflected consciousness, which are the unreal parts (mithya). At the microcosmic level, Jivatma is the conglomerate of the original consciousness, the real part and the body mind complex, the reflecting medium and the reflected consciousness, which are the unreal parts (mithya). Owing to ignorance caused by Maya, we, jivatmas regard ourselves as limited individuals. When we negate the unreal parts of Iswara and ourselves, i.e., relegate them to a lower order of reality, and recognize the identity of the real parts, the identity of the original consciousness available in us and the infinite consciousness, we recognize our real nature as Brahman, the Existence-Consciousness-Infinity. This is called "jivabrahmaikyam". Sentences in the sastra that reveal jivabrahmaikyam are called Mahavakyas. There are innumerable mahavakyas in the Upanishads. Four of them are famous, one quoted from each Veda, namely, "Tat tvam asi" (Chandogya Upanishad – Sama Veda), "aham brahma asmi" (Bhadaranyaka Upanishad – Yajur Veda), "ayam atma brahma" (Mandukya Upanishad – Atharva Veda) and "prajnam brahma", (Aitereya Upanishad – Rg. Veda). Translated in English, the four mahavakyas would read respectively as "Thou art That", "I am Brahman", "This atma is Brahman" and "Consciousness is Brahman".

2. In the process of the teaching, we also understand, as explained above, that the only reality is Brahman and all else, i.e., the world of objects and our own body mind complexes are Mithya. This, together with the knowledge of "jivabrahmaikyam" is

expressed by the famous sentence, "Brahmasatyam jaganmithya, jivobhrmaiva napaarah." (" Brahman is the reality; the world is mithya; jiva is Brahman, naught else.") .The moment this knowledge is gained effectively, one is free in this very life. This freedom , liberation from the bondage of samsara, is called "moksha". The benefit of this knowledge is unalloyed peace and happiness. The one who has gained the knowledge is called, "jivanmukta" or "Jnani".

3. It is not essential that one should become a sanyasi to gain the knowledge. If one can go through the methods (called "sadhanas") prescribed for attaining mental purity, calmness and concentration which are prerequisites for gaining effective knowledge and devoting sufficient time regularly and systematically under the guidance of a competent teacher to the study of the Upanishads and the commentaries, etc. even while one continues to be engaged in the duties of one's secular life, one can become a Jnani.

Section 10 – Significance of liberation

1. The world does not disappear for a jnani. But his outlook and attitude to the world become different. On the paramarthika plane, he has identified himself with nondual reality, the infinite Brahman. Since he knows that the world, including the body mind complex is unreal, he has no sorrow, no anxiety, no fear, no desire, no hatred, no worry. Cf. Chandogya Upanishad VII. 1. iii – " I have heard from masters like you that he who knows the Brahman transcends sorrow." Because the world is mithya, i.e., of a lesser order of reality and nothing of a lesser order of reality can affect an entity of the higher order of reality, jnani is not affected by anything, good or bad, happening in the world. In the dream, the tiger has mauled me. But when I wake up, I don't find any wound in the body. I win a big prize in a raffle in the dream. But when I wake up, I don't find my bank balance increased. Stain in the reflection in the mirror does not affect my face. The fire in the movie does not burn the screen. If somebody steps on my shadow, I am not hurt. Similarly, the happenings in the empirical world (in the "vyavaharika jagat") do not affect the jnani.

2. The freedom from disturbance from the empirical world is a psychological freedom arising from the knowledge of the truth and does not extend to the physiological body. The jnani has no sorrow, no anxiety, no fear, no worry, no craving, no attachment and no hatred. Cf. Chandogya Upanishad VII.i.3 –"I have heard from masters like you that he who knows Brahman transcends sorrow." Brhadaranyaka Upanishad IV.iv.12 – " If a man knows Atma (Brahman) as "I am this" then desiring what and for whose sake will he suffer when the body is afflicted?" Sankaracarya's commentary – " If a man.....knows the atma which is his own atma as well as the Paramatma – knows how? – as 'I am this Paramatma', the sakshi of perceptions of all beings, which has been described as 'not this, not this' and so on, than which there is no seer.....knower and is in all beings, and which is by nature eternal, pure consciousness and free, desiring what other thing distinct from his own Self which is everything and for whose sake, i.e., for the need of what other person distinct from himself will he become miserable when mithya body is afflicted? Because he as the atma has nothing to wish for, and there is none other than himself for whose sake he may wish it, he being the atma of all, therefore desiring what and for whose sake will he suffer when the body is afflicted?. For, this is possible for the man who identifies himself with anatma (that which is not atma, i.e. the body mind complex) and desires things other than atma and struggles and desires something for himself, something else for his son, and a third thing for his wife and so on, goes round the births and deaths and is diseased when his body is diseased. But all this is impossible for the

man who sees everything as his atma." However, the body mind complex with which the person who has become a jnani is part of the vyavaharika world and as long as that body lives, there are duties pertaining to it. So, if the jnani is a householder, he does not cease to perform the duties and obligations towards the body, the family and the society. He does his duties with purpose but without any desire and he accepts the results of actions, good or bad, favourable or unfavourable with spontaneous equanimity. The jnani is not dependent on anything except his identification with Brahman for peace of mind and happiness. This does not mean that he ceases to enjoy the good things of life, like good food or music or literature, but he does not have desire for them. That is to say, if it is there, he takes it and enjoys it, but if it is not there, he does not miss it. He may have preferences, but he has no need. If the jnani is ill, he will also go to the doctor, but he will do so without any anxiety. If his wife is ill, the jnani will look after her with compassion but without sadness or anxiety or worry. If the jnani's son has to gain admission in a college, the jnani will also make efforts, but he will not be sad if he fails. If his son obtains the first rank in his class, the jnani will also be happy, but he will be equally happy if the son of a complete stranger, instead of his son, secures the first rank. If he was a poet, he can continue to be a poet. If he was a musician, he can continue to be a musician. When he goes to a temple or church or mosque, he will also do worship but he will do so with the knowledge that he himself is Brahman. But whatever he does, he will do that, not for himself, but for the welfare of society or humanity or as an example for the common man. His efforts for himself will be confined to the barest minimum requirements of sustenance. Even while he is transacting with the world, the deep undercurrent of thought that he is the Brahman that is beyond the vyavaharika world will be there. The jnani is like the actor on the stage. Today, the actor plays the role of a beggar; tomorrow, he may play the role of a millionaire. But he knows that he is neither a beggar nor a millionaire. Like that, the jnani plays the role of father, husband, teacher and what not, committed but unattached and never without the undercurrent in the mind that he is really none of these but he is the relationless ("asanga") Brahman.

3. On the vyavaharika plane, anything that there is in the world is Brahman only, because the real essence is only Brahman and what we see as external objects or persons are only names and forms appearing on Brahman. Since the jnani has identified with Brahman, the essence of everything, he can regard himself as everything; this attitude is called "sarvatmabhava". For him, everything that there is his, everybody's happiness is his happiness, everybody's knowledge is his knowledge and everybody's achievement is his achievement. This is not to be taken literally. Even a jnani can actually enjoy whatever falls within the scope of the antahkarana in the body with which he was born. Regarding others, enjoyment etc. as his is a question of attitude born out of the knowledge that all nama roopas exist on Brahman and he himself is Brahman.. Having this attitude, the Jnani has no sense of lacking anything, nor has he desire for anything. Cf. Brhadaranyaka Upanishad IV.iii.21 – "aptakamam atmakamam akamam roopam." Also Chandogya Upanishad VII.xxiv.2 – "Evam vijanan atmaratih atmakridah atmamithunah atmanandah sa swarat bhavati". Since everybody is himself, he loves all equally and he has no jealousy or hatred towards anybody or fear of anything or anybody. He goes on teaching or working for the welfare of society peacefully and happily. In this connection, we can usefully refer to Brhadaranyaka Upanishad II.4.vi. "The Brahmana rejects him who knows the Brahmana to be different from the Self. The Kshatriya rejects him who knows the Kshatriya to be different from the Self. Worlds reject him who knows the worlds to be different from the Self. The gods reject him who knows the gods to be different from the Self. Beings reject him who knows

beings to be different from the Self. All reject him who knows all to be different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these beings and this all are only the Self (one's own atma)"

4. To put it in technical terms, jnana phalam, the benefit of the recognition of jivabrahmaikyam, is twofold - (i) sarvatmabhava and poornatvam (from the standpoint of the vyavaharika plane), the sense that I am Brahman, Brahman is everything; so, I am everything – the sense of utter fulfillment and (2) asangatvam (from the standpoint of the paramarthika plane), dismissing the universe as unreal, the sense that I alone am, infinite in terms of space, time and entity. The jnani thus has the choice of ananda arising out of the attitude, "I am everything" or the peace of being relationless, the knowledge that I alone am, all else is mithya and nothing can affect me, the satyam.

5. Since the jnani has disidentified with the body mind complex with which he was born, he becomes free of the sancita karma pertaining to that body mind complex. Action involves physical and mental movement. Movement is change in space and time. Thought is also a movement, being a modification of the mind. Brahman being all pervading, formless attributeless and changeless is not a doer or enjoyer (- to put it in Sanskrit, Brahman is neither a "karta" nor a "bhokta".) An all pervading changeless entity cannot move and, therefore, cannot act or think. Since Jnani is identified with Brahman, he is free from the sense of doership and enjoyership (" kartrtvam and bhoktrtvam.") .. Cf. Kathopanishad I.2.xix – " He who thinks that he is the killer or the killed does not know atma. Atma neither kills nor is killed." Action and thought done or entertained with kartrtvam and bhoktrtvam alone results in the accumulation of punya and papa, So, for the jnani, there is no agami kama, either. Brhadaranyaka Upanishad IV.xxiv.3 – "Papa does not trouble him by producing the desired result or generating sin, but, he, the knower of Brahman consumes all papa, i.e., burns it to ashes with the fire of the realisation of the Self of all." However, according to Chandogya Upanishad VI.xiv.2, like an arrow that has already been shot from the bow, the quota of karma out of the sancita karma bundle which has already been assigned to be gone through in this life ("prarabdha karma") continues to be there also for the Jnani. But even here, there is a difference. While the physical aspect cannot be avoided, on the psychological plane, the jnani is not disturbed. If something good happens he does not jump with joy. If something bad happens, he is not sad. He takes everything that happens on the physical plane as the prarabdha pertaining to the body-mind complex with which he has already dissociated himself and therefore there is no disturbance in his mind. The state in which Jnani continues to live, with a body mind complex with which he has dissociated himself is called "Jivanmukti" (i. e., liberation in this very life). The disassociation with the body is compared to the snake casting off its old skin.

Section 11 – Knowledge, the sole means of liberation

According to Advaita Vedanta, moksha is obtained only through knowledge of identity with Brahman and not through any karma or upasana. Kaivalya Upanishad 3 – "It is through renunciation that a few seekers have attained immortality – not through rituals, not through progeny, not through wealth....." (" na karmana na prajaya na dhanena tyaganaike amrutatvamanasuh"). Mundaka Upanishad I. 7 "Indeed those who consider karma to be a means for moksha are fools. They enter old age and death again and again." Mundakopanishad I.9 – ".....These ritualists do not know the glory of moksha due to their attachment. Consequently these wretched ones fall down when the Punya is exhausted." Kenopanishad II.4 – "Through

knowledge is attained immortality" " (...vidyaya vindate amrutam"). Also cf. Nrsimhapurvatapani Upanishad I.6. Cf. Brhadaranyaka Upanishad IV.iv.19 – " Brahman has to be recognised by the mind alone. ("manasa eva anudrashtavyah".) " " Taittiriya Upanishad II.2.1 – "The knower of Brahman attains Brahman" ("Brahmavid apnoti param") "The knower of Brahman becomes immortal." Kathopanishad II.iii.8 – " Superior to the Unmanifested (Maya) is the Infinite who is.....without worldly attributes, knowing Whom a man becomes freed and attains immortality." ("....Yam jnatva mucyate jantuh.."). Brhadaranyaka Upanishad IV.iv.17 – "....that very Atma I regard as Brahman. Knowing Brahman, I am immortal." ("Tam eva manya atmanam vidwan brahma amrutah amrutam.) Svetasvatara Upanishad – " Svetasvatara Upanishad III.8 - " Knowing that Paramatma that is Pratyagatma, Sakshi, that is the infinite, that is all pervading, that is effulgent.....men become immortal. For attaining this Brahman, there is no other means" (".....na anya pantha vidyate ayanaya."). Kaivalya Upanishad 9 - "He alone is everything which is in the past, which is in the present and which will be in the future. Having known him one crosses mortality. There is no other means for liberation." ("..... na anya pantha vimuktaye"). Kaivalya Upanishad 10 – "Clearly recognising oneself to be present in all beings and clearly recognising all beings in oneself, the seeker attains the Supreme Brahman, not by any other means". (.....na anyena hetuna"). "Moksha is only by knowledge". (" janat eva kaivalyam"). Cf. Brhadaranyaka Upanishad III.viii.10 – " He...who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this Immutable, is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman". The same idea is expressed in different words in Brhadaranyaka Upanishad I.iv.10 . That knowledge is the means of moksha is also said in Svetasvatara Upanishad I.11, Nrsimhapurvatapani Upanishad II.6 (tam eva vidwan amrutam iha bhavati") Svetasvatara Upanishad VI.17, Brhadaranyaka Upanishad IV.iv.14, Chandogya Upanishad VII.1.3,, Mundaka Upanishad II.i.2 , II.ii.8, III.ii.8 and III.ii.9 Prasna Upanishad IV.10 and VI.6 Isavasya Upanishad 7, Kena Upanishad II.5, and IV.9 (read with IV.7) , Svetasvatara Upanishad II.14, ,III,7, IV.17, and V.6, Kathopanishad II.ii.13, Isavasya Upanishad 11 etc.

Section 12 - Liberation is this life itself - Jivanmukti

According to Advaita Vedanta, as a result of knowledge of jivabrahmaikyam, liberation from samsara(moksha) is possible in the current life itself; one does not have to wait for the end of life. Cf. Brhadaranyaka Upanishad IV.iv.6 – "Being but Brahman he becomes merged in Brahman. (This refers to jivanmukti followed by videhamukti. Videha mukti is the disintegration of the karana and sukshma sarira when the death of jnani's sthoola sarira takes place.) Brhadaranyaka Upanishad IV.iv.14 – "Being in this very body we have somehow known that Brahman.....Those who know It become immortal," Brhadaranyaka Upanishad IV.iv.7 – "When all the desires that dwell in his mind are gone, he.....becomes immortal and attains Brahman in this very body. Just as the slough of a snake is cast off and lies in the any-hill, so does this body lie." In the commentary on Brhadaranyaka Upanishad I.iv.10, citing Rg. Veda IV.xxvi.1, Sankaracarya points out that Vamadeva, while talking of his sarvatmabhava as a result of his knowledge of identity with Brahman uses the present participle, 'while realising'; present participle is used only when the action indicated by the present participle and the action indicated by the main verb are simultaneous. Nrsimhapurvatapani Upanishad II.6 talks of the knower of Brahman becoming immortal , here itself. Cf. Also Kathopanishad II.iii.14 and

II.iii.15 – “.....he attains Brahman here.” and “....even when a man is alive, then a mortal becomes immortal.”

Section 13 - Liberation not an event in time. It is self-recognition

Moksha is not a new state or an event. Being the infinite Brahman is our eternal nature. The notion of being separate limited individuals subject to the bondage of samsara is only ignorance in the mind. The moment one gains the knowledge, “ I am Brahman”, one discovers one’s true eternal nature. The event that happens is only destruction of the ignorance in the mind. Moksha is only owning up one’s true nature. Cf. Sankaracharya’s Brahmasutra Bhashyam – “.....for as Brahman constitutes a person’s Self, it is not something to be attained by that person.” . Jivanmukti is like discovering a diamond one had misplaced and thought that he had lost it.

Section 14 – “Merging” in Brahman – Videha mukti

1. the case of ordinary people,, i.e., those who have not owned up their identity with the Infinite Brahman, at the time called death, the sukshma sarira and karana sarira, along with cidabhasa, vasanas, i.e., habit-forming impressions of experiences of thoughts and actions stored in the mind) and the karma (the sancita karma) leave the sthoola sarira and enter another sthoola sarira in another world or in this world. But when the sthoola sarira of a jnani dies, the sukshma sarira and karana sarira disintegrate. Because, consequent on disassociation with the body mind complex the entire sancita karma pertaining to that body mind complex has already been extinguished; in the absence of kartrutvam and bhokrutvam there is no agami karma; and prarabdha karma has been exhausted. Therefore the sukshma sarira and karana sarira of the jnani have become functus officio. This is called “videha mukti”. (Vide Brhadaranyaka Upanishad IV.4.vi – “ Regarding this there is this Mantra verse: ‘Being attached, the (transmigrating self) together with its karma attains that on which its subtle body or mind is set. It experiences (in the other world) the karma phalam for whatever karma it had done in this world. When it is exhausted, it comes again from that world to this world for new karma. Thus does the man with craving (transmigrate). But of a man who has no craving – who is without desires, whose actions and thoughts are without desire, who is fulfilled and whose only desire is Brahman , (to put it more clearly, of him who knows that he is Brahman), his prana, i.e., his sukshma sarira does not go out (to enter another body). (Ever) being Brahman Itself, he is merged in Brahman.” Cf. also Prasna Upanishad VI.5 and Brhadaranyaka Upanishad III.ii.11.

2. Sastra also talks of a more difficult route of attaining liberation through knowledge. If one has done upasana on Hiranyagarbha, the creator-god form of Iswara, throughout his life and also at the moment of death but has not attained the doubt-free and abiding knowledge that he is Brahman goes to the world of Hiranyagarbha (Brahmaa). There he has the opportunity to learn Vedanta from Brahmaa himself as the teacher. If he utilises that opportunity, he becomes a jivan mukta in Brahmaa’s world At the end of that Brahma’s life, he also attains Videha mukti along with that Hiranyagarbha. This is called “krama mukti”. We get a reference to it in Svesvatara Upanishad I.11.

PHILOSOPHY OF ADVAITA VEDANTA AS EXPOUNDED IN THE UPANISHADS

**(N.B. For the sake of continuity of presentation,
certain ideas will get repeated in this Part.)**

Section 1 – Preparatory spiritual practices

1. The tendency to seek happiness in material acquisitions and achievements and the dawning of the wisdom that one must find happiness within oneself by recognising one's true nature as the infinite Brahman is brought out in Mundaka Upanishad Mantra I.2.xii ("Mantra" means verse.) and Kathopanishad Mantra II.i.1 & 2 - "Having tried (vainly) the worlds (i.e. the worldly things) obtained by action, the wise man develops dispassion towards worldly things, realises that That which is not the product of action and cannot be reached by action (i.e., Brahman) and with a view to knowing That approaches with humility and reverence a preceptor ("guru") who has learnt from his preceptor in the tradition and who is established in Brahman i.e., who has assimilated the knowledge 'I am Brahman'" ("srotriya brahmanishta") "The self-evident One (Brahman) has endowed the mind and the sense organs with outward-going capacity. Therefore they tend to perceive only external objects and not the atma within. But a rare wise man, seeking immortality (i.e., liberation from the cycle of births and deaths), and turning the vision inwards sees (i.e. after study, gains the knowledge of) the intuited witness-consciousness." "The foolish ones wallow in external objects and are caught in the bondage of mortality (i.e., the cycle of birth and death and suffering and sorrow). Whereas the wise ones, with discrimination, having learnt that the goal is immortality (i.e. liberation from the cycle of births and deaths) give up the desire for the impermanent objects of the world." This does not mean that one should give up one's occupation or earning. On the other hand, except in respect of persons who have renounced the worldly life, family and possessions and have formally adopted a life style devoted exclusively to Jnana Yoga, called, "vididisha sanyasa", Sastra enjoins on all, the duty of fulfilling the obligations pertaining to one's station in life – obligations not only to one's own family, but to society, ancestors, teachers, mankind as a whole, and environment (plant and animal kingdom and the insentient objects of the world) so as to contribute to ecological and cosmic harmony as well as the obligation to oneself to provide facilities for one's own spiritual progress. But there should be no deviation from righteousness and if there is excessive wealth, it should be devoted to the welfare of the needy. Kathopanishad I.ii.24 emphasises that, unless one desists from bad conduct and keeps his senses under control and mind concentrated and free from anxiety, he cannot gain jnanam.

2. The qualification to be acquired for studying Jnana kanda is called "sadhana catushtayam" – which consists of (a) discrimination between the eternal and the ephemeral (atma anatma viveka), (b) non-attachment to enjoyment of objects both here and hereafter (vairagya) (c) six –fold discipline (shadka sampatti) consisting of (i) restraint of sense organs (dama), restraint of mind (sama), (iii) adherence to one's duties (uparati), tolerance of discomfort (titiksha), (iv) faith in sastra and guru (teacher) (sraddha), and concentration of mind (samadhana) and (d) aspiration

for liberation () . The means for acquiring the sampatti consists of nishkama karma and upasana.

Section 2 – Enquiry into one’s real nature – Inward enquiry

1. In the quest for finding out what is one’s real nature, one starts with the proposition that since one is the subject, one is different from whatever is an object, that is different from whatever is experienced. No one will deny that I am. The existence of one self as a conscious entity is therefore self evident. As shown above, even the common man will not say that he is the body or the sense organs or the prana. Only when it comes to the question , “ Am I my mind or is there a conscious self other than the mind?” the serious analysis starts. I do experience my mind as a conscious entity, but to find out whether I am the mind, I should apply the same criterion as applied earlier in regard to the body etc. The criterion is that I must be different from whatever I experience. Now, do I experience my mind? When I perceive a tree, I am aware that I perceive the tree. When I entertain a desire for, say, ice cream, I am aware that I desire to have ice cream. When I get angry, I am aware that I am angry. When I have an idea for designing a new computer soft ware product, I am aware of that idea. When solving a mathematical equation, I am aware of the thought processes involved in the steps. If I have learnt Chinese, I know that I know Chinese, i.e., I am aware that the vocabulary, grammar etc of the Chinese language are in my memory; and when I recall any part of it, I am aware that I am recollecting it

2. What is more significant is that I am aware even of the “I”, the subject engaged in the perceptions, emotions, reasoning, decisions and conceptualisations. The mind, as apart of the sukshma sarira, separate for each individual, is a continuous entity but it is not changeless. The thoughts, which are the modes of its expression are momentary. One thought arises, stays for a minute and then disappears, to be followed by another momentary thought. Cognition is a thought. Recollection is a thought. Imagination is a thought. Judgment is a thought. Decision is a thought. Theorising is a thought. The I of the subject predicate object structure, called triputi (e.g., the “I” in “ I know the pot”, or “ I have an idea of what is happening in the black hole”, (the “I” that is the knower - pramata), the “I” in “ I am teaching”, (the “I” that is the doer - karta), the “I” in “I am enjoying the music”, or “ I am sad about what happened in Kashmir.” or the “I” in “I am sad at what my son is doing” (the “I” that is the enjoyer or sufferer - bhokta), or the “I” in “ I am a father” (the “I” that is a related individual - sanbandhi) , or the “I” in “ I have a house”, (the “I” that is a possessor - dharin) etc. are also thoughts. I am aware of these “I”s that are pramata, karta, bhokta, sambandhi, dharin etc. as well of the objects which these “I”s perceive, the acts that they do, the things that they enjoy or suffer from or the ideas that they conceive. The objects and subjects of the thoughts in the form of triputis occurring in the mind go on changing. But not only am I aware of these changing thoughts but I am aware of the changes, so much so that I connect what happened in the mind yesterday and what is happening today. For example, I say “I was struggling with a mathematical problem yesterday; now, I am solving it.” “I who was angry yesterday am calm today”. This connecting process is called pratyabhinja. That which changes cannot be the knower of the changes. The I of the “ I am struggling with a mathematical problem” disappeared yesterday as part of that thought; the I of the “ I am solving the problem today has appeared” only today as part of that thought. Similarly, the I of the “ I am angry’ disappeared yesterday as part of that thought; the I of the “ I am calm today” has appeared only today as part of that thought. But, still I make the statements “ I struggled with a mathematical

problem yesterday; today I am solving it" or " I was angry yesterday; I am calm today". So, it is clear that these statements are invoking an unchanging "I" that existed when the changing "I" was struggling with the problem yesterday or when the changing I was angry yesterday and continues to exist when the changing "I" is solving the problem today and when the changing "I" is calm today. That is to say, besides the changing "I"s which are the knower , doer, enjoyer, relative, possessor etc, in the changing perceptions, actions, enjoyments, sufferings and conceptions, there is an unchanging continuous, constant "I" In other words, there is a never-changing conscious principle, beyond the mind, as a constant conscious entity . Whereas the changing "I"s are experienced in the same way objects , emotions and ideas are experienced, i.e., while the objects, emotions and ideas are experienced, we are aware of the experiencing subject, the unchanging "I" is not experienced. But it is invoked by a thought of the existence of that continuous entity. I am this immutable, constant consciousness. This immutable consciousness, which is the original consciousness, is called Atma. It is also called Pratyagatma and Sakshi. The Sakshi is not experienced objectively. But it is invoked as a continuing entity by a thought connecting a past experience and a present experience (pratyabhinja). The answer to the question, "who am I ?", the answer is " I am this immutable consciousness invoked as the continuing, unchanging, constant "I" in pratyabhinja. This immutable consciousness, which is the original consciousness, is called Atma. It is also called Pratyagatma and Sakshi. The changing "I" is ahamkara i.e., antahkarana cum cidabhasa Both the ahamkara and the atma are self evident . Atma is self-evident in the sense that no external knowing instrument is required for one to recognize Its existence, Ahamkara is self-evident in the sense that it is ever evident because of the permanent availability of the reflected consciousness. To say that the original consciousness requires another consciousness to reveal it or to say ahamkara requires another ahamkara to know its operation would lead to infinite regress (the fallacy of "anavastha dosha"). (The body, the prana, the sense organs, the antahkarana, the cidabhasa and the original consciousness together are called "jivatma" or "jiva".)

Section 3 – Analysis of waking, dream and sleep

1. Another way of analysis is to examine the three states of waking, dream and deep sleep called, respectively, "Jagrat awastha", "swapna awastha" and "sushupti awastha". In jagrat awastha, my body, my sense organs and my mind are all fully active and I am perceiving external objects and transacting with an external world (persons and things outside me.) In swapna awastha, my body and my sense organs are dormant and my mind projects a dream world. During sushupti, both the body and mind are dormant. The ahamkara operating in the jagrat awastha, called 'visva', is not there when the ahamkara operating in the swapna awastha, called "taijasa", has come; neither the visva nor the taijasa is there when the ahamkara is dormant in the sushupti awastha. (The ahamkara of the sushupti awastha is called "prajna"). Neither the taijasa nor the prajna is there when the visva has come again.. But still, I regard myself as the same conscious being. In doing so, I am invoking a constant conscious entity that was there when the visva was transacting with the world, that was there when the taijasa was dreaming, that was there when the prajna was sleeping and that is there when the visva has woken up again. This constant consciousness is the atma, the real I.

2. In the sushupti awastha, i.e., when I am sleeping without any dreams, not only the body and the sense organs but the mind is dormant, i.e., it does not perceive an external world nor does it perceive a dream world. (Prana continues.) Even

ahamkara is dormant, There is no "I" notion at all. Still, when I wake up, I say " I slept happily. I did not know anything." .The "I" that is invoked by this statement is the atma, the unchanging, constant conscious entity, an "I" that was there even during sushupti when the ahamkara itself was dormant.

Section 4 – Analysis of stages of life

There is yet another approach. From moment to moment our body and mind are changing . A few years ago, the body was young and healthy; today, it is old and sick. Yesterday, I was happy; today I am sad. A few years ago I could recite the entire Bhagavad-Gita from memory; today, I don't remember even a single line. In my youth I was an arrogant person; now, having experienced ups and downs, I am a humble man. But I regard myself as the same conscious being who was young and am now old etc. I was aware of the I when I felt that I was young and energetic. I am aware of the I when I now feel that I am old and tired. The young I is not there when the old I has come. The strong-memory I is not there when the weak memory I has come. But still, I regard myself as the same person, as evidenced by the statements mentioned above. The constant I that is invoked by these statements is the real I, the atma, the unchanging consciousness.

Section 5 – Maya and its effects

Maya, which is also called, "avidya", (or 'nescience' in English) has two powers, called, "avarana sakti" and "vikshepa sakti". Avarana sakti covers Brahman, as it were, as a cloud covers the sun and makes us, the jivatmas, forget that, in our true nature, we are Brahman. At the macrocosmic level, vikshepa Sakti is the force that projects the differentiated nama roopa, i.e., the world of objects and bodies and minds and superimposes them on the sub-stratum, i. e., Brahman. At the microcosmic level, vikahepa sakti makes Jivatmas make the mistake of looking upon themselves as limited individuals and the universe of nama roopas as real. As a result, we, the ordinary human beings, identify ourselves with our body mind complex and regard ourselves as separate individuals, limited in space, time and entity, subject to all the vicissitudes, changes, joys and sorrows of life and go through the cycle of births and deaths. When we understand that we are not different from the infinite Brahman, we are freed from this cycle. Until this happens, one goes through the cycle of births and deaths. Cf. Kaivalya Upanishad 12 and 13 – " With the mind deluded by Maya that (Brahman) itself identifies with the body and (seemingly) performs all actions during the waking state and attains fulfilment through various sense objects like woman food, drink, etc." " During dream that very same Jiva becomes the experiencer of pleasure and pain in the subjective universe projected by his own Maya. When everything is resolved in the state of deep sleep, that Jiva attain the nature of ananda overpowered by ignorance."

Section 6 – Good and bad actions – Merit and demerit - Rewards and punishments

1. Depending on whether the thought entertained is noble or ignoble and the action done is good or bad, with the sense of doership ("kartrtvam"), we accumulate what are called "punya" and "papa", credit and debit entries, as it were, in our page in the ledger, as it were, kept by Isvara for which we have to undergo enjoyment and suffering in future births (called "janmas") and we take further births to undergo such enjoyment and suffering. In the process of enjoyment and suffering in that janma, we entertain further thoughts and do further action and thus, accumulate further puny papa. The cycle of action and thought, punya and papa and births and

deaths is beginningless. This cycle is called, "samsara". (A single word for punya and papa is "karma"). It is one's own punya papa alone that determines the enjoyment and suffering in our lives. Iswara only arranges the environment, events and situations required for the working out of the punya papa of the multitude of jivatmas. He is only the administrator (called "karma phala dhata").

2. There is scope for free will also, in so far as human beings are concerned. Punya can be increased and Papa can be decreased by good actions and thoughts. Action and thought impelled by free will is called "purushartha". Whether the suffering due to karma can be cancelled, or mitigated or will remain unaffected depends on the relative strength of the karma and purushartha. Even punya is bondage, because to enjoy the fruits of punya, we have to undergo rebirths. Karma can be destroyed and liberation from samsara can be achieved only when one attains knowledge of one's identity with Brahman. (According to tradition, to know what is good and what is bad, we have to go by what is prescribed in the Sastra. In Sanskrit, good and bad are referred to by the terms, "dharma" and "adharma", respectively. What is enjoined as duty is called "vihita" and what is prohibited is called "nishiddha". In so far as the religious rituals are concerned, we have to strictly follow what is said in the Sastra, but in regard to the secular duties and values, like truth, nonviolence, austerity, restraint of greed, love of fellow beings, elimination of hatred, respect for and care of the animal and plant kingdoms, living in harmony with nature, regard for ecology, service to society, the commands and prohibitions are in line with what is generally recognised as do's and don'ts by humanity in general.

Section 7 –Description of Brahman, the absolute reality

1. Commenting on the Taittiriya Upanishad Mantra defining Brahman as Satyam, Jnanam, Anantam, Sankaracharya first clarifies that the sentence, "Satyam, Jnanam, Anantam Brahma" is not one that denotes the attributes ("guna") of Brahman but it is a definition of the nature of Brahman (a "swaroopa lakshana vakyam"). The question is asked, "why should there be three words?" Sankaracharya explains that while the word, "Satyam" indicates that the entity is an eternally existing entity, the word, "Jnanam" is juxtaposed to show that the entity is not inert but that it is a conscious entity. But even such an entity can be a limited entity, with a limited location, existing along with other entities, i.e., one among many. So, the word, 'Anantam' is juxtaposed to show that it is infinite, space-wise, time-wise and entity-wise, i.e., all pervading ("sarvagatam"), eternal ("nityam") and nondual ("advayam"), i.e., besides It there is no other entity (of the same ontological status). Since it is all pervading, it is formless ("nirakara"), divisionless ("nirvikalpa"), devoid of movement ("acala") and devoid of parts ("niravayava"). Since it is eternal, it is changeless ("nirvikara"). Since it is nondual, it is relationless ("asanga")._

2. There are numerous passages in the Upanishads revealing paramarthika satya swaroopam of Brahman (i.e. the nature of Brahman as the nondual absolute reality and as the existence-consciousness-infinity that cannot be objectified.) Some of them are cited below ("Brahman" and "Atma" are interchangeable words). Mandukya Upanishad verse No. 7 - "It is not the inward awareness. It is not the outward awareness. It is not the intermediate awareness. It is not the undifferentiated mass of awareness. It is not the knowing awareness. It is not non-awareness. It is unperceivable. It is not accessible to transaction. It cannot be grasped. It is attributeless. It is not accessible to thought. It is not amenable to be communicated. It is the substratum of the I thought. It is the remainder of the negation (annulment) of the universe. It is peace. It is auspiciousness. It is the

nondual reality.That is atma. That is to be known." Kathopanishad I.ii.20 and I.ii.21 - "Subtler than the than the subtlest, greater than the greatest". "Nearer than the nearest, farther than the farthestunmoving moving everywhere." Isavasya Upanishad 4 - "It is unmoving , one, faster than the mind" (Sankaracarya's commentary - " 'One' indicates that It is in all beings. It is spoken of as 'unmoving' in respect of Its own unconditioned aspect. And, by reason of Its following the limiting adjunct, the mind, , the internal organ characterized by volition and doubt, It appears to be subject to modification. When the speedy mind travels fast to the world of Hiranyagarbha etc., the reflection of the atma that is consciousness is perceived to have reached there, as it were, even earlier; and hence It is said to be faster than the mind.") Isavasya Upanishad 8 - "He is all pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent." Kaivalya Upanishad 17 - " I am that Brahman which illumines the world of waking, dream, and sleep" Kaivalya Upanishad 21 - I see without eyes, hear without ears. Assuming various forms, I know everything. There is no one who is the knower of Me. I am ever the pure consciousness. " (" Cit sada aham. "). Kaivalya Upanishad 18 "I am distinct from all those which are the subject, the object and the instrument. In all the three states - jagrat, swapna and sushupti - I am the witness who is the pure consciousness (cinmatra) and who is ever auspicious." Kaivalya Upanishad 23 - "the nature of Paramatma which is manifest in the mind, partless, nondual, the witness of all, distinct from cause and effect and pure..." Taittiriya Upanishad II.iv.1 - " Words and sense organs, along with the mind return, unable to reach That" Mundakopanishad I..i.6 - "That which cannot be seen or grasped, that which has no source, that which has no features, that which has no eyes, ears, etc, that which has no hands, feet etc. that which is eternal, that which is infinite, that which is all pervading, that which is the subtlest of the subtlest, that which is undiminishing and that which is the source of all creation..." Mundakopanishad" III.i.8 - "That which cannot be apprehended by sight or by words or by other 'indriyas' (i.e. sense organs and the mind), that which cannot be attained by penance or rituals....The divisionless....." Mundakopanishad III.i.7 - " That (i.e., Brahman) is infinite, effulgent, not accessible to thought, formless, subtler than the subtlest; farther than the farthest. It is, at the same time, near at hand in this body. It is available to be recognised in one's very heart, (i.e., as the consciousness behind the ahamkara)". Kathopanishad I.iii.15 - "That which is soundless, touchless, formless, undecaying, tasteless, internal, smellless, imperishable, immortal, beginningless, endless, (infinite), greater than the greatest, distinct from intelligence, (i.e., the eternal consciousness) and changelessly constant....." Isavasya Upanishad 5 " It moves; it does not move. It is far. It is near. It is inside all this. It is outside all this." Kaivalya Upanishad 20 - "I (Brahman) am smaller than the smallest and, in the same way, I am bigger than the biggest; I alone am this manifold universe; I am the ancient one; I am the ruler of all; I am the effulgent one ; I am the very auspiciousness." Kaivalya Upanishad 6 - "Brahman which is the source of all, pure, free from sorrow, beyond thoughts, unmanifest, many-formed (in association with thoughts), auspicious, tranquil, immortal, free from beginning middle and end, non-dual, all pervasive, formless and wonderful and which is consciousness and ananda." Kaivalya Upanishad 7 - "Brahman which is the cause of all beings, the witness of all and beyond Maya." Kaivalya Upanishad 16 - "You alone are that infinite, eternal, supreme Brahman which is the self of all, which is the abode of all and which is subtler than the subtlest - that Brahman alone are you." Kaivalya Upanishad 17 and 18 - " I am that Brahman which illumines the world of waking dream, sleep, etc....." " I am distinct from all those which are the subject, the object and the instrument; in all the three states, I am the witness who is the pure consciousness and who is ever auspicious." Mundakopanishad II.i.2 - "Effulgent,

formless, all pervading, pervading the inside and outside of the universe, unborn, without prana and mind, pure, superior to the (other) superior (i.e. Maya)" Svetasvatara Upanishad VI.19 - " Divisionless, actionless, beyond fluctuations, free from all defects, untainted, the means of crossing the sea of Samsara and attaining Moksha)" Kenopanishad I.3 - "Eyes do not reach That nor do words and not even the mind. How to make Brahman known we do not ourselves know by our intellect nor do others make us know" Kenopanishad I. 4.- " (Because) It is different from the known and It is beyond the unknown – This is what we have heard from our teachers who have taught us about That Brahman." Kathopanishad II.iii.12 - "Not by words nor by sight and not even by the mind can It be reached. But he who says that It does not exist can never attain It." Bhadaranyaka Upanishad III.ix.26, IV.ii.4, IV.iv.22, and IV.v.15 - "This Atma is That which has been described as 'Not this, not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, It never feels pain and never suffers injury. r....." Bhadaranyaka Upanishad IV.iv.20 - " It is to be realized (in accordance with the instructions of a teacher) as non dual (for) It is unknowable, eternal. The Atma is taintless, is superior to unmanifested space (i.e. Maya), is unborn, infinite and constant" Chandogya Upanishad VI.ii.1 " O, good looking one, in the beginning this was Existence alone, One only and without a second." Chandogya Upanishad VIII.i.v – "This (Brahman) does not grow old when the body grows old or die when the body dies (or killed when the body is killed)..... This is the Atma which is beyond sin, beyond decrepitude, beyond death, beyond sorrow, beyond hunger and thirst...." Prasnopanishad VI.5 – ".....That one is without parts and immortal..." Kenopanishad I.6 – "That which man does not comprehend with the mind. That by which.....mind is pervaded." Kenopanishad I.3 – "The eye does not go there, nor speech, nor mind. We do not know (Brahman) to be such and such." Kenopanishad I.5 – " That which is not uttered by speech, That by which speech is revealed, know That alone to be Brahman, and not what people worship as an object." Bhadaranyaka Upanishad IV.iii.15 – "This infinite is relationless." Bhadaranyaka Upanishad IV.iv.25 – "That great birthless Atma is undecaying, immortal, undying, fearless, and infinite." Mundaka Upanishad III.i.7 – " It is great because of its all-pervasiveness and It is self-effulgent. Its features cannot be thought of. It is subtler than the subtlest.....Among sentient beings It is perceived as seated in this very body, inn the cavity of the heart – ("heart" is the term used for the mind.) Bhadaranyaka Upanishad III.viii.8 -This imperishable Brahman is neither gross nor minute, neither short nor long,.....unattached, tasteless, smellless, without eyes or ears.....without vocal organ or mind..... and without interior or exterior. It does not eat anything nor is It eaten by anybody." ('Eating' refers to experience. So, It is neither the experiencer nor the experienced.) Chandogya Upanishad VI.ii.1 – "One only, nondual". Bhadaranyaka Upanishad IV.iv.25 – "That great birthless Atma is undecaying, immortal, undying, fearless and infinite." Bhadaranyaka Upanishad IV.iv.16 – "That to which time is below (i.e. That which is beyond time.") On the same lines, Bhadaranyaka IV.iv.15 – ".... The Lord of all that has been and will be..." And in Bhadaranyaka III.ix.26, IV.ii.4, IV.iv.22 and IV,v.15 – ",,, It is asitah" (i.e., not fettered by space, time or entity). Bhadaranyaka Upanishad II.iii.6 – "Now therefore the description of (Brahman): 'not this, not this'. Because there is no other and more appropriate description than this 'not this'. Bhadaranyaka Upanishad IV.iv.19 "There is no plurality whatsoever in It. He who regards the apparent plurality as real goes from death to death." Bhadaranyaka Upanishad IV.iv.20 – " It should be realized in one form only." – Sankaracarya's commentary – " as the homogenous pure caitanyam". Chandogya Upanishad VII.24.i – 'The Infinite is that where one does not see anything else, does not hear anything else and does not know anything else. Hence the finite is that where one sees something else, hears something else and

knows something else. That which indeed is the Infinite is immortal." ("Does not see anything else" etc, mean that at the Paramarthika level, there is no division of knower, known and knowing instrument – pramata pramana and prameyam – no triputi; Paramarthika Brahman is non-dual. Where is the question of one seeing and another being seen or one knowing and another being known? At paramarthika order of reality, Brahman is devoid of empirical dealings ("avyavaharyam"). Kathopanishad I.ii.14 – "...that thing which you see as different from dharma , different from adharma, different from cause and effect and different from the past and the future." Kathopanishad I.ii.18 – "The intelligent Self is neither born nor does it die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying and ancient. It is not injured even when the body is killed." Kathopanishad I.ii.19 – "...It does not kill nor is it killed."

Section 8 –Orders of reality

1. Advaita Vedanta does not deny the experiential or empirical reality ('vyavaharika satyatvam') of the world. The seeming contradictions in Upanishad statements can only be reconciled on the basis of the Advaita Vedanta doctrine of different orders of reality. It should be clearly understood that Brahman alone is absolutely real and the world which includes bodies and minds belongs to a lower order of reality. This is what is meant by "Brahmasatyam jaganmithya." Mithya is the technical word for things that are experienced but do not have independent existence. We cannot dismiss the world as totally unreal because all of us do experience a world. But we cannot accord the same order of reality to the world as we do to Brahman, because, if we do so, statements of various Upanishads defining Brahman as non-dual and infinite (advayam, anantam and ekam) will become meaningless. That is why Advaita Vedanta postulates different orders of reality (different ontological statuses) and gives the special name Mithya to that which is experienced but has no independent existence, Based on this principle, Advaita Vedanta accords a lower order of reality than Brahman to the world. The practical advantage of knowing that I am Brahman and that the world belongs to a lower order of reality is that I am not emotionally affected by whatever happens around me or to my body or mind or to members of my family or my possessions. The tiger in your dream attacks you and inflicts grievous hurt, but on waking up, you don't go to the doctor. Other examples are - you win a lottery and get one lakh of rupees or dollars in your dream, but next day you don't issue a cheque against that amount. There is a raging fire in the movie but the screen is not burnt.

2. Existence-Consciousness- Infinity (Satyam Jnanam Anantam or Sat Cit Ananda), called "Brahman" is the beginningless and eternal absolute reality (paramarthika satyam). It is the substratum for the lower order of reality (vyavaharika satyam) consisting of the evolved as well as the unevolved names and forms including bodies and minds, The unevolved condition of names and forms is Maya which rests in Brahman, as a lower order of reality (vyavaharika satyam) and transforms into evolved names and forms which are superimposed on the substratum. Cf. Chandogya Upanishad VIII.xiv.1 – "That which is indeed called space is the manifester of name and form. That which exists in them is Brahman," ("Space" is often used as a term referring to Brahman in the Upanishads. Sankaracarya's commentary - "Because like space, It is bodiless and subtle." Sankaracarya gives the example of water manifesting foam. Chandogya Upanishad VI.viii.7 – Sankaracarya's commentary – "And the Atma through which all this universe becomes possessed of its existence That itself is the source called Existence, , the Truth, the supreme Reality. Hence That indeed isthe inmost essence of the world, its quintessence, its very reality,"

Brhadaranyaka Upanishad II.iv.6 – “This Brahmana, this Kshatriya, these worlds, these gods, these beings and this all are this Atma.”

3. When we say that Brahman is non-dual or Brahman alone is real, we are referring the paramarthika satyam. When we say that Brahman is everything., we are including vyavaharika satyam and referring to the substratum, the paramarthika satyam and the names and forms, the vyavaharika satyam, superimposed on It, without prejudice to the latter being of a lower order of reality (Brahma satyam jaganmithya). When we say that the world is unreal or mithya, we are referring to the names and forms only, the vyavaharika satyam.

Section 9 – Unreality of the world

1. There are certain passages in the Upanishads from which we can derive the doctrine of the unreality of the world. Brhadarnyaka Upaniishad II.iii.6 – “Now Its name, Truth of truth. Prana is truth. It is the Truth of that (.....satyasya satyam; prana vai satyam, tesham esha satyam”. Prana stands, in this context, for sukshma sarira and, by extension, for the universe. This is referred to as truth and it is said that It, i.e., Brahman is the Truth of that truth. It means that Brahman’s reality is of a higher grade than that of the universe. In a similar strain, in /Chandogya Upanishad VII.XXIX.1, Brahman, the Infinite, is said to be immortal and the world, the finite, is said to be mortal. “...yo vai bhooma tat amrutam atha yat alpam tat martyam”) which also means that the world is of a lower order of reality than Brahman. (Cf. also Brahma Sutram 3.2.3.). Chandogya Upanishad VI.viii.7 - “All this has That as Its essence. That is the Reality. That is the Atma.” Chandogya Upanishad VI.i.4 – “All transformation is only name initiated by the tongue.” Sankaracarya’s commentary on Chandogya Upanishad VI.i.4 – “ Transformation is only a name dependent on speech. (Apart from that) there is no substance called transformation”. In Chandogya Upanishad VI.i.4, as an illustration for this doctrine, it is said that pots, jugs etc, made of clay are nothing but different words and what is the reality is clay alone. (“.....mrutpindena sarvamm mrunmayam vijnatam syat vacarambhanam vikaro namadheyam mrittika eva satyam.”). Prasnopanishad III.3 – “From the Atma (from Purusha, the immutable Brahman) is born this Prana. Just as there can be a shadow when a man is there, the Prana is fixed on the Atma .” (The word “ Prana stands for the universe. Brahman is compared to a man and the universe is compared to a shadow, This shows clearly that, just as the shadow is not a real person, the universe is not a real creation. This verse is a clear authority for the mithya status of the universe.) Brhadaranyaka IV.iv.23 – “ But there is not that second thing separate from It which It can see.” (“na tu tat dwitiam asti tatah anyat vibhaktam yat pasyet.”) Chandogya Upanishad VI.ii.1- “One only without a second.” (“ekam eva advitiam.”) Brhadaranyaka Upanishad mantras II.iv.14 and IV.v.15, by the use of the word “iva” (“as it were) in the passage, “when there is duality as it were”, it is indicated that the world is merely an appearance. (“when there is duality, as it were, one sees another.....”) (“Yatra hi dwaitam iva bhavati, tat itara itaram pasyati.....tat itara itaram vijanati” Brhadaranyaka Upanishad IV,iii.31 “ When there is something else, as it were, then one can see something.....one can know something.” (“Yatra anyat iva syat, tatra anyah anyat pasyet.....anyah anyat vijaniyat.”) Similarly, in Brhadaranyaka mantra IV.iv.19, the word “iva” is used in the passage “He who sees diversity, as it were, in It goes from death to death” following the passage declaring that “there is no diversity whatsoever in It. (“neha nana asti kinca na, mrtyoh sa mrtyum apnoti ya iha nana iva pasyati”) The word “iva” referring to the perception of plurality indicates that plurality is unreal. In Brhadaranyaka Upanishad III.v.1, we have the words. “anyat artham ” – “ Except Brahman

everything is perishable". Sankaracarya often cites these words in support of Brahmasatyam jaganmithya. In Gaudapada's Mandukya Karika, we have the verse (II.32), which says "There are no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth (ityesha paramarthata)". Yajurveda 31.19 – " Though unborn, It appears to be born in diverse ways." ("ajayamano bahudha vijayate") Brhadaranyaka Upanishad – IV.iii.23 – "

2. A Sastra-based logical argument to support the concept of the unreality of the world is given in Brahma Sutra No. 39 , in the third pada of the Second Chapter. If the world and the Jivatma's notion that he is a karta were real, kartrutvam and the consequent samsara would be inherent and what is inherent cannot go away – which means that there would be no liberation (moksha). Since Sastra's teaches moksha as the highest goal in life, it is clear that the world, the jivatma's identification with the body mind complex, his notion of kartrtvam and the consequent samsara are all unreal

3. Several examples are given in the Sastra to illustrate the juxtaposition of Brahman, the paramarthika satyam, the substratum ("adhistanam") and the superimposed ("adhyasta") mithya world, the vyavaharika satyam – Brahmasatyam jaganmithya. Each example is intended to highlight one or two aspects. No example should be stretched too far. Let us take the example of the clay and the pots, jugs etc made out of it. In Chandogya Upanishad VI.i.4, it is said that pots, jugs etc, made of clay are nothing but different words and what is the reality is clay alone. Clay is the only substance and pots and jugs are only differentiated forms of clay. The pot shape, the jug shape etc. are only forms with names (nama roopa). There is no pot other than clay. We do not count pot as a separate entity. We do not say ' number one, clay; number two, pot'. There is no effect other than the cause. When pot is made, no new substance is created. When pot is destroyed, clay is not gone. Pot cannot exist without clay but clay can exist without pot. Similarly, Brahman is the only substance (as existence) and the world of external objects and bodies and minds are only nama roopa. The clay pot example is only to show that Brahman is nondual and the world is not to be counted as a second entity. Another aspect that can be taken is that the shape of the pot etc is already there in the lump of clay in a potential condition. Similarly, the world of the differentiated names and forms are there in potential form, in undifferentiated form in Maya . And Maya is in Brahman as a lower order of reality. The wise man who sees the essence that is Brahman is like one who is saying that what he is holding is only clay, even while he is drinking water from a jug. Other examples in this category are gold and ornaments, wood and articles of furniture, water and waves etc. (For a full invaluable discussion of Brahmasatyam jaganmithya, one should study Sankaracarya's Bhashyam on Arambhadhikaranam of Vyasacarya's Brahmasutram - sixth adhikaranam in the first pada of the first Chapter . The significance of the Bhashyam on this adhikaranam is that it refutes other propositions which would make the world also as real as Brahman or a real part of Brahman.) To show how, on account of Maya, we perceive the unreal world as a real thing and hence are caught up in Samsara and how when we gain knowledge of reality we are free of sorrow, fear, etc., the classic example is a person walking in semi-darkness who perceives an object lying across the path. He mistakes it to be a rope and he is frightened. Another person who has a torch comes along and directs the flashlight at the object. Then, this person realises that there is no snake and that the object is only a rope. Similarly, on account of ignorance of our true nature as Brahman we take the world and our body mind complexes to be real and are afflicted by fear, sorrow etc. When the teacher reveals to us that the reality is Brahman the Existence consciousness Infinite and we ourselves are Brahman and

that the world that we perceive and our body mind complexes are only a superimposition of names and forms, we are free of fear, sorrow etc. Similarly we mistake the shell to be silver when the spiral part of it is buried in the sand. The rope-snake example is to show that we are frightened by things we mistake to be the source of sorrow and the shell-silver example is to show that we hanker after things that we mistake to be the source of happiness. Also, just as the snake could not be perceived if the rope was not there, the world of names and forms cannot be perceived if the substratum Brahman is not there. Apart from showing the real-unreal relationship between Brahman and the world an example to show how the world which is of a lower of reality cannot affect us, we have the example of the dream. In the dream ,we are mauled by a tiger. On waking up we do not find any wound in the body.

4. Mandukya karika is an elaborate and illuminating commentary on Mandukyaupanishad, containing a lot of creative explanations, written by Gaudapada – Sankaracharya's 'paramaguru' – teacher's teacher-, in which the main theme is brahmasatyam jaganmithya. In the karika, in 'alata santi prakaranam', Gaudapada gives the example of the firebrand to show the reality and nondual nature of Brahman and the unreality of the world. When a firebrand which is a fixed single point of light is rotated and moved in various ways, we perceive varieties of light patterns. We do experience the multiplicity of light patterns but we know that they are not real. Even when the motions take place, the only thing that really exists is the nondual firebrand. We cannot say where the light patterns originate or where they go when the motion is stopped. It is not as if the various light patterns were produced as entities from the firebrand when the firebrand was set in motion or they were resolved as entities into the firebrand when the motion was stopped. Nor can you say that they came from something outside and went back to something outside. Like the patterns of light, the world of objects has no independent existence. Like the firebrand, Brahman is the nondual reality and, like the patterns of light, unreal names and forms appear on Brahman. From the firebrand example given by Gaudapada in his Mandukya Karika we also learn that just as the different effulgent patterns that appear when the firebrand is rotated or moved on other ways have no independent existence and that what really exists is the single lighted tip of the firebrand , the world does not have real existence and that what really exists is only Brahman. The firebrand is only one but the patterns that appear are many. Like that, on the nondual Brahman countless objects appear. You cannot say that firebrand is the cause and patterns are the effects. Real cause effect relationship can exist only between objects of the same order of reality. So also, you cannot say that Brahman is the cause and the world is a real effect. One should not however conclude that, like the firebrand, consciousness can also have motion. Consciousness is all pervading and hence is motionless. The consciousness reflected in the mind is what moves and we tend to mistake this as the motion of the original consciousness.

5. Another line of approach which Gaudapada adopts in the earlier section in his Karika, the 'vaithatya prakaranam', is to show that like the world that we experience during dream (the swapna prapanca)), the world that we experience in the waking stage (jagrat prapanca) is also unreal. He wants us to extrapolate our experience of the swapna prapanca to the jagrat prapanca. The dream world that I perceive as external to me is nothing but thoughts in the mind. These thoughts are induced by impressions, called 'vasanas,' formed in it by previous experiences of the jagrat awastha. Even the dream body, the dream sense organs and the dream mind interacting with other dream persons and dream objects of the dream world are only thoughts in the mind of the waker I who has gone to sleep. E.g. the thirsty I that

drinks water as well as the pond from which that I drinks water, the angry I that feels like hitting the fellow who insults that I etc., all these are nothing but thoughts occurring in my mind while I am comfortably lying in my bed. While I am dreaming, I do experience a world of external objects but when I wake up I know that there was no such world, that the external objects that I experienced were nothing but thoughts passing through my mind. Gaudapada says that just as the swapna prapanca is unreal from the point of view of the waker, the jagrat prapanca is unreal from the point of view of one who has understood that the only entity that exists as absolute reality (paramarthika satyam) is Brahman. The example of the dream is also useful to demonstrate that just as what happens in dream cannot affect the waker, the problems of the jagrat prapanca, being of a lower order of reality, cannot (psychologically) affect one who knows "I am Brahman." The wound caused by the tiger in the dream does not affect the body of the person lying comfortably in the bed. In the dream, you may commit culpable homicide not amounting to murder and you wake up after serving two years of the sentence of imprisonment for life. When you wake up, you are comfortably lying in bed in your house and nobody can even arrest you. You may fall in love with a person in dream but you cannot marry that person when you get up. Like that, whatever happens in the waking world will not mentally disturb one who has identified with Brahman.

6. Gaudapada advances a logical argument to demonstrate the unreality of the dream world. Suppose that you are travelling in a train in one of the multilayer berths and you dream of an elephant or a mountain. The fact that the space available cannot accommodate either is proof of the unreality of the dream. Similarly, suppose you go to bed in Delhi and you dream that you have gone to New York and returned after a meeting. The fact that the time spent in bed is not adequate for the travel to New York and back proves that the dream is unreal. Suppose going to bed at New Delhi you dream that you have gone to London. If the dream were real, you should find yourself in London when you wake up but you are still in New Delhi.

7. Gaudapada defines reality as that is ever existent and unreality as that is temporarily existent.. (Sankaracarya gives another definition. That which is seen or known is unreal. That which cannot be seen or known, i.e., that which cannot be objectified is real. Atma is the only entity that cannot be objectified; it is one oneself.) Pursuant to his definition. Gaudapada points out that none of the three states – the jagrat, swapna, sushupti – is permanent; when the one is there, the two others are not there. When we are dreaming or in deep sleep state, the world of the waking state is not there. Therefore, the world we experience during the waking stage is also unreal.

8. In the examples of the snake, the patterns of light appearing by the moving of the firebrand and the dream, they disappear, but even when one comes to know that he is Brahman, the world does not disappear. But the one who knows that he is the Brahman and that the world is of a lesser order of reality is not affected by what happens in such a world. To show that even after knowing that the world is unreal, the world continues to be experienced, the examples given are the mirage, sunrise, etc. The dream world projected by the mind, the snake perceived on the rope and the patterns of light perceived when the firebrand is rotated are all phenomena of a lower order of reality than their substratum and are all examples to show that the world is of a lower order of reality than Brahman.

Section 10 – Creation of the world

1. The Advaita concept of creation is called "vivarta vada". Brahman, the Existence-Consciousness does not undergo change when creation takes place. What modifies are names and forms ("nama roopa"). The potential state of nama roopa is called Maya. Maya has no existence of its own. It is a thing of a lower order of reality superimposed on Brahman. No superimposition – (superimposition of the unreal on the real is called 'adhyasa' in Sanskrit) – can exist unless there is a substratum (called 'adhishtanam' in Sanskrit). The consciousness aspect of Brahman is reflected in Maya. Maya plus reflected consciousness is called Iswara. Iswara visualises the world-to-be and impels Maya to unfold the potential nama roopa as differentiated nama roopa on the substratum of the Existence – Consciousness Infinity called Brahman. Brahman as Existence-Consciousness-Infinity is the substratum for the superimposition of the potential Nama roopa as well as the differentiated Nama roopa. Brahman does not undergo any change. However since Maya does not exist separate from Brahman, Brahman is called "vivarta upadhana karanam" (changeless material cause) of the world and Maya is called the "parinama upadhana karanam" (changing material cause) of the world. Since it is from Brahman that Iswara gets consciousness and it is with that He visualises and plans the creation, Brahman is also said, to be the "nimitta karanam" (the intelligent cause) of the world. However, as the direct agent, it is Iswara who is both the material and intelligent cause of the world and Brahman is not any kind of cause. (To put it in Sanskrit, Brahman is karya karana vilakshana. Maya is Mithya. The reflected consciousness is also Mithya. Thus, Iswara is also Mithya. The creation is also Mithya. The word, "Mithya" should not be translated as illusion. "A lesser order of reality" would be the appropriate translation. In Sanskrit, the word used for the lesser order of reality next to Brahman is "vyavaharika satyam."

2. The concept of different orders or reality and the unreal phenomenon of the beginningless and endless cycle of creation and dissolution being just the alternation between a state of undifferentiated nama roopas and a state of differentiated nama roopas, (with each phase of evolution of nama roopas called creation and the physical and mental equipment and the environment and situations and events pertaining to each janma of living beings being designed to suit their karma) and the essence, the substratum, the real, the Existence (Sat) remaining unchanged, solves many logical problems. (If one talks of a real Creator-god, since time, space and matter themselves are part of creation, one will be perplexed by questions such as, "Where was God when he created space?", "When did he created time?" "With what material did he create the world?" How can an impartial God create world of beings with different physical and mental equipments and diverse situations of enjoyment and suffering?" etc. The questions themselves reveal the contradictions. In Advaita Vedanta, the problem is solved by relegating creation to the status of mithya. Brahman, the only absolute Reality is not the actual creator. Brahman's role is confined to being the eternal changeless Existence-Consciousness-Infinity to serve as the substratum for the unmanifest and manifest conditions of the universe called, respectively pralaya and srishti. The actual creator is Iswara whose status is also mithya. Maya is a part of Iswara. Time, space and matter (names and forms) remain in unmanifest condition in Maya during Pralaya and manifest as the differentiated names and forms during srishti. The cycle of pralaya and srishti is beginningless and endless. The jivatmas and karma are also beginningless, but there is an end for the jivatma – end, for all practical purposes, on attainment of knowledge of jivabramaikyam and factually, at the time of videhamukti. In this scheme of creation, there is nothing like the first creation or the first janma or the first karma, and questions such as the ones posed above do not arise.) The Upanishad mantras on which the concept of evolution of names and forms are based are Chandogya

Upanishad mantras VI.3.ii .and VIII. 14. i. in which the words, "namaroope vyakaravani" and " namaroopayoh nirvahitaa" occur. The first says "I (referring to Brahman) shall clearly manifest name and form (- we have to add 'through Iswara')". The second (based on Sankaracarya's commentary) says "That which is indeed called space (i.e. Brahman) is the manifester of name and form. (Again, we have to add 'through Iswara'). That which exists in the names and forms (i.e., that which is the support , the substratum of namaroopas is Brahman. That is not touched by name and form, is different from name and form (and) yet it is their manifester. That is immortal. That is the Atma." (This is discussed in Brahma Sutra II.4.xx and I.3.xxxxii.) Also Brhadaranyaka Upanishad I.vi.1 –"The universe verily is made up of three things – name ,form, function." Brhadaranyaka Upanishad I.iv.7 – " The universe was then undifferentiated. It differentiated itself only as name and form. So even now the universe is only manifested as name and form – it gets such and such name and such and such form." (In all passages which talk of manifestation of nama roopas, we have to understand that the manifestation is the unfolding of the Maya part of Iswara and not any transformation of Brahman. Brahman's role is the eternal presence as Existence, the substratum for the alternation of unevolved and evolved nama roopas.)

Section 11 – Status of Maya

1. It was said earlier that Maya is a peculiar power of Brahman. Even saying "it is a power" is not correct, because power can increase or decrease. If power undergoes change , possessor of power has also to undergo change, but Brahman is changeless. Nor can we say it is a product of Brahman, Because Brahman is neither cause nor effect. We cannot say that it is a status of Brahman, because Brahman does not go from one state to another. It is not also not possible to say whether Maya is a part of Brahman or is separate from Brahman. If we say that Maya is a part of Brahman, we are faced with two logical problems. One problem is that Brahman is partless and Maya cannot be accepted to be even a part of Brahman . The other problem is that when a part undergoes change, the whole will also undergo change. Maya does change from the unevolved condition to the evolved differentiated condition of names and forms. So, Brahman will also have to undergo change. This cannot be, because Brahman is changeless. To avoid these problems, if we say that Maya is separate from Brahman, as a real entity, we have to accept two real entities – one, Brahman, two Maya. We cannot accept this, because Brahman is non-dual, i.e., there cannot be a second real entity. So, we say that Maya is "anirvacaniya" (i.e., undefinable) and that it is Mithya (i.e., that Maya is of a lesser order of reality than Brahman.) Once we accept a status of a lesser order of reality for Maya, Brahman's status as the only absolute changeless reality is not affected.

2. That Maya does not enjoy the same order of reality as Brahman we can infer from certain Upanishad mantras. Cf. Svetasvatara Upanishad IV. 4. – " One should know Maya to be 'prakriti' i. e. the unevolved names and forms and Maheswara (i.e.,Iswara) to be its Lord." In Svetasvatara Upanishad V.1 also talks of avidya being in Brahman , as limited in terms of time, space, time and entity, as perishable and as being ruled by Brahman. (In many contexts, in Sastras, "Brahman" is the word used for Iswara). Also Kathopanishad I.3.xi – (The first principle in the order of the evolution of the differentiated universe is called 'mahat') "Superior to mahat is 'avyaktam', Superior to avyaktam is 'Purusha' (i.e., the infinite, Brahman). There is nothing superior to Purusha . He is the ultimate and He is the supreme goal. ('Avyaktam' is another term for Maya.)" Mundaka Upanishad III.ii.8 – " The illumined soul, having become freed from name and form, reaches the self-fulgent

Purusha (i.e. Brahman) that is superior to the superior." Here, the second "superior" refers to Maya,) Mundaka Upanishad II.i.2 "Purusha (i.e., the infinite, Brahman) is transcendental. He is formless. He is coextensive with all that is external and internal. He is birthless, He is without Prana and without mind. He is pure and superior to the (other) superior imperishable," (Here also, the second "superior" refers to Maya and Brahman is said to be superior even to Maya. Maya is said to be superior as the unevolved nama roopas, which is cause vis a vis the evolved nama roopas which are effects. Maya is said to be imperishable, because it never disappears altogether; it only alternates between undifferentiated and differentiated conditions and though it is of a lesser order of reality, it is also beginningless and endless.) Kaivalya Upanishad 2 – " the wise manattains that Infinite (Brahman) which is beyond Maya." (The wording is "parat param purusha". "Purusha " means the Infinite, that is, Brahman. The first "para" refers to Maya and the Infinite is said to be "paratparam", that is, superior to that Maya. Svetasvatara Upanishad V.1 –

3. On the macrocosmic scale, superimposed on the Existence-Consciousness-Infinity and endowed with the reflected consciousness the universal causal body is called "Iswara", the universal subtle body is called "Hiranyagarbha", and the universal gross body is called "Virat". On the microcosmic scale, similarly superimposed on the Existence-Consciousness-Infinity and endowed with the reflected consciousness, the individual causal body is called "prajna" and it experiences the deep sleep state, the individual subtle body is called "taijasa" and experiences the dream state and the individual gross body is called "visva" and it experiences the waking state.

Part IIIA SECTIONS 12-17

PHILOSOPHY OF ADVAITA VEDANTA AS EXPOUNDED IN THE UPANISHADS

(N.B. For the sake of continuity of presentation, certain ideas will get repeated in this Part.)

Section 12 – Brahman as Existence, the sub-stratum of the universe of names and forms

The Existence ("Sat") aspect of Brahman, i.e. Brahman as the substratum ("adhistanam") - the non-dual reality and the superimposition of mithya names and forms which we perceive as the universe are revealed in many places in the Upanishad. Cf. Chandogya Upanishad VI. 1.iv - "O, good looking one, as by knowing the clod of clay all things made of clay become known. All transformation is only a name dependent merely on speech (it has only verbal existence initiated by the tongue). Clay alone is real" . Taittiriya Upanishad II. 6. i .-" If anyone knows Brahman as non-existent he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).....He , i.e., Brahman (- we have to add 'in the form of Iswara')

desired, ' let me be many. He envisioned in his mind what is to be created and then created all that there is (i.e., this whole universe). Having created it, He Himself entered it. Having entered it, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue— Sat became all that there is. They (i.e., the jnanis) regard that Brahman as the Reality." Svetasvatara Upanishad III. 3 - " The One who has eyes everywhere in the universe, faces everywhere, hands everywhere, feet everywhere and who creates (- we have to add 'through Iswara' -) the space and the earth He is the nondual Effulgent One." Svetasvatara Upanishad III. 14 - " This Supreme all pervading One is one with thousands of eyes, thousands of feet ; He pervades the entire universe and remains beyond it." Svetasvatara Upanishad III. 15 - "This entire universe is the all pervading One....." Svetasvatara Upanishad III. 16 - " That Supreme all Pervading One is one with hands and feet and eyes and heads and ears everywhere; Covering the whole universe from all sides He abides as the substratum of the universe." Chandogya Upanishad VII.25.i - ' He indeed is below, He is above, He is behind, He is in front, He is in the South. He is in the North. He is indeed all this." Also cf. Ch. Up. VI.8. iv. - " All these beings have Existence as their root, Existence is their abode, Existence is their place of merger." Also Mundaka Upanishad II.2.xi - " This immortal Brahman alone is in the front; Brahman alone is in the rear; Brahman alone in the southern direction; Brahman alone is in the northern direction and below and above also; The Supreme Brahman alone has pervaded the entire universe." Chandogya Upanishad III.14.i - " Indeed all this is Brahman." Svetasvatara Upanishad IV.1 - "That One nondual attributeless (Paramatma), by its Power (i.e., Maya), assumed different forms and at the end, unto That the entire universe resolves." Svetasvatara Upanishad IV. 11 - " That substratum of the Unevolved , i.e. Maya and the Evolved Matter" ""Svetasvatara Upanishad III.7.- "That (Brahman) that is superior even to Virat and Hiranyagarbha, that is hidden in all beings,, the non-dual one, pervading and encompassing the whole universe...." - Kaivalya Upanishad 9. - " He is everything. He is the past, the present and the future. He is eternal...." In Brhadaranyaka Upanishad III. 8. vii and viii ,Yajnavalkya tells Gargi that what knowers of Brahman declare to be the Absolute is the warp and woof of space which is the warp and woof of that which is beyond heaven, below the earth and which is between the earth and heaven and which is called the past, present and future." In Brhadaranyaka Upanishad, Madhu Brahmanam (which lays stress on the interdependence of beings and things in the universe, using the word, 'honey' in the technical sense of an object of utility or enjoyment), in II.5.i to xiv, Yajnavalkya talks of the effulgent immortal being as the earth, water, fire, air, space, sun, moon, the human species, the cosmic body etc., as associated with them, as being the underlying unity and as Brahman and as the Self. In II.5.xv. it is said "the Self is the ruler of all beings. Just as all spokes are fixed in the nave and the fellow of a chariot-wheel, even so are all beings, all gods, all worlds, all organs and all body mind complexes with cidabhasa are fixed in this Atma." Brhadaranyaka III,iv.1and 2 talk of Brahman as the inner essence of all (sarvantarah). Chandogya Upanishad Vi.viii.7 - "The Atma through which all this universe becomes possessed of its existence That itself is the source called Existence, the Truth, the Supreme Reality." Aitereya Upanishad III.i. 3 talks of Brahman as Hiranyagarbha, ...all these gods, five elements, various creatures and says all these have Consciousness as the giver of their Reality and that Consciousness is Brahman. In the eighth section of Brhadaranyaka Upanishad , Iswara's pervasion of the universe is described (the term used for Iswara is 'akasa') and in mantra 8, it is said that Iswara himself is pervaded by the Immutable Brahman.. Kaivalya Upanishad 19 - "Everything is born from Me alone, everything is based on Me alone and everything resolves back into Me alone. I am the non-dual Brahman." ("mayyeva sakalam jatam mayi sarvam pratishthitam mayi

sarvam layam yati tat brahma advayam asmi aham.”). Kaivalya Upanishad 9 – “He alone is everything which was in the past, which is in the present and which will be in the future...”

Section 13 – Iswara, the actual creator

1. That only an intelligent principle can be the creator is brought out in certain Upanishad verses (mantras). (In all passages pertaining to creation, sustenance or dissolution (srishti, sthiti, laya), irrespective of whether the term used is Brahman or Iswara, we should understand that it is Iswara that is meant as both the material cause (upadhana karanam) and the intelligent cause (nimitta karanam) Cf. Mundaka Upanishad I.i.9 - “That omniscient Onefrom His envisioning (` jnanamaya tapah’) does Hiranyagarbha and this universe of nama roopa originate.” In Chandogya Upanishad, VI.ii.3, the Upanishad talks of Brahman visualising the universe to be created. It says, “That (Existence) visualized (tat aikshata) `I shall become many. I shall be born.;;” Taittiriya Upanishad II.vi.1 – “He (the Self) wished (sa akamayata) `Let be many. Let me be born.....He undertook a deliberation (sa tapah atapyata). Having deliberated, he created all that exists.”- Also in Aitereya Upanishad I.1.i it is said “.....He thought (sa aikshata) `let me create the worlds”” Prasna Upanishad VI.3 says - “ He pondered , ` In the universe to be created what principle shall I put, which if it is not there I myself will not be there and which if it is there I will be there?” The example for the same entity being both the material cause and the intelligent cause is the spider which unfolds the web from its own body. Mundaka Upanishad I.i.7 - “ Just as the spider spins out the web out of it own body and withdraws it unto itself, so out of the Immutable does the universe emerge here (in this phenomenal creation.) That is to say, Iswara, in his aspect of the reflected consciousness visualizes and plans the universe to be created and out of his Maya aspect of unevolved names and forms makes Maya evolve into the differentiated names and forms that are superimposed on Brahman, the substratum, the Existence.

2. Advaita Vedanta negates a real transformation (parinama) of Brahman into the world, whether it be the transformation of the whole or a part of Brahman. Because, if it be the transformation of the whole, there would no longer be Brahman as such; this would be contradictory to the passages of scripture that say that Brahman is changeless (nirvikara) and immortal (nityam, amrutam). If it be transformation of a part of Brahman, it would be contradictory to the passages of the scripture that say that Brahman is divisionless (“nishkalam”). Iswara being cause and world being effect is a phenomenon of the lower order of reality – it is at the vyavaharika level. At the paramathika level, Brahman is neither a cause nor an effect . (In Sanskrit “karya karana vilakshana”). Cf. Kathopanishad I.ii.14 – Naciketas requesting Yamadharmaraja, “ Tell me Thatwhich is beyond cause and effect” (“anyatra asmat kratat akutat”). Brhadaranyaka Upanishad II.iv.19 - “This Brahman is without antecedent (cause) , without consequent (effect).....” Kathopanishad I.ii.18 -. “ The Consciousness, i.e., Brahmandid not originate from anything nor did anything originate from it. ”

3. Maya’s avarana sakti does not affect Iswara. Iswara is aware that he is Brahman. He is like the juggler who creates magic objects and projects magic phenomena that delude the audience but is himself beyond delusion. Avarana sakti is like the cloud that hides the sun from the sight of human beings on earth; the cloud does not affect the sun. Like that, the true nature of human beings i.e., the fact that they are Brahman is hidden by the avarana sakti of Maya from the mental vision of human beings. But since Iswara is himself Maya endowed with the reflection of Brahman, he

is not affected by the avarana sakti of Maya. It is like the juggler who creates an illusory world and deludes the audience but he himself is not deluded. Iswara is omniscient ("sarvajnah") and omnipotent ("sarvasaktiman") and all pervading ("sarvagatah").

4. A person walking in semi-darkness comes across an object; he mistakes it to be a snake. Another person comes along and shows the torch. Then, this man realises that it is not a snake but that it is only a rope. Semi-darkness is compared to Maya. Rope is compared to Brahman. Maya covers Brahman from the vision of jivas. Snake is compared to the world of manifold objects confronting man and makes him feel limited and afraid. The person who comes along with the torch is compared to the teacher who reveals Brahman, i.e., brahmatvam – one's own infinity – as well as the unreality – mithyatvam – of the world to the student. Until this happens, the ignorant man hankers after certain things, like the one who is attracted by the silver he sees in the shell and is frightened of things like the one who sees a snake in the rope.

Section 14 – Brahman as consciousness - all pervading and immanent in beings

We experience mind (antahkarana) as a conscious entity entertaining one thought after another. Various Upanishad passages teach us that, superior to the mind, we have in us an unchanging consciousness, called Atma or Pratyagatma or Sakshi. Apart from the four famous mahavakyas, many of them reiterate that this is none other than Brahman. Thus, Upanishads make it clear that there are not many atmas but there is only one all pervading, divisionless, non-dual consciousness; it is this consciousness that is available for recognition by individual beings through observation of the functioning of the mind. Kaivalya Upanishad 10 – "Clearly recognising Atma to be present in all beings and clearly recognising all beings in oneself.....". Isavasya Upanishad 6 – "He who sees the all beings as non-different from his Atma and sees the Atma of those beings as his own Atma...." Kaivalya Upanishad 16 – "You alone are that Infinite eternal supreme Brahman which is the Atma of all....." Kaivalya Upanishad 17 and 18 – "I am that Brahman which illumines the worlds of waking, dream, sleep etc." Kaivalya Upanishad – "I am distinct from all those that are the subject, the object and the instrument; in all the three states I am the witness who is the pure consciousness...." Kaivalya Upanishad 14 refers to Jivatma as indivisible consciousness ("akhandabodham"). Taittiriya Upanishad II.1 and I.6, Mundaka Upanishad III.i.7, Svetasvatara Upanishad III.11 and Brhadaranyaka Upanishad I.iv.7 talk of Brahman as being available for recognition as Sakshi in the Jivatma (- interpretations based on Sankaracarya's commentary -) ("yo veda nihitam guhayam" "Tat srushtva tat eva pravisat.", "nihitam guhayam" "sarva bhoota guhasaya" "sa esha pravishtah"). Similar expressions occur in Svetasvatara Upanishad mantras III.7, IV.15, IV.16, IV.17, VI.11, Mundaka Upanishad II.i.10,, Kaivalya Upanishad 23,, etc. Kena Upanishad talks of one who recognises Brahman as available in all beings. Brhadaranyaka Upanishad IV.iii.7 – "Which is the Atma?" "This all pervading Brahma caitanyam (purusha) that is identified with the intellect (i.e., which is the intellect, as it were – which is mistaken to be the intellect) (vijnanamayah) , is in the midst of the organs (praneshu) and is the light within the intellect (hrddhynrtarjyotih), assuming the likeness (of the intellect) (sa samanah san) it moves between the two worlds (ubhou lokou anusancarati); it thinks, as it were and does action, as it were (dhyayati iva, lelayati iva). Being identified with the dream (revealing the modification known as dream assumed by the intellect), It transcends this world (i.e., the body and organs which are the forms of avidya.)". Based on Sankaracarya's commentary, the mantra can be paraphrased as follows:-

"Which is the Atma? It is the self-evident, all pervading conscious principle (Brahma caitanyam) , which, though it is all pervading (i.e., it is the same in all beings and in between also), each individual can recognise it only in himself, as the consciousness expressing as the knower of objects (pramata). Mind becomes a conscious entity when the all pervading consciousness is reflected in the mind and it is on account of this reflected consciousness (cidabhasa) that the mind gets the capacity of cognition and the sense organs and the body, in turn, are made sentient. Atma is the light within the mind - i.e., the all pervading consciousness is available within the mind and is referred to as Pratyagatma or Sakshi. (The word, "light" – "Jyoti" is used in the Upanishads often, as a synonym for consciousness.) What is in the midst of the organs has to be different from the organs and what is within the mind has to be different from the mind. Even though what we experience as a conscious entity when we perceive external objects or entertain ideas is the ahamkara, we should not make the mistake of taking that to be the ultimate consciousness. The ultimate consciousness is the Brahma caitanyam available in us. It is referred to as Pratyagatma to indicate that is recognizable in oneself as the ultimate self-evident consciousness. It is referred to as Sakshi to indicate that it is on account of Its eternal presence that cidabhasa is formed in the mind. Though ahamkara is not an independent conscious entity, since both atma and ahamkara partake of the nature of consciousness and are inseparably together, we tend to mistake the thoughts and actions of the body mind complex to be the operations of the atma. Though the Atma is not knower (pramata) or doer (karta) or enjoyer (bhokta), when the ahamkara travels from one world to another – or from the waking world to the dream world – and experiences that world and transacts there, it appears as if the Atma was doing so. During the dream, the mind itself is the dream world, since the dream objects are nothing but thoughts in the mind and it is the Sakshi that witnesses the dream world., through cidabhasa.

Kathopanishad I.iii.1 – (which indicates the presence of original consciousness as well as the reflected consciousness in jivatmas). – It talks of two conscious entities in the antahkarana of jivatmas enjoying the fruits of actions and being diametrically opposed to each other as the light and shadow. The one refers to Paramatma, the original consciousness, which is compared to the light ; It appears to enjoy the fruits of actions – that is, it is our misconception – but it is really speaking, abhokta - non-enjoyer. The other, compared to shadow, refers ahamkara (antahkarana cum cidabhasa) (jivatma) that actually enjoys the fruits of actions – karmaphalam. The comparison of light and shadow indicates that the nature of the original consciousness and the nature of the reflected consciousness are different; the former is eternal, real, unchanging, akarta and abhokta. The latter is changing, mithya, karta and bhokta. Yet another Mantra which supports the proposition is Mundaka Upanishad III.i.1 - these talks of two bright-feathered birds sitting in the same tree, one eating the fruits and the other not eating and just looking. This is a poetic way of referring to the presence, in our body, of the original consciousness which is abhokta and the mind cum reflected consciousness which is bhokta. Brhadaranyaka Upanishad III.iv.1 talks of Brahman as Pratyagatma and in III.iv.2 It is described as "the Seer or the seer.....the Thinker of the thinker.....the Knower of the knower.....You cannot see the Seer of the seer, you cannot hear the Hearer of the hearer, you cannot think the Thinker of the thinker. You cannot know the Knower of the knower. This is your Atma that is within all. Everything else is mithya ("artam"). (The words 'seer' , 'knower' etc occurring as the object refers to the mind and the words, 'seer', 'knower' etc. occurring as the subject refers to Pratyagatma (Sakshi) (Atma). Sankaracarya says, in his commentary, " (Yajnavalkya addressing Ushasta)

'you asked me to present the Atma as one would a jar etc. I do not do so, because it is impossible. Why is it impossible? Owing to the very nature of the thing. What is that? Its being the witness of vision etc., for the atma is the witness of vision. Vision is of two kinds – ordinary vision and real vision. Ordinary vision is a function of the mind as connected with the eye; It is an act and as such it has a beginning and an end. But the vision that belongs to the Atma is like the heat of the fire; being Its very nature, it has no beginning or end. Because it appears to be connected with the ordinary vision, which is produced and is but a limiting adjunct of it, it is spoken of as the witness, and also as differentiated into witness and vision. The ordinary vision, however, is coloured by the objects seen through the eye, and of course has a beginning; it appears to be connected with the eternal vision of the Atma and is but its reflection; it originates and ends, pervaded by the other. Because of this, the eternal vision of the Atma is metaphorically spoken of as the witness, and although eternally seeing, is spoken of as sometimes seeing and sometimes not seeing. But as a matter of fact the vision of the Atma never changes.....You cannot know that that pervades knowledge which is the mere function of the intellect.' (When the mind with reflected consciousness – cidabhasa - functions, it cognises objects or entertains ideas one after another. E.g., I have the thought " I am running" After that, I have the thought "I see a pot". After that, I have the thought, "I am angry", After that, I have the thought "I am thinking whether there is a God". These are modes of the changing mind. We are aware of these changing modes (vritti's) because of the cidabhasa. Atma remains as the constant unchanging consciousness, serving by its mere presence as the source of cidabhasa. Even in sushupti, when mind is not cognising anything, the unchanging consciousness is there, It is on account of its presence that cidabhasa is formed in the dormant mind and we are able to recollect the state of non-experience, after we wake up. Atma cannot be known as an object but it can be recognised as the constant "I", when we connect a past experience and a present experience, as the same conscious entity that was present when the past experience took place and when the present experience takes place, such as, "I who fought in the Second World war am now preaching pacifism.") Everything else, including the sthoola and sukshma sariras is perishable (mithya). Atma alone is imperishable and changeless. (satyam)." Svetasvatara Upanishad VI.11 – "Hidden in all beings is the nondual Effulgent One (Brahman). It is all pervading, is the real nature of all beings,It resides in all beings. It is the witness of all. It is the lender of consciousness. ("ceta cetayita"). It is pure and attributeless ("kevalah, nirguna ca.) Svetasvatara III.19 - "Though It is devoid of hands and legs, It grasps everything and moves about everywhere. Though It is devoid of eyes, It sees everything. Though It is devoid of ears ,It hears everything. Though It is devoid of mind, It knows everything but nobody knows It. . The rshis call It the First, the infinite and the Supreme." (" Devoid of mind, It knows everything" means "It is the unchanging consciousness behind minds"). Mundaka Upanishad II.ii.9 - "In the supreme bright sheath i.e., in the vijnanamaya kosa, the intellect of individual beings, is Brahman, the light of lights ("jyotisham jyoti"), free from taints and divisionless ("virajam, nishkalam"). ("It is the light of lights" means that it is the original consciousness and other lights like the mind derive their consciousness from It.) Kenopanishad I.5 - " That which cannot be known by the mind but by which the mind is known ...know That to be Brahman..." Chandogya Upanishad VIII.xii.15 – "Mind is the divine eye of atma". . Kathopanishad II.ii. 9.10,11 and 12 talk of Atma as being the one in all beings. Brhadaranyaka Upanishad IV.iii.23, talking of sushupti says, "That it does not see in that state is because, though seeing then, it does not see; for, the vision of the witness can never be lost, because It is imperishable. But there is not that second thing separate from it which it can see." "It does not see" refers to the fact that the antahkarana and reflected consciousness are

dormant and , therefore , there is no perception. "Though seeing then" and " For, the vision of the witness can never be lost", "because it is imperishable" refer to the continued presence of the original consciousness as the witness of the dormant state of the ahamkara in sushupti. Taittiriya II.1.1 – " Satyam Jnanam Anantam Brahma; He who knows that Brahman as hidden in the cavity that is the intellect....." Mundaka Upanishad II.i.10 -"He who knows this supremely immortal Brahman as hidden in the cavity that is the intellect...." (Brahman is Existence-Consciousness-Infinity. As the eternal Existence forming the substratum of nama roopas – Sat – It is recognisable everywhere but as Consciousness - cit – It can be appreciated only as the witness of the mind.) Mundaka Upanishad III.i.7 – "It (Brahman) is great (because of its all pervasiveness) and self-effulgent..... It is further away than the far off. It is near at hand in this body. Among sentient beings, it is perceived in the cavity of the heart (.i.e. the intellect) by the enlightened". Svetasvatara Upanishad II.15 – "When one knows atma as Brahman". Kenopanishad I.2. - "The ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath, the eye of the eye. Those who know this atma, after giving up identification with the sense organs and renouncing this world become immortal." (" Mind of the mind" means that atma is different from the mind and is superior to the mind). Kenopanishad 1.6 – " That which man does not comprehend with the mind, that, by which, they say, the mind is comprehended, know that to be Brahman." A very clear support for the proposition that the original consciousness available in Jivatmas is none other than the consciousness that is Brahman occurs in Chandogya Upanishad VIII.xii.3. It says, " This tranquil one , that is, jivatma, rising up from this body (the reference is to videha mukti) becomes one with the Supreme Light (i.e., Brahman) and is established in his own nature." (The words, " becomes one with the Supreme light" and " is established in his own nature" clearly mean that the consciousness constituting the essence of the individual jivatmas called Atma is the same as the all pervading, infinite consciousness called Brahman.) Brhadaranyaka Upanishad IV.iv.13 (Based on Sankaracarya's commentary" – "He, the knower of Brahman, who has realized and intimately known the Self – how? – as the innermost Self – as 'I am the supreme Brahman' that has entered this place (the body).....all this is his Atma and he is the Atma of all....." "In Aiterya Upanishad mantra III.2, enumerating various functions of the mind, it is said that all these are the names of Consciousness. (Sankaracarya's commentary – "The functions of the mind that have been enumerated are the means for the recognition of the Sakshi.) Brhadaranyaka IV,iv.20 , talking of Brahman, says that It should be realized in one form only. Sankaracarya explains this statement to mean that It should be realised as homogenous consciousness.

Section 15 – Reflected consciousness (cidabhasa)

While the existence of a changing conscious entity which we call the mind and an unchanging conscious entity which is referred as the atma or Pratyagatma or Sakshi is a matter of personal experience, the fact that what there is in the mind (antahkarana) is the reflected consciousness is a matter of inference. Since Brahma caitanyam is all pervading, the question arises why is it that we experience only our antahkarana as a conscious entity and our body and sense organs as sentient and why things we categorise as inanimate objects are not sentient. This disparity cannot be explained unless we predicate a reflected consciousness and a special capacity, on account of its subtlety, on the part of antahkarana to reflect consciousness and to impart it to the sense organs and the body. - which capacity grosser nama roopas like table etc do not possess. There are various passages in the Upanishads to show that the body mind complex by itself is inert (being made of food – vide Chandogya

Upanishad VI.v.4) and it is the atma that lends sentience and consciousness to the body, sense organs and the antahkarana. Cf. the portion in Taittiriya Upanishad III.7.i which says, "Because if the space-like all pervadingBrahman was not there, who could inhale and exhale?.....This one, this supreme atma which resides in the heart (i.e., in the mind , as the witness of all thoughts) blesses everyone with consciousness and happiness." Kenopanishad I.1. - "Directed by whom does the mind pervade the objects? Directed by whom does prana function?" and in the next mantra we get the answer ".....the mind of the mind, the prana of the prana....." (Sankaracarya's commentary - "Because the antahkarana is not able to perform its functions - thinking, determination etc. - unless it is illumined by the light of consciousness.") Brhadaranyaka Upanishad III.vii.23- ".....There is no other seer than He, there is no other hearer than He, there is no other thinker than He, there is no other knower than He...". (Sankaracarya's commentary - " It is the knower knowing through all the minds"..") Mundaka Upanishad II.ii.10 and Kathopanishad II.ii.15 - "There the sun does not shine, nor the moon nor the stars, not to speak of lightning or fire - (i.e., Brahma caitanyam as Sakshi illumines the mind and sense organs by being the source of cidabhasa and through them the world. But nothing in the world or the sense organs or the mind can illumine It, because they themselves are illumined by It. The illumined cannot illumine the illuminator.) It alone is the light (i.e., It alone is the independent consciousness.) Other lights come after It. It is by Its light alone all else shines. (i.e., Whatever else is sentient or conscious is sentient only because it reflects this real light, that is, the original consciousness. Mind is conscious only because the original consciousness is reflected in it. Kathopanishad II.ii.13 talks of atma as the conscious among the conscious. Sankaracarya explains, in his Bhashyam that the words, "among the conscious" refers to the manifesters of consciousness, such as the living creatures beginning with Hiranyagarbha and adds "just as it is owing to the fire that water etc. that are not fire come to be possessed of the power to burn, similarly, the power to manifest consciousness that is seen in others is owing to the consciousness that is the Atma". Kathopanishad II.ii.9 and 10 and Brhadaranyaka Upanishad II.v.19 where the phrase "roopam roopam pratiroopam babbhova" occurs are also cited as authority for reflected consciousness. The Kathopanishad, giving the example of the shapeless fire principle assuming the shape of the particular log that is being burnt and getting located in this manner and the air getting located as prana in the body, talks of the one all pervading consciousness, the Atma, getting associated with body mind complexes and assuming the forms of the body mind complexes - i.e., by its very presence , providing the source for the formation of the reflected consciousnesses in many minds. The division is not in the original consciousness, but the antahkarana's, the reflecting media, being many, the reflections are also many. On the same lines, in the Brhadaranyaka Upanishad , it is said that the unlocated all pervading consciousness pervades body mind complexes and assumes their form. That is, by reflecting in individual minds, It becomes many reflected individual consciousnesses. It adds that these localised forms are for the revelation of the Atma. (i.e., only by observing cidabhasa, are we able to recognise Atma.) The Brhadaranyaka mantra says " Indro mayabhi pururoopa iyate", says the mantra. "One becomes many" How? Though Atma is nondual, being the source of cidabhasa, manifold conscious entities emerge. In each antahkarana, there is a separate cidabhasa. When we mistake the cidabhasa for Atma, there appear to be many Atmas. 'Chandogya Upanishad VI.iii.2 - "That Deity (which is the non-dual Existence - Brahman -) envisioned, "Let it be now, by entering into these three Gods, in the form of the jivatma of each individual being....." Sankaracarya, in his Bhashyam, explains that each jivatma is merely the reflection of the Deity (Brahma caitanyam.). It arises from the 'contact' of the Deity with the subtle elements like the intellect etc. It is like the reflection of a person,

seeming to have entered into a mirror and like the reflection of the sun in water, etc. This becomes the cause of multifarious ideas, such as, "I am happy", "I am sorrowful", "I am ignorant" etc., owing to the non-realisation of the true nature of the Deity. Since the Deity has entered merely as a reflection in the form of a jivatma, It does not itself become connected with happiness, sorrow etc. Cf. Kathopanishad II.ii.11 - 'Just as the sun which is the eye of the whole world is not tainted by ocular and external defects, , so also the atma that is but one in all beings is not tainted by the sorrows of the world, It being transcendent¹.'" Commenting on the words, "light within the intellect" ("hrddhyantarjyotih"), in Brhadaranyaka IV.iii.7 Sankaracarya says, " Because it is of the nature of effulgence (i.e., the effulgence of consciousness) that atma is called 'light'. It is only because of the effulgence of Atma that the body mind complex becomes sentient and moves and does action. In other words, just as the emerald dropped in milk etc lends lustre to the milk etc., Sakshi, being available within the mind, sheds its lustre on the body mind complex. Intellect is transparent and close to atma. Therefore, it is pervaded by the reflection of the consciousness that is Atma, The reflection is transferred from the intellect to the mind, from the mind to the sense organs and from the sense organs to the body. Thus, the Atma that is like the light, illumines the entire body mind complex. That is why, depending on the degree of non-discrimination, each one identifies himself with one or other component of the body mind complex." Commenting on the Kathopanishad mantra 1.6 cited earlier Sankaracarya says, "Atma is the enlightener of the mind. The mind can think only when it is illumined by the light of consciousness within. The mantra ends saying " Know that internal illuminator to be Brahman." Similarly, commenting on Kenopanishad I.2, "...mind of the mind...", Sankaracarya explains the antahkarana is not able to perform its functions – thinking, determination etc. – unless it is illumined by the light of Consciousness." Yet another important mantra which establishes clearly that what there is in the body mind complex is the reflected consciousness is Brhadaranyaka .Upanishad mantra II.iv.12 (clarification in mantra 13) where the phrase "na pretya samja asti" ("there is no longer any consciousness") occurs. In this mantra , in the Yajnavalkya Maitreyi dialogue, Yajnavalkya gives the example of salt water and salt crystals formed out of it. Atma, the original, all pervading consciousness is compared to salt water or the ocean. Here, there is no plurality or individuality; the original consciousness is divisionless; being all pervading, it is also available in the jivatmas. But parts of the salt water can become crystallised on account of heat, and thus acquire individuality. Like that, on account of the presence of the body mind complex, which is compared to the heat, the divisionless consciousness gets reflected in the mind and thus, with a separate reflected consciousness – a particular consciousness - in each mind, having an individuality of its own, a plurality of ahamkaras emerges, experiencing the world in diverse ways. When the salt crystals are put back in the water, salt again becomes homogenous (divisionless). Like that, when the jnani's sthoola sarira dies and sukshma sarira and karana sarira disintegrate at the time of videha mukti, the particular consciousness perishes. .The words are , ' there is no longer consciousness' ("na pretya samja asti"). These words cannot refer to the original consciousness, because it is eternal; what the jnani attains at the time of videha mukti is oneness with Brahman, the original, all pervading consciousness. So, there is no question of the original consciousness ceasing to be. The cessation pf consciousness that is mentioned in the mantra can only refer to the reflected consciousness, the cidabhasa in the mind with which the jivan mukta was carrying on the day to day activities until the fall of the sthoola sarira.

Section 16 – How to distinguish the original consciousness from the reflected consciousness –Illustration

The difficulty of distinguishing the original consciousness, the Sakshi, from the reflected consciousness, the cidabhasa is illustrated by Vidyaranya. He gives the example of a wall on which the general sunlight falls. On the same wall, superimposed on the general sunlight, reflected sunlight emanating from a mirror also falls. In this situation, one cannot perceive the general sunlight and the reflected sunlight separately. Similarly, in jagrat and svapna both Sakshi and cidabhasa are functioning simultaneously. So we are not able to distinguish Sakshi clearly. If the mirror is taken away, then one perceives the general sunlight separately. Like that, in Sushupti, when the antahkarana is dormant, Sakshi alone is 'shining'. So, by analyzing the sushupti experience, an intelligent man can recognize the Sakshi. Another example to illustrate the difficulty of recognising Sakshi, as an entity distinct from cidabhasa, is given in Brhadaranyaka Upanishad. We hear music emanating from musical instruments. What is brought to our ears is the particular sounds – the tunes or rythms superimposed on the general sound. The substance is the general sound. The tunes or rythms are only representing the frequencies and amplitude with which the general sound is produced. If you ask someone to ignore the general sound and tell you what tune or rhythm it is, he will say, " how can I do it? If I ignore the general sound, I won't hear anything." Only by analyzing the matter intellectually, you can understand the distinction between the general sound and the particular sounds.

Section 17 - Significance of cisabhasa

1. Another question that arises is that if Brahma caitanyam is all pervading, how is it that I do not know what you are thinking and I do not see the movie you are seeing. The answer is that for knowing anything as an object or idea, two things are required. (1) there must be a second entity other than the knower and (2) a focussing on or exclusive pervasion of a single object or idea at a time by the consciousness involving modification of the consciousness from one configuration to another, corresponding to the objects or ideas coming one after another. Brahman, being non-dual, there is no second entity that It can know.. Secondly, being changeless (nirvikara) , Brahma caitanyam cannot undergo modification from one configuration to another as envisaged above,. That is why, when the teacher shows the sushupti as an example for us to understand the state of mukti, Brhadaranyaka IV.iii.30, says, "There is not that second thing separate from it that It can know." And, describing videha mukti, when the jnani's sukshma sarira and karana sarira themselves have disintegrated – talking of the paramarthika plane where there is nothing other than Brahman, Brhadaranyaka Upanishad II.iv.14 says "What can one see through what?" For Brahman, there is not even knowing transaction. The vyavaharika prapanca exists only for the vyavaharika jivas. The jnanis among them see it as mithya and the ajnanis see it as real. It is the different minds with cidabhasa in different individuals that enable each of us to perceive and think separately about separate things. What happens in my mind is confined to me. If a stone is thrown into a pool of water where sun is reflected, that reflection alone is disturbed, not the reflection in other pools.

2. When we refer to Brahman as Sakshi, we are not diluting this proposition in any way. There, we are only reiterating the eternal presence of the all pervading consciousness , with emphasis on Its availability in the individual beings. The knowing of objects and ideas occurs, not at the paramarthika level, but at the lower order of reality, the vyavaharika level. At the vyavaharika level, there is a multiplicity of names and forms and there is division of knower, known and knowing instrument. The presence of Sakshi serves as the source for the antahkarana to obtain a reflected

consciousness. The antahkaranas with their cidabhasas are multiple; each individual being has its own separate antahkarana with cidabhasa in it. Each antahkarana with cidabhasa in it (called ahamkara) focuses on a particular object or idea, separately, and, having the capacity to undergo modification, assumes one configuration after another, corresponding to the objects and ideas coming one after another. This is what is said in the first portion of Brhadaranyaka mantra II.ii.14. Talking of mithya dwaitam, - knower, known and knowing instrument – it says, “when there is duality (dwaitam), as it were, (the words, ‘as it were’ is significant, because they are the authority for saying that the division of knower, known and knowing instrument is unreal – mithya -) one sees another..... one knows another.” If the knowing consciousness was not in the form of separate individual consciousnesses, and if there was only the original consciousness common to all, the objects of the world would all enter the common consciousness, in one jumbled confusion – confusion, space-wise and time-wise. For example, you may see the garbage being dumped in the street in the food you are about to take. You may see a grandfather who died long ago holding the new-born grandson – and so on. One will go mad.

Part III B SECTIONS 18-23

PHILOSOPHY OF ADVAITA VEDANTA AS EXPOUNDED IN THE UPANISHADS

(N.B. For the sake of continuity of presentation, certain ideas will get repeated in this Part.)

Section 18 – Enquiry into Atma – Methodology

There are various methods adopted by the Upanishads to reveal the Consciousness aspect of Brahman and to show that while this original consciousness cannot be objectified, it can be recognised as the witness-consciousness behind the mind

a. The known is not yourself. This method is called “Drk Drsya Viveka”. . Whatever you perceive or know as an object cannot be yourself, because you are the ultimate witness or subject and no object can be the subject. Cf. Brhadaranyaka Upanishad III.8.xi - (Also III.vii.23) – “Verily, this Absolute, O Gargi, is never seen, but It is the Seer; It is never heard but It is the Hearer; It is never thought but It is the Thinker; It is never known but It is the Knower. There is no other seer than It, there is no other hearer than It, there is no other thinker than It, there is no other knower than It.” (Sankaracarya’s commentary – “Being the consciousness Itself, It is not an object of the intellect.”) Brhadaranyaka Upanishad III.4.ii - “..... ‘Tell me precisely about that Brahman only which is immediate and direct – the Atma that is within all’ ` This is your Atma that is within all.’ `Which is that within all, Yagnavalkya?’ `You cannot see the Seer of the seer (the witness of the vision), you cannot hear the Hearer of the hearer, you cannot think the Thinker of the thinker, you cannot know the Knower of the knower. This is your self that is within all. Everything besides this is unreal

(mithya)....” Kenopanishad II.2.- “ I don’t say that I know Brahman nor do I say that I don’t know Brahman. I know and do not know as well. He among us who understands that utterance ‘not that I do not know, I know and I do not know’, knows that Brahman Kenopanishad II.3 - “ He who says that he does not know (Brahman) knows; he who claims that he knows (Brahman) does not know.....It is unknown to those who know and known to those who do not know (The meaning of these intriguing Mantras is that that the atma, the original consciousness, cannot become the object of the pramata. The example just as fire cannot be consumed by thee consuming fire. Pramata is antahkarana cum reflected consciousness. How can reflected consciousness illumine its source? It being the original consciousness Itself, there cannot be dependence on another consciousness, just as light does nor depend on another light. But as it is said in Kenopanishad II.4, Brahman (atma, the original consciousness) is “pratibhotaviditam” – Brahman or Atma is the consciousness recognized as the witness of all cognitions. In this connection we can also refer to the discussion in Sankaracarya’s introduction to his commentary on Brahmasutra, where he refutes an opponent who says that study of Sastra is futile. The opponent’s argument is ‘if Brahman is known, there is no need to study Sastra and if Brahman is unknown, no definition or description of an unknown thing is possible. Sankaracarya’s answer is that Brahman is neither totally unknown nor totally known. No one denies that he exists and that he is a conscious being. Thus, the consciousness that is the real I is known , but we are under the spell of the ignorance that we are limited individuals. It is necessary to study Sastra to understand that we are Brahman, the infinite Existence-Consciousness-Infinite.

b. Inward enquiry. Another method is “ Panca Kosa Viveka” which we learn in Taittiriya Upanishad Brahmananda valli. It talks of “aannamaya kosa” corresponding to the sthoola sarira, “I” corresponding to that part of the sukshma sarira consisting of the five vital airs – prana, apana, vyana, udana, and samana – together with the five organs of action (karmendriyas), “manomaya kosa” corresponding to that part of the sukshma sarira consisting of mind, i.e., the faculty that receives stimuli from the outer world through the organs of peception (jnanendriyas) and which is the seat of emotions and feeling, together with the five organs of perception (jnanendriyas). “vijanamaya kosa” corresponding to that part of the sukshma sarira consisting of the intellect,, i.e., the deciding faculty as well as that which creates a sense of doership (ahamkara), together with the jnanendriyas (- the mind and the intellect are really two aspects of the same thinking faculty; the nature of the intellect is cognition and of the mind volition.), and “anandamaya kosa” corresponding to the karana sarira of the seep sleep state in which a person experiences ignorance and bliss.. The kosas are introduced one after the otter as Atma. First, the Upanishad describes the annamaya kosa and says it is Atma. Then, saying that there is something interior and subtler than that, namely pranamaya kosa, negates the annamaya kosa (that is, dismisses it, saying that it is not Atma – it is anatma) and so on, until it negates even anandamaya, describing its parts as “priya”, moda” and “promoda” which are grades of experienced happiness and, ultimately, reveals the ultimate conscious principle and avers that that is Atma, Brahman.

c. The constant consciousness of the waking, dream and deep sleep states

(i)Another method which we learn from Mandukya Upanishad is “Avasthatraya Viveka”. This Upanishad deals with the waking state (“jagrat awastha”), the dream state (“ swapna awastha”) and the deep sleep state (sushupti awastha”) and establishes that the consciousness that is Atma or Brahman is constantly there in all the three states, the jagrat, the swapna and the sushupti awasthas, as the constant

conscious principle. It is only in the presence of Atma that, in jagrat avastha, the mind which is part of the apparent creation perceives, with the aid of the reflected consciousness, the apparent external world; it is in the presence of the Atma that, in swapna avastha, when the mind itself has become the dream world, the dream world is witnessed by the Atma through cidabhasa. In the sushupti avastha, though the mind is resolved, the Atma continues as the unchanging witness (sakshi caitanyam); the absence of experience and absence of mental activity and feeling of happiness are registered in the dormant ahamkara, to be recalled by the active ahamkara on waking up (and we say "I did not know anything; I slept happily").

(ii) In this connection we can refer to the following passage in "Upadesa Sahasri" of Sankaracarya: - The disciple is asking "But at no time Your Holiness, have I ever seen pure consciousness or anything else". The teacher answers, " Then you are seeing in the state of deep sleep; for you deny only the seen object, not the seeing. I said that your seeing is pure consciousness. That [eternally] existing one by which you deny [the existence of the seen object] when you say that nothing has been seen, [that precisely] is the seeing, that is pure consciousness. Thus as [It] does not depart [from you] [Its] transcendental changelessness and eternity are established solely by Itself without depending upon any means of knowledge." The pupil said, "...And there is no apprehender different from this apprehender to apprehend it."

(iii) That consciousness continues even during the deep sleep state when all instruments of knowledge including the mind are dormant is expressed poetically in Brhadaranyaka Upanishad IV.iii.23 to 30 – " That It does not see, smell, taste, speak, hear, think, touch, or know is because although seeing, smelling, tasting, speaking, hearing, thinking, touching and knowing then (the reference is to the continued presence of the original consciousness as witness of the non-functioning mind) it does not see, smell, taste, speak, hear, think, touch or know (the reference is to the fact that since ahamkara is dormant, there is no experience of an external world of objects or an internal dream world. It is only when the sense organs and mind are functioning that one perceives an external world of objects and it is only when the mind is active, even though the sense organs are dormant, that one sees a dream world) ; for the vision of the witness can never be lost, because it is imperishable(- the reference is to the fact that the original consciousness is eternal – there is no interruption in the presence of the original consciousness as the witness of the mind, whether the latter is active or dormant.). But there is not that second thing separate from it, which it can see. (i.e., since the mind cum cidabhasa are dormant, there is no triputi and there is no particular experience.)"

Section 19 –Brahman as Bliss

1. Brahman is described as Sat Cit Ananda. Ananda is translated in English as Bliss. But the word ananda used to define Brahman's nature, does not refer to experiential happiness. It should be equated with anantatvam i.e. infinitude – infinitude not only space wise, but time wise and entity-wise – indicated by the word "anantam" occurring in the Taittiriya Upanishad mantra II.i – " Satyam Jnanam Anantam Brahma". This anantatvam (or poornatvam) is reflected in the pure, calm mind of a Jnani who has identified himself with the infinite nature Brahman. And so, he has a sense of utter fulfilment and such a sense, we can say, is supreme happiness. Thus, we have to distinguish between "swarupa ananda", ananda as the nature of Brahman and "kosa ananda", the ananda experienced by a jnani. (The ananda experienced by a jnani is unconditional happiness. happiness experienced by others is conditional and graded.) The word ananda to define Brahman is used as such in

some places in the Upanishads.—Brhadaranyaka Upanishad III.ix.28 (7) –“vijanam anandam Brahmaparayanam tishtam anasya tat vida’ (“Knowledge, Bliss, Brahmanthe supreme goal of him who has realised Brahman and is established in It.”- Taittiriya Upanishad III.vi.1 – “anando brahma iti vijanat” (“He knew Bliss as Brahman”). Taittiriya Upanishad II.v.1– “ananda atma” (“Bliss is Atma”, i.e., Brahman) Taittiriya Upanishad II.vii – “ ko hi eva anyat pranat yat esha akasa (Brahman) ananda na syat” (“Who indeed will inhale, who will exhale, if this Bliss be not there in the supreme space within the heart) - Taittiriya Upanishad II.iv.1 and II.ix.1 – “anandam bramano vidwan na vibheti kadacaneti - kudascaneti” (“The enlightened man is not afraid of anything after realising that Bliss that is Brahman”) Chandogya VII.xxiii.1 “yo vai bhooma tat sukham” (“ The Infinite alone is Bliss”). – Brhadaranyaka IV.iii.32 “Esha Brahmaloah....esha asya parama anandah. Eta anandasya anya bhootani matram upajivati” (“This is the state of Brahman....This is Its supreme bliss. On a particle of this very bliss other beings live.”) Kathopanishad II.ii.14 refers to Brahman as supreme bliss (“paramam sukham.”) . Kaivalya Upanishad 6 refers to Brahman as consciousness and bliss (“cidanandam ”).

2. The ananda which a Jnani derives from his sense of utter fulfilment or desirelessness is brought out in certain places in the Upanishads. In the “Ananda mimamsa” portion in Taittiriya Upanishad (Chapter II, Valli 2, anuvaka 8 and in Brhadaranyaka Upanishad mantra IV.iii.33, it is equated with the absence of desire for the happiness available in the highest world, the plane of Hiranyagarbha, which is the highest plane of the vyavaharika satyam. In Taittiriya Upanishad Chapter 2, Valli 2, anuvaka 7 (mantra 2), the name for Brahman is “rasah”. “Rasah”, in Sanskrit, in such contexts is the synonym for ananda . The mantra says, “The One described as Self Created (i.e. Unborn) in the previous mantra, is indeed rasah (ananda swaroopam). Attaining that rasa (identifying himself with that ananda, the Brahman) the jivatma becomes anandi (enjoys supreme happiness.).

3. The logic of saying that Brahman’s nature is Ananda is contained in Brhadaranyaka Upanishad in the second chapter, fourth section, fifth Mantra. Here, Yajnavalkya tells Maitreyi, his wife (who is such an expert in Vedic lore that she carries on a long and wonderful debate with her husband who is a Jnani) “ Verily the husband is dear (to the wife) not for the sake of the husband, my dear, but it is for her own sake that he is dear. Verily the wife is dear (to the husband) not for the sake of the wife, my dear, but it is for his own sake that she is dear. Verily sons are dear (to parents) not for the sake of the sons, my dear, but it is for the sake of the parents themselves that they are dear. Verily wealth is dear not for the sake of wealth, my dear, but it is for one’s own sake that it is dear.verily worlds are dear not for the sake of the worlds, my dear, but it is for one’s own sake. Verily gods are dear not for the sake of gods, my dear, but it is for one’s own sake that they are dear. Verily beings are dear not for the sake of beings, my dear, but it is for one’s own sake that they are dear. Verily all is dear not for the sake of all, my dear, but it is for one’s own sake that all is dear.....” The argument is that everyone ultimately loves only oneself and all other love is only because it subserves the primary love of oneself. And one loves only that which is a source of happiness. So, it is concluded that Atma is the source of happiness and, therefore the nature of Atma is ananda. (Atma is none other than Brahman.)

4. The nearest example to the ananda aspect of Brahman is our state of deep sleep. Cf. Brhadaranyaka Upanishad IV.3.xxi - Just as a man embracing his beloved wife becomes one with her and does not know anything at all, external or internal, so does this Infinite Jivatma fully embraced by the Paramatma does not know anything at all,

external or, internal, (such as 'I am this', 'I am happy' 'I am miserable'). By talking of Jivatma and Paramatma becoming one, Upanishad is referring to the fact that since ahamkara is suspended, there is no idea of difference. Since there is no perception and there are no thoughts, there is no desire; there is no mental disturbance at all. It is a state of happiness, though it is not evident at that time. Since there is no desire, there is no grief. In the next mantra, it is said, " in this state, father is no more father, mother is no more mother, worlds are no more worlds, gods are no more gods, Vedas are no more Vedas". (i.e., all relationships and the consequent samsara are due to the notion of individuality. Since ahamkara is suspended during sushupti, there is no notion of individuality and there is no notion of relationships. There is no notion of means and ends, either. Vedas are means for moksha. There is no idea of wanting to have recourse to Veda.) However, sushupti should not be mistaken to be moksha. Sushupti is only a rough example for the state of liberation. In sushupti, empirical dealings (vyavahara) are suspended. In the state of liberation, empirical dealings are seen as mithya. Hence one is permanently free from all empirical dealings..

Section 20 – Benefit of identification with Brahman

All over the Upanishads, we get statements mentioning the benefit of the knowing, "I am Brahman" and "All that there is is Brahman" ("sarvatmabhava") i.e., the understanding that even though the nama roopas are unreal appearances, they are not separate from the substratum, Brahman that is myself; the substance of everything is Brahman only, that is myself.) A few quotations would not be out of place. Taittiriya Upanishad II.i.1 "The knower of Brahman attains Brahman. ("Brahmavid apnoti param":). Mundaka Upanishad III.2.ix. – "Anyone who knows that supreme Brahman becomes Brahman indeed. ...He overcomes grief, rises above punya papa; and becoming freed from the knots of the heart (i.e., overcoming self-ignorance), he attains immortality." Kathopanishad II.ii.12 – "Eternal peace is for those who recognize the Paramatma that is the Atma in all beings and as the homogenous consciousness available for recognition in oneself through its manifestation as knowledge in the intellect, like a face appearing on the mirror – not for others." Kathopanishad II.ii.13 – "Eternal peace is for those who recognize the Paramatma, the eternal among the ephemeral, the consciousness among the conscious (i.e., it is owing to the fire that water, etc, that are not fire, come to be possessed of the power to burn, similarly the power to manifest consciousness seen in others is owing to the consciousness of Atma)...in their hearts – not for others. (The paraphrase of Kathopanishad mantras III.ii.12 and 13 are based on Sankaracarya's bhashyam.) Chandogya Upanishad vii.i.3 – "The knower of Atma goes beyond sorrow." Kathopanishad I.iii.15 – " One becomes freed from the jaws of death by knowing That (i.e., Brahman) which is soundless, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning, and without end, distinct from mahat, and ever constant." Taittiriya Upanishad II.vii – "whenever an aspirant gets established in this unperceivable, bodiless, inexpressible, and unsupported Brahman, he reaches the state of fearlessness." Svetasvatara Upanishad II.14. – "Knowing the Atma, one becomes nondual, fulfilled and free of sorrow." Svetasvatara Upanishad II.15 – "when one knows Brahman as Atma, i.e., knows "I am Brahman" ("the original consciousness in me is the infinite Brahman"), the Brahman which is unborn, whose nature is immutable, which is unaffected by avidya and its products and which is effulgent, one becomes freed from all bonds." Svetasvatara Upanishad III.7 – "Knowing that Brahman that is beyond the universe and Hiranyagarbha and is infinite, that is the indweller of all beings, that encompasses the universe, men become immortal." Brhadaranyaka Upanishad IV.iv.23 -"This (Brahman described as

'not this, not this') is the eternal glory of a knower of Brahman. It neither increases nor decreases through work; therefore one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated and sees the Atma in his own body; he sees all as the Atma. Papa does not overtake him, but he transcends all papa. Papa does not trouble him but he consumes all papa. He becomes free of papa, taintless, free from doubts and a Brahmana ,i.e., knower of Brahman." Svesvatara Upanishad IV.17 - "Benefited by the teaching that negates the Universe discriminates between Atma and anatma and reveals the unity of Jivatma and Brahman, he who knows that Brahman becomes immortal." Taittiriya Upanishad II.ix.1 - _ "He who knows ananda that is Brahman has no fear." _ Taittiriya Upanishad II.1.i. - "Brahman is Existence-Consciousness-Infinity; he who knows that Brahman as existing in the cave-like space of the heart (i/e., mind) (i.e., as the consciousness behind one's own mind) and thus having identified himself with that infinite Brahman, enjoys, simultaneously, all the desirable things." ("Simultaneous enjoyment of all desirable things" implies sarvatmabhava.) Mundaka III.i.3 - " When the seeker recognizes the effulgent Sakshi as the all pervading Brahman, who, in the form of Iswara, is the creator of the universe, becomes free from punya papa, becomes taintless and attains total identity with Brahman." Mundaka Upanishad II.i.10 - "He who knows this supremely immortal Brahman as existing in the heart destroys, here, the knot of ignorance." Brhadaranyaka Upanishad IV.iv.12 - "If a man knows the Atma as Brahman, then desiring what and for whose sake will he suffer when the body is afflicted? "(Since he, as Brahman, is the Atma in all beings, there is no other seer than he and there is no other knower than he; as Atma, he has nothing to wish for and Atma being all, there is none other than himself for whose sake he may wish anything). Kathopanishad II.ii.11 - " Just as the sun which is the eye of the world is not tainted by the ocular and external defects, similarly the Atma that is one in all beings is not tainted by the sorrows of the world, it being transcendental." (it is through avidya superimposed on Atma and, consequently, by superimposing false notions of karma, karta and karmaphalam, like the superimposition of snake on rope, that people suffer the sorrows arising from desire and work and experience the misery of birth, death etc.) Prasna Upanishad IV.10 - "he who realizes that shadowless, pure, immutable attains the supreme immutable itself." Kaivalya Upanishad 4 - "Through a life of renunciation, the pure minded seekers clearly grasp the meaning of Vedantic teaching. Having become one with the Infinite Brahman (while living), all those seekers get totally resolved into Brahman at the time of final death." ("Vedanta vijñana suniscitartha sanyasa yogat yataya suddhatatva; te brahmalokeshu parantakale paramrutah parimucyanti sarve." Kaivalya 9 -"He alone is everything which was in the past , which is in the present and which will be in the future and He alone is eternal. Having recognised Him, one crosses immortality. There is no other means for liberation." Kaivalya Upanishad 10 - "Clearly recognising oneself to be present in all beings and clearly recognising all beings in oneself, the seeker attains the supreme Brahman, not by any other means." Kaivalya Upanishad 23 - " Thus having recognised the nature of Paramatma which is manifest in the mind , which is partless, non-dual, the witness of all, distinct from cause and effect and is pure, one attains the nature of nature of Paramatma.". In one of the Upanishads, it is said that the jñani does not want to protect himself even from Iswara. That is because even Iswara is of a lower order of reality than Brahman and the Jñani has identified himself with that Brahman.. Cf. Brhadaranyaka Upanishad I.iv.2 - "From a second entity only fear arises."

Section 21 – Benefit of knowing that I am all

"Sarvatmabhava" is not different from the realisation, " Brahmasatyam jaganmithya".
"The existence part of everything is Brahman and I am Brahman. In this sense everything is myself. Since everything is myself, I have no sense of lacking anything. So I am without desire. Since all cidabhasas are reflections of my original consciousness, I can regard, as a matter of intellectual attitude, all glories and all happiness as my glory and happiness. At the same time, there is the understanding that the nama roopas superimposed on the Existence-Consciousness-Infinity which is myself, are of a lesser order of reality and I cannot be disturbed by any untoward phenomena. Moreover," This is the position of one who has known 'aham brahmasmi" and that there is no world, in essence, other than Brahman. Cf. Isavasya Upanishad mantra 1 – "This entire universe must be clothed with Brahman (which means that what you think is the world should be seen as Brahman; the world should be dismissed as unreal, as mere nama roopa.) Protect yourself from samsara by renunciation (the renunciation consists in the dismissal of mithya. The moment Brahman is known as the only reality the world is renounced as mithya.) (Commentary of Sankaracarya – "As the indwelling Atma of all, He is the Atma of all beings and as such rules all. All this is to be covered by one's own Atma that is nondifferent from Brahman, with the realisation, 'as the indwelling Atma of all, I am all this'. All that is unreal, whether moving or unmoving, is covered by Brahman. The unreal world of duality characterised by the sense of doership and enjoyership and other effects of ignorance superimposed on Atma will be abandoned through the recognition the supreme Truth. He who is thus engaged in the thought of Atma as Brahman renounces desires for worldly objects.") After "Protect yourself through renunciation of desires.", the mantra says " Do not covet anybody's wealth – your own or of others – Whose is this wealth?" (This is interpreted as saying 'you as Atma nondifferent from Brahman is everything; do not hanker after the unreal.) Isavasya Upanishad 6 – "He who sees all beings in the Atma and Atma in all beings feels no hatred." ("yastu sarvani bhootani atmani eva anyasyanti sarvabhooteshu ca atmanam tato na vijupsate.") Isavasya Upanishad 7 – "When one understands all beings to be his own Atma, for that seer of oneness what sorrow can there be?" ("yasmin sarvani bhootani atma eva abhoo vijanatah tatra ko moha kah sokah ekatvam anupasyata"). Kaivalya Upanishad 10 - "Clearly recognising oneself to be present in all beings and clearly recognising all beings in oneself, the seeker attains the supreme Brahman; not by any other means". ("Sarva bhootastam atmanam sarva bhootani ca atmani sampasyan paramamyati na anyena hetuna"). .

Section 22 – Purpose of teaching about Gods with attributes

1. The absolute reality of Advaita Vedanta is not even a single personal god, not to speak of many gods. It is pure existence, i.e., an eternal all pervading presence without form and without attributes which is also pure consciousness; with that as the substratum, there is, as a lower order of reality, a superimposition of manifold forms which appear to us as concrete objects. What makes this possible is the power called Maya which is the unevolved form of Nama roopas. Brahma caitanyam is reflected in Maya and that entity is called Iswara. Iswara designs creation in accordance with the requirements of the karma of jivatmas and impels Maya to unfold as manifest nama roopas; it is the manifest nama roopas superimposed on Brahman that is existence that we experience as objects of the world including our own bodies and minds. Cf. Kathopanishad II.i.11 - "There is no diversity here." ("na iha nana asti kincana"). Brhadranayaka Upanishad II.v.19 – "Even though Brahman is the nondual divisionless consciousness, he appears to be many on account of the false identification with Nama roopas. ("indro mayabhih pururoopa iyate") Y.xxxi.19 " Though unborn it appears to be born in diverse ways". ("ajayamano bahudha

jayate"). While maintaining that on the paramarthika plane (i.e. as absolute reality), there is only the nondual attributeless Brahman ("nirguna Brahman") Advaita Vedanta accommodates, on the vyavaharika plane, (as a lower order of reality), Brahman with qualities ("saguna Brahman"). Uncreated saguna Brahman is called Iswara. "Uncreated" means, that, on the vyavaharika plane, Iswara is always there, without beginning or end.. Iswara is omniscient ("sarvajnah"), omnipotent ("sarvasaktiman") and omnipresent ("sarvagatah"). Controlled by and as aspects of Iswara, on the vyavaharika plane, Hindu religion talks of various deities performing specific functions relating to and presiding over various aspects of the cosmos with various powers of Iswara. Thus various aspects of forces and nature are personified as gods, such as Brahmaa (pronounced with an elongated to distinguish from Brahman), i and Siva, the creator, sustainer and destroyer of the universe described in Hindu puranas and other gods like Indra (the presiding deity of thunder and lightning), Agni (the presiding deity of fire and eyes), Varuna (the presiding deity of fire and eyes), Vayu (the presiding deity of air and pranas.) etc. Incarnations of Iswara, (called "avatars") like Rama, i etc. are also accepted as phenomena on the vyavaharika plane. Avatars are Iswara descending in various worlds in various forms and with various manifestations of his powers on critical occasions when restoration of cosmic harmony is called for. The bodies and minds of avatars are also mithya (vyvahaarika satyam.) It is made clear in certain Upanishads that there is only one absolute reality; that is called Brahman, and gods are only manifestations - Nama roopas – on the vyavaharika plane. Mahanarayana Upanishad III.12, talking of Brahman, say that he is Brahmaa ('a' elongated), Siva and Indra. In Brhadaranyaka Upanishad III.ix.1 to 9, in the dialogue between Vigadha and Yajnavalkya, read with Brhadaranyaka Upanishad III.ix.xxvi, it is made clear that the various gods mentioned in Vedas , like Vasus, Rudras, Adityas, Indra, Prajapati, Hiranyagarbha are only manifestations of the one absolute non-dual, attributeless Brahman. Svetasvatara Upanishad VI. 7 – "He is the ruler of all the rulers; he is the god of all gods..." Mundaka Upanishad II. I. 7– " From him take their origin the numerous gods, the heavenly beings....." Kaivalya Upanishad 8 - " He is Brahmaa, he is Siva, he is Indra, he is the imperishable, the supreme majesty, the self-effulgent; he is Vishnu, he is prana, he is time, he is fire, he is the moon." – Aitereya Upanishad III.i.3 – "This one that is essentially consciousness is Brahma ('a' with elongated a); he is Indra, he is Prajapati, he is all these gods. And he is the five elements – earth, air, space, water, and fire – and he is all the beings in subtle seed form and all beings born from eggs, wombs, sweat, and the soil, horses, cattle, elephants and human beings. Including all these, whatever there is in this universe, flying beings, those moving on the ground , those that are immoveable – have their existence only in consciousness and everything is functioning in their own field of work or role only by getting the requisite power and knowledge only from that consciousness. That consciousness is the substratum of everything. (Consciousness is the one reality in which all phenomenal things end, just as the superimposed snake ends in its base, the rope, on the dawn of knowledge.) That consciousness is Brahman."(Based on Sankaracarya's commentary.) According to Sastra the gods like Indra, Varuna, Agni, Vayu, Surya, Candra etc are only exalted jivas, i.e., those whose prarabdha karma is so punya-predominant that they deserve to enjoy life in the higher worlds for certain periods; when the period is over they take rebirth on the earth or lower worlds, depending on the punya-papa proportion of the prarabdha karma assigned for that particular janma.

2. On analysis, it will be seen that the purpose of teaching saguna Brahman is only to enable man to go through worship and meditation of saguna Brahman and graduate to jnana yoga (study of Upanishads) and gain knowledge of jivabrahma aikyam. Cf.

Sankaracarya's statement "citta avatara upaya matratvena". Saguna Brahman and the various presiding deities and avatars are unreal. A jnani has no need of saguna Brahman worship or saguna Brahman meditation, but, as an example to those in the lower stages of spiritual progress, he may do saguna Brahman worship and saguna Brahman meditation. In this, a jnani who has gained knowledge through the teaching of Advaita Vedanta does not make any distinction between gods of one religion and another. He can accept Jesus and Mohamed as he does Rama and Krishna as manifestations of saguna Brahman or as avatars in the vyavaharika plane and he can happily worship in a church or a mosque as he does in a temple. The idea is that, in religion, meant as the teaching of preparatory, purificatory disciplines that qualify a seeker of liberation, there can be many paths. But when it comes to philosophy, the Advaita Vedanta follower will adhere to his faith that the direct means of liberation is only one and that is the knowledge of jivahbrahma aikyam. Cf. Svetasvatara Upanishad III. 8 - ("I know that Paramatma (Brahman) that is infinite, that is effulgent and that is beyond avidya. Knowing that, men go beyond death, i.e., gets liberation from the bondage of births and deaths; there is no other way." ("Na anya pantha vidyate ayanaya") - - "Liberation is only through knowledge." ("Jnanat eva kaivalyam.") (The source of this statement is unknown.) The jnani may also do worship in a temple or pray to god, but he does so with the knowledge that the mithya sarira and the mithya antahkarna are worshipping the mithya god.

Section 23 - Process of obtaining knowledge of identity with Brahman

The sadhana or process for obtaining the knowledge " i am Brahman" consists of " sravanam", " mananam" and "nididhyasanam". Cf. the passage in Brhadaranyaka Upanishad II.4.5 - "atma vai are drashtavyah srotavyah nididhysasitivyah."

a) Sravanam is study of sastra by listening to the teaching of a competent teacher who can interpret the scripture properly, i.e., a teacher belonging to the teacher-student lineage of Vedantic teaching - the guru sishya parampara. Upanishads are full of seeming contradictions and obscurities. The problem is that any part of the upanishadic lore can be subjected to harmonious interpretation only by a person who knows the whole; since no student will know the whole until he reaches the end of his study, studying by oneself will only lead to misconceptions. Also, seeming contradictions and obscure portions can be clarified only through study of commentaries that analyse the purport of the passages in accordance with the rules of harmonious construction called mimamsa. There are countless commentaries and sub-commentaries and explanatory works and there are works containing arguments and counterarguments among philosophers of different schools of thought and only a teacher who has himself studied under a competent teacher in a course covering the original works, the commentaries and important prakarana granthas and works of disputations can convey the purport and meaning of Upanishadic passages. An ideal teacher is defined as " strotريا brahmanishta" i.e., one who has himself learnt under a competent teacher belonging to the guru sishya parampara and has also got the clear and fully assimilated knowledge that he is Brahman. The idea is that unless he himself has learnt under a competent teacher how can he teach and unless he himself knows without any mental reservation that he is Brahman ("aham bramasi) how can he tell the student sincerely, "Thou art That" ("Tattvamasi")? The mahavakya, "Tattvamasi" (which means "You are Brahman") should ring true in the student's ears when uttered by the teacher. If one cannot find a teacher who is himself a jnani, (the difficulty is that only a jnani himself knows whether he is a jnani, there being no valid external signs to indicate whether one is a jnani.), the next best thing is to approach one who may or may not have reached the final stage of assimilating the

knowledge but has acquired all the knowledge necessary to teach, having himself learnt under a competent teacher. (i.e., a mere srotريا).

b) Mananam is the process of getting doubts arising in the course of the study clarified by one's own cogitation and by discussion with the teacher.

c) Even after Mananam has eradicated intellectual doubts; the habit of emotional identification with the body mind complex acquired through the countless past janmas may remain. Nididhyasanam is meant for the destruction of this habit.. It is of no use if one part of the mind is saying, " I am Brahman" while other parts are really saying, "i am a miserable, limited individual" " I am a husband", "I am a father", "This is my house" " I am afraid I will die" " I want to go to heaven ('swarga')" etc. To remove these notions which are related to the wrong identification with the body mind complex (called, "dehatmabhava") one has to dwell on the various important aspects of the teaching, such as, " I am the infinite Brahman", " Brahman is relationless (' asanga'); I am Brahman; so, I have no wife, no children, no house. They are all nama roopas superimposed on me, the Brahman. Since, in this janma, this particular nama roopa of a body has married that nama roopa called wife and given birth to certain other nama roopas called children, this nama roopa has to discharge its duties to those nama roopas but there is no place for sorrow, worry or anxiety." " I am the immortal, changeless Brahman; where is the question of any fear of death or any grief worry or anxiety? Brahman is everything and everybody; I am Brahman. So what do I lack? Where is the question of desire for anything? Where is the question of hatred toward anything or anybody? I may have preferences, but I have no needs.".. Ultimately, the entire mind has to be saturated with the knowledge " I am Brahman" and even while experiencing things, transacting with persons and handling situations in the world , the " I am Brahman" thought should be running as a constant undercurrent in the mind and should surface immediately if there is the slightest tendency of intrusion of any notion related to dehatmabhava (identification with the body mind complex).

BENEDICTION

Poornamadah poornam idam poornat poornam udacyate

Poornasya poornam adadya poornam eva avasishyate

This Santi Mantra (benedictory verse) which belongs to the Sukla Yajur Veda gives in a nut shell the teaching of the Upanishads, "Brahmasatyam jaganmithya"

Literal translation will read as " that is whole, this is whole; from the whole the whole originates. When the whole is taken away from the whole the whole remains."

The interpretation is as follows:-

"That is whole; this is whole". "Whole" means infinite. "That" refers to Paramatma; "This" refers to Jivatma. Infinity can only be one . So, "That is whole; this is whole" means identity of Paramatma and Jivatma – jivabrahma aikyam.

"From the whole, the whole originates." Here, from the whole" means " from Brahman the world originates." (Reference is to the unfolding of the universe from Maya, impelled by Iswara).

"When the whole is taken away from the whole, the whole remains". This can only happen if what is taken out is unreal. So, this refers to the fact that when the world is born, Brahman does not undergo any diminution, does not undergo any change. – Brahmasatyam Jaganmithya

APPENDIX 1 EXPLANATORY NOTES

Note No.1 - Can Brahman be known

1. A problem faced by the Advaita preceptor is to explain the apparent contradiction between the Taittiriya Upanishad Mantra II.1.i which says "The knower of Brahman attains Brahman" , Brhadaranyaka Upanishad II.iv.5 which says that Brahman is to be known, and many similar passages and, on the other hand, the later passage in Taittiriya Upanishad itself II.9.i which says that words, along with the mind, return, unable to reach Brahman , Kenopanishad I.5. "It cannot be known by the mind" and various other Upanishad passages which talk of Brahman as " aprameyam" i.e., unknowable. Kenopanishad I.4 – "That (Brahman) is surely different from the known; and again, It is above the unknown." In fact, in Brhadaranyaka Upanishad, IV.iv.20 says "Through the mind alone It is to be realised" ("manasa eva anudrashtavyam") and the immediately following IV.iv.21 says "It is unknowable" ("etat apramayam"). Sankaracarya says, in his Bhashyam, that, in respect of Brahman, none of the criteria by which we know things applies. The criteria are attributes ("guna"), species ("jati"), relationship ("sambandha") and function ("kriya"). Brahman can't be known through any of these criteria, Brahman being attributeless ("nirguna"), without a second ("advayam"), relationsless, ("asanga") , and actionless ("akarta").

2. How we reconcile the apparently contradictory statements is explained below.

a) One approach is to say that Brahman cannot be known means that Brahman cannot be known as an object but there are methods by which we are made to recognise Brahman. (It should be known as not known. And if it is known as known, it is not known. Before study of Vedanta, the disciple says, 'I don't know Brahman; want to know Brahman'. After study of Vedanta, the disciple says, 'I don't know Brahman; I don't want to know Brahman.') No one will deny that he exists as a conscious being. Initially, one may mistake the mind as one's true nature, but when a constant "I" is invoked as the same entity witnessing the changing conditions of the mind, one recognises the ultimate witness-consciousness (sakshi). And "knowing Brahman" means that from the study of Sastra, we have to understand that the Sakshi is none other than the all pervading consciousness. To put it succinctly, the Existence and Consciousness aspects of Brahman is self-evident. But the Infinity aspect, we have to learn from Sastra. When it is said that Brahman is different from the known, it means that all known things are finite and since Brahman is the only infinite entity, one has to identify with it. When it is said that Brahman is different

from the unknown, it amounts to saying that it is not a thing to be obtained; it is one's own nature and attainment of Brahman is a matter of recognition of one's own true nature. How to recognise Brahman without knowing It as an object is stated in Kenopanishad II.4 – " Being the witness of all cognitions and, by nature, being nothing but Consciousness, Brahman is indicated by the cognitions themselves, in the midst of cognitions, as pervading all of them. ("pratibodhaviditam matam").

b) Another approach is to say that Sastra does not reveal Brahman in positive terms. Cf. Brhadaranyaka Upanishad II.iii.6 – " Now, therefore the description (of Brahman) – 'Not this, not this'. Because there is no other and more appropriate description than this 'not this, not this'". Internally, we negate all names and forms like the body, sense organs, the mind and intellect and arrive at the unnegatable pure Consciousness. (Cit). Externally we negate all names and forms and arrive at the unnegatable pure Existence (Sat). And we learn from Sastra that Sat is Cit; Cit is Sat and through the Mahavakyas like " Tattvamasi" one owns up one's true nature as "aham brahma asmi". In other words, Mahavakyas do not reveal any new entity. The consciousness available in us, the Atma, is self-evident. What mahavakyas do is to remove the wrong notion that it is limited. Pot space is not different from the all pervading space.

Elaborating the points made above further,

For defining anything, there are five methods. (1) If it is an object that is of common experience, when we refer to it by its name, the listener understands what we are talking about. E.g., all of us have experienced the sun. So, when anybody wants to convey information about the sun, he does so mentioning the name, 'sun' and the listener understands what object he is referring to. This is called definition by 'rudi'. Or we can define a thing by its attribute ('guna'). E.g., Jasmine flower can be defined by its fragrance. Or we can define a thing by its function ('kriya') E.g., a knife can be defined by its the work of cutting. Or we can define a thing by the species to which it belongs ('jati'). E.g., we can define mango as a member of the tree species. Or we can define a thing by its relationship with something else ('sambandha'). E.g., we can define Rama as Dasaratha's son. In the case of Brahman, none of these is of any use, because, according to Sastra, Brahman is not an object of experience ('aprameya'), It is attributeless ('nirguna'), It is actionless ('akarta', 'nishkriya') it is one without a second ('advayam') and it is relationless ('asanga').

However, there is one positive method ('vidhi mukha bodhanam') which we can use, with a slight modification. We said that Brahman cannot be defined by relationship, because Brahman is asanga. While this is so, in so far as real relationship is concerned, it is not so, when it comes to a question of unreal relationship. As an unreal relationship between adhishtanam and adhyasa, Brahman can be defined. We can define rope as the adhishtanam of the unreal snake perceived on the rope ; we can define the waker's mind as the adhishtanam of the dream world. Similarly Brahman is defined as the adhishtanam of the unreal world – Brahman, the Existence as the substratum of the nama roopas. This method is available to us if we accept the basic statements of Advaita Vedanta, which, for, this method, include the doctrine that what is real is Brahman, the Existence, and what we see as differentiated objects are only forms with names (nama roopas) superimposed on Existence.

In this connection, there is a debate. The opponent says that if the relationship is unreal, the definition is also unreal. The proponent answers "what does it matter if the definition is unreal?; it gives knowledge". The opponent asks " if definition is

unreal, the knowledge it gives is also unreal,; what is the use of unreal knowledge?" The proponent answers, "Because ignorance is unreal, unreal knowledge is adequate to remove unreal ignorance. To cure dream disease, dream medicine will do; in fact, dream medicine alone can cure dream disease. Moksha is not a real event. One is ever liberated (nitya mukta). What happens is that the false notion that one is limited is negated by the knowledge that one is the infinite Brahman. 'Aham Brahmasmi' as knowledge (Brahmajnanam) is unreal; it is a vyavarika vritti occurring in the mind; it is not the paramarthika Jnanam, i.e. it is not the swaroopam jnanam - the Satyam Jnanam anantam Brahma." Cf. Mandukya Karika – " There is no creation, no dissolution..... there is no seeker; there is no one who is liberated ". ("na nirodho na ca utpatti.....na mumukshuh na muktah".

While the definition by unreal relationship is one method, if we accept certain basic statements of Advaita Vedanta, there are certain other methods. Negation ('neti, neti,' nishedha mukha bodhana) is one of these methods. Sastra says that Brahman is limitless and is the unchanging consciousness. ('anantam', 'nitya caitanyam'). I am functioning as the knower (pramata). If Brahman should be limitless, It cannot be a prameyam, because prameyam is limited by pramata; prameyam is not pramata. So we have to negate all known objects (all prameyams); but this is an endless job. The best way to negate prameyams is to negate pramata. If there is no pramata, there is no prameyam. When I sleep, I am not pramata; when there is no pramata, there is no world – there is no prameyam for me. But even when there is no pramata, there is consciousness. This consciousness, the I that is not pramata, the Sakshi, is to be recognized as Brahman. This is the pramatrutva nishedha method. The recognition of Sakshi is also the aim of the panca kosa viveka.

If we accept the Advaita Vedanta statement that Brahman is the nondual Existence (advayam, sat), we have to look for the unchanging element in and through the changing objects. We say 'pot is', 'cloth is', 'tree is', 'man is', etc. What is unchangingly available is the 'is', the existence aspect. This Existence is to be recognized as the nondual substratum of the plurality of nama roopas, the pots, clothes, trees, men etc., When I am holding a pot, I am holding Brahman. When I perceive a tree or a river or a mountain. the real thing I see is Brahman. As the substratum of all nama roopas which are responsible for presenting the universe to us a plurality of differentiated objects of the universe, Brahman is unchanging Existence. That is why in Hindu religion, we have the worship of trees like Aswatta, rivers like the Ganga , mountains like Mount Kailasa. While a jnani can recognize the Brahman, the Existence behind any tree, river or mountain, for the common man, the puranas provide mythological episodes connecting certain trees, rivers, mountains etc. with Gods and such trees, rivers and mountains become the object of common worship.

If we accept the Advaita Vedanta statement that Brahman is the unchanging consciousness, ('nitya caitanyam), we have to look for the unchanging common element in cognitions. "I know the pot", "I know the cloth", "I know the tree", "I know the man" and so on. The objects of cognition (prameyas) and the modifications of the mind ('vritis') by which they are cognised by the mind assuming the shape of the objects are unchanging. But what is unchanging is the consciousness behind the changing vritis of the mind. This consciousness has to be recognized as Brahman.

EXPLANATORY NOTES

Note No. 2 – Sankya and Nyaya view of creation refuted

1. In his Mandukya Karika, Gaudapada refutes two sets of philosophers – (1) Sankhya-Yoga that hold that a real world is born out of a real cause (as the later Visishtadvaitins also do), and (2) the Nyaya-Vaiseshika that hold that a real world originates independent of a cause. In Sanskrit, these are called satkarya vada and asatkarya vada , respectively. The former is also called parinama vada. The first talks of transformation and the second of independent origination.

2. Refutation of Satkarya vada –

a) Cause has to change to become effect. So, if Brahman or even a part of Brahman or an aspect of Brahman transforms into the world, Brahman becomes a changing entity (savikara). This violates clear Vedic statements that Brahman is immutable.

b) Moreover, when the cause becomes effect, cause perishes. Milk is no longer milk when it becomes curd (yoghurt). Therefore, to say that Brahman changes to become the world violates Vedic statements that Brahman is nityam (eternal).

c) Moreover, the Satkaryavadins postulate a beginningless and eternal cause. But our experience is that every cause is an effect of a previous cause; there is nothing like a beginningless and eternal cause . On the other hand, if a cause effect chain is accepted by them, they cannot explain which came first; it is the hen-egg problem; an infinite regress.

Objection – Advaita Vedantin also says that Brahman is the cause of the world and that Brahman is beginningless and eternal.

Answer – Advaita Vedantin is able to say so because according to him, there are different orders of reality; Brahman is paramartika satyam (absolute reality) and the world that we experience while we are awake is vyavaharika satyam (empirical reality) – a lower order of reality than Brahman, just as the dream world is a lower order of reality than the world experienced by us while we are awake. Really speaking, Brahman is neither cause nor effect; Brahman is karya karana vilakshanam. Brahman is the changeless, eternal, all pervading Existence-Consciousness-Infinity. On this Brahman, Isvara, enjoying a lower order of reality – which Isvara is Maya in which the Brahman-consciousness is reflected – impels Maya which is a mass of undifferentiated names and forms to transform into a universe of differentiated names.

Note No. 3 – Wrong definitions of reality negated

In the Mandukya Karika, Gaudapada disposes of certain wrong definitions of reality given by opponents. The definitions are noted in brackets.

(1) (Utility.) Utility is relative. Dream water is useful to quench dream thirst. So, if we go by utility, we have to say that the dream world is real. If jagrat prapanca is held to

be real on account of its utility, it should be useful always. You may have gone to bed with a jug of water by your bedside, but when you feel thirsty in the dream, it will not quench that thirst.

(2) (Normal perception; in dream, we perceive grotesque objects). Here again, the opponent is making the mistake of looking at both the jagrat prapanca and the swapna prapanca from the point of view of waker only. Perception depends on the kind of sense organs and mind one possesses. The jagrat prapanca we see is not the same as, say, a chameleon sees with eyes positioned to look at the front and rear simultaneously or a horse or dog sees with perception of only two dimensions. The horse will see a sphere as a mere circle, when it goes round it. We see strange objects in dream because in that state, mind is capable of recollecting vasanās based on experiences of previous janmas.

(3) (What is an object outside the mind is real.) The dream objects are outside the mind of the dream individual. To make this clear, suppose in the dream itself, you go to sleep and have a dream. When you wake up from the sub-dream in the main dream, you will realise that the dream objects that you saw in the sub-dream were only thoughts in the mind. But the objects in the main dream continue to be perceived as objects outside the mind. We should substitute the sub-dream for the jagrat prapanca and the main dream for the state of knowing the mithya status of the world.

(4) (Continuity of objects experienced during successive days). Continuity can be experienced in dream also if you have a series of sub-dreams during the main dream .

Note No.4 – The view that world is real refuted

1. In Bhādaranyaka Bhashyam, Sankaracarya refutes the view of Bhartruhari that duality and non-duality (both dwaitam and adwaitam) are real. (i.e., both Brahman and the world are real.) (Bhartruhari can be regarded as the forerunner of Visishtadvaitam). Sankaracarya refutes this with the following arguments;-

(1) The view suffers from the defect of internal contradiction. Nothing can enjoy opposite attributes at the same time.

Bhartruhari counters this and says co-existence of opposite attributes are possible; in one state there may be non-duality and in another, there may be duality. What, in the causal state is a seed, for example, becomes a tree as effect. It also depends on the point of view. When you look at the tree as a single entity, it is non-dual. When you look at its parts – branches, leaves, etc. – it is dual. Similarly, when you look at Brahman as the Lord, He is One. When you look at the objects of the world - rivers, mountains, human beings etc.- Brahman is many.

Taking support from the description of Brahman in Upanishads, Sankaracarya says that you cannot apply the example of the tree to Brahman. Tree is a changing entity. But Brahman is not subject to change. So Brahman cannot change from causal state to effect state. As regards the different points of view, whereas tree is an entity with parts, Brahman is without parts. Thirdly, whatever is a changing entity and whatever has parts are perishable. If you say that Brahman changes or has parts, Brahman will become perishable. This will be contradictory to Upanishad statements that Brahman

is immortal, eternal. If you are prepared to accept a non-eternal Brahma, attaining Brahman cannot be moksha. Liberation will also be temporary.

2. Another argument of Bhartruhari is that duality is perceived; therefore, it is real. Sankaracarya says that there is no rule that whatever is perceived is real. We see the sun rising and setting every day and we see the earth as a flat surface. But neither of this real.

Note No. 5 - Views of Buddhist schools about reality refuted

1. In Buddhism, there are two branches - Hinayana and Mahayana. There are two schools in the Hinayana branch – Sautrantika and Vaibhashika. Both accept the existence of a world of objects outside the mind and maintain that any object has only momentary existence. This is called "ubhaya astitva vada". (There is an internal difference, between Sautrantika and Vaibhashika, which we can ignore for the purposes of this discussion. The internal difference is - for the Sautrantika, the acceptance of the existence of a world outside the mind is a matter of perception and for the Vibhashika, it is a matter of inference.) In the Mahayana also, there are two schools – Yogacara which denies the existence of the world outside the mind and Madhyamika, called also "Sunyavada", which denies cognition as well as object, For this school, reality is nothingness. Sautrantika, Vaibhashika and Yogacara – all three – say that there is only one consciousness and that it is momentary. That is to say, one cognition arises, exists for just a moment and disappears before the next cognition arises. This doctrine is called "Kshanika Vijnanam." . In effect, there are three main doctrines – (1) "Ubhaya astitva vada" - the doctrine there is a world of objects having momentary existence), (2) "Kshanika vijnanam" - the doctrine that there is no external world at all ; what there is only consciousness and that consciousness is momentary and (3) "Sunyavada" – the doctrine that reality is nothingness . In Brahmasutra, Vysacarya and in his Bhashyams, Sankaracarya refute (1) the doctrine that there is no world outside the mind (2) the doctrine that consciousness is momentary and (3) the doctrine that reality is nothingness.

2. The Hinayana doctrine that any object in the external world has only momentary existence is refuted as follows:-

(1) It is contradictory to the Hinayana doctrine of cause –effect relationship ("karyakarana sambandha"). If Hinayana philosophers want to maintain karya karana sambandha , they have to give up the idea of momentary existence of objects or vice versa, because the essential nature of a cause continues to inhere in the effect; for example, clay continues to exist when pot shape is given to a lump of clay and certain chemical elements of milk continue to exist when milk turns into curd .

(2) Our experience is – and science also tells us – that matter is never totally destroyed. It only changes from one form into another (law of conservation of energy and matter.)

(3) Buddhism also believes in rebirth and the cycle of samsara. And it talks of deliberate destruction ("prasankyana nirodha") of samsara by the seeker pursuing certain spiritual practices ("sadhana"). If samsara like everything else has only momentary existence, and will in any case die a natural death, in a moment, where is

the question of deliberate destruction through sadhana? So, the doctrine of momentary existence of objects and the concept of sadhana do not go together.

(4) If it is said that every object has only momentary existence, it means that every object is created out of nothing; such creation is contrary to experience.

(5) The fact that for growing a mango tree, we sow mango seed and not coconut seed proves that a specific material transforms into a specific product. This proves continued existence of object in a different form, not momentariness.

(6) If nothingness is the cause of objects, since cause inheres in effect, we should be experiencing only nothingness everywhere, but we say 'pot is', 'tree is' etc.

(7) If nothing is required for producing something, to accomplish a thing, no effort would be needed.

3. The Mahayana doctrine that there is no external world outside the mind is refuted as follows:-

(1) Our experience clearly proves the existence of a world outside the mind. If there is only consciousness and there is no external world at all, how is it that cognition is not uniform but varied and differentiated like a tree, river, mountain, a man, an animal and so on and like colour, sound, smell etc.

(2) In sushupti, we continue to have consciousness but there is no cognition only because contact of sense organs and mind with external objects is severed. The moment we wake up, the contact is revived and there is cognition of external objects.

(3) To explain cognition of differentiated objects, the Mahayana philosopher says that what appear as differentiated objects are impurities of kshanika vijñanam. This is countered by pointing out that impurities in a substance are not the same as the substance. Since the only thing that this Mahayana philosopher accepts is kshanika vijñanam, there is no place for anything else such as impurities. Now, he tries to escape by saying that impurities are also kshanika vijñanams. The absurdity of this statement is pointed out by saying that since, in this school, kshanika vijñanams are the reality, if impurities are kshanika vijñanams, impurities can never be removed – which means that there is no moksha.

(4) Unless the existence of a world outside the mind is conceded, how can one explain the distinction between a thought arising from the contact of the mind through the sense organs with an object outside and a mere thought when no external object is present? Sitting in Chennai one thinks of Varanasi. Later, one travels to Varanasi and bathes in the Ganga. One is in office and is thinking that he forgot to tell his wife, before leaving for office, that he was taking her to a cinema in the evening. Later, one comes home and takes one's wife to a theatre. One is wondering why one's friend has not come. Later, the friend comes and one talks to one's friend for half an hour. One imagines how nice it would be to have ice cream when it is so hot. In the evening, one goes to the ice cream parlour and takes ice cream. One comes back from a holiday in the Himalayas and returning to Chennai, remembers the cold in the Himalayas while he is walking in the scorching sun in Anna Salai. If there is no external world, how can all this be explained? Even for a jivan mukta, there is an external world outside the mind.

To this , the Buddhist uses a counter argument and cites the example of the dream which is really only thoughts in the mind but which, nevertheless, are perceived as objects. This is refuted by saying that there is a difference; objects perceived in the dream are known to be false when we wake up but the objects of the waking world are not negated like that. Further, whereas swapna prapanca (the dream world) is the mental projection of vasanas based on experiences gained in jagrat avastha and is within the mind in the form of mere thoughts, jagrat prapanca (the waker's world) exists outside the mind. If it is held that jagrat prapanca is also only in the mind, one should be able to say which is the other world the experience of which could produce the vasanas which can be projected by the mind as the jagrat prapanca. For this, there will be no answer.

How can you explain the distinction between erroneous perception like perception of snake on the rope and right perception of rope as rope?

None of the above phenomena can be explained unless the existence of an external world outside the mind is conceded. (In Advaita Vedanta also, in formulations, it is said that there is no external world. But, there, a world outside the mind is not denied. What is pointed out is that there is no world or mind of the same order of reality as Brahman, the paramartika satyam; both the world and the mind are superimpositions on Brahman and are categorised as vyavaharika satyam.)

4. The doctrine that consciousness has only momentary existence (kshanika vijnanam) is refuted as follows:-

(1) If it is held that consciousness arises, exists for just a moment only and is gone before the next consciousness arises, one cannot explain memory ("smriti"). We remember only what we have experienced. Experience occurs first and recollection thereafter. Only if there is a consciousness that exists continuously from the time of experience to the time of recollection can the mind connect the past and the present and produce the recollection vritti. That the mind so connects is adequate proof of the existence of a permanent consciousness. Unless the same consciousness which was there at the time of experience is still there at the time of remembrance, one cannot say that one remembers that one experienced a particular object in terms such as " I remember that I met Devadatta during the festival at the temple." If there is nothing like a continuous consciousness, remembrance cannot take place.

(2) If consciousness is momentary, recognition ("pratyabhinja") cannot take place. The difference between smriti and pratyabhinja is that in smriti, the object experienced is not present at the time of remembrance; in pratyabhinja, the object experienced is present at the time of recognition. Pratyabhinja also proves the continued existence of the subject, besides proving the continued existence of the object. Unless the same consciousness was there at the time of the first experience and is still there at the time of the subsequent experience, one cannot recognise the object experienced previously and being experienced currently to be the same, in terms such as " The Devadatta who is now in front of me is the same Devadatta whom I met during the festival at the temple."

To this, there is a counter-argument by the Kshanika vijanana adherents. They say that the person you see now is not the same person you met earlier. That person existed only at that moment. This person exists only at this moment. You are deluded into thinking that it is the same person because the person that existed then and the person existing now are similar. And they give the example of the flame appearing to

be the same, though, at each moment, a separate drop of oil is being burnt and the example of the stream appearing to be a continuous entity, even though the water molecules that were there at any given point a moment ago have been replaced by another set of molecules already. The Vedantin refutes this by saying that even for recognising similarity between an object that existed in the past and an object that exists at present, the same consciousness that experienced the object in the past should exist at present, in order to recognise the similarity. Even if one may say that similarity of objects is possible in rare cases, how can anybody doubt the recognition of oneself as a continuous personality? One says "I who went to bed yesterday and slept soundly am now awake and am talking to my wife about our programme of visits this Sunday." Unless the same "I" consciousness that was there when one went to bed yesterday is continuing to exist now when one is awake and talking to one's wife, how can this phenomenon be explained. (The kshanika vijnanam of the Buddhists is the ahamkara of Advaita Vedanta. In Advaita Vedanta, besides ahamkara, which is the changing consciousness, there is Atma or Sakshi, the unchanging witness-consciousness, witnessing the changing cognitions of the mind. So, there is no problem in explaining the recognition of a constant I connecting the "I" that went to bed and the "I" that is now awake.)

(3) In Advaita Makarandam, the author uses a graphic argument. A person can never know his own birth or death. One's birth is the last moment of one's prior non-existence. One's death is the first moment of one's posterior non-existence. One is not there to know either. Like that a momentary consciousness cannot know that it is momentary. It is not there when it is born and it is not there when it dies. Another momentary consciousness cannot know it either, because consciousness No.1 dies before consciousness No.2 is born and consciousness No.3 is not yet born when consciousness No.2 dies. So, the question is who is there to know that consciousness is momentary? Unless a continuous consciousness is accepted, the existence of momentary consciousness or a series of momentary consciousnesses that succeed one another cannot be established.

5. If all that there is momentary consciousness,

(i) there cannot be any notion of means and ends. When the thought of end comes, the thought of means is gone.

(ii) There cannot be any notion of possessor and possessed. When the thought of possessed comes, the thought of possessor has gone, and

(iii) there cannot be the notion of an article having a name. When the thought of name comes, the thought of the article has gone.

6. Vyasacarya and Sankaracarya do not bother to refute the doctrine that reality is nothingness (Sunyavada). Vidyaranya refutes it by asking the philosopher who says that there is nothing "You say that there is nothing. But are you there or not?" He cannot but say "I am". This is enough to establish that to say that there is nothing is absurd.

Note No. 6 – Concept of a real creation negated

In Brahma sutra, Vyasacarya points out the fallacies of philosophies which talk of a real creation and of a creator who is only the intelligent cause ("nimitta karanam") of the universe and not the material cause ("upadhana karanam") . The main points are –

(1) To contact the material, the intelligent cause must have a body and it must be a doer. In that case, it becomes subject to pleasure and pain, desire, hatred etc' in short, it becomes a samsari. This is contrary to the notion of God being perfect.

(2) Since space, time and matter emerge only when creation takes place, there are certain questions which defy answer. viz.;

(i) Where was the creator when he created the world

(ii) When did he create?

(iii) Where was the raw material which constituted how own body?

(iv) Where was the raw material which he could use to create the universe?

(3) Beings appear in the universe with different physical and mental characteristics, finding themselves in different situations, undergoing experiences involving enjoyment and suffering of diverse nature. A creator who creates this diversity will be a partial and cruel creator. Even in a scheme of transmigration with karma of men being responsible for rebirth and enjoyment and suffering ,the diversity in the first creation will remain. This is contrary to the concept of a perfect God.

Advaita Vedanta avoids such problems, by (1) saying that there is no real creation (2) Iswara (who is himself is unreal) is the material as well as the intelligence cause, (3) creation, jivas and their karma are beginningless (4) creation is an alternation of Maya in Iswara differentiating into names and forms and resolving into unmanifest condition in Iswara and (5) the reality is Brahman, who as Existence-Consciousness-Infinity, serves as the substratum for the unevolved as well as the evolved condition of names and forms.

In this scheme, time, space and matter are there in unmanifest form in Iswara , before creation. There is no question of first creation.

Note No.7 – Significance of videha mukti

Though , for practical purposes, there is no difference between jivanmukti and videhamukti, there is a technical difference.

Jivanmukta continues to perceive through his antahkarana, a world, which consists of a multitude of ajnanis and a few jnanis, though it has been falsified by jnanam. But, after videha mukti, that antahkaranam is no longer there to perceive the falsified world. This means that, the vyavaharika world exists only for people who are still in

the world. For nirguna Brahman, there is no world and there is no Maya or Iswara. Cf. verse 32 of Vaitathya prakaranam of Mandukya karika – “There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the position from the standpoint of paramartika satyam”.

Note No. 8 – Moksha not event in time

In Mandukya Karika, Gaudapada refutes all philosophers who talk of attainment of Moksha as an event in time. His logic is that whatever has a beginning must have an end. So a moksha that is attained will be temporary. Unless, as Advaita Vedanta says, being beyond samsara is our permanent nature and what is called liberation is only the removal of the wrong notion that one is bound, moksha cannot be permanent.

Note No. 9 – Mithya not mere imagination

Apropos of mithya, a question that has been discussed in Advaita Vedanta literature, in the context of example of rope snake to illustrate the unreality of the world is whether there is actual perception of a snake on a rope or is it just a thought in the mind. It is said that mere imagination of a snake cannot produce fear. Only if the cognition itself is to the effect that there is a snake in front, the person will be frightened. This is the basis for saying that snake is experienced but it is negated when the rope is revealed (thus, considering it to be other than totally non-existent and totally existent and giving it the ontological status of pratibhasika satyam in the mithya category). (The example for the totally non-existent is barren woman’s son.) Like that, the world is also mithya (vyavaharika satyam) . There is a difference between the snake mithya and the world mithya. Snake disappears when the rope is revealed. But the world continues to be experienced even after Brahman is revealed. So, Advaita Vedanta cites the example of mirage, sunrise etc. Even after we know that they are not real, we continue to experience them.

Note No. 10 – A criterion of Mithya

In Gaudapada’s Mandukya karika, it is said that one of the criteria for holding that both the external world and the mind is mithya is mutual dependence (“anyonya asrayatvam”) which is tantamount to absence of independent existence. The world cannot be proved without the mind. Only when a thing is perceived or inferred on the basis of the knowledge of the perceived objects can we say that a thing exists? So, mind is necessary to predicate the existence of objects. The other way about, if there is no world as object, there is no place for mind as subject. The known is proved by the knower and the knower is proved by the known. This is the mutual dependence which makes us relegate both the mind and the world to the category of mithya.

Note No. 11 – Original and reflected consciousness – An illustration

In Pancadasi, Vidyananya gives beautiful examples for the original consciousness, the reflecting medium and the reflected consciousness (1) at the macrocosmic level and (2) at the microcosmic level. The examples, respectively, are (i) space pervading the cloud, water vapour laden cloud, space reflected in the conglomerate of water vapour droplets in the cloud and (2) space conditioned by a water filled pot, the water in the pot and space reflected in the water in the pot. At the macrocosmic level, Brahma caitanyam is compared to space pervading the cloud. The reflecting medium, namely, Maya, is compared to the conglomerate of water vapour droplets in the cloud. The reflection of the consciousness aspect of Brahman in Maya is compared to the reflection of space in the conglomerate of water droplets in the cloud. At the microcosmic level, Sakshi caitanyam is compared to the space pervading the pot. The reflecting medium, namely, the sukshma sarira is compared to the water in the pot. The reflection of consciousness in the sukshma sarira is compared to the reflection of space pervading the pot in the water contained in the pot, (Space is everywhere. It is in the cloud; it is in the pot also. Like that, all pervading consciousness is available in Maya as well as the sukshma sarira.)

Note No. 12 – How Maya operates

The word, avidya, used in Sastra (translated as “nescience” in English) is a technical term. Avidya and Maya are synonyms. (Other terms used for Maya are “avyakta”, “avyakruta”, prakriti”. Sometimes, the word “ajnanam” which literally means ignorance, is also used as a technical term for avidya. But none of these terms, not even the word, “ajnanam” should be confused with the word “ignorance” used in common parlance). Avidya (Maya) is a positive entity. Maya is constituted of three factors, satva, rajas and tamas. Maya is matter. At the macrocosmic level, with the Brahman-consciousness reflected in Maya, there is Isvara. Thus Isvara has two aspects – the consciousness aspect and the matter aspect. Isvara in his consciousness aspect visualises the pattern of creation suited to the requirements of the karma of the jivas and impels the matter aspect containing the universe including the sukshma sariras of jivas and the karmas of jivas in seed form to unfold into the universe of differentiated objects. This unfolding is the vikshepa sakti of Maya at the samashti (macrocosmic) level. Isvara is not affected by the avarana sakti of Maya and is therefore ever aware of his true nature being Brahman. At the vyashti (microcosmic) level, in so far as jivas are concerned, both the avarana sakti and the vikshepa sakti of Maya come into play. The avarana sakti makes jivas ignorant of their true nature as Brahman and the vikshepa sakti makes them identify with the body mind complex and regard the world with its divisions to be the reality. Avarana Sakti is indicated in Kathopanishad mantra I.iii.12. In Pancadasi, Vidyananya gives an ingenious explanation for the avarana sakti being non-operative at the microcosmic level and being operative at the macrocosmic level. He says that at the macrocosmic level, avidya is satva predominant, whereas at the microcosmic level, it is tamas rajas predominant.

APPENDIX 4 EXPLANATORY NOTES

Note No. 13 – Karma not means of Moksha – Reasoning

In Advaita Vedanta, moksha is the discovery, with the aid of Sastra, of one's identity with Brahman.

Some philosophers talk of karma or upasana as the immediate means of moksha. (Both karma and upasana are action involving motion. Karma is a movement of the body. Upasana is thought which is a movement of the mind). This is refuted by Sankaracarya.

Sankaracarya's logic is as follows:-

The result of Karma is only of four types. Brahman does not fall in any of these four.

- (a) Reaching a destination. Brahman is all pervading (sarvagata) ; there is, therefore, no question of reaching Brahman.**
- (b) Production. E.g., Seed is sown; crop is produced. Brahman is ever one's nature. Brahman is unborn and eternal ("aja", "nitya". The question of Brahman or Brahman-ness ("Brahmatvam") being produced does not arise.**
- (c) Modification. Brahman and one's own nature as Brahman are changeless ("nirvikara"); the question of modifying to become Brahman does not arise.**
- (d) Purification/refinement by removal of impurities or addition of properties. Brahman and, as Brahman, one's nature is ever pure ("nitya suddha") and attributeless ("nirguna"); the question of becoming Brahman by removal of impurities or addition attributes does not arise.**
- (e) Moreover, by using the present tense in the statement, "You are Brahman" ("Tattvamasi") Upanishad makes it clear that there is no question of one becoming Brahman, as an event in time. One being Brahman is an ever existing fact.**
- (e) Further, if identity with Brahman is the result of karma or upasana, it means that prior to Karma or Upasana one had no Brahmatvam and Brahmatvam comes only after Karma or Upasana. But whatever comes will go away after some time or other. So Brahmatvam attained as a result of Karma or Upasana will be temporary.**

Note No. 14 – Logic of "Adhyasa" (Delusion)

1. The fundamental tenets of Advaita philosophy consist of

- (1) three orders of reality, with Brahman as the Existence-Consciousness-Infinity as the highest order of reality and the substratum, the world of names and forms appearing on that substratum as the next lower order of reality, the dream world and erroneously perceived things like snake on the rope, as the lowest order of reality – in Sanskrit, indicated by the technical terms, "paramartikam", "vyavaharikam" and "praitibhaasikam", respectively (the latter two which have no independent existence being called "mithya")**

(2) identity of the consciousness of the jivatma and the all pervading consciousness, Brahman,

(3) Avidya (Maya)

(4) Iswara and

(5) Adhyasa

2. The avarana sakti of Avidya causes ajnanam (self-ignorance), i.e., the awareness of the true nature of Jivatma as Brahman is covered (concealed from the Jivatma). The vikshepa sakti of Avidya misleads the jivatma into regarding the world as real and identifying himself with the body mind complex. This is called "adhyasa". Adhyasa is defined as the mixing up of the real and the unreal. In the process of adhyasa, jivatma, owing to self-ignorance, superimposes anatma (the body mind complex) and its properties on Atma and say, "I am a father", " I am a husband", " I am sad" etc, and is afflicted by the limitations and tribulations arising from this superimposition. The other way, when one says " I am a conscious being" it is superimposition of the consciousness belonging to Atma on anatma. The example given in Sastra for adhyasa is superimposition of snake on the rope.

3. Opponents of Advaita Vedanta argue that adhyasa is not possible, because the requirements of adhyasa are not there for superimposition of anatma on Atma to take place. The requirements areas follows:-

(1) The object should be perceived in front

(2) The identity of the object should not be known

(3) There must be similarity in features between the real object and the thing that is superimposed.

(4) The person who is superimposing a thing should have experienced a real member of the superimposed species previously so that the impression left by that experience ("samskara") is there in the mind when he is superimposing.

These requirements are not satisfied in the case of Atma anatma superimposition, because unlike, the superimposition of snake on rope,

(1) Atma is not perceived as an object,

(2) Since Atma is self-evident, the identity of Atma is not unknown,

(3) There is no similarity between Atma and anatma, and

(4) anatma is unreal; so, the question of anyone having experienced a real anatma previously does not arise and, therefore there can be no samskara of the experience of anatma,

4. These objections are countered by Sankaracarya in his adhyasa bhashyam which is an introductory portion of his commentary on Brahma Sutram as follows:-

(1) For adhyasa to take place, it is not essential that the object should be perceived in front. It is sufficient if the entity is known. Atma is known in the sense the Atma is self-evident as the sakshi (witness-consciousness).

(2) The condition required for adhyasa is not total ignorance of the identity but part ignorance. We all say, "I am"; that means the existence aspect ("sat amsa") and the consciousness aspect ("cit amsa") of Atma are known to us. But there is one part that is not known to us; that "I am infinite" is not known to us (the anantatva or ananda aspect of Atma is not known).

(3) Similarity is not an invariable requirement. There are cases where there is no similarity and still, there is adhyasa, e.g., space is not similar to anything but we do superimpose blueness and a dome like shape on it.

(4) No doubt samskara of a previous experience is necessary. But it need not be of the experience of a real entity. Even if the samskara is of the experience of a false entity, in the past, it is sufficient to produce the present adhyasa. If it is asked how the first adhyasa present arose, the answer is that avidya and anatma are beginningless ("anadi").

5. Sastra-based logic for postulating adhyasa is as follows:-

Upanishads say that Atma is asangah, apanipadou, amanah. So Atma is akarta and abhokta. But jivatmas identify themselves with the body mind complex and engage themselves in worldly and religious transactions. This cannot happen, unless they were deluded into transferring the kartrutvam, bhoktrutvam etc. belonging to anatma on Atma

6. Sastra divides adhyasa into (1) "arthadhyasa" and (2) "jnanadhyasa". The appearance of a false object on the substratum of a real object is arthadhyasa. The thought that mistakes the false object to be the real object is jnanadhyasa. The phenomenon of mirage on sand is arthadhyasa. The thought in the mind of the traveller in the desert that it is an oasis is arthadhyasa. In respect of the world, the ajnani has both arthadhyasa and jnanadhyasa. The jnani ceases to have jnanadhyasa and he has only arthadhyasa. The ajnani takes the world to be real and, consequently, he has samsara. The jnani continues to perceive the world but he knows that it is false; therefore he is free of samsara.

Note No.15 – Ignorance and knowledge of identity with Brahman - both operations of the intellect

When Brahman is said to be "jnanam" in the mantra, "Satyam jnanam anantam Brahma" the word "jnanam" refers to the eternal consciousness which is Brahman's nature. It is called "swaropa jnanam". It is not swaropa jnanam that destroys self ignorance. If that was the case, since swaropa jnanam is eternal, nobody would ever be ignorant. In fact swaropa jnanam illumines ignorance as well as knowledge, through cidabhasa. What destroys self-ignorance is vritti jnanam, the vritti that I am Brahman. This vritti jnanam (knowledge) is gained by the ahamkara. The notion that I am a limited individual is destroyed by the vritti that I am the infinite Brahman.

Note No.16 -Appreciation of the all pervading consciousness

During sushupti, you do not have a sense of location. You don't have the sense that you are in New Delhi. Based on this fact, you can conclude that what is available in sushupti is the unlocated all pervading consciousness, the cit. This is present in jagrat and swapna avasthas also, but you don't recognise it, because, at these times, what you experience is the mixture of cit and ahamkara (mind cum cidabhasa) and you are not able to separate the cit from cidabhasa, intellectually. In Pancadasi, Vidyaranya gives an example. On a wall, the general sunlight is falling. You bring a mirror and place it in such a way that reflected sunlight also falls on the wall. You will notice an increase in the brightness of the light falling on the wall. This is the incremental brightness contributed by the reflected sunlight. While both lights are there, you do not perceive the general sunlight separate from the reflected sunlight. If you remove the mirror, you will notice a reduction in the brightness of the light falling on the wall. This shows that the incremental light contributed by the reflected sunlight has been withdrawn. What you now see is the general sunlight only. In the case of cit and cidabhasa, you cannot physically remove the cidabhasa. You can only recollect the state (of sushupti) in which cidabhasa is resolved and recognise the continued presence of consciousness as the cit. Even otherwise, you can recognise the unlocated consciousness if you reflect deeply into our day to day experience. While we experience the changing I, the subject factor of the triputi in the momentary cognitions and conceptualisations, there is an unchanging I which is invoked as the same continuing conscious entity when we connect a past experience and a present experience of the changing I. Whereas the changing I is one with attributes., the unchanging I is without attributes. One of the attributes of the changing I is location. Thus we recognise the unchanging I as one without location, i.e., as the all pervading consciousness.

Note No.17 – Brahman beyond time and space

We say that Brahman is all pervading and that Brahman is eternal. We have to note that this is only a manner of speaking. A correct formulation would be to say that Brahman is beyond time and space. Brahman is Infinity. The Infinite cannot be within time and space. Brahman is nondual. Being non dual also entails being beyond time and space. The world is within time and space. Therefore, the world has to be of a lower order of reality.

Note No.18 - Logic of postulating cidabhasa

(1) Brahman is all pervading consciousness. Antahkarna functions as a conscious entity but pot does not. You cannot explain this, unless you postulate that the texture of the antakarana nama roopa superimposed on Brahman is such that it can reflect the consciousness, whereas the pot does not have that capacity. It is somewhat like the difference between a good conductor of electricity and magnetism and a bad conductor.

(2) This division of certain nama roopas like the mind being made sentient by consciousness being reflected in them and other nama roopas not having such

capacity and hence remaining to be insentient is required for bhoktru bhogya (enjoyer-enjoyed) transaction. If such division was not there, before I begin to put food into my mouth, it will fly away.

(3) If the eternal, unchanging consciousness alone is there, there would be nobody who is bound and Sastra would not be taking the trouble of teaching the means to attain moksha.. A conscious entity that is susceptible to be affected by the avarana sakti and vikshepa sakti of Maya has to be there.

(4) The original consciousness, being changeless (nirvikara) and amanah is not srotra (not a hearer) or a pramata (not a knower). Sastra cannot address it. Nor can it address a mere antahkarana which is inert. So a conscious entity that is not the original consciousness is required to listen to "tat tvam ASI" and to say "aham Brahma asmi". This is the antahkarana which is enabled to be such an entity owing to the reflection of consciousness in it. (This logic is called "arthapatti") As ahamkara, I listen to the mahavakyam, "tat tvam asi". By bhagatyaga lakshana, I discard the limitedness indicated by the literal meaning of the word, "tvam" and the distance indicated by the literal meaning of the word, "tat" and retain the implied meaning of the two words, which is "caitanyam" and understand the jivabrahma aikyam. When I say "aham brahma asmi", though the thought is in ahamkara, by "aham" I refer to Atma.. Once I know "aham brahmasmi" I discard ahamkara, i.e. I disidentify myself with ahamkara and abide as Brahman.

(5) In Brhadaranyaka (III.iv.2 etc.), the Upanishad talks of Atma as the seer of the seer ("drashterdrashta"), knower of the knower ("vijnatervijnata") etc. From this it is clear that there is a knower-consciousness and another consciousness which is the substratum of that consciousness. This does not mean that Atma perceives or knows ahamkara. To perceive anything or to know anything, the consciousness has to undergo modification. Atma being changeless cannot be seer or knower. The meaning is that, in the presence of Atma, cidabhasa is formed in the antahkarana. This is also what is meant when it is said that Atma, as Sakshi, illumines the antahkarana. It is like my standing in front of a mirror. I don't do anything. By mere presence of mine, reflection is formed in the mirror.

(6) The eternal unchanging consciousness cannot be said to be the instrument of knowing specific separate objects, one after another. For having pot knowledge, tree knowledge, tiger knowledge, one after another, and each person having different cognitions, we need to have separate, changing consciousnesses in each person. Antahkarana with reflected consciousness is what meets this requirement. If Atma, the changeless, eternal consciousness, were to be the knower directly, everyone of us would be seeing everything simultaneously and it would be a jumble – e.g., water in fire, pot in cow etc. – it would be utter confusion. At the same time, to be aware of the changing consciousnesses, there has to be an unchanging consciousness. Thus we have to postulate cidabhasa, the reflected consciousness in individual minds as well as the unchanging, all pervading consciousness, the Atma.

(7) In Brhadaranyaka Upanishad, there is a statement, "na pretya samja asti". One interpretation is that this refers to the disintegration of the karana sarira and sukshma sarira of a jnani at the time of videha mukti. How this is support for cidabhasa has been explained in the main text. Another interpretation is "In the body, after death, there is no consciousness". When the Upanishad says that after the body dies, there is no consciousness in it, it cannot be referring to the eternal, all pervading consciousness; the all pervading, eternal consciousness is there

everywhere, in everything and at all times. It is there in the dead body also. (To put it precisely, everything, at all times, including the body after it dies, is superimposed – as nama roopas –on the substratum, the Existence-Consciousness- Infinity, Brahman.) If the Upanishad cannot be referring to the eternal consciousness available in the individual, the Atma, the sakshi caitanyam, what is it that it is referring to when it says that consciousness is not there in the body after death? It must be referring to a consciousness which is in the body when it is alive and which goes out when the body dies. What goes out when the body dies is the sukshma sarira including the mind with the reflected consciousness.

(8) The existence of a changing consciousness separately in each of us by which each of us separately cognises different objects one after another is a matter of experience. But when we connect the pramata of a cognition involved in a past experience and the pramata of the cognition involved in a present experience, as the same entity, we are invoking an unchanging, constant, I, which was behind the pramata of the past experience and is now behind the pramata of the present experience . What is present in the changing pramatas is cidabhasa and what is invoked as the changeless, constant I is the Atma.

APPENDIX 5 EXPLANATORY NOTES

Note No.19 – Process of cognition

When I say, "I know this," the "I", the "know" and "this" are not simultaneously cognised. Each piece of knowledge requires a triputi – a pramata, pramanam and prameya (or, to put in another version, a karta, karanam and karma).E.g. "I know the tree". Tree becomes the object of knowledge. When tree is the object of knowledge neither 'I' nor the act of knowing can be the object of knowledge. . When "I" is the object of knowledge , neither "tree " nor the act of knowing can be the object of knowledge. When the act of knowing is not the object of knowledge, "I" nor "tree" can be the object of knowledge. "I", "know" and "tree" each requires, separately, a knower, knowing and known.. So the awareness of "I", "know" and "tree" takes place successively, through a separate triputi in each case – such as "I know the tree", "I know the act of knowing" and " I know the I that knows the tree". - but so quickly that it appears to be simultaneous.

Note No 20. – Samsara not for Atma

If sorrow or samsara is really in Atma, it cannot be removed or overcome by knowledge. But the Upanishad says that the knower of Atma overcomes sorrow "tarati sokam atmavid.") So the sorrow or samsara falsely attributed to Atma as in such notions as " I am sad " or " I am mortal" is really not in Atma. Another argument. When ahamkara is functioning in jagrat avastha, pain is felt. In sushupti, when ahamkara is not functioning, pain is not felt. It is clear, therefore, that sorrow is an attribute of ahamkara. If sorrow were to be the attribute of Atma, we should be

feeling sorrow in sushupti also, because Atma, the original consciousness continues to shine in sushupti also.

Note No. 21. – Negation of “anatma”

In pancakosa viveka, we negate, successively, “annamaya aham”(I identified with annamaya kosa), “pranamaya aham”, “manomaya aham’ “vijnanamaya aham” and “anandamaya aham”. What is left is the unnegatable drk, the witness-consciousness, and we recognise it as our real nature.

In sarira traya viveka, by negating sthoola sarira aham (I identified with sthoola sarira), sukshma sarira aham and karana sarira aham, successively, we come to the unnegatable pratyagatma and recognise it as our real nature.

Note No. 22 – Role of Mahavakyam

Mahavakyams do not reveal any new entity. The consciousness available in us, Atma, is self-evident – is recognised by us already. What mahavakyam does is to remove the wrong notion that it is limited. What is revealed by mahavakyams is the Bramatvam status of the already recognised entity. In the story of the tenth man, the passer-by is not bringing a tenth man; he is only revealing the tenth-man status to the tenth man. The consciousness in me I have already recognised. What I understand through mahavakyam is that it is infinite. You cannot create space. When you are in a room, you may have a wrong notion that space is limited by the walls of the room. You destroy the walls; you recognise that what you thought was room-limited space is in fact the all pervading space.

Note No. 23 – Form is not substance

When the football hits you it is the substance that injures you, not the shape. If the substance is yourself, how can it hit you? If everything, as Existence, is yourself, how can you be hit by anything?

Note No. 24 – Self-effulgence – meaning

“Self-effulgent” means self evident consciousness - what does not require an objectifying instrument of knowledge to be known is being self-evident.

Note No.25– Appreciation of pure existence – Illustration

Pure existence is not available for perception. When you ask for water to drink, it has to be brought to you in a container, say, a paper cup.. Pure existence has to be conveyed to our intellect through nama roopa. Just as you drink the water and

discard the paper cup, when existence with nama roopa is revealed, you have to discard the nama roopa and understand the reality, the pure existence. Another example. I cannot show to you light directly. Pure light is invisible. So, I introduce my hand in the field of the all pervading invisible light and I tell you that there is a principle called light because of which alone the hand is visible. Then, I withdraw my hand and ask you to understand the existence of the light, even though it is not visible without the medium of the hand. Similarly, when Sastra talks of an existent world, it is doing so, wanting to reveal the substance called existence. World is an attribute; the substance is existence. Just as bangle is a name and form given to the substance which is gold. Existence is not in water. Water is in existence. Pure existence bereft of the incidental attributes like sound, colour, smell etc. is not available for objectification. If pure existence cannot be objectified, what is it? There is only one possibility. It is that which enables everything else to be objectified but which itself cannot be objectified. To recognise it, you drop, intellectually, everything that you know. What remains is pure existence which is the same as pure consciousness. If all objects are negated, one may be inclined to think that there is nothing. In fact, one of the branches of Buddhism says that nothingness is the reality. But to say or think that nothingness is the reality – that itself requires consciousness.

Note No.26 - Eternal awareness – Illustration

When you see a book, in this perception, you are aware of two things, book as the object and mind as the subject. Can you say that mind (with cidabhasa) is aware of book as the object and I as the subject at the simultaneously? Mind knows anything only through a thought (vritti). And mind can entertain only one vritti at a time. So, book vritti and I vritti – idam vritti and aham vritti- cannot take place simultaneously. Further, take the case of your listening to my talk. You re listening to one sentence after another continuously. So the mind is engaged in one sentence vritti after another without interruption. There is no time for it to entertain an I vritti, such as “I am listening to the talk.” But, after the talk, if I ask you “did you listen to my talk”, you will say “, yes, I listened.” Which is this I? Not the pramata I, because the mind was having only vrittis corresponding to my talk falling on your ears and there was no room for the pramata I vritti. The I that is invoked is the sakshi I, the unchanging self-evident consciousness. that is self-evident and is shining, as it were, all the time So there has to be a consciousness other than the mind which is witnessing the listening you. The constant shining principle in the presence of which mind is evident as the subject I that was listening is the Sakshi, the Atma.

Note No.27 – Punya papa not one’s nature

Existence is my nature, because I enjoy existence in all three avasthas. Consciousness is my nature because I enjoy consciousness in all three avasthas. Punya papa and punya papa phalam are not my nature because I don’t have them in all avasthas. There is no punya papa or punya papa phalam in sushupti. What is coming and going is not nature. I, the Atma am akarta, abhokta - “ asango hi ayam atma”

Note No.28 –Consciousness has no origin

The non-dual, relationless consciousness – Brahman-Atman – is without a beginning and end. If it be said that it has a beginning, it means that it was non-existent before its origination. But, can we talk of prior non-existence (pragabhava), in the case of consciousness? The crucial question is what was it that knew the prior non-existence of consciousness? Is it consciousness itself or is it something other than consciousness? The latter alternative has to be ruled out, because everything other than consciousness is insentient and what is insentient can never be credited with the knowledge function. The former alternative is also untenable. If consciousness exists at the time of apprehending the prior non-existence of consciousness, ex hypothesi, consciousness is not non-existent then. To say that something which exists apprehends its own non-existence at that time is absurd.

Note No. 29. Brahman attributeless

Advaitin says, on the basis of Upanishad statements, that Brahman is nirguna (without any attributes.) Visishtadvaitins say that Brahman is saguna (with attributes.) The term. "nirguna" appearing in Upanishadic statements revealing the nature of Brahman, they interpret as "bereft of bad qualities". Apart from the fact that the term " nirguna " is used without any rider, Advaitins point out that the Kathopanishad mantra I.ii.14 makes it clear that Brahman is devoid of even good qualities- "anyatra dharmat anyatra adharmat" ("different from virtue, different from vice." –goodness and badness").

Note No.30 - Relationship of Brahman and world

It may be asked, "how can there be any relationship between real Brahman and the world – we talk of adhisthana adhyasa sambandha. The answer is that the relationship is also Mithya. Like the relationship between sand and mirage. Sand is real; mirage is unreal. The relationship is between sand , the substratum and mirage which is superimposition. The relationship is also mithya. Like that Brahman is the substratum and the world of names and forms is the superimposition. Through the unreal superimposition, the world, we obtain knowledge of the substratum, the Existence.

Note No.31 – Existence has no origin

Existence cannot come out of Existence or non-existence. If existence is already there, there is no question of existence originating. And nothing can come out of non-existence.

Note No 32 - Iswara, karma and free will

As already mentioned in the main text, jivatmas who have not attained knowledge of jivabrahmaikyam are governed by karma. Iswara is the administrator of the karma (karmaphaladata) and, through Maya, creates the world including bodies and minds and sets up laws of nature in accordance with the requirements of the jivatmas to go through enjoyment or suffering as warranted by their previous karma. That is Iswara provides the infrastructure. The physical and mental equipment one is born with, in which family he is born, in which environment he has to lead his life and the major situations he has to face in life will depend on his karma. But how he makes use of the opportunities available to him to develop himself and how he faces situations, how he reacts, all these, depend on his free will. The very fact that human beings have a choice to do a thing, or not to do it or do it in a different way, is proof of free will. What is more, not all situations in life arise out of one's own karma. In the complex interface of the karmas of myriads of living beings, there are bound to be many situations where one will have complete freedom of action. Since no one knows what one's karma is, the best way to act is to do action according to Dharma. Dharma in, the modern context, should be defined as principles of morality – not only personal morality but what may be called social morality - such as doing or not doing to others what you would like them to do or not to do to you, the greatest good of the greatest number, etc. When one is in doubt in any situation whether what one is intending to do is right or wrong, there are two ways; follow the example of great people, if available or see that your motive is pure and do what your conscience dictates.

APPENDIX 6 EXPLANATORY NOTES

Note No.33 – Iswara Srishti, Jiva srishti

Sastra talks of Iswara Srishti and Jiva Srishti. Whereas the universe that is presented to us, as created by Iswara, is common to all of us, how each man makes use of the objects and situations and how he reacts to them is special to him. In the same school, with the same teaching faculty and library, one works hard and studies well; another with an equally good brain wastes his time and fails to make the grade. One loves music; another can't stand any music. One manages his office, being a friend of all; another manages the same office as a ring master. One loves swimming; another does not want even to have a bath. Iswara Srishti Jiva srishti situation is another facet of the interplay of karma and free will. From one birth to another, we not only carry our karma, but our vasanas,. It is on account of vasanas that tastes for things like food, music, literature, art etc. vary. Vasanas of the past can also be changed or overcome by free will, with determination. A powerful argument for free will is that, unless you accept free will, moksha will be impossible. Aspiring for moksha and making use of the opportunities available for spiritual advancement are matters of free will. Punya karma may even give you birth in a family of spiritual seekers, but whether you yourself take to the spiritual path depends on your free will. Papa karma may give you birth in a family of materialists, but, with your free will, you can transcend those surroundings and, if your aspiration is intense, you will find the set up where you can pursue your spiritual Sadhana.

Note No 34. Grace and free will

1. Apart from the enjoyment and suffering we have to undergo for our past karma, our life gives us lot of scope for fresh action. The factors that come into play in respect of fresh action are (1) Lord's Grace (2) our vasanas and (3) our free will.

(1) Iswara's Grace is in the form of laws governing the functioning of the universe. Deliberate action is not possible if there is no law governing cause and effect. We do action, expecting a result in accordance with such a law. For the laws of the universe, Iswara is responsible..

(2) We carry our vasanas from one birth to another. The vasanas are formed on the basis of previous experience. Vasanas govern our action in the sense that towards the same objects and the same situation, different people have different likes and dislikes. One enjoys music; another abhors it. One is helpful to others; another is self-centred.

(3) Subject to (1) and (2), we have a choice to do a thing or not to do a thing or to do it differently. How one acts in a given situation or reacts to a situation depends on his free will. No outside proof is required for the existence of free will; all of us are exercising it day in and day out.

2. If free will is not accepted, there will be two problems –

(1) The commandments and prohibitions of scripture will become meaningless. Scripture is advising man to do good actions and avoid evil actions only because scripture assumes that man has free will.

(2) If man has no free will and not merely our karmaphalan but fresh action is also impelled by Iswara, Iswara becomes responsible for the good action and bad action done by man. The problem then will be two-fold. By making some men to do good action and some men do bad action resulting in punya and papa followed by enjoyment or suffering as karmaphalam later, Iswara becomes partial and cruel. Secondly, If Iswara is responsible for man's good action and bad action, no one can be rewarded nor can any criminal be punished. A murderer will say " I am not responsible for what I did. The Lord made me do it."

Note No.35 - Miracles and karma

Apart from the physical laws governing the universe, there are divine forces in the empirical plane. Evidence of such forces is found in certain temples, churches, mosques, darghas etc., such as Lourdes in France, and certain places of worship in India. We have authentic accounts of miracles in the form of the sick getting cured in such places. There are also authentic accounts of certain persons who have acquired or have carried forward from previous janmas Yogic powers by which they are able to bring about changes in the life of devotees. In regard to temples etc., in certain cases, the powers are attributed to Yogis who have attained samadhi there and have deliberately left their powers to operate there. In Brahma Sutra, Vyasacarya does talk of cases, where, for fulfilling certain cosmic purposes of Iswara, some who are liberated take rebirth, even after death.

The important point to note, in all these cases, is that not all who visit and worship at the places mentioned above get the benefit of the divine or miraculous powers. This can only be explained by postulating that what happens in these places does not fall outside the law of karma. Based on this premise, we should say that if a particular person gets a benefit, by way of cure or some other material advancement, it is predestined according to his karma itself that his suffering should be over at that time. It is just as a matter of the medium through which that takes place. In these cases, the medium for ending the suffering is the divine or miraculous force at such a place, just as the medium in other cases is a skilled doctor or a generous benefactor. Here also, free will comes into operation inasmuch as the choice of and the decision to go to a place of worship, just as the choice of and decision to go to a skilled doctor is a matter of free will.

(Yogis = Persons who have acquires supernatural powers by practicing certain disciplines in the psychic plane through regulation of prana or meditation on deities.

Samadhi = the end of a Jnani's or Yogis life. (This should not to be confused with the Samadhi prescribed in Patanjali's Yoga Sastra as a spiritual practice for the attainment of Moksha.).Dargha = Place where a Muslim saint's body, at death, is interred.)

Note No.36 – Moksha means knowing one's Infinite nature

Brahman is said to be infinite, space wise, time wise and entity wise. When you talk of a thing that is attained by you, it has to be a finite thing; before attaining it, it has to be away from you. Conversely, there can be no such event as attaining the thing that is infinite. By definition, 'the infinite' precludes the existence of any second entity. So, to talk of your being away from the infinite, to start with, and your attaining it, later, is illogical. Therefore, 'attainment of Brahman' can only be a figure of speech. One is ever Brahman; one has been ignorant of this fact and the ignorance is removed through study of Sastra.

Note No.37 – Mind is matter

Logic of saying that mind is matter is (a) it is affected by matter; for various mental disorders, the treatment is electric shock (2) a lie detector used and (3) there are psychosomatic diseases.

Note No.38 – Duality – two kinds

It is not enough to know that you, the Jivatma, are none other than the Paramatma. This removes only one kind of duality – the duality of consciousness. There is another duality – the atma anatma duality. This removed only when you gain the knowledge that all that there is Brahman; i.e., the substratum of everything in the form of

existence, is Brahman and what appears as anatma is only nama roopa which is of a lower order of reality (which knowledge is called sarvatmabhava.)

Note No.39 – Effect on good actions on karma

An authority for saying that good actions, done out of free will, will have effect on karma, is in Kathopanishad I.i.18 – “A person who performs the Nachiketas ritual and does Upasana increases his punya and decreases his papa to such an extent that he goes, after death, to brahma loka.”

Note No.40 – Denial of consciousness – self-contradictory

The existence of consciousness cannot be denied, because the very denial involves the use of consciousness. This is what is meant by saying, ‘the negator cannot be negated’.

Note No.41– Mixing up orders of reality

One should not mix up orders of reality. Suppose, one convicted of murder pleads, “Atma neither kills nor is it killed. I am Atma, so, I did not kill and, therefore, you should not punish me.” The judge would turn round and say “I am not punishing your Atma; I shall punish only your body.” It is in this strain that Ramakrishna Paramahansa relates a story. A man, thinking that the elephant is Atma and I am Atma; so the elephant cannot kill me. So saying he went and laid himself in front of a rogue elephant. The body of the elephant came and crushed the body of the man.

Note No. 42 – Unreality of the world

From the Vedic statement that Brahman is neither cause nor effect (cf. Kathopanishad I.ii.14) we can derive the unreality of the world. Brahman is non-dual.; i.e., other than Brahman, there is no other entity. But we do have a world right in front of us. Who created it? The only logical answer can be ‘nobody; i.e., the creation and the creator are unreal.

Note No. 43 – Corollaries of Brahman being infinite

From the infinitude of Brahman, we can derive

(a) Formlessness (nirakaratvam) - (That which is infinite space wise cannot have any form)

(b) Eternity (nityatvam) – (That which is infinite time wise cannot have a beginning or end)

© Relationslessness (asangatvam) (That which in infinite entity wise cannot have any relation with anything, there being no second entity.)

Corollaries can also be derived in the converse direction.

Note No. 44 – Sarvatmakatvam of Brahman

Kathopanishad I.ii.20 says that Atma is the greater than the greatest and subtler than the subtlest. This seems to be a contradiction in terms. Sankaracarya argues that the contradiction can be resolved if we take the substratum. As the substratum of everything, Atma (Brahman) is the substratum of the greater than the greatest and of the subtler than the subtlest. Whether it is a mountain nama roopa or a microbe nama roopa, Atma is the Existence. Bangle cannot be in chain nor can chain be in bangle, but gold is in bangle and chain.

Note No. 45 – Atma beyond nama roopas

When mind is active, nama roopas appear. When mind resolved, nama roopas disappear. But, I, Atma, am there when nama roopas appear and when nama roopas disappear. So, is clear that I, Atma, am beyond nama roopas. The appearance and disappearance are phenomena of a lower order of reality.

Note No. 46 – Atma motionless

Kathopanishad I.ii.21, talking of Atma, says "remaining motionless, I move." How can this be? In the presence of Atma, reflection of consciousness is formed in the mind. Mind moves by way of entertaining one thought after another; it is angry at one moment; it is calm later. It was sad yesterday; today it is happy. The ignorant person attributes these movements of the mind to the Atma which is, in reality motionless (acala.)

Note No. 47– Atma locationless

If you are asked "where were you while you slept" you have to say "nowhere". So, you, the Atma, are locationless. When you are associated with the mind in the jagrat and swapna avasthas, you appear to be located. When the association with the mind is snapped in sushupti. there is no sense of location.

Note No.48 –Questions regarding origin etc, of world invalid.

Time and space are born with the universe. So, to ask 'when did the universe come is illogical; there can be no time prior to time. Similarly, to ask 'where did universe

originate' is illogical; there can be no space beyond space. So. Also, 'how' and 'why' are also out of court; process involves time and purpose involves time in terms of one in the present envisaging a future. The only satisfactory answer to such questions is the Advaita Vedanta answer that the world is unreal.

Note No. 49 – Vasana and free will

The first thought that comes to mind may be due to vasana. But whether I should nourish it and let it get hold of me or I should replace it by a better thought through will power is a matter of free will.

Note No. 50 – Guru and Brahman synonymous

A Jivanmukta identifies with Brahman. So, in effect, he is Brahman. That is why guru is glorified as Paramatma in the famous sloka " gururbrahma gururvishnu gururdevo maheswara; gurureva parambrahma tasmai sri gurave namaha".

Note No. 51 – Relative immortality

An authority for saying that 'amrutatvam' should be taken in certain contexts as relative immortality is found in Kathopanishad II.i.2 which talks of benefit of the knowledge of jivabrahma aikyam as absolute immortality ("amrutatvam dhruvam). This implies that there can be 'relative immortality' in the sense of enjoyment of a life of a vastly longer duration than the human life.

Note No. 52– The unnegatable remainder

You experience your mind. So, you negate it, saying, "I am not the mind." Then, when you analyse, you come to know that, even when the mind is not functioning, there is consciousness. You recognise the consciousness that exists constantly without your experiencing as an object as yourself. That is to say, there is only one thing that can't be experienced but the existence of which cannot be denied; that is what is always available as the constant I, the Atma.

**APPENDIX 7
EXPLANATORY NOTES**

Note No. 53 – Samsara due to sense of duality

Samsara is due to a sense of limitation, due to a notion that there are things other than me. I am dreaming, identified with the dream body, I think that there are things

other than me, but when I wake up that I (i.e., my mind) alone was there and there were no others. When I identify myself with the jagrat body, I feel that, in the jagrat prapanca, there are others beside me. When I disidentify with the jagrat prapanca and identify myself with consciousness, there is nothing other than me.

Note No. 54 - Consciousness changeless

Consciousness is the witness of all changes. – physical changes, emotional changes, intellectual changes, changes of space, changes of time, changes of from waking state to dream state and from dream state to sleep state and so on. Witness of changes has to be changeless.

Note No 55 - Atma neither the known nor the knowable

In Kenopanishad, the student says, "I don't know Atma. I don't want to know Atma." (This is the idea – not the exact words.) He says "I don't know Atma", because Atma does not fall in the known category, being unobjectifiable. He says "I don't want to know Atma" because Atma cannot become the known (i.e., become an object) at any time, atma being oneself.

Note No. 56 – Flowing eternity

In Advaita Vedanta, there is a concept of flowing eternity, as distinguished from absolute eternity. Brahman is absolutely eternal, in the sense that Brahman is beyond time. But we have to have a term where we cannot trace the beginning and end of a thing. This is called "pravaha nityatvam" which can be translated as "flowing eternity". The cycle of srishti, sthiti, laya, the chain of jivatma, karma, karmaphalam and rebirth and Maya would fall in this category.

Note No. 57 – Dependency of the world

Kathopanishad II.iii.1 says that the world is dependent (asrita) on Brahman. Whatever is dependent is mithya (unreal). So, the world is mithya.

Note No. 58 - Who is a brahmana?

Brahadaranyaka Upanishad says that only a person who utilises the human birth to gain knowledge of jivabrahma aikyam is a brahmana. In Gita, Krishna also talks of "jati brahmana" (one who is born to parents belonging to the caste of brahmanas), "karma brahmana" (one who deserves to be called a Brahmana by virtue of his actions and conduct and "guna brahmana" (one who is deserves to be respected as a Brahmana by virtue of his seeking of having gained the knowledge of Brahman) and extols the guna brahmana.

Note No. 59 – Panca kosa viveka in Kathopanishad

In Kathopanishad II.iii.7 and 8, which is a kind of Panca kosa viveka, mind (manomaya kosa) is said to be superior to the sense organs (pranamaya kosa), intellect (vijnanamaya kosa) is said to be superior to the mind, the samashti intellect (samashti vijnamaya kosa) is said to be superior to the vyashti intellect, samashti avyakta (anandamaya kosa or Maya) is said to be superior to the samashti intellect and Purusha (Brahman) is said to be superior to Maya. By linking vyashti and samashti, the Upanishad enables us to avoid the pitfall of thinking that there is a plurality of consciousness.

Note No. 60 – viparita bhavana obstacle to jnanam

The obstacle to knowledge of jivabrahma aikyam getting entrenched, which is created by habitual reactions based on vasanas persisting from the past identification with the body mind complex (called "viparita bhavana") is twofold. (1) When you are angry or worried, your mind is disturbed. Only a calm mind can absorb the knowledge of jivabrahma aikyam. (2) When you are angry or worried, you are identified with the body mind complex. You cannot identify yourself with Atma at the same time. Identification with Atma, interrupted by identification with the body mind complex is not adequate for liberation. The entire antahkarana must be saturated with the knowledge of jivabrahma aikyam; identification with Brahman must be total, without any reservation. The sadhana for achieving this is nididhyasanam, i.e., dwelling on the various aspects of the teaching of jivabrahma aikyam.

Note No. 61 – Jnani free from raga dwesha

Jnani's mind is not Brahman. But it is a mind that has understood "I am Brahman. When one identifies with the body mind complex, one has the notion of being individual. So, there are others and there is raga and dwesha arising from the notion of duality. But a jnani is no longer identified with the body mind complex. So, he has destroyed the notion of being an individual. So, for the Jnani, there are no others to whom he can get attached to or have aversion for. He does continue to use the mind as an instrument for transactions, but in that mind, there are no emotion.

Note No. 62 - Purpose of teaching creation

Creation of the universe is brought in by Upanishads, in order to lead us to Brahman. Teaching is always from the known to the unknown. We experience a universe around us and our bodies and minds as part of that universe.. Taking the clay and pot example, Upanishad teaches us that the substance is only clay and pot is just a form to which we have given a name (what is called "nama roopa" in Sanskrit.) This form itself is only one of the forms existing potentially in the lump of clay and which an intelligent agent, the carpenter, brings out. The reality is the substance, the clay. The form is not a second entity; Pot is only a particular configuration of clay which is the

only entity. If we take away clay, there is no pot. So, pot is unreal. Thus, we arrive at two generalizations. (1) The cause alone is real;; the effect is unreal. (2) Not only a material substance is required for an effect to appear but there has to be an intelligent cause . Clay we find is itself an effect of the substance , which is a combination of and water. Thus when we go backwards in the effect-cause chain, we arrive at an ultimate cause, This must be a cause which is not an effect; otherwise there would be infinite regress. Upanishad calls this cause Brahman. As the reality, it is Existence.

We see creation as a well designed universe; so, we have to conclude that the creator must be an intelligent principle.

Upanishad introduces reality as consciousness to show that it is ever available as I, so that we need not go in search of it. Having shown consciousness as one's own nature, to see that we don't make the mistake of supposing that it is located in one's mind only, it brings in the Existence , the all pervading aspect. Putting the two aspects together, Upanishad defined reality as Existence-Consciousness -Infinity. Infinity applies to space, time and entity. Since space and time are part of creation, Brahman, the creator, has to be beyond time and space. "Beyond time" means that It is eternal and "beyond space" means that it is not only all pervading in the universe but is beyond it also and that It is formless. Since all entities come into existence only as part of the creation, Brahman has to be beyond all entities, that is non-dual as the supreme order of reality. To be non-dual is to be attributeless. To have any attribute is not to have its opposite. Each attribute excludes its opposite. Exclusion is limitation. If Brahman is given any attribute, we will be excluding Brahman to be an entity with the opposite attribute and thus we would be making Brahman to be a limited entity. To be limitless, - to be infinite - entity-wise, that is to be non-dual, the only way is not to have any attributes. Being non-dual, Brahman has to be the intelligent as well as the material cause. As Existence, Brahman is the material cause and as Consciousness, Brahman is the intelligent cause. In presenting the nature of Brahman, Advaita Vedanta also says that Brahman is apanipadou, apranah and amanah (without sense organs and mind.) So, while it can lend Existence and Consciousness, it cannot engage Itself in the act of creation. Therefore, in Advaita Vedanta , Iswara, conceived as the consciousness of Brahman reflected in a potential condition of nama roopas, called Maya, is introduced as the actual creator. Since Brahman has been said to be infinite entity wise, that is non-dual, Iswara has to be of a lower order of reality. The created universe is conceived as a variety of forms with names attached to them (called, "nama roopas" in Sanskrit.) superimposed on Brahman, the eternal and unchanging Existence. Thus, the essence of the universe is Brahman, just as clay is of pots etc., except that, in the case of Brahman, the essence is formless and attributeless. Thus, it is said that the substance of the universe is Brahman, the Existence, which is there always and everywhere; on this Existence, the substratum, Iswara visualizes the permutations and combinations of nama roopas. and impels Maya to unfold into such nama roopas. Brahman being nondual, the nama roopas also have to be lesser order of reality , just as Iswara himself is. Nama roopas consist of animate and inanimate objects of the universe. .The animate objects of the universe are nama roopas, forms superimposed on Existence which are capable of reflecting the Consciousness aspect of Brahman. Inanimate objects are names and forms which do not have that capacity. Living beings (called "jivas" in Sanskrit) are born with diverse physical and mental characteristics and undergo enjoyment and suffering of diverse kinds. Heredity may seem to explain the physical characteristics but it is not adequate to account for the mental characteristics., It is therefore necessary to postulate the transmigration of

the mental entities (called "sukshma sariras" in Sanskrit) in a cycle of births and deaths and entry into one physical body (called " sthoola sarira" in Sanskrit) after another and to regard the diversity as the recompense for their own previous actions and thoughts (called "karma" in Sanskrit). But we cannot postulate a first life span (called "janma" in Sanskrit). Because in that janma also the diversity of physical and mental characteristics and enjoyment and suffering will be there. We cannot make the creator responsible for the diversity. If we do so, we would be making the creator to be a partial and cruel person. Advaita Vedanta says, therefore, that jivas and their karma are beginningless. Similarly, if we predicate a first creation, since time and space are themselves part of the creation, we cannot explain where the creator was at the time of creation, when he did the creation etc, So, Advaita Vedanta says that creation is a beginningless cycle of unfolding and resolution into a potential condition of names and forms. The universe of names and forms exist only as an appearance from the point of view of jivas. As far as Brahman is concerned, Brahman alone is and for Brahman, there is not even a universe of a lower order of reality and there is no Maya or Iswara ; even Maya and Iswara are postulated only for the sake of explaining the experience of a universe of names and forms by jivas.

Note No. 63 - Mind and Sakshi - roles

Whereas the mind with cidabhasa, (technically called ahamkara), expresses in the form of changing thoughts, ahamkara itself is not mere thoughts. There is an entity called ahamkara and it has continuous existence ; it is a part of the sukshma sarira which survives the death of the sthoola sarira and enters another sthoola sarira in the next janma carrying the karma of jivatmas and of the vasanas from one janma to another. Even so, we have to discriminate between Sakshi and ahamkara. Even though ahamkara has continuous existence (until videha mukti), it is a changing entity. It is like the river. The river, as a collection of water molecules, continues to exist for ages but the quantity and characteristics of the water flowing now at any point is not the same as that which was flowing before. Similarly, the qualities of the ahamkara in the same individual vary from time to time. At one time, it is an ill-tempered ahamkara; at a later point of time, it is a calm ahamkara. At one time it is a dull ahamkara; at a later point of time, it is a sharp ahamkara. Such a changing ahamkara cannot account for the sense of our being the same conscious being, the same I who was there when the ahamkara was ill tempered and who is there when the ahamkara is calm, the same I that was there when the ahamkara was dull and who is there when the ahamkara is sharp. We cannot but postulate an unchanging consciousness which we sense as the constant unaltered I that we are throughout the states of waking, dream and deep sleep, through the changes of the body from youth to adulthood, from young age to middle age and from middle age to old age and through the changes of the antahkarana from turbulence to placidity, from desirousness to contentment and from dullness to sharpness.

In other words, perception, feeling, thought , registering experience, recollection and recognition are functions of the ahamkara. But, ahamkara, in turn, is shaped by the changing experiences, feelings and thoughts. The ahamkara of yesterday, or of last year or of the young age is not the same as the ahamkara of today, just as the body of yesterday, or last year of the young age is not the body of today. I was a short tempered man in my youth. Now I am a calm person. That I and this I are not the same . But when recollection or recognition takes place, connecting the past and the

present, say, in the form of “I who used to be agitated am now peaceful” or “ I slept happily yesterday; I did not know anything”, I am invoking an I which is the same throughout. The recollection or recognition is done by the ahamkara I, but the recollected or recognised I – recollected or recognised as the same I that existed then and continues to exist now is the sakshi I, the unchanging consciousness that is ever there. The mind is able to invoke that I because the sakshi is self-evident.

Note No. 64 - What is temporary is mithya - Logic

A thing is temporary means that it has temporary existence. If any attribute or nature is intrinsic to an entity, it will never be lost. If an attribute comes and goes, it means that it is not intrinsic to it. So, temporary existence means that the existence is borrowed. For example, whereas heat is the intrinsic nature of fire, the heat of hot water is borrowed from fire. One of the definitions of mithya is that it has borrowed existence. Therefore, whatever is temporary is mithya.

APPENDIX 8 EXPLANATORY NOTES

Note No. 65 Five definitions of mithya

(1) Definition given by Padmapada in Pancadipika

Falsity is the character of not being the locus of either being or non-being. The falsity is constituted by being different from sat (being) and asat (non-being).

(2) Definition given by Prakasatmayati in Pancapadika-vivarana

The falsity of a thing consists in the thing's being negated for all three periods of time in the locus in which it appears.. (The falsity (mithyatva) consists in being the pratiyogin (negatum) of a negation (nisheda) which is traikalika (for all three periods of time – past, present and future) in a locus in which it appears.

This is based on the scriptural text, “There is nothing else whatsoever”. It implies that the world of multiplicity is eternally negated in the non-dual Brahman which is the locus of the appearance of the world and as such as, the world is false.

(3) Definition given by Prakasatmayati

The false is that which is cancelled by the knowledge of Brahman.

This is based on the scriptural text, “The enlightened is freed of names and forms.”

(4) Madhsudana Saraswati's presentation of the definition given Citsukhacarya

The falsity of anything positive is its character of its being the pratiyogin.(counterpart) of the absolute negation that resides in what appears to be

its own substratum. The shell silver is something positive and it is false. Why is it false? It is false because it is eternally negated in the very shell that appears to be its locus. The objects of the world are also false in the same sense. For example, a cloth is a positive object and it appears to reside in the threads which constitute it. But in those very threads the cloth is eternally negated. The cloth is therefore false.

(5) What is different from the real (sat), i.e., what is other than the real is false. According to Advaita Vedanta, Brahman alone is real (sat); the objects of the world, like a pot or cloth, are different from Brahman. They are, therefore, false.

Note No. 66 – Intrinsic and incidental nature

The criterion to find out what is one's intrinsic nature and what is incidental is

To see what comes and goes and what is permanent. The waking state is not there when the dream state comes and neither is there when the deep sleep state comes. If being a walker was my true nature, I would be awake permanently. If being a dreamer was my true nature, I would be dreaming permanently. If being a sleeper was my true nature, I would be sleeping permanently. So, the wakerhood, the dreamerhood and the sleeperhood are incidental. What is constantly there during all the three states is consciousness. So, we have to conclude that consciousness is my intrinsic nature, my true nature.

Note No. 67 – Avastha traya viveka in Mandukya karika

In the Avastha Traya Viveka, in Mandukya Karika, the microcosm (vyashti) and the macrocosm (samashiti) are equated to show we are not limited individuals. While talking of consciousness associated with the vyashti upadhi, the sthoola sarira) (visva), the description jumps to the consciousness associated with the samashiti upadhi, sthoola prapanca (vaisvanara). Similarly, consciousness associated with the vyashti sukshma sarira (taijasa) and the consciousness associated with the samashiti sukshma sarira, (Hiranyagarbha) are equated and the consciousness associated with the vyashti karana sarira, (prajna) and the consciousness associated with the samashiti karana sarira (Iswara) are equated. This shows that consciousness in all bodies is the same and there is nothing like my consciousness and your consciousness. In the definition of Brahman as Satyam Jnanam, Anantam, in Taittiriya Upanishad, by juxtaposing Satyam, eternal existence with Jnanam, consciousness, the same effect is achieved. It shows that the consciousness that I recognize in me as my true nature is not a limited entity but it is the all pervading Existence, the substratum behind all nama roopas. To show that the Existence-Consciousness is not limited by space, time or entity, the word, anantam, is introduced.

GLOSSARY FOR ADVAITA VEDANTA

A-H

Acala

That which is devoid of movement

Adhishtanam

Sub-stratum. In Advaita Vedanta, the real entity located in which an unreal thing is perceived

Adhyasa

Superimposition. The wrong notion concerning a real entity, attributing to it the nature and characteristics of an unreal thing and vice versa

Advayam

Non-dual . The only Absolute Reality

Agami karma

Punya and papa arising from action and thought in the present janma

Ahambrahmasmi

" I am Brahman"

Ahamkara

Ahampratyaya

Mind cum reflected consciousness

The 'I' notion part of the mind, the changing 'I' as the knower, doer etc.

Ajah

That which has no birth

Akasa

Space

Akhanda caitanyam

Undivided, all pervading consciousness

Anadi

That which has no origin

Ananda

Bliss

Anandamaya kosa

Bliss sheath. The ignorance and bliss experienced by a person during deep sleep

Anantam

That which is not limited , space-wise, time-wise or entity-wise. The infinite

Anantam

That which has no end

Anavastha dosha

The fallacy of infinite regress

Anirvacaniyam

Unexplainability; Undefinability

Annamaya kosa

The physical body

Antahkarana

Mind – consisting of Manas, buddhi, ahamkara, and citta

Arthadhyasa

Perception of an unreal entity

Asanga

Unassociated.; relationless

Asuras

Demons

Atma

The Consciousness aspect of Brahman's nature recognized as the witness-consciousness in individual beings.

Avarana sakti

Veiling power. The power of Maya by which Maya makes human beings forget their real nature

Avastha traya viveka

Enquiry into one's real nature by analyzing the states of waking, dream and deep sleep

Avatara

Incarnation

Avidya

Avidya vritti

Maya

The mode of the dormant mind in sushupti registering the non-experiencing state.

Avyakruta

Literal meaning is 'unevolved'. However, it is used as a technical term synonymous with Maya

Avyakta

Literal meaning is 'unmanifest'. However, it is used as a technical term synonymous with Maya

Avyavaharyam

That which is beyond transactions

Ayamatama Brahma

"This consciousness which is my real nature is none other than the all pervading consciousness"

Bhashya

Commentary on the scriptural text

Bhokata

Enjoyer or sufferer

Bhokrutvam

The sense that one is an enjoyer or sufferer

Bhrama

(1)Erroneous knowledge (2) Illusion

Brahmaa

Creator-God. The creator aspect of Iswara

Brahman

The Absolute Reality defined as Existence-Consciousness-Bliss

Brahmana

Seeker of knowledge of Brahman; one who has known Brahman

Brahmasatyam jaganmithya

Brahman is the Reality; the universe is mithya

Buddhi

Faculty of the mind which is of the nature of decision - also, the reasoning faculty – generally referred to as the intellect

Caitanyam

Consciousness

Cidabhasa

Reflected Consciousness

Cit

Consciousness

Dama

Control of the sense organs of perception and action

Devas

Gods. Deities

Drkdrsya viveka

Enquiry into one's real nature by analysing the known and the knower

Dwaitam

The existence of more than one reality

Golakam

The physical part of the sense organs

Guna

Attribute

Guru

Preceptor

Hiranyagrha

(1) Brahmaa , the God embodying Iswara's power of creation power (2) Cosmic subtle body

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GLOSSARY FOR ADVAITA VEDANTA

I-P

Indriya

The energy of the sense organs

Iswara

Maya cum cidabhasa. Cosmic causal body.

Jagat

The universe

Jagrat avastha

The waking state

Janma

One life span; birth

Jiva

Synonym of jivatma

Jivabrama aikyam

Identity of the essential nature of Jivatma and Paramatma

Jivanmukta

One who has become liberated while living.

Jivanmukti

Liberation from Samsara in the current life itself

Jivatma

The conglomerate of body, mind and atma

Jnana kanda

The latter part of the Veda dealing with Brahman, Jivatmas and jagat

Jnanadhyasa

The wrong notion mistaking a real entity to be an unreal thing.

Jnanam

(1) Consciousness (2) Knowledge

Jnanendriyas

Sense organs of perception – sight, hearing, smell, taste and touch

Jnani

One who has gained knowledge of one's identity with Brahman – jivabrama aikyam. The knowledge that one's real nature is consciousness and that that consciousness is no different from the all pervading consciousness called Brahman

Kamy Karma

Action for selfish ends

Karana sarira

The causal body – the anandamaya kosa

Karma

Action; merit and demerit

Karma kanda

The former part of the Veda dealing with rituals

Karma Yoga

Purificatory spiritual practices as preparation for study of Jnana kanda

Karmaphalam

The enjoyment and suffering undergone by the jivatma for punya and papa

Karmendriyas

Sense organs of action – action through speech, legs, hands, anus and the genitals

Karta

Doer

Kartrutvam

The sense that one is a doer

Krama mukti

**Liberation from samsara after going to the abode of Hiranyagarbha by doing
Hiranyagarbha or Iswara Upasana and being taught by Hiraanyagarbha himself**

Lakshanam

Features ; characteristics ; definition.

Laya

Dissolution of the universe

Mananam

The process of getting doubts clarified by discussion with the teacher or by one's own analysis and reasoning

Manas

Faculty of mind which is of the nature of indecision or doubt; also the emotional aspect of antahkarana

Manomaya kosa

The mind and the five sense organs of perception

Maya

Unevolved names and forms resting, as a lower of reality, in Brahman

Mithya

That which is experienced but has no real existence of its own

Moksha

Liberation from samsara

Mumukshutvam

Intense yearning for moksha

Nama roopa

Name and form

Nididhyasanam

The process of dwelling on the core of the teaching to overcome the habitual identification with the body mind complex

Nimitta karanam

Intelligent cause

Nirakara

Formless

Niravayava

That which has no parts

Nirguna

Attributeless

Nirvikalpa

Divisionless

Nirvikara

Changeless

Nitya

Eternal

Pancabhootas

The five basic compounds – space, air, fire water and earth

Pancakosa viveka

Enquiry into one's real nature by analyzing the five kosas

Papa

Demerit, i.e., in the system of karma, the debit entry in the ledger, as it were, for bad action or bad thought, to be discharged by imposing suffering on the jivatma in the same birth or in some future birth.

Paramartika satyam

Absolute reality

Paramatma

Brahman

Parinama

Transformation

Prajnaam Brahma

The consciousness which is the nature of the individual is none other than the all pervading consciousness called Brahman

Prakarana grantha

Works expounding Sruti

Prakriti

Literal meaning is 'nature'. However, it is used as a technical term synonymous with Maya

Prama

Right knowledge

Pramanam

The instrument of knowing

Pramata

The knower

Prameyam

The known

Prana

The energy that regulates the physiological functions of living beings – five in number – prana, apana, vyana, samana and udana – responsible for functions such as respiration, circulation, digestion, metabolism, ejection, locomotion, action etc. – generally referred to as 'vital airs'

Pranamaya kosa

The five pranas and the five sense organs of action

Prarabdha karma

The quota of punya and papa allotted to be exhausted by enjoyment or suffering in a particular janam

Pratibhasika satyam

Subjective reality

Pratyabhinja

Recognition.

Pratyagatma

When the all pervading consciousness is referred to as the consciousness recognizable by oneself in oneself, it is called Pratyagatma

Punya

Merit, i.e., in the system of karma, the credit entry in the ledger, as it were, for good action or good thought – to be discharged by conferring enjoyment or comfort on the jivatma in the same birth or in some future birth

Purushartha

(1) Goals in life – material prosperity called artha, enjoyment called kama, merit gained by observance of one's duties in accordance with scriptural commandments and prohibitions called dharma and moksha (2) free will

GLOSSARY FOR ADVAITA VEDANTA

Q-Z

Sadhana catustaya

The four fold discipline qualifying for the study of Jnana kanda, consisting of viveka, vairagya, shatka sampatti, and mumukshutvam

Sadhanas

Spiritual practices

Sakshi

When the all pervading consciousness is referred as the consciousness that is the source of the reflected consciousness in the mind and is present throughout when mind has one cognition after another , it is called Sakshi

Sama

Control or mastery over the mind

Samadhana

Single-contended of the mind

Samanvaya

Harmonious interpretation of texts – Sastra mentions six criteria – what is said in the beginning, what is said in the end, what is repeated, what is praised or condemned, what accords with logic and what is said to bring benefit.

Samashti

Macrocosm

Samsara

The cycle of births and deaths, karma and karma phalam punya and papa and enjoyment and suffering.

Sancita karma

The accumulated 'bundle' of punya and papa

Santimantra

Benedictory verse

Sarvagatam

All pervading

Sarvajnah

The omniscient

Sarvasaktiman

The omnipotent

Sarvatmabhava

The sense that one is everything

Sastra

Scripture. Spiritual literature including Sruti, Smriti, Bhashyas, Vartikas, and Prakarana Granthas

Sat

(1)Existence; (2) essence

Satyam

That which exists in all three periods of time

Shatka Sampatti

A six fold mental training consisting of sama dama, uparama, tritiksha, sraddha and samadhana

Siddhi

Superhuman powers

Siva

The God embodying Iswara's power of dissolution

Smriti

Elaborations based on sruti. E.g., Bhagavat Gita. Literal meaning is memory; remembrance

Sraddha

Faith in the teaching of the guru and scriptures

Sravanam

Listening to the teaching of Sastra by a guru

Srishti

Creation of the universe ; the unfolding of names and forms out of Maya

Sruti

Veda, in four compilations – Rg, Yajuh, Sama and Atharva

Sthiti

Maintenance of the universe

Sthoola sarira

The physical body – the annamaya kosa

Sukshma sarira

The subtle body consisting of the pranamaya, manomaya and vijanamaya kosas

Sushupti

The deep sleep state

Sutra

Scriptural work in the form aphorisms

Swapna avastha

The dreaming state

Swaroopam

Intrinsic nature

Tattvamasi

"Thou art That". The teaching "You, Jivatma are none other than Brahman"

Titiksha

Endurance of discomforts, such as heat, cold etc .Equanimity towards the opposites of pleasure and pain. Acceptance of things and situations without grudging or complaint.

Triputi

The division of the knower, the known and the knowing instrument or the act of knowing – the pramata, the prameyam and the pramanam

Upadana karanam

Material cause

Upadhi

The thing from which characteristics are falsely transferred to an entity that is close by

Upahitam

The entity to which characteristics of a thing close by are falsely transferred

Upanishad

Vedic texts dealing with Brahman, jivatmas and the jagat

Upanishadic

Used as an adjectival form of Upanishad

Uparati

Performance of one's duty towards himself, the parents, teacher, family, society etc., which involves sacrifice as opposed to insistence on rights which involves demands on others

Upasana

Spiritual meditation

Vairagya

Dispassion – Absence of desire for enjoyment of things of this world as also of other worlds

Vakyam

Sentence

Vartika

Commentary, in verse form ,on the scriptural text

Vasanas

Impressions formed in the mind on account of experiences.

Veda

The original Hindu religious scripture

Vedanta

Janna kanda consisting of the Upanishads

Vedantic

Used as an adjectival for of Vedanta

Videhamukti

Dissolution of the sthoola, sukshma and karana sariras of a Jivanmukta when he dies

Vijanamaya kosa

The intellect and the five sense organs of perception

Vikshepa sakti

Projecting power. The power of Maya that projects the universe of names and forms on Brahman, the sub-stratum of pure Existence and also deludes jivatmas into mistaking the world to be real

Virat

Cosmic physical body

Vishnu

The God embodying the Iswara's power of maintenance of the universe

Vivarta karanam

The cause that produces effect without undergoing any change.

Viveka

Discrimination of the eternal and the ephemeral

Vritti

Thought mode

Vyashti

Microcosm

Vyavaharika satyam

Empirical reality

LOKA SAMASTHA SUKINO BAVANTHU:

SHANTIH SHANTIH SHANTIH:

SUBHAM

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