DRIG-DRISHYA VIVEKA

The Seer - Seen Relationship

“THE SANDEEPANY EXPERIENCE”

Reflections by
SWAMI GURUBHAKTANANDA
### Sandeepany’s Vedanta Course

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### A NOTE ABOUT SANDEEPANY

*Sandeepany Sadhanalaya* is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramcharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

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*The Editor, 9th July 2017, the Holy Guru Purnima Day*
Om Namah Shivaaya!

DRIG-DRISHYA VIVEKA
“The Seer-Seen Relationship”

Composed by Sri Adi Shankaracharyaji
(The Authorship is not certain as only the above appears in the original. Three possible Authors suggested are Adi Shankaracharya; Swami Vidyaranya, author of Pancadasi; And Bharati Teertha, Guru of Swami Vidyaranya.)

Reflections

by SWAMI GURUBHAKTANANDA

on the 13 Lectures by Sri Swami Advaitanandaji, Director, Chinmaya Vibhooti, to the 15th Batch Vedanta Course at Sandeepany Sadhanalaya, Powai, Mumbai
2nd April, 2012 – 7th April, 2012
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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji) for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.
DRIG-DRISHYA VIVEKA

“The Seer-Seen Relationship”
FOR SANSKRIT TEXT WITH SANDHEES

Guide to Splitting Sandhees

Conventional Samskrit Format is used in the body of the book.

Split-Sandhee Samskrit Format is given at the end of the book, for the benefit of beginners. Word-combinations (Sandhees) are highlighted in bold underline (as shown in the table below) to help indicate the splitting of words. This is an original feature.

Purpose: To assist new students who are just finding their way in Samskrit to break up the words (Pada Chheda). It is not intended for those already proficient in Samskrit.

How it Works: 1. Enables normal chanting. The bold underlined letters are Sandhees, not words, and are needed only to join words for correct chanting.

2. Indicates splitting of words. To determine the words on either side of the Sandhee, the following table may be used. [The table has been applied in the transliteration within the body of the book, where individual words are used.]

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<th>SANDHEE</th>
<th>Add to Front of Posterior Word</th>
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<td>-आ- (aa)</td>
<td>अ (a)</td>
</tr>
<tr>
<td>ह (i)</td>
<td>-ई- (ee)</td>
<td>ह (i)</td>
</tr>
<tr>
<td>उ (u)</td>
<td>-ऊ- (oo)</td>
<td>उ (u)</td>
</tr>
<tr>
<td>elongated vowel</td>
<td>-&quot;x&quot;-</td>
<td>short vowel</td>
</tr>
<tr>
<td>short vowel</td>
<td>&quot;x&quot;-</td>
<td>elongated vowel</td>
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<td>elongated vowel</td>
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<tr>
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<td>अ (a)</td>
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<tr>
<td>अ: (ah)</td>
<td>-ओ- (o)</td>
<td>unaffected</td>
</tr>
<tr>
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<td>-ः (y)</td>
<td>unaffected</td>
</tr>
<tr>
<td>उ (u)</td>
<td>-ः (v)</td>
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</tr>
<tr>
<td>: (h)</td>
<td>-ः -ः -ः</td>
<td>unaffected</td>
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Drig-Drishya Viveka
“The Seer-Seen Relationship”

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Split- Sandhee Samskrit Format
Split- Sandhee English Transliteration

*****

THE “MONKEY” FLOWER
with its tail as well!
INTRODUCTION

i) The Text – Subject and Purpose

Drig-Drishya Viveka is a Prakarana Grantha – a book of categories which establishes the identity of the Jiva and the infinite Reality. It means “the discrimination between the seer and the seen”. In this text it means to separate the Real from the unreal.

Another name for this book is Vakya Sudha, which means “the nectar or essence of the Mahavakyas”.

Viveka means ‘to separate’. Two things are necessary for Viveka to happen, eg. Separating a pile of rice and wheat grains.

Everyone possesses this faculty in varying degrees, but it is generally used only in the realm of common objects or ideas in the relative plane. In this book the Viveka is applied to the transcendent realm of the Self or Brahman.

Viveka goes on endlessly in our intellect. All types of differentiation takes place continually. Starting in childhood at a gross level, the Viveka develops into differentiation of ideas, emotions, of morality, of justice, of governance, etc. At every level in daily conduct we unconsciously practice Viveka. ‘If we do not do Viveka we will suffer endlessly for it.

Acharyaji gave the example of a person who slipped while using the stairs and tumbled down. An onlooker asked him, “What happened, did you miss a step?” He replied, “No, I didn’t miss a single step – I hit them all!”

*****

ii) The Authorship

The difference in opinion is because on the original only the name “Shankaracharya” is written. All Heads of the 4 Shankaracharya Peethams in India are known as Shankaracharyas. Hence the doubt.

Swami Vidyaranya’s book, the Panchadasi, is written in a similar style to this, and hence some consider him to be the author.

Some say that Bharati Tirtha, the Guru of Swami Vidyaranya, was the author. Both of them occupied the seat of Shankaracharya in their lives.

*****
DISCRIMINATION in modern usage carries a negative connotation. ‘Racial discrimination’ is one such usage. In the workplace, discrimination on the basis of one’s sex is seen with disapproval. We notice that social discrimination on the basis of wealth, status, interests, religion, and many other categories is frowned upon.

In the present book the word ‘Discrimination’ is used as a technical word meaning “differentiation between the Seer (Drik) and the Seen (Drishya)”. In Vedanta, too, there are varieties of discrimination, such as between the Real and the unreal; between the permanent and the impermanent; between the changeless and the changing; between the pleasant and the good, etc. These are all forms of the same basic discrimination.

**Verse 1: Three Levels of Seer-Seen Relationships**

रूप दृश्य लोचन दृष्ट तृष्ण दृष्ट मानससः।
दृष्ट धीवत्त्य दृष्ट मानससः।। १।।

1. **Roopam drishyam locham drik,** Form is the seen, the eye is the seer;
2. **tat drishyam drik tu maanasam,** that eye is the seen, and mind is its seer;
3. **Drishyaa dhee-vrittayah saakshee** of the thoughts in the mind, the Inner Witness
4. **drik eva na tu drishyate.** alone is the Seer, and is never the seen.

**A Note on Invocation:**
No direct invocation is used in this text. However, it is usual in such cases that a direct reference at least be made to the Lord. Here, the word **Sakshee**, meaning ‘Witness’, provides such a reference. In the **Geeta**, Lord Krishna gives Sakshee as one of His Names.

**Four Levels of Existence:** In this text, the author begins by looking at the four levels of existence. Presented in order of rising importance, they are:

i) **Roopam** – “form”, referring to all the physical sense objects of this universe.
ii) **Lochanam** – “the eye”, which stands for all the five sense organs of perception.
iii) **Manas** – “the mind”, which includes the entire inner equipment called Antahkarana (mind, intellect, memory and Ego).
iv) **Sakshee** – “the Witness”, refers to the Atman or supreme Self or Brahman, the universal Self. This is the highest principle in Vedanta.

**The Seer and the Seen Relationships**

From one level to the next, we have three relationships of the nature of the seer and the seen. The seer is always at the higher level from the seen. Thus:

1. **The eye/object relationship:** ‘Eye’ stands for all the 5 sense organs. Note it is the central organ in the list. Similarly, ‘Object’ stands for all the 5 respective sense objects for each sense organ. Each sense and its object are linked respectively to the 5 elements. These are placed in order of subtlety of sense objects. There are an infinite number of sense objects, but all of them fall into the above 5 categories.

   The most important point is that the sense organ is always the ‘seer’ of the sense object, which is the ‘seen’. These will be explained shortly.

   For completeness, the full table of relationships is given below:

<table>
<thead>
<tr>
<th>Sense/Object</th>
<th>Element</th>
</tr>
</thead>
<tbody>
<tr>
<td>ear/sound</td>
<td>Space,</td>
</tr>
<tr>
<td>skin/touch</td>
<td>Air,</td>
</tr>
<tr>
<td>eye/sight</td>
<td>Form,</td>
</tr>
<tr>
<td>tongue/taste</td>
<td>Water</td>
</tr>
<tr>
<td>nose/smell</td>
<td>Earth.</td>
</tr>
</tbody>
</table>

2. **The mind/eye relationship:** The mind as seer sees each sense organ, which becomes the seen. All sense organs have the mind as their master. They send their reports or signals to the mind for further action.

3. **The Sakshee/mind relationship:** This is at the highest level. The inner Witness does not have any principle higher than It that can see It. Thus the Sakshee cannot ever become a seen object of any other Seer. It is the ultimate Seer (capital letter used in referring to this fact). The thoughts in the mind are considered to be ‘objects’ seen by the Sakshee, the Seer.

   Extrapolated from this verse are the following *Six Principles* which govern all of these three ‘seer-seen’ relationships:

<table>
<thead>
<tr>
<th>Six Principles for Seer-Seen Relationship</th>
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<tbody>
<tr>
<td>i) The seer is one and the seen are many.</td>
</tr>
<tr>
<td>ii) The seer is always at a higher level than the seen.</td>
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<tr>
<td>iii) The seer and the seen are always different from each other.</td>
</tr>
<tr>
<td>iv) The seer cannot see itself, nor can the seen see itself.</td>
</tr>
<tr>
<td>v) One and the same thing cannot become both seer and the seen.</td>
</tr>
<tr>
<td>vi) The seer is ‘aware’ and the seen relative to it is ‘inert’.</td>
</tr>
</tbody>
</table>
Inertness does not mean being immobile, having no life, etc, as it is commonly understood. ‘Inert’ here is a technical word referring to the ‘seen’ in relation to the ‘seer’. Other words used in its place are ‘insentient’ (when its seer is considered to be ‘sentient’) and ‘object’ (when its seer is considered as ‘subject’).

In the next 3 verses deal with each of the three types of seer/seen relationships, taken one at a time. Note the word Ekadhaa (“remaining the same”) has been underlined in each verse. The seer is always one – principle 1 above.

**Verse 2:**  
**Level 1: Sense Organs With Sense Objects**

| 1 | Neela peeta sthoola sookshma, Like blue, yellow, gross, subtle, |
| 2 | hrasva deergha aadi bhedatah; short, long, etc – on account of these differences |
| 3 | Naanaa vidhaani roopaani, the forms are many and varied. |
| 4 | pashyey lochanam ekadhaa. The eye remaining the same sees them all. |

1-3 We have already made reference to the infinite number of sense objects that can exist. New forms are being created all the time, by nature as well as by man himself. Each sense organ has a vast range of objects to differentiate from and to experience.

4 The same eye sees all the varieties. There is only one eye seeing all the objects. This is in accord with principle 1.

Acharyaji put forward a hypothetical case of many eyes and noses:

Imagine the difficulty that we would have if we had to use a different eye to see each different colour! Fortunately we do not carry with us spare eyes, and spare noses! Like the cameraman who has to keep changing his lens to suit different conditions in photography, we would have to keep changing eyes and noses. And where will we keep the spares? If we pull out a nose instead of an eye, there will be a big problem. Thank God that one eye and one nose is sufficient for the whole range of objects presented to them.

**Verse 3:**  
**Level 2: Mind With Sense Organs**

| 1 | Aandhya-maandyya-patutveshu, Blindness, dullness and sharpness are the many |
| 2 | netra-dharmeshu cha ekadhaa; characteristics of the eye, but remaining the same |
| 3 | Sankalpayet manah shrotra, is the mind which knows (these differences). The ear, |
| 4 | tvak aadau yojyataam idam. the skin, etc, the same thing applies. |

1-4 The mind is one, whereas there are five different sense organs which report to it. Each sense organ can receive only the signal that it is tuned to receive. The ear can only
hear, the nose can only smell. From the same sense object, all the five sense organs pick up the five signals concerning them and send it to the mind. The mind then integrates all these signals and forms the composite assessment of the particular object.

The full information is obtained only by the mind. In this sense the mind is the master of all five sense organs. Mind is the seer and the senses are the seen.

**Verse 4: Level 3: The Witness With the Mind**

<table>
<thead>
<tr>
<th></th>
<th>The thoughts of desire, willingness or doubt,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaamah sankalpa-sandehau,</td>
<td>The thoughts of desire, willingness or doubt,</td>
</tr>
<tr>
<td>sraddhaa asraddhe dhriti itare;</td>
<td>belief or disbelief, fortitude or its lack,</td>
</tr>
<tr>
<td>Hreeh dheeh bheeh iti evam aadeen,</td>
<td>modesty, understanding, fear, and such others –</td>
</tr>
<tr>
<td>bhaasyat ikadhaa chitih.</td>
<td>Consciousness, remaining the same, illumines them all.</td>
</tr>
</tbody>
</table>

The mind can study each of the sense organs physically, but it cannot study itself. To know the mind, there has to be some factor other than the mind. What is that?

**Varieties in Thoughts**

1-3 The number of thoughts is as innumerable as the sense objects, multiplied by 5 for the type of signal from each of the sense organs, and then multiplied by the different interpretation given to it by the existing thoughts, feelings and emotions already in the Chitta or memory of the mind.

The list given in the verse for the different types of thoughts arising is by no means exhaustive. There are an amazing variety of thoughts applicable to just one object, what to speak of all the countless objects that the mind knows. It is truly ‘mind-boggling’!

Desires arise from imagination. Imagination begins to get active when one is not happy with the present condition. For example, hunger is a feeling of wanting to have food. It is natural. When hunger comes, the mind starts desiring food. When one is full and content, that desire goes down and another one comes up in its place.

Guruji used to say, “Desires are like the tissues packed in a box. You pull out one tissue and another is raised up automatically to be pulled out.” Desires wait in a long queue that is never-ending. Feeding desires is like pouring water into a bottomless bucket.

**Hreer-Dheer-Bheer:** apart from being a list of more varieties in thought, these words together make a rhyme which is like the sound of a car when it is taking off, turning or applying brakes! Craving presses the accelerator; a doubt comes along and the brakes come into action; desires mounting onto one another are like hairpin bends one after another!

**4 Sakshee:** “the Witnessing Consciousness”. Only something external to the mind can know it. That is Consciousness. It is really an enormous amount of information that is conveyed from the mind to the Seer of all seers, the Sakshee, the Atman or inner Witness.

This is dealt with in greater detail in the next verse...
Verse 5: **Qualities of the Sakshee (Witness)**

नोदेति नासमेवेषा न वृद्दियां वाति न कृयाम्।
स्वयं विभाव्यथान्यानि भास्येवस्यानि विना।

| 1 | Na udeita na astam eti eshaa, | This (Witness) does not rise, nor does It set; |
| 2 | na vriiddhim yaati na kshayam; | It does not increase, nor does It decrease; |
| 3 | swayam vibhaati atha anyaani, | It shines by itself and then others |
| 4 | bhaasayet saadhanam vinaa. | does It illumine, without any external aid. |

At the end of the ‘seer-seen’ chain is the Sakshee, the ultimate Seer. This is none other than the Supreme Being or Brahman, known at the individual level as the Atman and in relation to the body-mind complex as the Sakshee or Witness. The Atman has all the qualities of Brahman; they are not two but one.

1 The Self “not rising or setting” refers to it not being born and not dying.

**The Theory of Abhava in Vedanta**

Acharyaji said the Self does not have any of the Abhavas (non-existence of a thing) that objects possess. Abhava is ‘non-existence’ or ‘absence’. This theory appears in the Nyaya logic system, which is borrowed by Vedanta since it is one of the best in the field of logic. This section shows the place of pure logic in Indian philosophy, and how well it was developed by the ancient Rishis.

Imagine birth and death as two points on a scale of time, running left to right. Then:

i) **Prag-Abhav:** is the period before the birth of an object. In this period, the object does not exist. This period has no beginning but has an end, namely when the object is born.

ii) **Pradvamsa-Abhav:** is the period after the death of an object. In this period also, the object does not exist. This period begins when the object dies, and it has no end.

iii) **Anyonya-Abhav:** is absence of one thing in another, e.g. there is no man in a cow as there is a calf in a cow.

iv) **Atyanta-Abhav:** is absence of a thing in all 3 periods of time; something that is totally non-existent, e.g. the horns of a hare.

Since Atman does not have any of these Abhavas or non-existences, it is defined as Sat or Pure Existence itself. It has no birth and no death. It is **Eternal**.

2 Just as the above makes it impossible to plot the Self on a Time axis, so also this line says that it is impossible to plot the Self along a Space axis. It is **Infinite**. Something infinite cannot increase or decrease.

3-4 It ‘shines of Itself’ means that it is self-knowing. It is that Consciousness by which everything is known. It needs nothing else to know it. It is the very principle of knowing; it is Knowledge Absolute.

Not only that, but the implication is that for us to know anything in the universe, we have to have Consciousness. A very interesting scenario looms up when we go deeper into this subject. But that is not for now, we shall see it later in the text.

*****
We had the statement that Brahman pervades everything in creation. The question then arises that why should certain things appear inert and certain things have life, that is, they are living beings. This question is answered in this chapter. The knowledge of the first chapter is needed to grasp this chapter, although the subject is entirely different.

**Verse 6: Reflection of Consciousness in Intellect**

| 1 | Chit chhaayaa aaveshatah buddhau, | The reflection of Consciousness that enters into the intellect, |
| 2 | bhaanam dheeh tu dvidhaa sthitaa; | makes it conscious. The (thoughts in the) intellect are of two kinds: |
| 3 | Ekaa ahakrithi anyaa syaat, | One is the Ego thought, and the other is |
| 4 | antahkarana roopinee. | of the nature of the inner instrument. |

**Reflection of Consciousness**

1 **Chit Chhaayaa**: “Reflected Consciousness.” Firstly, Consciousness is present everywhere and is reflecting off everything that is manifested, gross as well as subtle. However gross objects cannot reflect it as well as the subtle. This may be compared to light which reflects very well off a surface of water and very poorly off a piece of wood.

The intellect is the most subtle object in creation, and in particular the intellect of man. Here we are dealing with this reflection, which is the best reflection one can get.

2a **Bhaanam**: “appears conscious”. The Consciousness reflected off the surface of the intellect is of such a high quality, that it imparts consciousness to the intellect, i.e. the intellect appears conscious, sentient and alive. This is the first result of the reflection.

‘Objects’ (beings) which have the mind respond well in the presence of this all-pervading Consciousness. They are like the TV sets which are tuned in to receive the TV signals pervading the air, and which can thus reproduce the pictures transmitted. Other objects which do not have the apparatus to tune in cannot reproduce these pictures.

The Sattwic subtle body component called the intellect responds very clearly to the presence of Consciousness and thus gains the quality of being **sentient** from this interaction.

**Antahkarana – The Inner Instrument – Two Parts**

2b **Dheeh**: “the whole subtle body instrument”. The subtle body is made entirely of the Sattwic portion of the elements. The **Antahkarana** is the main part of the subtle body.
The gross body is ‘dead’ without the subtle body within it. Normally the Antahkarana is divided into four parts, namely, the Ego, the intellect, the mind and the memory, each one having its own peculiar thought structure and content. However, in this text, these four have been re-grouped into two parts (dvidhaa). They are:

i) **Ahamkriti**: “The Ego”. This is such a specialized part of the Antahkarana, that in this text it is separated from it and considered as an independent part. The basic component of the Ego is the Aham or the “I”-thought.

ii) **Intellect, Mind & Memory**: The remaining three parts of the Antahkarana, as listed in 2b above, are clubbed together for the sake of this discussion. They refer to all other thoughts. Thus, we now have the details of the two groups of thoughts.

[The same point has been elaborately described in Atma Bodha in verses 17 and 25, where it was termed “unholy wedlock” in the commentary by Swami Chimayanandaji.]

The next verse takes us a step further in the thought build-up…

---

**Verse 7: How Life Transfers to the Body**

查验ाहंकारेयो यह अर्थ: चित्तत्वं पिण्डवन्यतमः।
तद्वा यज्ञोद्यात्मात्माः श्रेष्ठतनाममात् || ७ ||

1. **Chaayaa ahamkaarayoh aikyam** – The identity of the reflected Consciousness and the Ego.
2. **tapta ayah-pindvat matam;** – is considered to be like that of a heated iron ball:
3. **Tat ahamkaara taadaatmyaat** – That Ego, due to identification (with the body),
4. **deha chetanataam agaat.** – lends its consciousness to the body.

In this verse the first part of the two parts of thought is taken up – the Ahamkara Vritti or just Ahamkriti, as used in the above verse.

1. Its relationship with reflected Consciousness is being considered.
2. We are familiar with the hot iron ball simile encountered in Atma Bodha (v.62).

   The simile describes how the reflected consciousness and the Ego transfer their qualities to each other. The simile works like this:

   An iron ball is round and cold; fire is of no all-pervading (no fixed shape) and hot by nature. When the two come in contact, they transfer each other’s properties. The Iron ball begins to glow red like the fire; and the fire takes on the round appearance of the iron ball. This is a mutual transfer of properties, called Anyonya Adhyasa.

   A modern example would be the inter-relationship between electricity (representing reflected Consciousness) and a light bulb (representing the Ego). The bulb becomes luminous, and the electricity manifests as the light through the bulb.

   In the same way, in the proximity of reflected Consciousness, the Ego appears sentient; at the same time the Consciousness takes on the qualities of the Ego.

3. Now, the same transfer of properties happens when the Ego, appearing sentient, identifies with the inert gross body.
The gross body now appears to be sentient as well through the transfer of the quality of sentiency that comes down through the Ego thought. The sentient body is, of course, a living body. Without this sentiency, it is a corpse.

**Verse 8: Three Kinds of Ego Identifications**

| 1 | Ahamkaarasya taadaatmyam | There is (a triple) identification of the Ego: |
| 2 | chit-chaayaa-deha-saakshibhii; | i) with reflection of Consciousness, ii) with body and iii) with the Witness. |
| 3 | sahajam karmajam bhraanti | Natural, born of past actions, and delusion- |
| 4 | janyam cha trividham kramaat. | born – these are the three types respectively. |

The purpose of this verse is to break up the Ego identifications into three distinct categories according to the cause of each category. In this manner, the lurking “thief” among them may be traced out and “arrested”.

**The Triple Identifications of Ego:**

1. They are differentiated due to the three different causes which they arise from.
2. The three kinds are:
   i) Identification of Ego 2a with reflected Consciousness. 3a The cause is natural.
   ii) Identification of Ego 2b with the body. 3b This is born of Karmas.
   iii) Identification of Ego 2c with the Self. 3c This is born of ignorance.
The identification in i) above, is also called Jiva, the individual soul.
4. The pairing of the thing identified with and its cause has been given above.

**Verse 9: How to Deal With These Identifications**

| 1 | Sambandhinoh satoh naasti | i) The connection with reflected Consciousness |
| 2 | nivrittih sahajasya tu; | cannot be annihilated, as it is natural; |
| 3 | karma-kshayaat prabodhaat cha | ii) by exhaustion of Karma, and ii) by direct knowledge, |
| 4 | nivartete kramaat ubhe. | the other two respectively can be eliminated. |

Having identified the three causes of the 3 identifications of the Ego, each one can now be dealt with in its own unique way, as dictated by logic. These 3 ways are as follows:
i) The Jivahood of Jiva. 1-2 This is a natural identification, which means it cannot be avoided. If a person stands in front of a mirror he cannot avoid his reflection in the mirror. Thus nothing can or need be done about this. This connection will go on from birth to birth.

ii) Bond with Karmas: This lasts as long as the Karmas still remain active. When they are exhausted, the connection ends. The thing to be done is to find ways and means of annulling all our Karmas. The science of Karma Yoga especially caters for this need. It teaches us how to dedicate our action and how to accept the results as a gift of God.

iii) Non-recognition of the Self: This is due to delusion, the veiling power of Maya (discussed later in the book). This can be eliminated by direct knowledge of the Self. Basically the problem here is to establish the identity between the Jiva (Ego) and Brahman (Atman, the Self) through Self-enquiry. As Ego is illusory, it can have no connection with Self.

If iii) happens without ii), i.e. if one realizes that he is the Self, not the Ego, before all his Karmas are cleared, then we have the case of an enlightened person who still has to go through the unexhausted part of his Karma. He is a Jivanmukta, liberated while living, but he is still subject to his Prarabdha Karma until his death.

When ii) happens without iii), i.e. the Prarabdha Karma is cleared but no knowledge of the Self has been received, then, as with the bulk of humanity, the person dies and gets reborn to continue the balance of his Sanchita Karmas. The purpose for the current birth is only to work out one’s Prarabdha Karma. Any further Sanchita Karma gets allocated to the next and future births.

Verse 10: The Ego in the Three States

| 1 | Ahamkaara laye suptau | i) When the Ego is in absorption in deep sleep, |
| 2 | bhavet dehah api achetanah; | there is no consciousness of the body and mind; |
| 3 | Ahamkaara vikaasa ardhah, | ii) the Ego is in its semi-conscious state |
| 4 | swapnah sarvah tu jaagarah. | is dream; iii) it fully manifests in the waking. |

In this book, the word Ego is used where normally the word Jiva is used in other Vedanta texts. This is done in order to emphasise the role played by the ego in entrapping the Jiva into this Samsaric delusion.

It is not the Self alone that undergoes the experience of embodied life in all the three states, but the reflected Self which has the confused identity of being the body and mind equipment. By using the word Ego, attention is drawn to the main problem area which makes Jiva and Brahman appear separate.

Ego in Deep Sleep, Dream & Waking States

1-2 In deep sleep, when the gross body as well as the entire subtle body become unconscious, the ego is completely in the state of absorption. This indicates that the location of the ego is the mind; the ego is a thought in the mind, the single most powerful thought. In deep sleep, the Ego folds itself up, as though it has packed up and is ready to go out somewhere, leaving its house empty for a while.
3 In dream, when the gross body and part of the subtle body (the sense organs only) become unconscious but the mind is still available, the ego is said to be in manifestation only partly or 50%.

4 The Ego is in full manifestation during the waking state.

**Verse 11: Functioning of Thoughts**

> Antahkarana vrittih cha
> chitih chhaayaa ekyam aagataa;
> vaasanaah kalpayet swapne,
> bodhe akshaih vishayaan bahih.

<table>
<thead>
<tr>
<th>1</th>
<th>Antahkarana vrittih cha</th>
<th>The thought modifications of the inner equipment,</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>chitih chhaayaa ekyam aagataa;</td>
<td>by their identity with reflected Consciousness,</td>
</tr>
<tr>
<td>3</td>
<td>vaasanaah kalpayet swapne,</td>
<td>project impressions in the dream state</td>
</tr>
<tr>
<td>4</td>
<td>bodhe akshaih vishayaan bahih.</td>
<td>and, in waking, objects outside with the eyes.</td>
</tr>
</tbody>
</table>

1-2 The purpose of this verse is to show us that as is the availability of the Ego, so is the activity of the thoughts in the mind. The availability of Ego was discussed in the last verse. We pick each of the three cases in the three states, and check out what the thoughts are busy doing:

i) **Deep Sleep**: As there is no consciousness of the inner equipment in this state, i.e. the mind and intellect are not available, no thoughts can arise in this state. Hence there is no mention of deep sleep at all in this verse.

ii) **Dream**: There is semi-consciousness of the mind and no consciousness of the body in dream. The small awareness of the mind makes it project the impressions it gathered during the waking state, but in a befuddled order, due to the semi-consciousness.

iii) **Waking**: There is full consciousness of both mind and body in this state. Hence, the play of the Ego is maximum during waking. It manifest on all fronts, to the maximum degree. This shows in the projection of external sense objects. All the five senses can run riot in this state if the Ego is not held in check.

**A Note on the Functioning of the Ego**

Through this verse, we understand that the ‘trapped’ state of existence of the Ego can be tackled fully only in the waking state, and partially through the dream state.

The same verb – *Kalpayet* – applies to the dream as well as the waking state. This is to tell us that as far as the Ego is concerned, it behaves the same in both states – completely forgetful of its true nature as the Self, and fully engrossed in delusion or ignorance. Much of what we do in the waking state is thus actually out of the imagination of the Ego. It is worth remembering this fact when we analyse our actions of the waking state.

The implication is that we are really not ‘present’ in the waking state; we do not live in the NOW of the waking state. Almost all our actions are influenced by the imaginings of the Ego which draws from our past or from anxieties of the future.

This is an important point to keep in mind when we are doing self-analysis.
Verse 12: The Characteristics of Thoughts

By the words ‘mind and ego’ are meant the two kinds of thoughts as taught in verse 6 at the very outset of this Chapter. The ‘Characteristics of Thought’ is the subject matter of this verse.

1. Firstly, thoughts dwell in the Antahkarana, i.e. Mind and Ego, where mind stands for the mind, intellect and memory.

2. Thoughts are thus very much the essence of the subtle body equipment within us. This subtle body, like the gross body, is also an insentient part of creation.

3. Insentient here means that it is part of the Not-Self, hence it is unreal.

4. Although inert by nature, thoughts appear to be sentient or conscious. This was explained already in verses 6 and 7. They are not the Self. They are not very different technically from the gross body. Thus thoughts also have a birth and a death.

The physical body’s death is easily understood. The subtle body’s death is a little different. It packs up at the time of death and leaves the gross body. Then it goes to its new body (the next birth) and unpacks all its components into that body to continue existing through that body. Its real ‘death’ occurs when all the Karmas it carries get exhausted.

Conclusion to this Chapter

We have examined two of the three ways in which the Ego is identified with an individual.

The first was its identity with reflected Consciousness, and we saw that this was a natural identity and nothing needs to be done about it.

Then, the rest of this Chapter devoted attention to the identity of the Ego with the body, both subtle and gross. We found that this identity was due to the bondage of Karma. To break this identity with the body, the only way was to annul the load of Karma.

However, there is yet one more identification of the Ego to be dealt with. That is its identity with the Self. This crucial problem, dealing with root Ignorance in the human being is dealt with in the next two chapters.
CHAPTER TWO DEALS WITH the ‘non-existent’ or Vedantically unreal aspect of life. Reality is the Self. Only the Self (Brahman in the macrocosm) is given Reality status in Vedanta. When it is reflected through the unreal subtle body, the reflected Consciousness is considered as ‘unreal’. The present chapter discusses how this ‘unreal’ subtle body originated. That will assist us in coming out of our state of bondage.

INTRODUCTION TO MAYA

Chapter 1 taught us that the Seer is opposite in nature to the seen. The ultimate Seer is the Self, which is Existence-Consciousness (verse 5). The seen has been described in Chapter 2 as ‘non-existent’, inert or insentient realm of objects – from the gross body, then as the subtle sense organs, and finally as the even subtler mind and Ego.

This chain of ‘non-existence’ has its origin in what Vedanta defines as Maya.

Guruji makes it clear that Maya does not really exist. “It is postulated only to account for our experience of the world”. In Vedanta nothing other than Brahman is given Reality status. Both Brahman and Maya are said to be indescribable. From the perspective of the world, that is, from our perspective, Maya’s origin can never be explained. We can only know the truth about Maya when we realize the Self. And then, from the perspective of Truth, Maya simply does not exist!

However to postulate Maya does help considerably to make things easier to understand in this ‘illusory’ world. We have to accept that as our starting point for Maya.

Acharyaji told us a nice story to illustrate the usefulness of postulating Maya. A King had left 17 horses to be distributed in his will to his 3 sons. The proportions were to be $\frac{1}{2}$, $\frac{1}{3}$, and $\frac{1}{9}$. How to do that? His wise minister added his own horse to the 17 and worked out the distribution as $9 + 6 + 2 = 17$. He then rode away on his own horse!

Verse 13:  *Maya’s Projecting Power*

\[
\begin{align*}
1 & \quad Shakti dvayam hi maayaayaa & \text{Indeed, Maya has two powers –} \\
2 & \quad vikshepa aavriti roopakam; & \text{of the nature of projecting and veiling.} \\
3 & \quad vikshepa shaktih lingaadi & \text{The projecting power, beginning from the subtle body (the experiencer)} \\
4 & \quad brahmaanda antam jagat srijet. & \text{to the total universe (the experienced), creates the world.}
\end{align*}
\]
The horse in the last story is *Maya*. There does not exist a definition for Maya, except that it is the illusory power of Brahman.

1-2 There are two aspects to Maya’s power. They are the veiling power and the projecting power.

3-4 There are two parts to what is projected by Maya – the subtle and the gross. The entire subtle body (mind, intellect, ego, Prana, sense organs) comprises the ‘experiencer’ of creation. The entire gross body comprises the ‘experienced’ in creation.

Both bodies are considered to be inert or insentient on their own. The Self gives the subtle body creation some sentiency, which the subtle body passes on to the gross body. This much we have already seen in Chapter 2.

**Verse 14:**  
**Relationship Between Reality & Creation**

| 1 | Srishtih naama brahma roope | Reality in name and form is called Creation. |
| 2 | sat-chid-aananda vastuni; | Existence-Consciousness-Bliss, is the entity in which, |
| 3 | abdhau phena aadivat sarva, | like foam in the ocean, all |
| 4 | naama roopa prasaaranaa. | names and forms are manifested. |

Acharyaji marked this verse out as a very important one, as it conveys the basic idea of the Reality-Creation relationship.

1 **Brahma, Srishtih:** Up till now, while we were dealing with the individual or microcosm, the terms see and seen have been used. Now we are shifting our attention to the macrocosm, the whole manifested universe. In this text, the corresponding terms for see and seen in the macrocosm are Brahman or *Reality* and Srishtih or *Creation*. [Other books may use different terms. Other common terms for Creation are Jagat or universe; Brahmanda or macrocosm; and Samashti or the Manifested world.]

2 **Satchidananda**, which is a direct way of defining the Reality or more commonly Brahman, is here described with the word *Vastuni*, which means ‘that which stays always’.

3-4 The external universe is a manifestation of names and forms. **They are related to the Reality as foam and waves are related to the ocean.** This is a beautiful simile indeed.

In two verses, Creation, the work of Maya’s projecting power called Vikshepa Shakti, has been described. It is important to note that the subtle body is included as a projection of Maya. This means that the realm of the mind, organs of knowledge, organs of action and the Pranas are all part of Creation. This is why they are defined as insentient.

**Verse 15:**  
**The Veiling Power of Maya**

Acharyaji marked this verse out as a very important one, as it conveys the basic idea of the Reality-Creation relationship.
The distinctions between the Seer and the seen within, and between the Reality and Creation outside, is veiled by the other power, the Veiling Power, which is the cause of Samsara (the universe).

At a deeper level than the projecting power, and the very cause of it, is the second power of Maya, the Veiling Power. This is now being explained. The discussion on the veiling power continues up to verse the end of the Chapter, since it is the very root of the spiritual delusion that bests all mankind.

The primary purpose of this verse is to state clearly what is veiled from what. That is the basic identity crisis we are experiencing.

The terms used in these Padas have been explained in 1 in the last verse in relation to the projecting power. The veiling is described to take place at the same two levels as the projecting: i.e. microcosmic and macrocosmic; within and outside.

What is the actual veiling?

Without actually stating the nature of the veiling, this verse introduces the explanation which follows in the last two verses of this Chapter (20 and 21).

Guruji says, “We know that we are, but we do not know who we are.” This is due to veiling. The veiling is sufficient to make one wrongly identify with the body (subtle as well as gross). More on this will be said later.

From the moment this identity gets misplaced, our involvement in Samsara begins. We are caught in this world of action due to the endless demands of the body and mind. The meaning of Samsara is “never steady”. Although that is not a problem to us, our attachment to it is, and we cannot get permanent happiness from it.

Verse 16:    How the Individual Jiva Arises

Saakshinaah purato bhaati    Due to its proximity to the Witness, shines
lingam dehena samyutam; the subtle body, which, in partnership with the gross body
chiti-chhaayaa-samaaveshaat due to the influence of the reflected Consciousness,
jeevah syaad vyaavahaarikah. becomes the empirical embodied Self (the Jiva).

This verse may be compared with verses 6 and 7, under the Chapter on the Ego. It is almost identical to those verses except that, instead of using ‘Ego’, this verse uses ‘Jiva’. In this way it is established that the Ego is the root cause of the individual self holding an independent identity from the Universal Self.

All the elements mentioned in this verse go to make up the following equation:
Empirical Embodied Self (the individual self) = Witness + reflected Consciousness + subtle body + gross body.

Subtle body is underlined because that contains the main cause, the Ego. Using the Samskrit terms this is:

\[ Jiva = Sakshee (Atman) + Chit Chaya + Sukshma Sharira + Sthula Sharira. \]

It may help if we repeat the definitions of these terms here, since they are all mentioned together:

i) **Jiva** = the individual soul, the empirical embodied self.

ii) **Sakshee** = the inner Self or Atman; the luminous Consciousness present in all of creation with reference to the mind.

iii) **Chit Chaya** = Chidabhasa or Pratibimba; reflected Consciousness when Consciousness and intellect intersect. It is what enlivens all beings, i.e. makes inert or insentient objects appear alive or sentient.

iv) **Sukshma Sharira** = also called Linga Sharira; the subtle body with 17 components; sometimes for short only the inner instrument is taken to mean the whole subtle body. It is made from the Sattwa and Rajas content of the 5 elements, and is inert by nature. Its sentiency comes from its contact with Consciousness.

Note that the Ego lies in this subtle body, and is the chief culprit that creates this false entity called the Jiva. As we learnt that the Ego was the experiencer of the three states, so also it is the Jiva that is the experiencer of Samsaric existence as well. That which thinks it is the body is the Samsari, the experiencer of Samsara.

v) **Sthula Sharira** = the gross body. It is made of the Tamas content of the gross 5 elements, and is inert by nature. Its sentiency comes from its contact with the subtle body.

Verse 17: The Overall Strategy to Free Jiva

\[
\begin{align*}
\text{Asya jeevatvam aaropaat} & \quad \text{The Jivahood of the Jiva, due to superimposition} \\
\text{saakshini api avabhaasate} & \quad \text{appears transferred onto the Witnessing Self also.} \\
\text{Aavritau tu vinashtaayaam} & \quad \text{But when the veiling is destroyed (by knowledge),} \\
\text{bhaede bhaate apayaati tat.} & \quad \text{the difference (between Jiva and Self) is revealed and that (false notion) gets removed.} \\
\end{align*}
\]

In the Microcosm of the body, the Jiva is the one that is veiled and under delusion. It is the one in bondage, and it alone needs to be freed. The overall strategy, in principle and without going into details, of how the Jiva is to be freed is being given here.
Freeing the Jiva From Bondage.

1 Jeevatvam: “Jivahood of the Jiva”. This is an interesting word through which nothing else but the Ego is meant. Just as the sweetness of a sweetmeat lies in the sugar it contains, so also the Jivahood of Jiva lies in the Ego, its main ingredient.

2 Saakshini: “upon the Witness”. The Ego, as we saw in verse 7 using the heated iron ball simile, mutually superimposes itself upon the Self. As Jiva is essentially Ego, the same thing applies to the Jiva – it superimposes itself onto the Witness or Self. The qualities inherent in the Jiva are regarded as being the qualities of the Self.

Every Jiva is different, as no two minds (subtle bodies) are alike. According to the quality of the mind, is the quality of the individual soul that is superimposed on the Witness.

3 Only when the cause which confused the identity in the first place is removed, 4 does it become clear that Jiva is identical to the Self. The removal of the cause means the removal of the Ego in the inner equipment, generalized as ‘Mind’. This implies a complete purification of the mind, so that there is no trace of ego left in it.

This is the heart of spiritual Sadhana, leading us to liberation.

Tat: In the context of the verse, this refers to all false notions. The main notion is that of limitation of the Jiva. Finitude is associated only with the limited view imposed on the Jiva by the Ego’s identity with the body and mind. That is the foremost notion that has to be removed.

Verse 18: Veiling of Reality & Creation Outside - 1

| 1  | Tathaa sarga-brahmanoh cha | Similarly, the Creation and Reality |
| 2  | bhedam aavritya tishthati; | distinction remains veiled; and |
| 3  | yaa shaktih tadvashaat brahma | due to the influence of this veiling power, Reality |
| 4  | vikritatvena bhaasate. | appears as though It is undergoing modifications. |

1-4 Now the focus shifts to the Macrocosm. We are looking at the same situation of superimposition as above, but between Creation and Reality instead of Jiva and Self. The verse now becomes self-explanatory.

General Discussion on the Veiling Power

Acharyaji spent time on a valuable discussion of what veiling means in practice.

The veiling power is so strong that it does not allow us to understand our sickness. It keeps us in ignorance, even of the nature of creation all around us. The Reality that is present everywhere in every bit of Creation, is completely shielded from our knowledge by the veiling power. It appears to us as if the Reality is changing all the time, when in fact it is Creation alone that keeps changing. The veiling power prevents us from seeing through the veil to behold the Reality behind Creation.
Guruji explains very clearly with the following example: Maya is not something mysterious that casts its spell over us. It is because we are lazy to use our intellect to examine things in detail that we allow ourselves to be cheated, and then blame Maya for it!

The grain we purchase in the market is not ‘me’. When pounded, the flour is not ‘me’. When baked, the bread is not ‘me’. So, when eaten, how is it that the protein that forms my flesh becomes ‘me’? It is just an illusion. If we enquire like this very deeply, the illusion will go away. Knowledge has to drive ignorance away; it is the only thing that can.

The projecting power is not really troublesome; it is the veiling power that is much more troublesome than it. When the veiling power is “unveiled” through knowledge, we know that supreme happiness is the light at the end of the tunnel. Then, by the correct use of the projecting power we can go through the tunnel to the light.

**Verse 19: Veiling of Reality & Creation Outside - 2**

<table>
<thead>
<tr>
<th>1</th>
<th>Atra api aavriti naashena</th>
<th>In this case also, by the destruction of the veil,</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>vibhaati brahma-sargayoh;</td>
<td>is made clear the Reality-Creation</td>
</tr>
<tr>
<td>3</td>
<td>bhedah tayoh vikaarah syaat,</td>
<td>distinction. Of the two, the modification exists</td>
</tr>
<tr>
<td>4</td>
<td>sarge na brahmani kvachit.</td>
<td>in Creation, never in the Reality.</td>
</tr>
</tbody>
</table>

As in verse 17 for the Microcosm, so too with this verse for the Macrocosm, the remedy for the problem is the same:

1. Break the veil of ignorance, which needs knowledge of the Self.
2. The distinction becomes very clear when one has well received the knowledge of the higher Self. Sages who have got to that stage tell us that Reality can be seen in and through Creation. We do not have to go hunting far away for it. It is a matter of being totally convinced as to who we are.

3-4 A very important practical point is brought out here. How do we go about with making the correction? If we keep in mind that we, as ignorant beings, are on the same side of the fence as Creation, then the control is on our side, not that of Reality.

Reality does not need to be changed. There will never be anything wrong with It that we have to put right. All the flaws are with us, on the Creation side. We have to just adjust one switch, not two. And that switch is in our own intellect. Once that is adjusted with the right knowledge then we are assured that we will see Reality in Creation.

Another way to look at the method is this: In our ignorant state at present our intellect “telescope” is focused on Creation. Reality appears completely blurred; It is out of focus. Like a scientist in his laboratory who has to properly calibrate and adjust his instrument of investigation, we also have to make our intellect keen and subtle so that Reality can come into focus.

Then we shall clearly see that all the changes take place only in the creation and does not affect the underlying substratum of creation, which is Reality.

How does all this help us in practice? What is the wisdom behind solving the issue?
If we can learn to accept that the world offers us all the pairs of opposites, it is never constant, and that only Reality is changeless, then much of our anxiety in dealing with this world will come to an end. Through this understanding we will gain the maturity to handle the changing world better by not depending upon it for our happiness.

**Verse 20:**  
**Distinguishing Real from Unreal - 1**

अस्ति भाति प्रियं रूपं नाम चेत्याप्पवजचयं ।  
आद्यत्र व्रजारूपं जगभूतं ततो द्वयम् ।  

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<thead>
<tr>
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<tbody>
<tr>
<td>1</td>
<td>Asti bhaati priyam roopam</td>
<td>“It is, it shines, it is dear, it has form,”</td>
</tr>
<tr>
<td>2</td>
<td>naama cha iti amsha panchakam;</td>
<td>and a name” – are the five aspects (of every entity).</td>
</tr>
<tr>
<td>3</td>
<td>aadya trayam brahma-roopam,</td>
<td>The first three belong to Reality;</td>
</tr>
<tr>
<td>4</td>
<td>jagad-roopam tatah dvayam.</td>
<td>the latter two belong to the World.</td>
</tr>
</tbody>
</table>

**Verse 21:**  
**Distinguishing Real from Unreal - 2**

खवायमजलोकवशे देवतीर्यकोदिनदिसु ।  
अभिभा: सचिविदान्तिः सहिष्ठेत्तुरुपायामनी ।  

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<tr>
<td>5</td>
<td>Kha vaayu agni jala urveeshu</td>
<td>In space, air, fire, water and earth;</td>
</tr>
<tr>
<td>6</td>
<td>deva tiryang nara aadishu;</td>
<td>in Deities, animals, man and all others;</td>
</tr>
<tr>
<td>7</td>
<td>abhinnaa sat-chid-aanandaah</td>
<td>Existence, Knowledge and Bliss is no different;</td>
</tr>
<tr>
<td>8</td>
<td>bhidyate roopa-naamanee.</td>
<td>only their names and forms differ.</td>
</tr>
</tbody>
</table>

These last two verses of the chapter give us a far-reaching practical helping hand to find out for ourselves how to behold creation and how to see the Reality that pervades it.

**The Three Characteristics of Reality**

1 & 3 This ready-reckoner is so simple that intellectuals are most likely to not believe it. This is an amazingly simple technique to get to the Reality of things. It clearly tells us what to look for and what to ignore, depending on whether we want to see Reality or whether we want to see Creation.

**Asti, Bhaati, Priyam:** “Is-ness, awareness and dearness”. 3 These belong to Reality. There are some very interesting features about these three qualities:

i) These three are the permanent characteristics in every object.

ii) All objects have all three of them.

iii) All objects have them in equal measure, regardless of the size of the object!

iv) They are in the same proportion in every object.

v) All three characteristics always come together. It is as if they are three inseparable friends who cannot do without each other.

vi) All three are found everywhere, in every atom of the object!
By now it sounds like a riddle in a children’s magazine – “What is it?”

If we can get the subtle answer, then we have got Reality, something which every spiritual seeker wants to know, and yet the answer is something only a handful among humanity actually know! This is the most puzzling part of this riddle.

Is it a matter of looking, and looking and looking again and again to try and see them? This is a case of the author coming dangerously close to teasing his readers. He, too, is lost for words to answer the riddle. Indeed, the Upanishads themselves have answered this riddle in so many couched ways. There is no direct answer.

The truth is that this is only a pointer to the Truth. The Truth of things is discovered only by sufficient purity to be able to see these three in everything. Every Upanishad wriggles out of the question by this apparently evasive answer. But that is the solution to this riddle.

The Two Characteristics of Creation

1 & 4 Let us ponder over the other two characteristics and see what lies hidden there for us.

Roopam, Naama: “form and name.” Anyone who has his five senses reasonably well functioning and a good dictionary beside him will be able to find this answer for any object in this universe. If there is something that has not been discovered yet, he can discover it and give it his own name!

Let us look at the features of these two qualities:

i) These two are the impermanent aspects of every object, known and unknown.

ii) All objects have both of these. In the case of subtle objects, the senses may not see them, but the mind, the King of all subtle objects, should if it has been well-trained.

iii) All objects will have both these, regardless of proportion or size.

iv) These two qualities can constantly vary for every object. The sun’s form appears different at dawn and at midday. The name also is different – “rising sun” and “midday sun”. People are different all the time, even the same person. Their thought compositions keep changing. A person today is different from the same person we met yesterday. The same bread today is staler tomorrow.

v) Both these are used specifically to differentiate objects from one another. To establish the uniqueness of an object, it has to be differentiated from all other objects.

vi) These two qualities are independent of each other, unlike the characteristics of Reality. The form of waves will vary but it will still be called a wave. The same water can be given a different name in different languages.

This is world we are all used – the world of names and forms. We have no problem with identifying anything under the sun so long as we are given its name and its form. These are quite physical characteristics. They are easily identifiable. In the case of virtually all people, these two are all that we can know about an object. We may have no idea about the other three characteristics showing its Reality.

Value of Names and Forms

The name and form of a thing are what we need to know in order to live in this world. They have their value in transacting business in this world. By giving each form a
name, we make it simpler to express ourselves in the world. Our communication is greatly simplified.

Names and forms cannot be ignored. The verse is not saying we should ignore them. It only tells us what their limitations are. It tells us that there is something beyond an object’s name and form.

The name and form is only an obstacle when we view an object only with these two qualities taken into account, i.e. we ignore the Reality behind them. In ordinary life, we are ignoring Reality all the time. Then we are sure to run into difficulties.

**Reality is Constant, Creation Differs**

This is the lesson in the second verse.

Reality is uniformly present in everything in creation, whether it is in objects or living beings. We came across this in the previous chapter already. Here we are seeing it from another angle. This is the background of thought for this verse.

7 The main point expressed here is the indestructibility and unchangeability of the Reality. The spiritual quest is after all for the happiness which is independent of objects. That is the rare spiritual treasure we are in search of. 8 If we remain focused on that which changes, i.e. the names and forms, then we can never find the source of true happiness. Thus, the greatest inspiration to search for Brahman is the fact that He is the unchangeable substratum of everything created. If our inner ‘eye’ can be trained to rest on the three permanent characteristics in every object, then the objective of spiritual yearning would be satisfied.

5 The five elements are all the building blocks needed for the whole of creation. That we have already passed earlier.

6 Among the living beings there are variations of names and forms. Firstly there are distinct categories of beings, of which the three main ones are listed here – deities, animals and human beings. Deities are beings born with predominantly virtuous Karma. Animals are beings born with predominantly unfavourable Karma. Humans are beings in between these two, having a mixed Karma almost in the same proportion.

Within each of these categories there are an infinite variety of species, races, colours, etc. In all of them, the characteristics of Reality are uniformly the same. And in all of them, the two characteristics of Creation are different.

In other words although God is equally present in all beings, due to an infinite number of differences in the subtle and gross body make-up, they all manifest Him in a whole range of multiple ways.

**Conclusion of this Chapter:**

We have taken a good look at the Jiva and Brahman, and discovered that the only difference between the two is that due to Maya, the mysterious power of delusion. When delusion enters into the Pure Brahman, the multiplicity of creation is projected.

Maya’s operations are divided into two streams: the major one is to veil the Truth from our perception. As a result of that we are left unfulfilled not knowing who we are. The second power is that of projecting the universe, and projecting our minds outward into creation in search of fulfillment.
The microcosm and the Macrocosm were studied side by side. We found that in the former the relationship of Jiva to Self was like that of the Seer and the Seen. In the latter the relation between Reality and Creation is more comparable to that between Unity and Diversity.

The general lesson then is to always move our focus of awareness towards the Seer in regard to ourself, and towards Unity in regard to the whole Creation.

This is the direction of the spiritual solution to the human dilemma.
WE HAVE BEEN THROUGH three theoretical chapters on Viveka or Discrimination. They have equipped us for this final Chapter which introduces us to the practical side of Vedanta.

Chapter 1 gave us a good exercise for our intellectual muscles to be kept well toned for what is to come after. We applied it to the discrimination between the seer and the seen. This took us step by step all the way to the ultimate Seer of all, the Self.

Then we went through an intricate process of logic to understand how sentiency came about through the intersecting of the intellect with the Consciousness. The reflected consciousness that results became a phantom entity called the Ego due to the power of not knowing what the Truth is. The Ego’s domination over the individual self was discussed in Chapter 2.

Chapter 3 took us into a deeper understanding of the power of delusión, known as Maya in Vedanta. In this chapter, the strategy was given to us of how we can learn to distinguish between what is Real and what is unreal in all of Creation. It all boiled down to the Sadhana of keeping our minds focused on the constant, indestructible aspect in everything.

Now in the final chapter we see the true role of Sattwa in our spiritual life as we are led by it into the practice of meditation to discover our original true nature and abide in it, experiencing all the benefits of its unique purity, omnipresence, omniscience and bliss.

Six meditational techniques are taught here. They are graded exercises, and aimed to bring us to the highest state of Consciousness when our abidance in God becomes effortless.

Verse 22:  Introduction to Meditation

उपेक्ष्य नामरूपे हे सचिवानन्दतत्पर: ।
समाधि सर्वदा कुर्यांद्वये वास्तववा बाहि: ॥ २२॥

1. Upekshya naama-roope dve  Being indifferent to both name and form,
2. satchidaananda-tatparah;  and devoted to the Truth,
3. samaadhim sarvadaa kuryaat  one should always practice meditation
4. hridaye vaa athavaa bahih.  both in the heart and outside.
The practice of meditation has two sides to it: the first is the internal process of recognizing our true Self “in the heart”; and the second is to carry out the same process in the outer world of names and forms and distinguish Reality within all Creation.

As an introduction to the process, we are told here that two things are essential:

i) **Going Beyond Name and Form:** We are asked to be indifferent to the name and form of every object, and

ii) **Being Devoted to Truth:** The assertion of the essential qualities in all objects, namely, ‘is-ness’, the power of knowing or ‘being-ness’, and the all-blissful nature or ‘dearness’.

With that basic knowledge firmly in our minds, we are ready to begin the serious Sadhana of meditation. Meditation is prescribed so that we can have a practical means by which to experience the truth of what we have learnt.

The meditation we practice has two sides to it. The first is at the microcosmic level when we meditate to discover our true identity. The second is macrocosmic, when we meditate in a non-personal manner on Creation, aiming to find the Reality in it.

Both these have been theoretically explained in previous chapters already. What remains now is for us to learn how to bring it to a practical experience and see in our own lives what it means to us.

**A Word About Meditation:**

Meditation needs to be practised after being well informed as to what it is that we are attempting to achieve through it. Otherwise, it may end up being just another sleeping session or an aimless wandering session, giving full play to one’s imagination.

With correct understanding, meditation can become a constructive exercise from which we learn something about ourselves every time we sit to meditate. We can ensure that every session of meditation brings us closer to the Truth.

Acharyaji put it very humorously: “We are not being asked to meditate on ‘Torangataao’, i.e. something we know nothing about. We are meditating with a proper plan, with full knowledge and awareness of what we are doing, and systematically developing our spiritual abilities such as concentration and understanding until we reach our goal of Self-realisation.”

---

**Verse 23: Varieties in Meditation**

1. Savikalpo nirvikalpah  With duality and without duality – thus
2. samaadhih dvividha hridi;  the practice of meditation within is of two kinds.
3. Drishya shabda anuviddhena  Associated with the seen and with words – thus
4. savikalpa puna-dvidhaa.  the practice with duality is again of two kinds.

What are the core varieties in meditation? The author here has carefully identified six basic techniques of meditation. This is a great help to meet the growing interest shown
in this form of spiritual Sadhana throughout the world. Teachers of meditation may call their techniques by any name; they may even give it various forms. Of these names and forms there are any number available. But all of them should slot into one of the six that are described from the next verse onwards.

There are two major categories in meditation: the Internal (microcosmic) and the External (Macrocosmic). This verse only mentions the *internal* varieties. A similar breakdown applies to the *external* meditation. For each of these two types, there are three techniques:

1-2 The first divide is that between duality and non-duality. Meditation in Duality has to be done first before progressing to Non-dual meditation.

3-4 The meditation on Duality is further divided into two types: that associated with the *seen*, and that associated with words only. This makes three techniques in the *internal* category. Similarly, there are three techniques in the *external* category, i.e. six techniques in all. The following table assists us to get the full picture:

<table>
<thead>
<tr>
<th>REMARKS</th>
<th>INTERNAL MICROCOM</th>
<th>EXTERNAL MACROCOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>The <em>Real</em> factors to be ASSERTED</td>
<td>Sakshee (Atman)</td>
<td>Reality (Brahman)</td>
</tr>
<tr>
<td>The <em>Unreal</em> factors to be NEGATED</td>
<td>All Thoughts</td>
<td>All Objects</td>
</tr>
<tr>
<td>Sense of “I”</td>
<td>Names and Forms</td>
<td></td>
</tr>
</tbody>
</table>

**WITH DUALITY (Savikalpa Samadhi)**

- Assoc’td with **SEEN**
  - Sub-type **A1**: (v.24, Drishya Anuviddha)
  - Sub-type **B1**: (v.27, Prithak-Kriti)
- Assoc’td with **WORDS**
  - Sub-type **A2**: (v.25, Shabda Viddha)
  - Sub-type **B2**: (v.28, Akhanda)

**WITHOUT DUALITY (Nirvikalpa Samadhi)**

- Unassociated & Unconditioned
  - Sub-type **A3**: (v.26, Swa-Anubhuti)
  - Sub-type **B3**: (v.29, Stabdhee Bhava)

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**TABLE SHOWING THE SIX TYPES OF MEDITATION**

**Type A: INTERNAL, in the MICROCOM:**

**Verse 24:** *A1: “Sakshee Bhava” Savikalpa Samadhi*

कामाविशेषतः दृष्यस्तत्स्तात्मित्वेन चेतनम्।
ध्यायेऽश्चानुविश्रृष्टिः सहस्विन्द्विः।

1. **Kaamaadyyah chittagaah drishyah** | Thoughts like desires, etc, arising in the mind are the ‘Seen’;
2. **tat SAAKSHEE-tvena chetanam;** as their witness, being oneself the Consciousness,
3. **dhyayaet drishya anuviddhah ayam** | one should meditate. This, associated with the Seen,
4. **samaadhih savikalpakah.** | is called “Meditation in Duality with the Seen.”
The first three meditations are A1, A2 and A3, all related to the Microcosm.

**A1 Meditation: Microcosm, Duality, Seen**

The meditator keeps his focus within his “heart-centre”, the *Hridi*, as this is an Internal meditation. Of the two types in Duality, it is the easier one using a form that can be “seen”. The meditation begins with sense objects as the seen, then the senses become the seen and then 1 the mind with all its thoughts become the seen 2 for the Seer, the Witness.

The practice is to just watch them as a witness. Let them arise, pass through, and then disappear. An example of this was given in class. It is like the President watching a march past of troops before him on Independence Day celebrations. The President is the Sakshee and the troops are the thoughts going past him in the mind. The President is not interested in the individual troop at all. He is just their witness.

3 We are not to fight with the thoughts; that gives them more energy to disturb us. We are also not to start labelling the thoughts, giving them a category, etc. Not only will that give them reality, but it will also engage our mind to do the labelling. If it does that then we cannot watch it as a witness. So, the more attention we give the thoughts the more real they will appear to us. We should not entertain them at all, but just let them pass.

4 This process forces the attention to shift to the Witness, the Seer. This is “Sakshee-Bhava” Savikalpa Samadhi.

**Verse 25:  A2: “Shabda Viddha” SavikalpaSamadhi**

| 1 | Asangah satchidanandah | “The unattached Satchidananda,” |
| 2 | svaprabhah dveta varjitah; | self-shining and free from duality, |
| 3 | asmi iti SHABDA VIDDHAH ayam | thus am I”. This, associated with these words, |
| 4 | samaadhih savikalpakah. | is called “Meditation in Duality with Words.” |

A stage above the A1 meditation is the A2 meditation. All other things remaining the same, the difference is that instead of focussing on the seen, one focuses on an auto-suggestion – with words – which leads one to the Truth. This is more effective than A1, and can only be done after A1 has been perfected.

1-2 The “unattached Satchidananda” refers to none other than the same Witnessing Self within, free from Duality.

3 When the mind is relatively free from various thought-forms, the meditator can move on to this A2 type. The upsurge of thoughts is not present to disturb him, and so he can now make use of a suggestion like the one given in the verse. The suggestion is repeated slowly in the mind with great feeling that it is actually taking place. By an effort of the will, the meditator makes his suggestion materialize.

He may use some Mantras or powerful words or auto-suggestions that bring his mind again and again to focus on the Self. Whenever the attention wants to drift away, he brings it back through repeating this Mantra or suggestion. One such suggestion is given by

4 The meditator arrives at “Shabda Viddhah” Savikalpa Samadhi. This state is a little more advanced than that reached in A1 meditation, as it is practiced without any thoughts arising from the mind, so there is deeper concentration on the Self.

This requires the mind to be very pure enough not to raise disturbing thoughts. If disturbing thoughts still come up then one has to revert to the A1 meditation.

Verse 26: A3: “Sva-Anubhuti” Nirvikalpa Samadhi

The transition from A2 meditation to A3 meditation is illustrated by this example: We make effort to sleep by giving the suggestion “I am going to sleep”. We repeat this, until we just doze off naturally and the repetition stops on its own without any effort.

1 The meditator slides naturally into A3 meditation as he gets more and more absorbed in the experience of the Self.

2 The mental thoughts (the ‘seen’ in A1) and the auto-suggestion (the words in A2) are gradually done away with. Deep meditation is arrived at.

3 This is the Nirvikalpa Samadhi state which is equivalent to Self-realisation. It is the Non-dual state, beyond Duality. There are no thoughts in the mind. There are also no images or attributes of the Lord.

4 The beautiful simile given here is from the Bhagavad Geeta – a flame in a windless place. This is how steady one’s concentration gets when reaching the highest state.

The main difference between the earlier Savikalpa state and this Nirvikalpa state is that here no effort is required anymore. It is an effortless abidance in the Self, the state of perfect Self-realisation. Effort implies Duality. Non-duality implies effortlessness.

At this stage it may happen that the meditator gets some fear of what will happen to him when he loses all ego consciousness. It may appear as ‘death’ to him. These fears are unfounded. There are Yogis who can leave their bodies but we shall not discuss that here. In the present context, the direct knowledge of the Self is obtained in this state. When one returns from it, he is a better person. The experience pushes him in his evolution. He is also able to continue all his transactions with the world from the higher viewpoint gained.

*****
**Type B: EXTERNAL, in the MACROCOSM:**

**Verse 27: B1: “Prithak-Kriti” Savikalpa Samadhi**

<table>
<thead>
<tr>
<th>Hrīdeeva baahya deshe api</th>
<th>As in the heart, so in any outer place as well</th>
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<tbody>
<tr>
<td>yasmin kasmin cha vastuni;</td>
<td>that is associated with objects.</td>
</tr>
<tr>
<td>naamaadhih aadyah sat maatraat</td>
<td>The first type (with seen) is this: from Existence</td>
</tr>
<tr>
<td>naama-roopa PRITHAK KRITIH.</td>
<td>the name and form of objects are separated.</td>
</tr>
</tbody>
</table>

Type A or Internal meditation deals with the individual. Now we come to the next three meditations, B1, B2 and B3, which deal with the entire macrocosmic creation. The focus is on the world outside. Type B or external meditation teaches one how to see Reality behind all names and forms. We begin with B1, the external equivalent of A1.

1. The difference between internal and external meditation is this: In the internal meditation the practice is done with reference to the individual. In external meditation, the practice is with reference to the world perceived outside.

2. This meditation is associated with objects outside. External meditation has to be practised with eyes open and while one is moving and acting, walking or talking in the world. It is a training of the mind to behold the Reality instead of the illusion in objects.

3-4. In this practice, we start by ‘peeling off’ the name and form of objects. The objects are what are ‘seen’. Hence this is a meditation which is a counterpart of A1. In place of thoughts within, we have objects outside that need to be negated.

   For example let us take the ocean. We see on its surface waves and foam. We see beyond the waves and the foam and see the water that is their basis. We meditate on the perishability of the waves and on the permanence of the water. We try focusing on the water in the wave. Similarly, we do this with all other objects – go past the name and form and see the essence.

   The meditation leads one on to the next stage...

**Verse 28: B2: “Akhanda” (Madhyam) Savikalpa Samadhi**

<table>
<thead>
<tr>
<th>AKHANDA eka rasam vastu</th>
<th>“Undivided and of the same essence is the Reality,</th>
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<tbody>
<tr>
<td>satchidaananda lakshanam;</td>
<td>of the nature of Existence-Consciousness-Bliss.”</td>
</tr>
<tr>
<td>iti avicchhinna chintaa iyam</td>
<td>This is uninterrupted contemplation</td>
</tr>
<tr>
<td>samaadhih madhyamah bhavet.</td>
<td>of the middle type of meditation, i.e. B2.</td>
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</table>
In B1 the attention is on trying to negate the name and form, the object’s Creation qualities; in B2 the difference is only this – that the attention shifts to the Satchidananda, the object’s Reality qualities. B1 has to be fairly well-mastered before B2 can be attempted with success. The B2 stage is the external equivalent of A2. One takes the help of some auto-suggestions in words to establish oneself in the Reality.

1-2 The words quoted in the verse are an example of an auto-suggestion that could be used to help one to focus on the underlying Reality in the outer world. The three qualities in any object that represent its Reality are the focus of attention, namely Sat-Chit-Ananda. This meditation can be done with open eyes in the midst of peaceful nature, to enhance the mind’s focussing power on the subject of its meditation.

3 Both B1 and B2 require effort in order to firmly establish the Truth in one’s mind. The effort is needed until such time as the meditation becomes uninterrupted.

4 It is made very clear that this is B2, the middle stage of the Type B meditation. Guruji expresses the simplicity of this meditation very beautifully in these words: “One does not become great or extraordinary by the practice of this meditation. One knows that one is the greatest Truth which resides even in the most ordinary beings.” The Reality is uniformly seen in all objects.

Thus meditation does not make one stand out in a crowd as a ‘better’ person. There are other easier ways of doing that!

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**Verse 29: B3: “Stabdhee-Bhava” Nirvikalpa Samadhi**

<table>
<thead>
<tr>
<th>SL No</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>STABDHEE BHAAVAH rasa aasvaadaat</td>
<td>The total stillness within due to the experience of Bliss.</td>
</tr>
<tr>
<td>2</td>
<td>triteeyah poorvavan-matah;</td>
<td>is the third kind as described previously.</td>
</tr>
<tr>
<td>3</td>
<td>Etaih samaadhibhih shadbhi</td>
<td>In the practise of these six meditations</td>
</tr>
<tr>
<td>4</td>
<td>nayet kaalam nirantaram.</td>
<td>one should engage himself at all times.</td>
</tr>
</tbody>
</table>

The culmination or perfection of B1 is B2, and of B2 is B3. This B3 meditation is Nirvikalpa Samadhi experienced in the outer world. One now sees Brahman or the Reality alone in everything. B3 is the external equivalent of A3 meditation.

**Stabdhee:** “total stillness.” 1 The test of the attainment of B3 is the total stillness and peace one feels with regard to one’s environment. This is due to feeling in a very deep way the Reality within Creation. One feels total oneness with all creation. He feels that he is that same Reality that is expressed everywhere in everything. This again is no different from Nirvikalpa Samadhi, absolute Oneness with the Divine.

When it is mentioned that there is the experience of Bliss, this should be understood as including the other two qualities as well, namely, Existence and Consciousness. For these three are inseparable. They are not three separate qualities. The feeling of being the total Existence is itself the experience of Bliss.
As one recognizes the Self to be the true “I” of the individual being in the A3 stage, so does one recognize Brahman or the Reality to be the most inner essence of all Creation in this, the B3 type meditation. The descriptions of the six meditations conclude at this point.

These six meditations cover the whole range of different types of meditations. Whatever other names may be given to meditation – and there are numerous trademarked versions in the spiritual marketplace – all of them will fall within the scope of the six varieties described here.

Nirvikalpa Samadhi – The State of Perfection

The Nirvikalpa State is characterized by the experience of Stabdhee, “total stillness” within. Note, the outer world may continue with its hustle and bustle, but the realized saint will experience total peace within himself in the midst of the worst turmoil in his surroundings. There exists now no sense of separation between the individual and one’s environment. One feels that he is not just part of the world but the entire world itself!

There is a verse quoted by Guruji from the Taittiriya Upanishad: “If this Self were not Blissful, who would want to breathe!” So absolutely blissful is this experience that it makes it worth living for. If such is the state of Nirvikalpa Samadhi, how can such a sage become bored? Where is the need for him to go searching for external entertainment?

Guruji told us of a question put to him once in a class: “Swamiji, are you not bored of lecturing on the same subject every day?” His immediate answer was, “Who can get bored about the Self?” and he humorously added, “Who does not like to glorify Himself?”

Nirvikalpa Samadhi literally means “absorption in the absolute state that is free of all thoughts and attributes. It is beyond Maya and Her charms. Maya cannot delude one who has reached this pinnacle of Non-duality.

Verse 30: The State of Perfection in Meditation

<table>
<thead>
<tr>
<th>1</th>
<th>Deha abhimaane galite</th>
<th>When identification with the body disappears</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>vijnaate paramaatmani;</td>
<td>and the Supreme Self is known,</td>
</tr>
<tr>
<td>3</td>
<td>yatra yatra manah yaati</td>
<td>wherever the mind goes,</td>
</tr>
<tr>
<td>4</td>
<td>tatra tatra SAMAADHAYAH</td>
<td>there one experiences Samadhi (or perfection).</td>
</tr>
</tbody>
</table>

This verse underscores the main objective of the practice of meditation.

1-2 **Deha Abhimaan**: “false identification with body”. In Guruji’s words, “The aim of meditation is not to quieten the mind or stop its functioning for some time. The aim is to remove our false identification with the body and to know the supreme Self.”

The great advantage of knowing the Reality of this world is that “the illusory Maya can no longer trap one with her finery.” When we get to know a juggler’s tricks they no longer fascinate us.

3-4 “Wherever the mind goes” is intended to tell us that such a mind is not the same as the mind of the common person. We are speaking of a mind that has gone beyond its
own individuality. The mind, bereft of personal desires and selfish thoughts, is a mass of Pure Consciousness which does not just “go everywhere” but is everywhere. That is why it experiences Samadhi in all conditions.

The realized sage sees the world as it really is – as the beautiful manifestation of the Lord Himself. How can he get entrapped in it when he has such a lofty vision of it?

Unfortunately, partly due to the propaganda to make spirituality appear as mysterious as possible, the common image of meditation is that of a bearded anchorite sitting aloof from the world in deep contemplation in a Himalayan cave. This chapter would have blown away such stereotype misconceptions. To a sage, the vision of the Supreme is never lost even while he is conducting his actions in the world.

**Verse 31: Supporting Verse from Mundaka Upanishad**

| 1 | Bhidyate hridaya-granthih | The knots of the heart are cut, |
| 2 | chhidyante sarva samshayaah; | all doubts are resolved, |
| 3 | ksheeyante cha asya karmaani | and all his Karmas get exhausted, |
| 4 | tasmin drishte paraavare. | when the vision of Him who is high and low takes place. |

Finally, the author Sri Adi Shankaracharyaji brings in a verse from one of the major Upanishads to support his statements about what Liberation is. This verse is from the Mundaka Upanishad. The author shows us that what he has taught in this text is the same as what the ancient Vedas declared as the immortal Truth.

This verse spells out the threefold benefits of practicing meditation:

i) **The knots of the heart are cut:** 1 What are these knots? Here are seven of them, placed in a sequence from cause to effect. The first one is ignorance, from which all other knots arise. Discontent or the feeling of incompleteness due to Ignorance, creates desires of various kinds by which it is hoped that the vacuum will be filled. To fulfill the desires, actions have to be done to the desired objects. This sets off the next tier of knots, namely, meeting with competition from others who aim for the same objects. Then come the Shad Vikaras, namely, disappointment, anger, greed, jealousy, envy, meanness. This is followed by compromising our morality, which incurs accumulating bad Karma. From this arises transmigration, the endless cycle of births and deaths in this world. This whole vicious circle, from Ignorance to transmigration, is referred to as “knots of the heart.”

ii) **All doubts are resolved:** 2 Realisation eliminates all doubt from the mind. Doubts and fears only exist in a mind plagued by a feeling of separation. Realisation integrates us to the whole world, so doubts can never arise.

iii) **All Karmas are exhausted:** 3 Karmas are payable only by the soul tied in bondage to this world. After Self-realisation, the individual is ‘dead’ and so the person accountable for payment of Karmic debts no longer ‘exists’. At one stroke he is freed from Karmas that had accumulated from time immemorial.
Paraavare: “Him who is high and low”. We have seen in this text that God resides everywhere. The common human concept of greatness is shattered. It is not something possessed by the rich and the powerful. God sees all equally. He can work great things even among the poor and those placed in humble situations in life.

CONCLUSION

This text essentially teaches us:

i) to appreciate the value of being disciplined in our thinking;

ii) to use the power of the intellect to get us out of our bondage of delusion;

iii) and appreciate the value of logic and clarity in thought and thought-flow.

May this text assist all to tap into the power of the Sattwic intellect and be freed from the bondage of this Samsara!

Om Tat Sat!

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Drig-Drishya Viveka
“The Seer-Seen Relationship”
by Sri Adi Shankaracharya

Split-Sandhee Samskrit Format
(to Assist Beginners in Identifying the Words)

Chapter 1: “The Seer-Seen Relationship”
(Verses 1-5)

रूपं दृश्यं लोचनं दृक, तदृश्यं दृकं तु मानसम।
दृश्या धी-वृत्ताः-सृक, दृकं एव न तु दृश्यं तेन।

नील पीत स्तुति सुक्षम, हस्तव दीर्घ-आ-विदे भेदतः।
नाना विधानमुपपाणिः, पश्ये दृश्यं लोचनम् एकथा।

आन्या-मान्या-पुनर्वेश, नेत्र-दर्श्यं च-धृतं-कथा।
संकल्पयेन-मनः श्री, लिङ्ग-आदिः योज्यनामम् इदम्।

कामं संकल्पं-संदेही, श्रवयं-आदेः धृतं-ई-तरे।
ही-दृ-धी-दृ धी-र इत्य-य एवम् आदीन, भास्यं-हें एकथा चितं।

पु-अर्थ्य-देवि न-आ-स्मृय-एते-हें एवा, न वृद्धं यत्वं न श्यं।
स्वयं विभाष-हें अर्थ-आ-चार्ये च, भास्यं साधनं विना।

Chapter 2: “Ego & Reflected Consciousness”
(Verses 6-12)

चिच-छाया-सप्तवार-आ-बुढी, भानं धी-सृक तु सिद्धा स्थितम।
एक-आ-हंकृति-ह, अन्या स्वाता, अन्त-करण रूपिणी।

छाया-हंकारको-पु ऐवं, तद-त्-थ-प्रियंवतं मतम्।
तदृ अहंकार तादात्मयाः, देह-हें चेतनताम् अगात्।

अहंकारस्व तात्तुमयं, चिच-छाया-देह-साक्षीभं।
सहजं कर्मं भालिः, ज्ञेयं च विविधं क्रमाद।

सर्वत्रमिथो-सृक सतं-हें-आ-स्वस्त, निविष्ट-सृक सहजस्य तु।
कर्म-सत्यात् प्रसीधात् च, निवर्तस्य क्रमादं उभे।

अहंकार लये सुपक्ष, भवेत देह-हें ऑ पर-हें अचेतनः।
अहंकार विक्रास-हें, स्वप्न-हें सर्व-हें तु जागरः।

अन्त-करण विष-हें च, चितिस्त-छाया-झे-क्ष्म आगता।
वासना: कल्पनेयं स्वनेयं, तोऽहे-हें विष्यात्वं वहि।
Chapter 3: “The Powers of Maya”

( Verses 13-21 )

अतः—आप—आयनां नाम ब्रह्म रूपं, सच्—चिद—आनन्द वसृति।
अथ भेद—आ—दिवस्तर्वं, नाम रूप प्रसारण।
अन्तः—दुः—द्वार्योऽ—भेदे, बहि—यु च ब्रह्म सर्गयोऽ।
आवृत्तात्—यु अपरा उदकः, सा संसारस्य कारणम्।
साक्षिण: पुरुः—आनं, लिङ्ग देशन संयुतम्।
चित्त:—यु छाया—समावेशात्, जीवः स्याद् वायुहारिकः।
अस्य जीवत्माः आयोपात्, साक्षिण—यु अप—यु अवभासते।
आवृत्ती तु विनायां, भेदे भाते प्रयाति तद्।
तथा सर्गः—द्रष्टा—यु च, भेदम् आवृत्य निदित्तः।
या उदकः—स्या तद्याच् ब्रह्म, बिकृतत्वेन भासते।
अतः—आप—यु आवृति नारोण, विभाति ब्रह्म—सर्गयाः।
भेद—स्या तयोऽ—रू विकारः: स्यात्, सर्गे न ब्रह्मणि कवचित्।
अस्ति भाति प्रियं रूपं, नाम च—यु—त—यु अंश पञ्चकम्।
आप त्र्यं ब्रह्म—रूपं, जगद्यः—रूपं ततः—आ इवम्।
ख बाध्यः—अपि जलु—ओवीषु, देव निर्विप्न नर—आ—द्वित्तु।
अभिन्ना—स्या सच्—चिद—आनन्दः, भिषजः रूपः—नामगी।

Chapter 4: “Meditational Techniques”

( Verses 22-31 )

उपेक्ष्य नाम:—रूपे दे, सच्—चिद—आनन्दः तत्परः।
समाधि सर्वदा कुर्वान्, हदये वा:—थवा बहिः।
सविकल्पः—आ निविकल्पः, समाधि:—रू विविध्—आ हदि।
दृश्य जाब्दृ—आ नुविकल्प, सविकल्पः: पुनः—रू हिद्या।
कामाः—यु चित्ताः, दृश्यं, तत् साक्षी—लेवन चेतनम्।
ध्याये: दृश्य:—आ नुविकल्प अ: व्य, समाधि: सविकल्पः।
अस्सः—स्या सच्—चिद—आनन्दः, स्वप्नभ:—आ दैत वर्जित:।
अस्सः—ई: ति जाब्द विविध—आ व्यः, समाधि: स्या सविकल्पः।
स्म:—आ नुविकल्प सस:—आ, दृश्य जाब्दृ—यु उपेक्ष्य: तू।
निविकल्पः—स्म समाधि: स्या, समाधि स्या दीपवत्।
Om Tat Sat!

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DRIG-DRISHYA VIVEKA
“The Seen-Seer Relationship”
by Sri Adi Shankaracharya

Split-Sandhee English Transliterations

dṛg-dṛśya vivēka

Chapter 1: “The Seer-Seen Relationship” (Verses 1-5)

rūpaṁ dṛśyaṁ lōcanam dṛk, tad dṛśyaṁ dṛk tu mānasam |
dṛśyā dhī-vṛttaya-ś sākṣi, dṛk ēva na tu dṛśyatē ||1||
nīla pīta sthūla sūkṣma, hrasva dīrgh-ś-‘di bhēdатаḥ |
nānā vidhāṇi rūpāṇi, paśyēt lōcanam ēkadhā ||2||
āṇḍhya-māṇḍya-paṭutvēṣu, nōtra-dharmēṣu c-ai-kadhā |
sāṁkalpayēṇ-manaḥ śrōtra, tvag-ādau yōjyatēm idam ||3||
kāmah sāṁkalpa-saṁdēhau, śraddhā-‘śraddhā dḥṛt-I-tarē |
hṛ-ṛ dhī-ṛ bhī-ra it-y ēvam ādīn, bhāsyat-y ēkadhā cīṭih ||4||
n-ō-dēti n-ā-stam īt-ā ēśā, na vrddhīṁ yāti na kṣayam |
svayaṁ vibhāt-āth-ā-nyāṇi, bhāsyēt sādhaṇam vinā ||5||
Chapter 2:  “Ego & Reflected Consciousness”  (Verses 6-12)

cic-chāyā-:-’vēsāt-ō buddhau, bhānaṁ dhī-s tu dvidhā sthitā |
ēka-ā-haṁkṛti-r anyā syāt, antaḥkaraṇā rūpinī ||6||
chāyā-’haṁkārayā-ō aikyaṁ, tapt-ā-yah-piṅḍavat matam |
tad ahaṅkāra tādātmyāt, dēha-§ cētanatām agāt ||7||
ahaṅkārasya tādātmyaṁ, cic-chāyā-śēha-sākṣibhiḥ |
sahajāṁ karmajarām bhṛānti, janyaṁ ca trividharām kramāt ||8||
sambhandhinō-s satō-ṛ n-ā-sti, nivṛtti-s sahajasya tu |
karma-kṣayāt prabōdhāt ca, nivartētē kramād ubhē ||9||
ahaṅkāra layē suptau, bhavēt dēh-ō ’p-y acētanaḥ |
ahaṅkāra viṅgās-ā-rdhaḥ, svapna-s sarva-s tu jāgarah ||10||
antahkaraṇa ṛṛtti-§ ca, citic-chāyā-’āi-kyam āgatā |
vāsanāḥ kalpayēt svapnē, bōdhē ’kṣai-r viṣayān baiḥ ||11||
man-ō-’haṁ-kṛt-ś upādānāṁ, liṅgam ēkaṁ jaḍātmakam |
avasthā-trayam anvēti, jāyatē mriyatē tathā ||12||

Chapter 3:  “The Powers of Maya”  (Verses 13-21)

śakti dvayaṁ hi māyāyā, viṅśēpa-ā-’ṛti rūpākam |
vikṣēpa śakti-r liṅgādi, brahmān-ā-ntaṁ jagat sṛjēt ||13||
śṛṣṭi-ṛ nāma brahma rūpē, sac-cid-ānanda vastuni |
abhauḥ phēn-ā-’divat sarva, nāma rūpa prasāraṇā ||14||
antahkaraṇa ṛṛtti-§ ca, citic-chāyā-’āi-kyam āgatā |
vāsanāḥ kalpayēt svapnē, bōdhē ’kṣai-r viṣayān baiḥ ||11||
man-ō-’haṁ-kṛt-ś upādānāṁ, liṅgam ēkaṁ jaḍātmakam |
avasthā-trayam anvēti, jāyatē mriyatē tathā ||12||

38
Chapter 4: "Meditational Techniques" (Verses 22-31)

upēkṣya nāma-rūpê dvē , sac-cid-ānanda tatparaḥ | samādhiṁ sarvadā kuryād , ṣhrdayē vā:-tḥavā bahiḥ | (22)

savikalpa-ḥ nirvikalpaḥ , samādhi-ṛ dvividh-ḥ ṣhrdi | ḍṛṣya śabd-ḥ-nuviddhēna , savikalpaḥ puna-ṛ dvīdhā | (23)

kāmādyā-ḥ cittagā ḍṛṣyah , tat sākṣi-tvēna cētanam | dhyāyēt ḍṛṣy-ḥ-nuviddh-ḥ ṣhrāṁ , samādhiḥ savikalpakaḥ | (24)

asaṅga-ḥ sac-cid-ānandāḥ , svaprabh-ḥ dvaita varjitaḥ | asm-ṛti śabda viddh-ḥ-ṛyaṁ , samādhi-ḥ savikalpakaḥ | (25)

sv-ḥ-nubhūti ras-ḥ-‘vēsād , ḍṛṣya śabdā-ḥ upēkṣya tu | nirvikalpa-ḥ samādhi-ḥ syāt , nivāta sthita dīpavat | (26)

ḥṛḍiva bāhya dēśē ṣpi , yasmin kasmiṁ-ḥ ca vastuni | samādhi-ṛ ādyā-ḥ san-mātrāt , nāma-rūpa ṣṛthak kṛtiḥ | (27)

akhaṇḍ-ṛl-ka rasam̐ ca vastu , sac-cid-ānanda lakṣaṇam | it-ḥ avicchinna cint-ḥ-yaṁ , samādhi-ṛ madhyam-ḥ bhavēt | (28)

stabdhē bhāv-ḥ ras-ḥ-‘svādēt , ṭṛṭiḥ pūrvvāna mahaḥ | ētaiḥ samādhibhiḥ śaatbhi , nayēt kālaṁ nīrantaṁ | (29)

dēn-ḥ-bhimānē galitē , vijñānē paramātmāni | yatra yatra man-ḥ yāti , tatra tatra samādhaḥyāḥ | (30)

bhidyateḥ ṣhrdaya-granthiḥ , chidyantē sarva sarṃśayāḥ | kṣiyantē c-ḥ-sya karmāni , tasmin ḍṛṣṭē parāvare | (31)

|| ōṁ tat sat ||

Om Tat Sat!

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