

॥ विवेकचूडामणिः ॥

VIVEKA CHOODAMANI

PART 2 of 9

The Crest Jewel of Discrimination

PART 2: SRAVANA – Hearing the Truth

“THE SANDEEPANY EXPERIENCE”

TEXT

11.2

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

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AUTHOR'S ACKNOWLEDGEMENT TO 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, Ramacharitmanas, 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 the 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.

– Swami Gurubhaktananda, 30th June 2018, the Auspicious Birthday of Gururji

Om Namah Shivaaya!

Text
11.2



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VIVEKA CHOODAMANI – Part 2

“Sravana – Hearing the Truth”

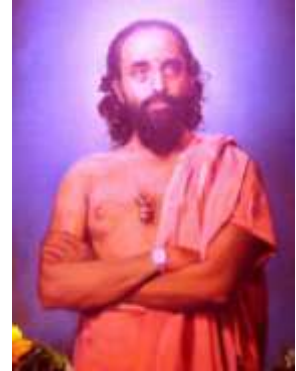
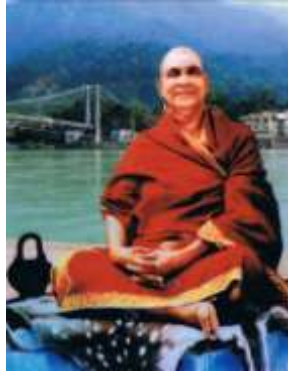
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Part 2 of 9: (Verses 67-146 of 581)

Reflections by

SWAMI GURUBHAKTANANDA

on the 109 Lectures by **Swami Advayanandaji & Swami Nikhilanandaji**
at the 15th Vedanta Course, Sandeepany Sadhanalaya, Powai, Mumbai
from January 28th to July 3rd, 2012



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

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About This Edition:

Web Edition: 30th June 2018, the Auspicious Birthday of Guruji
Website: www.chinfo.org hosted by Chinmaya International Fdn.
Series Title : **The Sandeepany Experience**
Series Subject: Vedanta & supportive subsidiary texts.

Declaration by the Author: *The material in this series is under inspiration of the Sandeepany Vedanta Course, but largely consists of the Author's reflections on the Course. He is deeply indebted to the Chinmaya Mission for its excellent presentation of the Course by their renowned and dedicated Acharyas.*

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

VIVEKA CHOODAMANI

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THE GANGA RIVER
at Vasishtha Guha

॥ विवेकचूडामणिः ॥

VIVEKA CHOODAMANI – Part 2

“Sravana – Hearing the Truth”

VIVEKA CHOODAMANI
"The Crest-Jewel of Discrimination"

GENERAL INTRODUCTION

PUJYA SWAMI CHINMAYANANDAJI writes the following in his Introduction to his book on the *Viveka Choodamani*:

"Vedanta is truly the Science of Life. Sri Shankara, the great interpreter of Vedanta, not only gave us his commentaries on the Upanishads, the Brahma Sutras and the Bhagavad Gita, but also many primary texts which introduce the seeker to the joys of Vedanta. One of the greatest texts he has written as an introduction to Vedanta, is the *Viveka Choodamani*, which means, 'The Crest-Jewel of Discrimination'.

"A careful study of these verses with the full freedom to enquire will give any student a correct understanding of the entire theory of Vedanta and he can, even without a very serious study of the scriptures, start his daily practices with tremendous benefits.

"There are hundreds of seekers who, without understanding the fundamentals, are aimlessly struggling along a so-called spiritual path. Naturally, they suffer agonies of painful disappointment, although they have behind them years of painstaking practices. An exhaustive and careful study of this text helps to avoid all the pitfalls on the way to progress. It is my intention to bring forth from every verse not only its obvious meaning, but also its hidden import which gives out a wealth of information and helpful suggestions to ensure a steady progress."

The *Viveka Choodamani* is a prime text in the **Vedanta Course** at Sandeepany.

Bondage is caused by a lack of enquiry, and ceases only by making an enquiry. If we turn to differentiate Self from the non-Self, if we shift our attention from the world of names and forms to their substratum Brahman, then we can arrive at the final goal quickly.

The *Viveka Choodamani* is a Prakarana Grantha. Its theme is: DISCRIMINATION.

It is a very famous text of Bhagavan Sri Shankaracharyaji. It has great poetic beauty.

Swami Chinmayanandaji has said, "This text is sufficient to lead the spiritual life."



VIVEKA CHUDAMANI – Part 2

(Verses 67-146, 80 No.)

SRAVANA – Hearing the Truth

2.1 INTRODUCTION TO SRAVANA

(Verses 67-71, 5 No.)

SRAVANA IS A KEY stage in Vedanta Sadhana when the knowledge of the Self is imparted by the Guru to the yearning disciple. What was stated as an overview in Part 1, is now expanded in full in this Part. The desire to learn has to be cultivated. Intellectual lethargy has to be discouraged. Enquiring minds have made the world's great discoveries.

Preparing an Astronaut for Space Travel

Acharyaji gave us the following example to introduce this Part.

When an astronaut is selected to go on a trip to the moon, he is briefed about all matters concerning his personal requirements during his journey in space.

He is told what his food allowance will be; how he will be supplied with oxygen and how the air he breathes out will be carried away; what arrangements have been made for his toilet functions; what his clothing needs and limits will be; how much personal luggage he would be permitted to carry; what reading material he may take to relax his mind; how much sleep he will be allowed, and so on. For a spaceman, these matters are vital. Once he is out in space, it is this knowledge alone that will help him for his survival.

In the same way, the spiritual aspirant is going to be told in the next few chapters all that he needs to know about himself – his gross body, subtle body, causal body, his Self and his not-Self. The chapters have to be read with this intention in mind – that a very special journey is being undertaken, and all knowledge regarding his personal limitations has to be known before “blast off”!

The information in the chapters to follow give the student a good idea of his “luggage” allowance. It tells him what he can shed off and what he can't. For his spiritual journey, he can shed off everything that is the not-Self, but he can never shed off his Self. That is the relevance of the knowledge in Part 2.

Verse 67: *The Relevance of the Questions*

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः

॥ ६७॥

1	<i>yah tvayaa adya kritah prashnah</i>	The <u>Questions</u> which you raised today are
2	<i>vareeyaan shaastra vinmatah;</i>	excellent, accepted by the well-versed in Shastras.
3	<i>sootrapraayo nigoodhhaartho</i>	Being aphoristic and pregnant with meaning,
4	<i>jnaatavyashcha mumukshhubhih.</i>	they are fit to be known by all seekers.

1-2 The seven questions of verse **49** are the subject matter of this Part. The Jignasu's thirst for knowledge is first appreciated by the Vedantic teacher.

3-4 The answers that follow are of interest to all spiritual seekers of all times and of all countries. Vedanta is a universal science that is available to every seeker.

Verse 68: ***"Now Listen Attentively!"***

शृणुष्यावहितो विद्वन्मया समुदीर्यते ।
तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे

॥ ६८ ॥

1	<i>shrinushhu aavahitah vidvan</i>	<u>Listen attentively</u> , O learned one,
2	<i>yat mayaa samudeeryate;</i>	to what I shall now tell you.
3	<i>tat etat shravanaat sadyah</i>	Listening to it, you shall immediately
4	<i>bhavabandhaat vimokshhyase.</i>	be liberated from the bondage of Samsara.

1-2 Shrinushu: "by listening attentively". The Guru is well aware of the importance of listening attentively to the instructions he is about to give. The grasping power is proportional to the attention bestowed by the student during this stage. Listening is the only thing emphasized in this verse. This indicates to us that the student is required to do just that – to listen attentively to every word.

3 Shravanaat: "as a result of listening". The solution does not lie in *doing* or *going* but in grasping attentively with the intellect. The error is an incorrect understanding of one's identity, hence the solution has to lie in correcting that specific error. No other remedy will be of any help in this situation. The Guru carefully directs the disciple's mind to the root of the problem.

4 It is significant which question is answered first. The first question taken up is Q.4, "How can I get out of bondage completely? How can I be liberated from bondage?"

When our own home is burning, what is the first thing we would do? We would run for our lives, we would escape from the inferno first. Only then we enquire how the fire started, etc. This is the approach Shankaracharya takes in answering Question 4 first.

Verse 69: ***The Basic Requirements for Liberation***

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम्

॥ ६९ ॥

1	<i>mokshhasya hetuh prathamah nigadyate</i>	<i>In order to bring about liberation, the first consideration is:</i>
2	<i><u>vairaagyam</u> atyantam anitya vastushhu;</i>	<i>Extreme detachment or <u>dispassion</u> for finite objects of sensual enjoyment;</i>
3	<i>tatah <u>shamah</u> cha api <u>damah</u> titikshhaa</i>	<i>Then, <u>calmness</u> of mind and also <u>sense-control</u>, followed by <u>endurance</u>;</i>
4	<i><u>nyaasah</u> prasakta-akhila- karmanaam bhrisham.</i>	<i>and <u>renunciation</u> of all selfishness from actions completely.</i>

1 The initial requirement is **Sadhana Chatushtaya**. The “*Fourfold Virtues*” are once again listed, so that the student is certain of the solid foundation upon which the Guru is going to build the edifice of Liberation. These requirements are:

2 i) Vairagya: “*intense dispassion*”. This is the first and foremost of the conditions for liberation to take place. It has to come from Viveka alone; any other dispassion will be temporary. Revulsion for pleasure (Dosha Drishti) is necessary but to really sustain it over a long period it must be backed by Viveka.

Without Vairagya the mind will always run outside and never settle into silence. Satsang with one who has this quality is the best way to develop it.

3a ii) Shama and Dama: “*control of the mind and senses*”. Once Vairagya is accepted as an ideal to strive for, the withdrawal of the mind from objects is the first step needed to achieve it. The senses are like the horses and the mind is the reins of the chariot of the soul.

Sri Krishna, as the Divine Charioteer of Arjuna, is the intellect in control of the reins.

3b iii) Titiksha: “*endurance*”. This quality is needed to bear all the hardship that is inevitable on this rugged path.

4 iv) Nyaasah (from which the word **Sannyasa** is derived): “*renunciation*”. This is another fundamental requisite. It is the giving up of all selfish action. It is equivalent to Upasana, which is another name for Sannyasa, and falls under Shat Sampati.

Verse 70: Overview of Vedantic Sadhana

ततः श्रुतिस्तन्मननं

सतत्त्व-ध्यानं चिरं नित्य निरन्तरं ।

मुनेः ततोऽविकल्पं परमेत्य

विद्वान् इहैव निर्वाणसुखं समृच्छति

॥ ७०॥

1	<i>tatah shrutih, tat mananam,</i>	<i>Thereafter, comes hearing (<u>Srava</u>na), then reflection on what has been heard (<u>Manana</u>),</i>
2	<i>satattva- dhyaanam, chiram nitya nirantaram;</i>	<i>and lastly, meditation on the Truth (<u>Nididhyasana</u>), done for a long time, constant and unbroken;</i>
3	<i>muneh tatah avikalpam, param etya</i>	<i>For such a Muni the state free of all modifications and supreme (<u>Savikalpa Samadhi</u>), is reached.</i>
4	<i>vidvaan iha eva, nirvaana- sukham samrichchhati.</i>	<i>Ultimately, that blessed one, in this very life, realizes the Bliss of Nirvana (<u>Nirvikalpa Samadhi</u>)</i>

The Place of Sravana in Vedantic Sadhana

The full “road map” of Vedantic Sadhana is given here. If there is Shraddha or strong faith in the words of the Guru, then Sravana can begin. Manana and Nididhyasana will follow in due course. The ultimate goal to be reached is Nirvikalpa Samadhi or the all-blissful state of Nirvana. This marks the route of the whole Sadhana. It starts with Sravana.

Acharyaji gave us a helpful insight: Grasping of the knowledge is acquired during attentive Sravana; that is carefully converted to firm understanding which comes during Manana; finally, Nididhyasana is needed to establish oneself in abiding in that knowledge. This step has to be done over a long period without a break.

Example: The Arani

The Arani is an instrument made up of two pieces of wood that rub against each other to produce fire. [Sandeepany students had seen this demonstrated during the opening of the Ganesh Temple at Chinmaya Vibhooti in Kolwan.] If the churning of the wooden rod is stopped, the wood cools off and one would need to start from scratch again. If it is continued without a break, then the heat builds up until fire is produced. This is a perfect example to illustrate the need for steady and prolonged practice of Nididhyasana, until Savikalpa Samadhi is reached. A short step further from this state is Nirvikalpa Samadhi, when the fire is well established.

Verse 71: *The Sravana Begins . . .*

यद्वोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय

॥ ७१॥

1	<i>yat boddhavyam tava idaaneem</i>	<i>Firstly, this is what you ought to know now:</i>
2	<i>aatma-anaatma vivechanam;</i>	<i>discrimination between the Self and the not-Self</i>
3	<i>tat uchyaate mayaa samyak</i>	<i>This will be described by me most elaborately.</i>
4	<i>shrutvaa aatmani avadhaaraya.</i>	<i><u>Listen</u> to it and <u>receive it well</u> in your mind.</i>

The principle being taught is given here. In the rest of Part 2, i.e. the next six chapters, a lot of information is conveyed. The whole purpose of these chapters is to develop an intellectual grasp of the situation concerning our bondage.

This information is crucial to find our way out of bondage. It is as helpful as knowing where the staircase and doors are located in a building when we need to escape from it due to fire.



2.2 THE GROSS BODY

(Verses 72-91, 20 No.)

ON EVERY FLIGHT, whether it is local or international, the flight attendant goes through a routine explanation of what to do in an emergency, where to find the oxygen equipment, how to use it, where the escape hatches are, etc. All this may seem only routine, but they become all important in an emergency. Some passengers may sleep through the demonstration quite happily. When the emergency arises, those who know the procedure to follow are the ones that can save themselves; those who do not, start panicking and disturbing the others.

We should treat the following information in the same spirit. We know it is essential in an emergency. But do we recognise that we are in such an emergency situation already? We have to escape from the conflagration of this worldly existence! Only if we see this emergency situation, will the conditions be ripe for Sravana to take place.

Such information is now going to be given by the Guru. It is invaluable to escape from Bondage.

2.2.1. Formation of the Gross Body (Verses 72-75, 4 No.)

Verse 72: *Composition & Parts of the Body*

मज्जास्थिमेदःपलरक्तचर्मत्वगाह्वयैः
धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकैः
अङ्गैरुपाङ्गैरुपयुक्तमेतत्

॥ ७२॥

1	<i>majjaa asthi medah pala rakta charma tvag aahvayaih</i>	<i>Marrow, bones, fat, flesh, blood, skin, epidermis – known by these terms,</i>
2	<i>dhaatubhih ebhih anvitam;</i>	<i>are the (seven) ingredients that compose the body;</i>
3	<i>paada-uru-vakshhah-ubhuja- prishhtha-mastakaih</i>	<i>Legs, thighs, chest, arms, back and the head –</i>
4	<i>anggaih upaanggaih upayuktam etat.</i>	<i>these are the parts and sub-parts that are united to form this body.</i>

Verse 73: *Body Identification & the Subtle Elements*

अहम्ममेति प्रथितं शरीरं
मोहास्पदं स्थूलमितीर्यते बुधैः ।
नभोनभस्वद्दहनान्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि

॥ ७३॥

5	<i>aham mama iti prathitam shareeram</i>	With the words 'I' and 'mine' is denoted all that is connected with this body;
6	<i>moha aspadam sthoolam iti eeryate budhaih;</i>	It is the seat of delusion , and is gross in nature, thus declare the reputed sages.
7	<i>nabhah-nabhahvat dahana ambu bhoomayah</i>	Space, air, fire, water and earth –
8	<i>sookshhmaani bhootaani bhavanti taani.</i>	these are the subtle elements (Tanmatras)

Verse 74: The Gross Elements & Sense Objects

परस्परं शैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।
मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४॥

9	<i>parasparaamshaiḥ militaani bhootvaa</i>	(The Tanmatras) unite with parts of each other (a process called Pancheekarana), and become
10	<i>sthoolaani cha sthoolashareera hetavaḥ;</i>	i) the five gross elements ; ii) (these combine) to form the gross body ;
11	<i>maatrah tadeeyaa vishhayaa bhavanti</i>	iii) from the gross elements are also created the gross sense objects (of the universe).
12	<i>shabdaadayah pancha sukhaaya bhoktuh.</i>	iv) the five senses organs lead the sense objects in for the enjoyment of the Experiencer (the Jiva).

Verse 75: The Cause of Endless Rebirths in Bodies

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वम्
उच्चैः स्वकर्मदूतेन जवेन नीताः ॥ ७५॥

13	<i>ye eshu moodhaa vishhayeshu baddhaa</i>	Those thoughtless ones who are bound to these sense objects,
14	<i>raagorupaashena sudurdamena;</i>	by the stout ropes of attachment so very difficult to cut asunder.
15	<i>aayaanti niryanti adha oordhvam</i>	They come and go (through birth and death), up and down (heavenwards or to hell),
16	<i>uchchaiḥ svakarmadootena javena neetaah.</i>	as determined by their own powerful Karmas , which carry them with compelling force.

The above 4 verses give in a nutshell the causes of the **gross body**, their connection to the world of objects through the senses to our **subtle body (the mind)**; how the **mental world** is created and produces **Karma**. Karma leads to **bondage**, bondage causes the **next birth** for the **Jiva**. The endless cycles of birth and death is called **Transmigration** of the soul.

These verses are almost repeated in **88-89**, where they are explained further.

2.2.2. How Man is Bound to the Body

(Verses 76-82, 7 No.)

The Bondage that has been briefly described above, is now explained further:

Verse 76: *The Danger in Each Sense Organ*

शब्दादिभिः पञ्चभिरेव पञ्च
 कुरङ्गमातङ्गपतङ्गमीनभृङ्गा
 पञ्चत्वमापुः स्वगुणेन बद्धाः ।
 नरः पञ्चभिरञ्जितः किम्

॥ ७६॥

1	<i>shabdaadibhih panchabhih eva pancha</i>	By just one of the five senses (sound to smell), the following five creatures respectively –
2	<i>kurangga, maatangga, patangga, meena, bhringgaa;</i>	the <u>deer</u> (by sound), <u>elephant</u> (by touch), <u>moth</u> (by sight), <u>fish</u> (by taste), and <u>honeybee</u> (by fragrance) –
3	<i>panchatvam aapuh svagunena baddhaah;</i>	meet their dissolution into elements, i.e. death, because of their slavery to that one sense.
4	<i>narah panchabhih anchitah kim.</i>	What of <u>Man</u> , who is attached by all five senses!

1-3 These five creatures are bound to one particular sense:

i) **Deer** – *sense of hearing*. It needs highly developed hearing for a deer to detect a tiger, but the same highly developed sense gets addicted to sweet music by which it gets entrapped by hunters.

ii) **Elephant** – *sense of touch*. Elephants love the touch of fellow elephants. But that also attracts them into traps set up by hunters.

iii) **Moth** – *sense of sight*. It circles around light, and dies of dizziness.

iv) **Fish** – *sense of taste*. It is easily trapped by setting up a bait of tasty worms.

v) **Honey-bee** – *sense of smell*. Drawn by the fragrance of flowers, the honeybee falls a prey to this sense and gets caught.

4 Man: How much greater is the plight of man, who falls prey to all the five senses! This is the punchline of the verse.

Verse 77: *Poisonous Nature of Sense Organs*

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
 विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम्

॥ ७७॥

1	<i>doshhena teevrah vishhayah</i>	In their tragic effects, <u>sense objects</u> are more
2	<i>krishhna-sarpa-vishhaad-api;</i>	venomous than the <u>poison</u> of a cobra.
3	<i>vishham nihanti bhoktaaram</i>	For poison to kill, one has to at least <u>swallow</u> it;
4	<i>drashhtaaram chakshhushhaa api ayam.</i>	But with sense objects, just one <u>look</u> at it with the eye is enough to trap one for life.

1-4 A snake bite is deadly because the poison enters the bloodstream. But sense objects are deadly through a mere sight of them! Hence, the **Senses** are considered to be more venomous.

‘Window-shopping’ is a typical example of how use is made of man’s weakness for sense objects. Merely doing window-shopping is not as innocent as it sounds. It plants the seed of desire in the mind, which sooner or later impels the person to fulfil it.

Traders know that all the senses are weak. So some traders even allow their customers to touch the objects – one more sense is added into the net. A food store may allow you to taste as well. That speeds up the return of the customer to buy the goods. For this reason Dama is prescribed to aspirants to avoid all *contact* with sense objects.

Verse 78: *The Terrible Bonds of Desires*

विषयाशमहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ ७८॥

1	<i>vishhaya aashaa-mahaa-paashaad</i>	The terrible <u>bonds of desire</u> for sense objects,
2	<i>sudustyajaat yah vimuktah;</i>	are extremely difficult to renounce. He who has liberated himself from them,
3	<i>sa eva kalpate muktyai na anyah</i>	he alone becomes worthy for liberation, none else,
4	<i>shhat-shaashtra-vedyapi.</i>	even if well-versed in all six schools of philosophy.

1-2 The job of the senses is done as soon as **Desire** is born in the mind. Desire now takes over. Its strength is enormous. The message here is that unless one detaches himself from the objects, and tunes his mind to the goal of liberation, he is never going to succeed.

3-4 The emphasis on dispassion must surely make its value quite clear by now to the young student of Vedanta. Liberation is not a theoretical science. Being a professor of all philosophies is not in itself a qualification for spiritual life. More is required than just that.

Verse 79: *Fate of the Apparently Dispassionate*

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ ७९॥

1	<i>aapaata vairaagyavatah mumukshhoon</i>	Those who have only an <u>apparent dispassion</u> – if they are desirous of liberation,
2	<i>bhava abdhi paaram pratiyaatum udyataan;</i>	and, wishing to cross the “ <u>Ocean of Change</u> ”, begin to undertake the journey,
3	<i>aashaa-grahah majjayate antaraale</i>	they get drowned by the <u>shark of desire</u> in the middle of the ocean;
4	<i>nigrihya kanthe vinivartya vegaat.</i>	they are caught by the throat, violently turned around, and <u>dragged back</u> .

1-2 There are people who are failures in the world, and so they develop a superficial dispassion. This is here described as **Aapaata** or “*apparent*” dispassion. Based on this dispassion, they begin the path of renunciation. This is the wrong reason to renounce.

This, of course, does not mean that if one is a failure then his dispassion is not genuine; or that if he is successful in the world his dispassion is genuine. No! Such a correlation is illogical and invalid. The case of Swami Ramdas of Anandashram is an example of the former. He was a failure at whatever worldly undertaking he took up. Yet he had a dispassion that was very deep. In his case, one may deduce that his failures were a message from God to make him take up spiritual life where alone he would find true success.

The test of dispassion rests purely on being free from cravings or desire for objects.

3-4 The verse sounds a warning to those who chance their ‘luck’ to pass off as dispassionate people (perhaps to attract a following). They are in for a shock. The verse gives us a striking simile which is a self-explanatory warning for would-be pretenders.

Verse 80: *Success of the Truly Dispassionate*

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।

स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः

॥ ८०॥

1	<i>vishhayaakhya-grahah yena</i>	<i>He by whom the shark called ‘sense objects’</i>
2	<i>suviraktyasinaa hatah;</i>	<i>is destroyed with the sword of mature dispassion,</i>
3	<i>sa gachhati bhavaam-bhodheh</i>	<i>he safely crosses the Ocean of Change and reaches</i>
4	<i>paaram, pratyooohavarjitah.</i>	<i>the other shore, without facing any obstruction.</i>

1 This is the reverse of the previous verse. A genuine seeker will have no problem. In his case, it is the mid-ocean sharks that will soon meet their doom!

2 Using the sword of dispassion founded on Viveka or discrimination, the sharks of sense objects are destroyed. Through Viveka we understand the true nature of our attachment to objects. The sword of discrimination is driven through the mind itself, where the shark resides. There is no external shark; the mind is where the shark of desire resides.

Acharyaji gave the example of a dog which chews a bone with much relish, thinking it is very tasty. Actually, the bone rips its mouth and its own blood is what makes the bone so ‘tasty’. The mind is like that blood which makes the sense objects appear pleasant. An opposite example is Nachiketas who remained untouched by Yama’s offer of temptations.

3-4 Once the mental sharks of desire are killed, the ocean becomes safe to cross over. In fact, the moment we kill the mind-born sharks of desire, we are already on the other shore. That is why the verse says, “without facing any obstruction.”

We learn from this verse that it is not the world that catches us; we catch hold of the world and refuse to let it go. The world itself is inert; it can have no intrinsic power to bind us. To the dispassionate seeker, the world does not pose itself as a forbidding obstacle.

Here Acharyaji gave us some idea of why worldly people see real Vairagis as queer, morose and dull people. They cannot understand that happiness lies in the absence of desire, not fulfillment of desire.

Verse 81: Choice 1: Pleasure or Nobility

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि

॥ ८१॥

1	<i>vishhama vishhaya maargaih gachchhatah anachchhabuddheh,</i>	The dangerous path of sense pleasures – one who walks it is a man of foolish intellect:
2	<i>pratipadam abhiyaatah mrityuh api esha viddhi;</i>	at every step he is overtaken by death; at least understand this.
3	<i>hita-sujana-gurooktyaa gachchhatah svasya yuktyaa,</i>	But, the well-meaning path of noble teachers – one who walks it is a man of sound reason:
4	<i>prabhavati phalasiddhih satyam iti eva viddhi.</i>	the achievement of the fruit comes to him; know for certain this is true.

1-2 Path of Pleasure: Sense indulgence is likened to death itself in this verse.

3-4 Path of Nobility: However, the way out of it is to sincerely stick to one's spiritual goal, and follow the instruction of the "well-meaning, noble Teacher" who has the interest of his disciple at heart.

The example given in class is of a man who missed his train because he was attracted to go and buy a *vada* just before the train was to leave. He just had to sit on the platform and watch the train speed away, eating his delicious *vada*!

Verse 82: Choice 2: Poison or Nectar

मोक्षस्य काङ्क्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।
पीयूषवत्तोषदयाक्षमार्जव-
प्रशान्तिदान्तीर्भज नित्यमादरात्

॥ ८२॥

1	<i>mokshhasya kaangkshhaa yadi vai tava asti,</i>	A burning yearning for liberation, if indeed you have such a thing,
2	<i>tyaja atidooraat vishhayaan vishham yathaa;</i>	then keep sense objects at a far distance away, avoid them as you would avoid poison .
3	<i>peeyooshhavat toshha- dayaa-kshhamaa-aarjava-</i>	In contrast, like nectar are the virtues of contentment, sympathy, forgiveness, straight-forwardness,
4	<i>prashaanti-daanteeh, bhaja nityam aadaraat.</i>	calmness and self-control – cultivate these daily and religiously.

1-4 The final advice on this subject is to keep sense objects at a distance, as if they are poison. We should not look with envy at what we do not have, but be contented with what we have. The other virtues listed in the verse are aids to tread the path of dispassion. They are Sattwic qualities, and are needed to overcome the Rajasic urge to enjoy pleasures.

2.2.3 Fascination for the Body

(Verses 83 – 86, 4 No.)

In these four verses we are advised of the danger of doing ‘Deha’ Pooja instead of ‘Deva’ Pooja (that is, worshipping the body instead of worshipping the Deity)!

Verse 83: *Choice 3: Procrastinate or Liberate*

अनुक्षणं यत्परिहृत्य कृत्यं
अनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति

॥ ८३॥

1	<i>anukshhanam yat parihritya krityam</i>	He (who is full of body-consciousness) at every moment, procrastinates what he ought to be doing, namely:
2	<i>anaadi-avidyaa-krita bandha-mokshhanam;</i>	from beginningless Ignorance which is the cause of bondage – to liberate himself from its hold on him.
3	<i>dehah paraarthah ayam amushhya poshane</i>	This body is intended for realizing Paramatman, that is why it is nourished.
4	<i>yah sajjate sa svam anena hanti.</i>	He who clings to it just for his own selfish needs, he, by the body itself, gets destroyed!

1-4 If we are not using the body to free ourselves from Ignorance then we are surely using it to tighten the noose of bondage. There is no sitting on the fence.

The body is a ladder with which we can either go upwards to liberation or downwards towards further bondage! We have to decide what we want to do and act quickly to escape.

Verse 84: *Can one Choose Both?*

शरीरपोषणार्थं सन् य आत्मानं दिदृक्षति ।
ग्राहं दारुधिया धृत्वा नदीं तर्तुं स गच्छति

॥ ८४॥

1	<i>shareera poshhanarthee san</i>	By devoting himself to the whims of the body ,
2	<i>ya aatmaanam didrikshhati;</i>	while yet seeking to rediscover the Self ;
3	<i>graaham daarudhiyaa dhritvaa</i>	is like holding on to a shark mistaking it for a log ,
4	<i>nadeem tartum sa gachchhati.</i>	while proceeding to cross over a river.

1-2 Someone may ask: “Is it possible to choose both pleasure and spirituality?” It is sheer self-delusion to seek liberation by giving oneself to bodily pleasures. That is self-contradictory. It just cannot happen.

3-4 A brilliant simile is given here. What kind of a person will grab a shark, thinking it to be a log of wood? It can only be someone who is under severe delusion.

Acharyaji gave the example of Sri Hanuman. He had to cross the ocean to reach Lanka. He flew high above the ocean. The ocean represents the ‘Body Idea’ which we have to overcome. There was not a trace of selfish body-idea in Hanuman. Hence he succeeded.

Verse 85: *Infatuation Has to be Abandoned*

मोह एव महामृत्युर्मुमुक्षोर्वपरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति

॥ ८५॥

1	<i>moha eva mahaa mrityuh</i>	<i>Still being Infatuated with the body, is 'death'</i>
2	<i>mumukshhoh vapuraadishhu;</i>	<i>for a student who seeks liberation, too.</i>
3	<i>mohah vinirjito yena</i>	<i>He who has totally conquered this <u>infatuation</u>,</i>
4	<i>sa muktipadamarhati.</i>	<i>he alone deserves the state of liberation.</i>

We have seen that an attached mind is unfit for spiritual Sadhana and cannot take one to liberation. If such is the case, what to speak of an infatuated mind, where the intensity of attachment is hundredfold more! Such a mind would find it impossible to let go of sense objects, and be totally unavailable for Sadhana.

To the person who loves sleep, it is certain that waking up is going to be difficult.

If we leave the doors and windows of our mind open, the mosquitoes of sense objects are bound to come and disturb us!

Verse 86: *... Lock, Stock & Barrel!*

मोहं जहि महामृत्युं देहदारसुतादिषु ।
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम्

॥ ८६॥

1	<i>moham jahi mahaa mrityum</i>	<i>Therefore, <u>kill infatuation</u> before it kills you –</i>
2	<i>dehadaara sutaadishhu;</i>	<i>i.e. infatuation over body, wife, children, etc.</i>
3	<i>yam jitvaa munayo yaanti</i>	<i>By conquering these, sages reach</i>
4	<i>tadvishhnoh paramam padam.</i>	<i>the <u>supreme state</u> of Lord Vishnu.</i>

When we drop infatuation, we must apply it uniformly to the whole 'package'.

The whole 'Parivar' or family of objects connected with the body is to be abandoned once and for all. This means wife, children, pets, relations, friends, etc. – everything that links up with promoting the 'body-idea'.

The example was of a bird who is flying with its prey held in its beak. Many other pirate birds are wanting to attack it. The bird then drops the prey, and with that action, all the other birds also stop following it. They were only after the prey, not the bird. The same applies to the whole Parivar connected to this body. People only run behind a rich person because of his money, not because they love him. We should learn from these examples.

2.2.4. Overcoming the Fascination for Body

(Verses 87-91, 5 No.)

Verse 87: *An Aid to Cultivate Dispassion*

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसङ्कुलम् ।
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः

॥ ८७॥

1	<i>tvak maamsa rudhirasnaayu</i>	<i>Skin, flesh, blood vessels,</i>
2	<i>medo majja asthi sangkulam;</i>	<i>fat, marrow, and bones – composed of these;</i>
3	<i>poornam mootra pureeshhaa-bhyaam</i>	<i>Filled with urine and faecal matter,</i>
4	<i>sthoolam nindyam idam vapuh.</i>	<i>this gross body is most offensive.</i>

1-4 When the outer packaging is removed, the body's contents appear truly repulsive. We won't tolerate them. It is a wonder that we get attached to the whole collection of these unsightly contents when they are packaged neatly. Are we likely to remember this verse when we are sitting in front of the mirror doing our 'make-up'?

We can take the aid offered or we can leave it. Its purpose is clear: to deliberately create a sense of repulsion for the body. After all, that is what it actually is physically. The intention would be that we stop pampering it and spend the time saved by engaging ourselves in spiritual pursuits.

Verse 88: *The Seat of Various Experiences*

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः

॥ ८८॥

1	<i>pancheekritebhyo bhootebhyah</i>	<i>After undergoing Pancheekarana, the 5 gross</i>
2	<i>sthoolebhyah poorvakarmanaa;</i>	<i>elements arise; ordered by past actions (Karma),</i>
3	<i>samutpannam idam sthoolam</i>	<i>is produced this gross body,</i>
4	<i>bhogaayatanam aatmanah;</i>	<i>the seat of experience for the Self.</i>
5	<i>avasthaa jaagarah tasya</i>	<i>In the state of wakefulness of this (body)</i>
6	<i>sthoola artha anubhavah yatah.</i>	<i>is experienced the gross objects by it.</i>

Verse 89: *Drama in the **WAKING STATE***

बाह्येन्द्रियैः स्थूलपदार्थसेवां

स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।

करोति जीवः स्वयमेतदात्मना

तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे

॥ ८९॥

7	<i>baahyendriyaih sthoola-padaartha-sevaam</i>	<i>By means of the outgoing sense organs, all the gross objects are enjoyed, such as</i>
8	<i>srak-chandana- stryaadi vichitraroopaam;</i>	<i>garlands (fame), sandal-paste (wealth), and women (sex), all of an endless variety;</i>
9	<i>karoti jeevah svayam etat aatmanaa,</i>	<i>The individualized ego itself identifies with this gross body.</i>
10	<i>tasmaat prashastih vapushhah asya jaagare.</i>	<i>Therefore, the greatest scope this body has is during the WAKING STATE.</i>

These two verses are taken together. They are an expansion of verses **74-75**. At that point, we did not explain them. Now we give the detailed explanation. They present the true spiritual purpose for which the body has been given to us, which is to reduce the load of Karmas we have brought forward with us from past births, not increase it.

1 The **Pancheekarana** is the process by which the Tanmatras or Subtle Elements are converted into gross elements. The process has been explained in *Tattwa Bodha*. The subtle elements are mixed in such a way that each gross element consists of half of its own subtle element, and an eighth part of each of the other four subtle elements.

2-3 Then the Karmas of the person are taken into account. From the total Karma (Sanchita), a portion (Prarabdha) is allocated for the current birth. The gross body produced is in accordance with this Prarabdha Karma.

4 The purpose of the body is to gain experience of the world. The manner in which we accept or reject these experiences, leads to either working out of our Karma or creating further Karma respectively.

5-6 It is only in the waking state that these experiences can be had.

7-8 More details are given here of the kind of experiences obtained through the body. They can be classified into three categories.

i) **Keerti**: “fame”. This is represented by garlands presented to one in public.

ii) **Kanchana**: “gold”. This is wealth and is represented here by sandal-paste.

iii) **Kaamini**: “lust”. This refers to sexual enjoyment and is referred here as woman.

Just as the three basic colours – blue, red and green – make up the countless combinations of colours, so also these three symbolic types of sense objects combine in innumerable ways to produce the pageantry of sense objects in the world. And all of that is available to us only in our waking state, via the mind.

9 The “I”-sense is present in all experiences with the body. Whatever the gross or subtle bodies experience, is imbued with the ego-sense. A person usually is entirely identified with his gross and subtle bodies.

10 Since all the Upadhis are available and fully functional in the waking state, this is the state that is responsible for all the bondage to the world. If we can check our tendencies in this state it is sufficient to work out all our Karmas in this birth itself.

The Creation of our “Mental World”

The waking state is where we perceive the gross objects. It is also the state when we add to those perceptions our own mental inclinations towards those objects. The external objects arrive in their neutral state into the mind. Once in the mind, they get tainted by the likes and dislikes that prevail in the mind. This intermixing of our mental inclinations onto the external object is what sows the seed for bondage.

If the mind does not interfere with our perceptions, then we can live fully in the present moment, the NOW. When we are fully in the NOW, there is true awareness of our environment. This state is very close to our true Self. However, when our minds bring in past memories into the present moment, our perceptions get contaminated and we see a mental version of the external world. Our waking state then resembles the dream state since it is a mentally constructed world that we see, not the actual external world.

Where our mind is tells us how spiritual we are.

Verse 90: Transactional Purpose of the Body

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः

॥ ९०॥

1	<i>sarvah api baahyasamsaarah</i>	<i>All the dealings with the world outside,</i>
2	<i>purushhasya yad-aashrayah;</i>	<i>for all men, are dependent on one thing only –</i>
3	<i>viddhi deham idam sthoolam</i>	<i>this Gross Body. Know this to be their shelter,</i>
4	<i>grihavat grihamedhinah.</i>	<i>just as a house is the shelter of a householder.</i>

1-2 All our transactions with the world take place over the counter of this body. The incoming and outgoing dealings are done via this **Gross Body**. This is as per *Tattwa Bodha*.

3-4 The idea of body as a *shelter* is an extension to *Tattwa Bodha*. The body houses the subtle body. One may say that the body is the ‘address’ of the subtle body. The body is their home to conduct their business. If anyone wants to contact a person’s mind, he has to find his gross body first and through it only can he access his mind. The entire subtle body (mind, intellect, sense organs and Pranas) is given shelter in the gross body. In order to serve this purpose well, it is necessary for us to maintain our body in a healthy condition, just as the office building needs to be maintained regularly.

Verse 91: Modifications of the Body

स्थूलस्य सम्भवजरामरणानि धर्माः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादिनियमा बहुधाऽऽमयाः स्युः

पूजावमानबहुमानमुखा विशेषाः

॥ ९१॥

1	<i>sthoolasya sambhava-jaraa-maranaani dharmaah</i>	<i>This gross body has birth, decay and death as its essential properties;</i>
2	<i>sthaulyaadayo bahavidhaah shishutaadi avasthaah;</i>	<i>It has different conditions such as fatness, etc., childhood, etc., and such other states;</i>
3	<i>varna-aashramaadi niyamaa bahudhaa aamayaah syuh</i>	<i>It has a variety of rules of caste and orders of life; it is affected by numerous diseases;</i>
4	<i>poojaa-vamaana-bahumaana amukhaa visheshhaah.</i>	<i>Worship, dishonour, honour, etc, are the different kinds of treatment it receives.</i>

The body is subject to many variables. Some of these changes or modifications are discussed in this verse:

1 Passing through the period from birth to death the gross body goes through six modifications, three of which are mentioned here. These six are the full range and form a cycle: Existence, birth, growth, maturity, decay and death. After death comes Existence once again, followed by the next birth, and so on. Existence is Sat, and is the only permanent aspect of the body. Sat is one of the aspects of the Supreme Reality.

2-3 Everything else (other than Sat) changes. These are described one after the other in the rest of the verse.

These changing conditions depend essentially on the Prarabdha Karma we bring with us into this life. The physical dimensions of the body are dependent on the food and exercise we give to it. There are social rules which are imposed that depend on the family one is born into. All such considerations which are based on our body are meaningless beyond the body. To a seeker of Truth (Sat) they have little significance. What matters to him is the condition of his mind to walk this path.

4 This body is also subject to being treated in different ways, sometimes praised and sometimes criticized. All this has to be borne with equanimity.



2.3 THE SUBTLE BODY

(Verses 92-105, 14 No.)

2.3.1 The Components of the Subtle Body

(Verses 92-96, 5 No.)

Verse 92: *The Organs of Knowledge & Action*

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु

॥ ९२॥

1	<i>buddheendriyaani shravanam tvag akshhi</i>	The <u>organs of knowledge</u> are: the ears, skin, eyes,
2	<i>ghraanam cha jihvaa, vishhaya avabodhanaat;</i>	nose and tongue; they help us to gain knowledge of objects.
3	<i>vaak-paani-paadaa gudam api upasthah</i>	Speech, hands, legs, anus and genitals –
4	<i>karmendriyaani pravanena karmasu.</i>	these are the <u>organs of action</u> , since they have a tendency for action.

1-2 The input from the world to the mind is done through the five senses of knowledge. They bring their respective sensory information to the mind. The ears, eyes and nose can detect their objects from a distance. The skin can only detect what comes in contact with it. The tongue can taste what enters the mouth.

3-4 The output from the mind back to the world is done through the 5 senses of action. The hands and legs provide the physical movement; the speech provides interaction through communication; the anus and genitals execute their respective personal functions.

Verse 93: *“The Inner Instrument” – Mind & Intellect*

निगद्यतेऽन्तःकरणं
मनोधीः अहङ्कृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु सङ्कल्पविकल्पनादिभिः
बुद्धिः पदार्थाध्यवसायधर्मतः

॥ ९३॥

1	<i>nigadyate antahkaranam</i>	Termed jointly as the “ <u>inner instrument</u> ”, it is made of:
2	<i>manah dheeh ahangkritih chittam iti svavrittibhih</i>	the mind, intellect, ego-sense and memory, called so according to their functions.
3	<i>manah tu sangkalpa- vikalpana-aadibhih</i>	<u>Mind</u> – due to its function of doubting and hesitating;
4	<i>buddhih padaartha- adhyavasaaya dharmatah.</i>	<u>Intellect</u> – due to its function of determining the truth of things;

Verse 94: “The Inner Instrument” – Ego & Memory

अत्राभिमानादहमित्यहङ्कृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम्

॥ ९४॥

5	<i>atra abhimaanaat aham iti ahangkritih;</i>	<u>Ego-Sense</u> – due to its function of identification with the “I am” thought;
6	<i>svaatha anusandhaana gunena chittam.</i>	<u>Memory</u> – due to its function of constantly illumining the things of interest (to the mind).

1-2 Antahkarana: “inner instrument”, is the overall term given for the four parts, namely, mind, intellect, Chitta and Ego. One instrument functions with four departments. If the four aspects are healthy and functioning well, the person is said to be well-integrated.

The Buddhi & Ahamkara (Intellect & Ego)

4 & 5 These two form a pair. The intellect is where the ‘I’ thought is created. The pure Consciousness strikes first in the intellect, and the Ego is the reflection that is produced. The Self, as it were, appoints the Ego as its manager to run the body. Instead of acting on behalf of the Self, the Ahamkara most often takes over the function as its own due to ignorance, delusion and impurity in the inner equipment.

When it does so, it behaves in a manner totally different from what it was meant for by God. It develops its own identity and starts dictating its own terms on the body in an effort to get its desires fulfilled. The Ego literally hijacks the inner equipment for its own purpose. We shall give it more attention to it later on in this text.

In this way, the Ahamkara plays its illegitimate role, instructing the intellect that is contrary to the interests of the embodied soul. An instruction like “Keep Smiling” may suit the Ego, but it gives a headache to the intellect to manage it practically. In practice such an instruction can make one look very idiotic.

The Manas & Chitta (Mind & Memory)

3 & 6 These two form a second pair. The memory operates as the secretary to the mind. It stores all the information in proper files and sequence. When any information is needed by the mind, the Chitta sets about its work of finding the right cabinet, opening the right file and pulling out the requested information.

It is also a very dynamic system. Old files that are no longer needed get deleted. The information is stored in conceptual groups. As concepts are reviewed and updated, so are old files discarded and new files added. It is a wonder to see the Chitta at work. If its boss, the mind, decides to ‘change its mind’, the Chitta is expected to perform a miracle and re-shuffle all the files within an instant! Like a dutiful secretary, it does so without complaint.

Sometimes an old redundant file does get opened through carelessness. Then the behaviour resulting from it will be along the old lines of thought, by force of habit. It may not represent the new thought patterns being adopted. This is a challenge to the Chitta. A Chitta which is free from the biases of the other three departments – mind, intellect and ego – can operate very efficiently. Such a condition is called Chitta Shuddhi, or purity of mind. This condition, we shall see, is one of the most important requirements upon which the control and silencing of the mind depends.

Verse 95: Prana & the Five Sub-Pranas

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः स्वयमेव ।
वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत्

॥ ९५॥

1	<i>praana apaana vyaana udaana samaanaa – bhavati asau praanah svayam eva;</i>	<i>Prana, Apana, Vyana, Udana, and Samana – becoming these (five), the one and the same</i>
2		<i>Prana (the life-force) itself is responsible for</i>
3	<i>vrittibhedaad vikriti bhedaat</i>	<i>different functions in the body (inhalation, exhalation, circulation, ejection and digestion respectively); and its different modifications (birth, growth, old age, death);</i>
4	<i>suvarna-salilaadi-vat.</i>	<i>just as gold (has different forms like earrings, necklace, etc), or water (has different forms like waves, bubbles, steam, ice, etc).</i>

[The details placed in brackets in the translation above are from *Tattva Bodha*.]

1-2 The idea of the same Prana splitting into 5 sub-Pranas to perform different functions has been dealt with exhaustively in *Tattva Bodha*.

3 Prana, the life energy, also spreads throughout the body, and manifests differently according to the functions it performs in the body.

4 We see this daily in the example of electricity which is a power that can be used to perform different functions: it can heat food as well as keep it refrigerated. Power expresses itself differently through different equipment.

Verse 96: The “Eight Cities” of the Subtle Body

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः

॥ ९६॥

1	<i>vaagaadi pancha shravanaadi pancha</i>	<i>1. The five organs of action such as speech, etc.,</i>
2	<i>praanaadi panchaa bhramukhaani pancha;</i>	<i>2. the five organs of perception such as ears, etc.,</i>
3	<i>buddhi-aadi avidyaa api cha kaama karmanee</i>	<i>3. the five sub-Pranas,</i> <i>4. the five elements starting with space, etc.,</i> <i>5. the fourfold “inner instrument” (intellect, etc.),</i> <i>6. Ignorance, 7. desire, and</i> <i>8. all the actions of the body.</i>
4	<i>puri ashhtakam sookshhma shareeram aahuh.</i>	<i>These eight ‘cities’ together constitute the subtle body.</i>

1-3 All the different parts of the subtle body are grouped into 8 ‘cities’ in this verse. Together they constitute the subtle body. Compared to *Tattva Bodha*, the only difference here is that Ignorance, desire and actions are included under subtle body, primarily because they are “not seen” by the senses, hence they cannot be gross. Desires are in the mind; Ignorance is in the intellect; and actions, although they are seen, their essential part is not physical but the motivation behind it, and therefore they are part of the subtle body.

4 Describing these eight as ‘cities’ conveys the message that each one is a major role-player in the functioning of this body. Each of them has many sub-functions with a sub-structure within it to manage its affairs, just as the municipalities in cities. Not a single ‘city’ is to be neglected.

2.3.2 The Functions of the Subtle Body

(Verses 97-105, 9 No.)

Verse 97: *Characteristics of the Subtle Body*

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरूपाधिरात्मनः

॥ ९७॥

1	<i>idam shareeram shrinu sookshhma samjnitam linggam</i>	Listen carefully, this composite body (as above) is: 1. known as the “ Subtle Body ” or “ Linga Sharira ”.
2	<i>tu apancheekrita bhoota-sambhavam;</i>	2. Prior to their having undergone “grossification”, the subtle elements make up the subtle body.
3	<i>savaasanam karmaphala anubhaavakam</i>	3. It is possessed of Vasanas, which cause one to experience the fruits of past actions.
4	<i>sva-ajnaanatah anaadih, upaadhih aatmanah.</i>	4. It is brought about by its own Ignorance. 5. It is beginningless; and, 6. it is a conditioning superimposed on the Self.

The Influence of Vasanas

1 “Linga” here refers to a sign indicating Life which otherwise cannot be perceived.

2 The subtle body is made of Tanmatras or the five subtle elements, prior to them undergoing the process of grossification to become gross elements. This is why it cannot be perceived by the senses.

3 At the heart of the subtle body are the Vasanas or past impressions which determine what is in store for us in life. They are the seeds or the subconscious tendencies which the mind has inherent in it. They form the ‘blueprint’ of life from birth to death, but are not known until at the proper time they surface in our conscious mind.

Certain environments have the power to activate certain Vasanas. An Ashram may bring up ones spiritual urges, whereas a nightclub will activate sensual tendencies. As Vasanas drop off, we begin to see things differently, our viewpoint changes, and we evolve spiritually. When all Vasanas are dropped, we attain the state called Chitta Shuddhi.

To exhaust all the Vasanas through experience may take many lifetimes. We can speed up the process by doing spiritual Sadhana. Self-knowledge and intense reflection is needed to speed up the removal of Vasanas from the Chitta. All the ‘folders’ connected with the old outdated Vasanas get deleted. Each such deletion renders the mind purer;

4 The subtle body is a conditioning. Pure Consciousness (the Self) is conditioned according to the purity of this conditioning. The purity of the mind and intellect are most important in determining the amount by which Consciousness is conditioned.

Verse 98: Drama in the DREAM STATE – 1

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव
जाग्रत् कालीननानाविधवासनाभिः

॥ ९८॥

1	<i>svapnah bhavati asya vibhakti avasthaa</i>	The DREAM STATE is this: 1. Quite distinct from the waking state.
2	<i>sva-maatra-sheshhena vibhaati yatra;</i>	2. Where the Jiva remains by itself, all alone , and has a unique experience .
3	<i>svapne tu buddhih svayameva</i>	3. Indeed, in dream the subtle body revels by itself.
4	<i>naanaavidha-vaasanaabhih jaagrat kaaleena.</i>	4. Its cause is the various impressions gathered during the time of waking.

Verse 99: Drama in the DREAM STATE – 2

कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्तत एव कर्मभिः
न लिप्यते किञ्चिदुपाधिना कृतैः

॥ ९९॥

5	<i>kartraadibhaavam pratipadya raajate</i>	5. The idea of doership , “I am the doer”, that is presumed (in the intellect), manifests itself.
6	<i>yatra svayam bhaati hi ayam paraatmaa;</i>	6. Here (in dream), reigning supreme in all its glory, is this Antahkarana or “inner instrument”.
7	<i>dheemaatrakopaadhih ashesha saakshhee</i>	7. The Antahkarana is its only conditioning and it is witness to everything.
8	<i>na lipyate tat-krita-karma-leshaih;</i>	8. Dream is untouched even by the least function of the Pranas (senses of knowledge and action).
9	<i>yasmaat asangah tata eva karmabhih</i>	9. For the same reason, dream is entirely detached from the transactional world of activities ;
10	<i>na lipyate kinchid-upaadhinaa kritaih.</i>	10. (In summary,) Dream is not touched in the least by any action done by any of the conditionings .

- 1 The dream state is **distinct** from the waking state in many ways. These are:
- 2 The Jiva is **all alone** in dream, not interacting with the world as in the waking state.
- 3 The **Subtle Body** has dominant sway. The gross body is inactive or unavailable.
- 4 Everything that gets recorded in the Chitta during the waking state gets played back without physical restraints. The waking state provides the **content** of dream.
- 5-7 In dream, the “**inner instrument**” alone, is active. There is the sense of doership and enjoyership in dream. Recollection of dream is possible because the mind is active.

8 The Pranas are not present in the senses during dream. Thus the senses are unavailable. Only the involuntary “emergency services” of breathing and blood circulation are open in order to sustain life.

9 Since the senses are not functioning, there can be no transaction of activities.

10 None of the Upadhis function in dream. The mental activity that does take place is spontaneous and not driven by the will.

Verse 100: Subtle Body as an Instrument

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम्

॥ १००॥

1	<i>sarva-vyaapriti-karanam linggam idam</i>	For all activities the <u>instrumental cause</u> is this <u>subtle body</u> .
2	<i>syaat chidaatmanah pumsah;</i>	It is in the hands of the Atman, the knowing Self,
3	<i>vaasyaadikamiva takshhnaas</i>	just as tools are in the hands of the carpenter.
4	<i>tena eva aatmaa bhavati asanggaah ayam.</i>	That is reason enough for the Self to be considered <u>unattached</u> (to activity).

1-4 The Antahkarana as the “inner instrument” is described here. The carpenter and his tools are related to each other in the same way as the Self and the Antahkarana are related. A modern example of this is the mobile phone. People can be so obsessed by the mobile that all else gets neglected completely. Even driving is affected while on the mobile. In the same way, the ego-self is obsessed with the instruments of body and mind.

Verse 101: Instruments can be Defective, not Self

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।

बाधिर्यमूकत्वमुखास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः

॥ १०१॥

1	<i>andhatva-mandatva-patutva- dharmaah</i>	Blindness, weakness or sharpness are conditions
2	<i>saugunya-vaigunya-vashaat hi chakshhushhah;</i>	due merely to the <u>defectiveness or fitness</u> of the eye;
3	<i>baadhira-mookatva-mukhaah tathaa eva shrotraadi-dharmaa</i>	Deafness and dumbness, in the same way, are conditions that belong to the ear or mouth;
4	<i>na tu vettuh aatmanah.</i>	but never can they be attributed to the inner Self.

1-4 Defects in the tools do not affect the operator, except that the work done may not be of the expected standard. Similarly, if the mind and intellect are not sharp enough, it is not a reflection of a ‘defective Self’. The Seer is always unaffected by the seen.

Verse 102: The Functions of the Sub-Pranas & Prana

उच्छ्वासनिःश्वासविजृम्भणक्षुत्-
प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ञाः
प्राणस्य धर्मावशनापिपासे

॥ १०२॥

1	<i>uchchhvaas-anihshvaasa-vijrimbhana-kshhut-</i>	<i>Inhalation, exhalation, yawning, sneezing,</i>
2	<i>prasyandana-aadi-utkramana-aadikaah kriyaah;</i>	<i>secretion, etc., and death, etc. – these are actions</i>
3	<i>praanaadikarmaani vadanti tajnaah</i>	<i>which are the functions of the sub-Pranas; thus declare those who are knowledgeable.</i>
4	<i>praanasya dharmau ashanaa pipaase.</i>	<i>The functions of Prana as a whole are hunger and thirst.</i>

1-3 The bodily functions are divided into five main departments and each one is run by its respective sub-Prana.

4 However, the major function of creating hunger and thirst to remind the person to take his food is so important that the main Prana controls it, for without food the Pranic system will collapse as it cannot be replenished in any other way.

Verse 103: The Function of the Inner Instrument

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा

॥ १०३॥

1	<i>antahkaranam eteshhu</i>	<i>The inner instrument is within (subtler than) these</i>
2	<i>chakshhuraadishhu varshhmani;</i>	<i>five senses (representing the Pranic sheath), which in turn are within the Body sheath;</i>
3	<i>aham iti abhimaanena</i>	<i>It identifies itself with the “<u>I am</u>” thought which</i>
4	<i>tishhthati aabhaasatejasaa.</i>	<i>has its origin in the “<u>reflection of the Self</u>” (not the Self).</i>

1-2 Since the Antahkarana is subtler than the Pranic or Food sheaths, it is erroneously given the status of being the Self by an ordinary person.

3-4 However, the “I” with which the Antahkarana identifies itself is not the true Self, but a reflection of the true Self off the Antahkarana’s intellect. The reflection is mistaken by the Antahkarana to be the original Self. The false Ego has its origin in this mistaken identity. Usually, this error never gets corrected in an ordinary person. Only in the case of a spiritual seeker are efforts made to correct it and realise one’s true Self.

The Light of the Self is reflected through the inner instrument. If the latter is very pure, the reflection will closely resemble the Self, as in a Sattwic person. But if the inner instrument is impure with many desires then the reflection will have that colouring and also appear to be very dull.

Verse 104: The Sense of “Doership” or Ego

अहङ्कारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते

॥ १०४॥

1	<i>ahangkaarah sah vijneyah</i>	Know that it is the <u>Ego</u> which,
2	<i>kartaa bhoktaa abhimaani ayam;</i>	becomes the <u>doer</u> or the <u>experiencer</u> , by identifying with this (the body-mind-intellect).
3	<i>sattvaadi-guna-yogena</i>	In conjunction with the <u>Gunas</u> (Sattwa, etc) the Ego
4	<i>cha avasthaa-trayam ashnute.</i>	gets into any one of the three states (waking, etc).

1 Once the pure Consciousness is reflected through the prism of the mind, it is called the Ego or Ahamkara. **2** This develops the sense of doership by identifying with the actions; and the sense of enjoyership by identifying with the experiences obtained.

3-4 The three Gunas determine the quality of such experiences. The three Gunas also determine in which state we are at any given time. It could be either the waking, dream or deep sleep states.

Verse 105: The Ego’s Joys & Sorrows

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः

॥ १०५॥

1	<i>vishhayaanaam aanukoolye</i>	When the sense objects are conducive,
2	<i>sukhee duhkhee viparyaye;</i>	one is happy; if it is contrary, one is miserable.
3	<i>sukham duhkham cha tat dharmah</i>	<u>Happiness and misery</u> are, therefore, the Dharmas or properties of the <u>Ego</u> ;
4	<i>sadaanandasya na aatmanah.</i>	they do not belong to the ever-blissful Self.

1-2 The experience resulting from the sense objects coming into contact with the senses is relayed to the mind and is interpreted there by the ego-self, from its own standpoint. This may be called either joy or sorrow by the ego.

3 Our interpretations of experiences as joyful or sorrowful depend on the type of Vasanas we have stored in our subconscious mind. Such Vasanas can turn a harmless situation into a stressful one. In fact, if we have really bad Samskaras, we can never be happy anywhere, not even in heaven! Our ego will start judging heaven itself by its own standards and find something there to complain about!

4 As far as the Self is concerned, i.e. the original ray of Light, It is unaffected by the experiences and remains ever-blissful.



2.4 THE CAUSAL BODY

(Verses 106-121, 16 No.)

WE ARE ENTERING THE discussion of the Causal level of creation, having already dealt with the Gross and the Subtle levels. The deepest concerns in life are at this level.

The search for **Happiness** is foremost on the list of human concerns. It is something which every human being lives for. Each one may see Happiness differently but, whatever their view is, that is what determines their life's purpose. Happiness lies at the causal level.

Verse 106: *The Source of Happiness*

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः ।

तत आत्मा सदानन्दो नास्य दुःखं कदाचन

॥ १०६॥

1	<i>aatmaarthatvena hi preyaan vishhayah na svatah priyah;</i>	<i>For the sake of the Self only, a sense object appears to give pleasure, and not because it is dear in itself;</i>
2	<i>svata eva hi sarveshhaam aatmaa priyatamo yatah;</i>	<i>Its very own nature, in contrast to all other objects, makes the Self most beloved ; for this reason,</i>
3	<i>tata aatmaa sadaanandah na asya duhkham kadaachana.</i>	<i>therefore, the Self is ever-blissful – never can there be any grief in It whatsoever.</i>

1 Our encounters in this world are evaluated in terms of our own Self. Everyone loves his own Self most. The fact is that everything else is loved only for the sake of the Self.

2 When we realize that our true Self is the Supreme Reality alone, then our entire vision is rendered universal and pure. If we think that we are only an Ego, then our vision is self-centered, and the resulting relationships are the very opposite in nature.

3 As the Supreme Self, our very nature is to be All-Blissful. This is rarely recognised.

Verse 107: *Deep Sleep – The Indicator of Bliss*

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति

॥ १०७॥

1	<i>yat sushuptau nirvishhaya</i>	<i>In DEEP SLEEP, independent of the sense objects,</i>
2	<i>aatmaanandah anubhooyate;</i>	<i>we experience the Bliss of the Atman.</i>
3	<i>shrutih pratyakshham aitihiyam</i>	<i>The scriptures, direct experience, tradition,</i>
4	<i>anumaanam cha jaagrati.</i>	<i>and inference – all these clearly attest to this fact.</i>

Earlier we learnt that the Gross world was experienced during the Waking state, and the Subtle world in the Dream state. Now we are learning the **Causal world** is experienced in the Deep Sleep state.

1-2 The state of deep sleep is the only state when we do not experience any sense objects. The satisfaction we get during sleep is independent of objects. In no other state do we enjoy this. It is our daily taste of the bliss of our own Self.

3-4 Four other sources verify this fact. i) the scriptures state this clearly; ii) it is the common direct experience of all humanity; iii) Resorting to sleep is an accepted tradition in every human society; and iv) by reason, too, we can deduce that the Self is all-Blissful.

The purpose of this verse is to lay out the scope of the discussion that is to follow in this Chapter. Each item mentioned here is explained in the rest of this Chapter.

2.4.1 The Power of Maya (Verses 108-110, 3 No.)

The power of Avidya Maya (causal ignorance) draws us into bondage to the world. Spiritual seekers, when they are tired of the game of life, turn to Vidya Maya (the power of knowledge) to extricate themselves from the world.

Maya as Avidya that projects this entire universe. To grasp this we need a clear intellect, and a clear perception of the effects produced by Avidya Maya. If we grasp well how bondage takes place and how to free ourselves from it, that is Vidya Maya working in our favour. It is this Vidya that is presented through these verses.

In these three verses, Maya is explained from three different standpoints – first from the viewpoint of its effect, which is creation; then from its own viewpoint; and thirdly from the viewpoint of Brahman the Absolute.

The student of Vedanta is required to study this in detail in order to grasp fully his situation of bondage and how to free himself from it.

Verse 108: *What is Maya?*

अव्यक्तनाम्नी परमेशशक्तिः
 अनाद्यविद्या त्रिगुणात्मिका परा ।
 कार्यानुमेया सुधियैव माया
 यया जगत्सर्वमिदं प्रसूयते

॥ १०८ ॥

1	<i>avyaktanaamnee parameshashaktih</i>	<i>a. Known by the name 'Unmanifest'; b. as the Power (or Shakti) of the Lord;</i>
2	<i>anaadyi avidyaa trigunaatmikaa paraa;</i>	<i>c. Without a beginning; d. as Nescience or Ignorance; e. as comprising the three Gunas;</i>
3	<i>kaarya anumeyaa sudhiyaa eva maayaa</i>	<i>f. inferrable only by its effects; and g. known only by one who has a clear intellect – Thus is the description of Maya.</i>
4	<i>yayaa jagatsarvamidam prasooyate.</i>	<i>By Her is this entire universe projected.</i>

Definitions of Maya

Seven statements are given to describe Maya in this verse. They are from the standpoint of the effects of Maya.

Brahman and Maya are not two separate entities. Pure Brahman is the Supreme Reality. He is an undifferentiated “mass of Consciousness, Intelligence, and Light” alone, without any attributes or qualities attached to Him. He is in a state of complete equilibrium.

Maya is the disturbance from which is generated the whole of Creation. The disequilibrium in Brahman is called Maya. From this, the following points arise:

a. Maya is known as “Unmanifest” because She stands at the apex of creation, when nothing is manifested, neither the gross world nor the subtle world. She stands at the threshold of creation. She is the primary impulse for the cause of Creation.

b. Maya is the power of Brahman, even as strength is the power of a strong man.

c. A beginning cannot be possible for Maya. From Maya alone Time is created. In fact, many Vedantins equate Time and Maya. Both are considered to be beginningless.

d. Maya is like a screen. She shields or screens off Brahman from the knowledge of the individual soul. In this She plays Her role as ignorance, illusion and delusion.

e. The disturbance of Maya is of three kinds. They are Sattwa (equilibrium), Rajas (motion or restlessness) and Tamas (darkness or thick ignorance). All disturbances are combinations of these three.

f. Since Maya cannot be ‘seen’, She can be known only by inference from Her effects.

g. We are human beings and are a part of Maya’s creation. Thus, we are subject to Avidya like all Jivas. Only if we purify ourselves of dense Avidya, can our intellect grasp the true intent and purpose of Maya.

Creation & Dissolution

4 Creation, or rather projection, of this universe is ascribed to Maya. The Vedic scriptures are the only ones that use the word ‘Projected’ instead of ‘created’ for the universe. It reflects more clearly the relationship between the world and its ‘Projector’.

The three Gunas are always in conflict with each other. They cannot stand each other, yet they cannot do without each other! Sattwa’s equilibrium is always threatened by Rajas and Tamas. Rajas is threatened by Sattwa at one end and sluggishness of Tamas at the other. The dull inactive state of Tamas is threatened by the restlessness of Rajas.

The net sum of all the forces in creation is always Zero. That is the state of equilibrium. The law governing this statement is that “For every action there is an equal and opposite reaction.” In the perfect state of equilibrium there is no world. When this happens we have the cosmic dissolution spoken about in the Hindu scriptures.

Verse 109: *Maya is Indescribable*

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा

॥ १०९॥

that is, from the rope's point of view, the snake does not exist, it never existed. So it is with Maya, She never exists. The only reason we cannot not say that from the earlier standpoints is that we feel the influence of Maya over us, and we cannot honestly declare it to be non-existent – at least not until we become Self-realised. Only Knowledge of the Self renders Maya non-existent.

Maya is like a mirror. When we look at a mirror we see reflections in it. But if we stand behind the mirror, there are no reflections in it. Brahman's viewpoint is like observing the mirror of Maya from behind it – there is nothing to see!

3 It is the same with the three Gunas. We can only tell the Gunas apart from their functions in the world. When there are no functions, the Gunas are not manifest in any manner and cannot be deduced. As soon as there is disturbance of the state of equilibrium, and activity takes place in the world, we can talk of Sattwa, Rajas and Tamas.

4 Tamas and Rajas entrap us through bondage; Sattwa, by its power of revealing knowledge, helps us to come out of bondage. These are observable qualities of the Gunas.

An example given in class is of a monkey that puts its hand into a narrow-necked pot with its favourite food inside. The monkey grabs the food but cannot take its hand out of the neck of the pot because it is holding onto the food, which it does not want to let go. When Sattwa dawns in the monkey's mind, it releases the food and its hand slips out easily from the bondage it was in. Sure, the monkey is liberated, but it never had the chance to sample its favourite food!

In general, the expansion of the universe is limitless. Starting with Maya = 0, we go to the 3 Gunas; then to the 5 great elements; then to the 24 principle Tattvas; and from there to the billions of offshoots that make up the content of this universe.

2.4.2 THE THREE GUNAS (Verses 111-119, 9 No.)

2.4.2.1 i) Rajas Guna (Verses 111-112, 2 no.)

Verse 111: *Rajas – the Projecting Power of Maya*

विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः

॥ १११॥

1	<i>vikshhepa shaktee rajasah kriyaatmikaa</i>	Rajas has the power to project (Vikshepa Shakti), activity being its very nature.
2	<i>yatah pravrittih prasrita purane;</i>	From it is initiated activity the flow of which is since antiquity.
3	<i>raagaadayah asyaah prabhavanti nityam</i>	From this, likes and dislikes , etc, are continuously produced.
4	<i>duhkhaadayo ye manasah vikaaraah.</i>	(Inevitably, the result is) grief and sorrow , etc, which are the modifications of the mind.

Verse 112: The Attributes of Rajas

कामः क्रोधो लोभदम्भाद्यसूया
अहङ्कारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्ति-
र्यस्मादेषा तद्रजो बन्धहेतुः

॥ ११२॥

5	<i>kaamah krodhah lobha dambha-aadi asooyaa</i>	<i>Desire, anger, greed, hypocrisy and its train, namely, spite,</i>
6	<i>ahangkaara eershyaa matsara- aadi-aah tu ghoraah;</i>	<i>egoism, jealousy, envy, and many others too dreadful to name –</i>
7	<i>dharmaaah ete raajasaah pum-pravritti</i>	<i>these are the attributes of Rajas. The worldly tendencies of man</i>
8	<i>yasmaat eshhaa tat rajah bandha-hetuh.</i>	<i>stream forth from these. Thus, Rajas is the cause for bondage in life.</i>

1-2 All activities begin from Rajas Guna. It is the **Projecting Power** of Maya. How does the projection take place? Activity itself sets off a chain of effects which bind man from head to foot. The activities produce more activities in an endless stream. These produce mental modifications continuously that make us get into a vicious circle of activity again, from which there seems to be no escape. The Rajasic activities have the following effect:

3 After impelling man into activity, they then produce effects which bind him. The Rajasic vision is narrow, produced by ignorance of our Self. The narrow vision expresses itself as likes and dislikes.

4-8 Our narrow view sets up jealousy, hatred, fear, arrogance, etc, in us. From that background we act. It goes without saying that actions stemming from such a low vision of life, will lead us into a bottomless pit of sorrow and suffering. We are firmly bound.

2.4.2.2 ii) Tamas Guna (Verses 113-116, 4 no.)

Verse 113: Tamas – the Veiling Power of Maya

एषाऽऽवृत्तिर्नाम तमोगुणस्य
शक्तिर्यया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेः
विक्षेपशक्तेः प्रवणस्य हेतुः

॥ ११३॥

1	<i>eshhaa aavritih naama tamogunasya shaktih</i>	<i>There is also a power that veils, named Aavriti, which belongs to the quality of Tamas;</i>
2	<i>yayaa vastu avabhaasate anyathaa;</i>	<i>By this power, a thing appears to be other than what it actually is.</i>
3	<i>saa eshhaa nidaanam purushhasya samsritih</i>	<i>This power is also the root cause of man's repeated transmigration.</i>
4	<i>vikshhepa shakteh pravanasya hetuh.</i>	<i>The projecting power (of Rajas, see above) is actually initiated into motion by this veiling power.</i>

1 The **Veiling Power** is also called Avarana. The ‘veil’ is a metaphor. It is as though a screen is placed between us and the Truth and so we cannot comprehend the Truth. Our understanding is clouded by this veil. Hence it is also called the veil of Delusion. It is at the root of the human predicament.

The Veiling power of Tamas is often compared to **darkness**, in which no objects can be seen. Even as the blind cannot know where they are going, so also a man under delusion gropes in darkness without any direction to his life.

2 Due to the veiling, something very strange happens to man. He sees everything “to be other than what it actually is.” Everything is reversed. Truth appears as untruth; violence appears as non-violence, etc. All one’s values get reversed. The whole logic system of the intellect is, as it were, corrupted.

3 Once out of delusion, the very cause of this entire cycle of birth and death is removed and thereby **Transmigration** ends. This is the meaning of Liberation in Vedanta.

4 The projecting power of Rajas works hand in hand with the veiling power of Tamas. Together, these two Powers of Maya bind man into the tangle of Avidya. Under delusion, we resort to various activities projected into the world of objects. If Tamas were not there to veil, Rajas would have no motive power to project.

Man slips periodically between Rajas and Tamas. Tamas does not enlighten, it only thickens the veil of ignorance. When we come out of Tamas we are hurled into the whirlpool of activity with no respite.

Verse 114: *Failure to Grasp the Teaching*

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
 व्यालीढस्तमसा न वेत्ति बहुधा सम्बोध्यतोऽपि स्फुटम् ।
 भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
 हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ ११४॥

1	<i>prajnaavaan api pandhitah api chaturah, api atyanta-sookshhm-aatma-drig-</i>	<i>Even the wise and the learned, even those who are proficient and have a profound insight into the subtleties of the Self; (even they</i>
2	<i>vyaaleedhhah tamasaa na vetti sambodhitah bahudhaa api sphutam;</i>	<i>at times) can get overpowered by Tamas, and fail to grasp the teaching even when it is explained in various ways very clearly.</i>
3	<i>bhraantyaaropitam eva saadhu kalayati, aalambate tadgunaan</i>	<i>What is simply <u>superimposed</u> by delusion, they consider to be <u>real</u>, and get attached to its effects.</i>
4	<i>hanta asau prabalaa duranta-tamasah, shaktih mahatee aavritih.</i>	<i>Alas! It is amazing to see how powerful is this primary attribute of Tamas, namely, its treacherously great power of veiling!</i>

Difficulty in Grasping Spiritual Knowledge

1-4 Under Tamas it is not possible to grasp the Truth. Only Sattwa can pull us out of this whirlpool because of the knowledge that it awakens in us. Knowledge is the only thing

that can help us, since it is ignorance that brings us into bondage. But cultivation of Sattwa is a long and laborious process. We shall learn more of this as we move on with the text.

Verse 115: The Secondary Attributes of Tamas

अभावना वा विपरीतभावना-
ऽसम्भावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम्

॥ ११५॥

1	abhaavanā vaa vipareeta bhaavanā-	There is lack of belief in the very <u>existence of Truth</u> , or there is <u>contrary tendencies</u> despite knowledge; or
2	asambhaavanā vipratipattih asyaah;	there is lack of belief in the <u>possibility of knowing</u> Truth, and the nurturing of doubt over it;
3	samsargayuktam na vimunchati dhruvam	One who is firmly gripped by the <u>veiling power</u> , certainly (these tendencies) never leave him.
4	vikshhepa-shaktih kshhapayati ajasram.	The <u>projecting power</u> , too, (following the veiling power), gives endless trouble of its own.

The plight of the man under Tamas is traced out in detail here.

1a Abhavana: “non-apprehension or non-acceptance of the Truth”. There is insufficient Sattwa in the person even to make Sravana possible..

1b Vipareeta Bhavana: “incorrect judgements or perverted understanding”. Due to the deep darkness of Tamas, the person’s intellect is muddled by contrary tendencies, making Nididhyasana impossible.

2 Asambhavana: “Doubt in the possibility of knowing Truth”. There is no faith or conviction in one’s intellect even to believe that the spiritual path is the right solution. Manana is impossible in such a person.

3 Veiling of the intellect is so strong that one holds on to it for life. Only by coming in contact with saints can one slowly lift the veil and peep into the Truth of things.

4 The projecting power adds insult to injury. Like Kumbhakarana, as long as we remain dormant in sleep, we do not trouble anyone. No sooner we get up, every act we do becomes a trouble to others! This is humorously described in the following anecdote:

The boss asked a worker, “How come you commit more mistakes than the others?” The worker replied, “I start work earlier, and put in more hours than the others!”

Verse 116: External Signs of Tamas

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो न हि वेत्ति किञ्चित्
निद्रालुवत्स्तम्भवदेव तिष्ठति

॥ ११६॥

Verse 118: The Attributes of “Mixed Sattwa”

मिश्रस्य सत्त्वस्य भवन्ति धर्माः
त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षुता च
दैवी च सम्पत्तिरसन्नित्वः

॥ ११८॥

1	<i>mishrasya sattvasya bhavanti dharmah</i>	Of predominantly Sattwa , (mixed with very little Rajas and Tamas), the characteristics are:
2	<i>tvamaanitaadyaah niyamaa yamaadyaah;</i>	a. Utter absence of pride, and its train of vices; b. Niyama and Yama (prevalence of purity & virtue);
3	<i>shraddhaa cha bhaktih cha mumukshhuta cha</i>	c. Faith and devotion, and d. Burning yearning for liberation;
4	<i>daivee cha sampattih asat nivrittih.</i>	e. All the divine tendencies; and f. A natural turning away from everything unreal.

The previous verse explained how each Guna contributes to the quality of the reflection. In this verse, six qualities of a predominantly Sattwic intellect are given. We see from the qualities that Sattwa ennobles a person to heights of divinity.

1 When Rajas and Tamas are found only in small traces, the man is considered to be a predominantly Sattwic person. He possesses all the Sattwic qualities.

2-4 These qualities are practically equivalent to Sadhana Chatusthaya or the pre-qualifications needed to tread the Path of Vedanta. Due to the traces of Rajas and Tamas, such a person may not be enlightened but he is ready and eligible for the Sadhana. All the qualities necessary for the spiritual path are there in him. He is well-placed to progress towards final liberation.

Support from the Bhagavad Geeta

The six qualities present in him are listed in greater detail in Chapter 16 of the Geeta, verses 1 to 3. The divine tendencies listed there are quoted below:

“Fearlessness, purity of heart, steadfastness in Yoga, charity, control of the senses, sacrifice, study of the scriptures, austerity and straightforwardness;

“Harmlessness, truthfulness, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, gentleness, modesty, absence of fickleness;

“Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to one born for the Divine State, O Bharata!”

Verse 119: Attributes of “Pure Sattwa”

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति

॥ ११९॥

1	<i>vishuddha sattvasya gunaah prasaadah</i>	<u>Pure Sattwa</u> (with no Rajas & Tamas) has the following characteristics: a. Cheerfulness,
2	<i>svaatmaanubhootih paramaa prashaantih;</i>	b. Experience of one's own Self, c. Supreme peace,
3	<i>triptih praharshhah paramaatma nishhthaa</i>	d. Contentment, and Bliss, e. Constant devotion to the Supreme Self,
4	<i>yayaa sadaananda rasam samrichchhati.</i>	By these, the essence of everlasting Bliss is enjoyed (by the realised sage).

1-4 When the last traces of Rajas and Tamas are removed, the personality becomes completely pure. Five qualities of the realized state are listed in the verse.

2.4.3 THE “UNMANIFEST” (Verses 120-121, 2 No.)

Verse 120: *What is the Unmanifest?*

अव्यक्तमेतन्निगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः

॥ १२०॥

1	<i>avyaktam etat trigunaih niruktam</i>	<u>The Unmanifest</u> is said to be the three Gunas;
2	<i>tat kaaranam naama shareeram aatmanah;</i>	it is verily the individual Causal Body;
3	<i>sushhuptih etasya vibhakti avasthaa</i>	it is specially similar to “Deep Sleep”, since
4	<i>praleena sarva indriya buddhi vrittih.</i>	all functions of mind and senses are dormant.

1-2 The “Unmanifest” is another way of looking at the Causal Body. We have just explained Maya and the three Gunas. That is also referred to as the “Unmanifest”, because nothing has yet been created, but the conception of creation is present. The whole blueprint of what is to be created has already been designed, but it is in an unmanifest state. It just needs a contractor to execute the plan and bring it to the manifest state.

3-4 A comparison is drawn between the Causal state and the Deep Sleep state. The basis of the comparison is that in both cases, the subtle body and the gross body are dormant or inactive. For this reason the **Causal body** is associated with the deep sleep state.

Verse 121: *Actual Deep Sleep State*

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः

॥ १२१॥

1	<i>sarvaprakaara pramiti prashaantih</i>	<i>All kinds of perceptions completely cease;</i>
2	<i>beejaatmanaa avasthitih eva buddheh;</i>	<i>mind remains in a subtle seed-like form;</i>
3	<i>sushhuptih etasya kila prateetih</i>	<i>Indeed, in <u>deep sleep</u> the experience is:</i>
4	<i>kinchit na vedmi iti jagatprasiddheh.</i>	<i>"I did not know anything." This is universal.</i>

1 The deep sleep state is not a state in which knowledge takes place. If it were we would all get up more knowledgeable the next morning. An engineer does not get up and find that he has become a doctor!

2 In deep sleep we get temporary relief from the mind and body. That gives us the refreshing rest that we desire each night.

3-4 When we are in deep sleep, we are one with Maya, in a state of "not-knowing-anything". Ignorance still needs to be removed by knowledge. Hence we do not benefit spiritually from our daily closeness to the Self in deep sleep.

Many people whilst practicing meditation go into the deep sleep state. This is not unusual and is nothing to be alarmed or embarrassed about. There is a fine line between consciously entering the "deep sleep" region as during meditation, and slipping into it unconsciously as during deep sleep.



2.5 ANATMA – THE “NOT-SELF”

(Verses 122-123, 2 No.)

QUESTION FIVE OF THE disciple is now answered: “*What is the not-Self?*”

Everything from the gross body, subtle body and causal body right up to Maya is classified as Anatma or not-Self. By this it is not meant that they have to be ignored or treated with contempt. We are advised only not to get *identified* with them as our Self.

Verse 122: *The Scope of the “Not-Self”*

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्वं
अव्यक्तपर्यन्तमिदं ह्यनात्मा

॥ १२२॥

1	<i>deha indriya praana manah aham-aadayah</i>	<i>The body, sense organs, Pranas, mind and ego (including memory and intellect);</i>
2	<i>sarve vikaaraah vishhayaah sukhaadayah;</i>	<i>all their modifications or changes; the sense objects, as well as the pleasures (and sorrows) they bring;</i>
3	<i>vyomaadi bhootaani akhilaam cha vishvam</i>	<i>all the elements such as space, etc. (subtle & gross); and the whole manifested universe;</i>
4	<i>avyakta paryantam idam hi anaatmaa.</i>	<i>in fact, everything right up to the ‘Unmanifest’ – these constitute the Not-Self.</i>

Verse 123: *Maya – Threshold Between Self & Not-Self*

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम्

॥ १२३॥

5	<i>maayaa maayaakaaryam sarvam</i>	<i>Everything is due to the effect of Maya –</i>
6	<i>mahad-aadi deha-paryantam;</i>	<i>from Mahat down to the gross body.</i>
7	<i>asat idam anaatma-tattvam viddhi</i>	<i>Know thou that all this makes up the not-Self;</i>
8	<i>tvam marumareechikaa kalpam.</i>	<i>they are all illusory like the water of a mirage.</i>



2.6 THE “SELF”

(Verses 124-136, 13 No.)

QUESTION SIX OF THE disciple is now being answered: “*What is the Self?*”

In practice, it is only when all the other six questions have been answered, that Question Six can be answered and realisation becomes a definite Goal.

These verses are all about our true being or identity. They give us a very clear picture of the goal to be aimed for. By whichever path we strive, our ultimate destination is the Self. We are seeing the first verses which introduce us to the Self. The rest of the book deals with all the Sadhanas needed in order to realise the Self.

Once the Self is realised, bondage disappears. The first four questions, which concern bondage, get fully answered. We return to Bondage in the next chapter, more in order to round up the topic of Sravana. The question on the Self is the last of the seven questions to be answered by the Teacher.

Verse 124: Introduction to the Self

अथ ते सम्प्रवक्ष्यामि स्वरूपं परमात्मनः ।

यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते

॥ १२४॥

1	<i>atha te sampravakshyaami</i>	<i>Now I will tell you in detail</i>
2	<i>svaroopam paramaatmanah;</i>	<i>of the real nature of the Supreme Self,</i>
3	<i>yat vijnaaya narah bandhaat</i>	<i>realizing which man, from all his bondages,</i>
4	<i>muktah kaivalyam ashnute.</i>	<i>becomes freed and attains liberation.</i>

1-4 From the description of the not-Self in the last chapter, one may wonder if there is such a thing as the Self, for what could have been left out of the exhaustively long list of the not-Self? A common conclusion about the Self is that “It is *Nothing!*” But the scriptures emphatically deny this possibility, for how can something come from Nothing?

Verse 125: The Absolute Entity

अस्ति कश्चित्स्वयं नित्यमहम्प्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः

॥ १२५॥

1	<i>asti kashchit svayam nityam</i>	<i>Something there is, which is, i) the Absolute Entity:</i>
2	<i>aham pratyaya lambanah;</i>	<i>ii) the Substratum for the very awareness of Ego.</i>
3	<i>avasthaa-traya-saakshhee san</i>	<i>iii) the Witness of the three states,</i>
4	<i>pancha-kosha-vilakshhanah.</i>	<i>iv) distinct from all the five sheaths.</i>

Each statement attempts to identify something that is distinct from that which we already know. This indicates the Self indirectly. In fact, that is all that can be done to define the Self – viz. indicate it by what it is not or indicate it relative to something that we know.

1-4 The Statement ***Asti Kashchit*** tells us, “Yes, there is something” – it is the Absolute Entity, the Substratum, the Witness of the three states, and that which is not the five sheaths. These are the four indicators given of the Reality in this verse.

Verse 126: *The True “I” or Self*

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम्

॥ १२६॥

1	<i>yo vijaanaati sakalam</i>	v) That which <u>knows everything</u> that happens
2	<i>jaagrat-svapna-sushuptishhu;</i>	in the waking, dream and deep sleep states;
3	<i>buddhi tat vritti-sad-bhaavam</i>	the intellect is aware of It only through its <u>presence</u>
4	<i>abhaavam, aham iti ayam.</i>	or <u>absence</u> – it recognises It as “ <u>I am</u> ”.

Here an intellectual approach is used to find out what the Self is.

1-4 The verse has reference to a Vedantic procedure named **Anyava-Vyatireka**, which is a method to pinpoint the Self by a process of elimination. The presence (Anvaya) or absence (Vyatireka) of four principles is noted by the intellect in each of the four different states. That which is present in all four states has to be the Self.

The following table illustrates the method:

THE “ANVAYA-VYATIREKA” METHOD

THE FOUR PRINCIPLES	THE FOUR STATES				FINAL VERDICT
	WAKING	DREAM	DEEP SLEEP	TURIYA*	
1. Gross Body	Present	Absent	Absent	Absent	<i>Vyatireka</i>
2. Subtle Body	Present	Present	Absent	Absent	<i>Vyatireka</i>
3. Causal Body	Present	Present	Present	Absent	<i>Vyatireka</i>
4. The SELF	Present	Present	Present	Present	<i>Anvaya</i>

*Turiya is the state of God-consciousness, also called the “Fourth State”, wherein one is aware of the Self. Awareness is the key to indicate where we may find the entity called the Self. In all the three bodies, the Self is present as their Substratum.

In Vedanta the word ‘knows’ is often used to indicate ‘awareness’ or ‘presence’. Swami Chinmayanandaji gives the example of a person being in three different cities – he is the only common factor in all three experiences at all three times. This is true for the waking, dream and deep sleep states.

There is something which witnesses all that goes on in the mind, all its thoughts. It is the very essence of the ‘I’ thought or Ego-sense. That something is the Self.

Verse 127: The Unseen Seer

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम्

॥ १२७॥

1	<i>yah pashyati svayam sarvam</i>	<i>vi) That which sees itself as all,</i>
2	<i>yam na pashyati kashchana;</i>	<i>but which no one can see;</i>
3	<i>yah chetayati buddhyaadi</i>	<i>vii) that which illumines the intellect, etc.,</i>
4	<i>na tat yam chetayati ayam.</i>	<i>but which they cannot illumine – That is “This”.</i>

1-4 This verse illustrates how the Self is the only “knowing principle” that there is. “Knowing” is equivalent to ‘seeing’ and ‘illumining’. Acharyaji gave us a beautiful modern simile for this description of the Self, to illustrate how the Self is able to “know everything”.

Simile of CCTV Cameras & Control Tower

The Self has installed CCTV cameras everywhere and Itself sits in the control tower watching what is going on. Everything we do is seen by Him. It all gets recorded for reference. In case we lodge a complaint, the Self can rewind the tapes and show us all the photographic evidence!

Where are the cameras hidden? Our senses are the cameras, and the mind is the control tower. The Self is the witness of the mind. Nothing can thus escape the Self.

Verse 128: It Shines First, All Shine After It

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
आभारूपमिदं सर्वं यं भान्तमनुभात्ययम्

॥ १२८॥

1	<i>yena vishvam idam vyaaptam</i>	<i>viii) That by which this universe is pervaded,</i>
2	<i>yam na vyaapnoti kinchana;</i>	<i>but which is not pervaded by anything;</i>
3	<i>aabhaa-roopam idam sarvam</i>	<i>ix) All this is only a reflection</i>
4	<i>yam bhaantam anubhaatyayam.</i>	<i>of That which, when It shines, all shines after It.</i>

1-2 Vyaaptam: “all-pervading”. The entire universe is pervaded by His unmanifest Form. He is not just an inert screen in the background, as we imagined earlier. On close scrutiny the screen simile has its limitations. To be more precise, as we feel that we pervade our individual body, so also the Self pervades the Universal Body.

3-4 Bhaantam: “when It shines”. That which is luminous in creation, which has the power to know, to be aware and to be conscious, is the Self alone. Even at night, He is there still “shining” (as awareness).

Verse 129: The Enlivening Presence

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव

॥ १२९॥

1	<i>yasya sat nidhimaatrena</i>	<i>x) By the very Presence of That One Reality,</i>
2	<i>deha indriya manah dhiyah;</i>	<i>the body and sense organs, the mind and intellect</i>
3	<i>vishhayeshhu svakeeyeshhu vartante</i>	<i>perform their respective functions,</i>
4	<i>preritaah iva.</i>	<i>like a team of servants prompted by their master.</i>

1-4 The Presence of the Self should not be difficult for us to grasp. It is the most natural thing that everyone can notice. Acharyaji illustrated the verse with this story:

Story of “Who Am I?”

In a certain kingdom, one day a very poorly clad person went and sat down on the king’s throne. People were surprised to see him do this so boldly.

They asked him, “Who are you? Are you some landlord?” The man replied, “No, I am greater than that.”

Then he was asked, “Are you a neighbouring king?” He said, “No, greater than that.”

Then they asked, “Are you some great religious priest?” “No, greater than that.”

“Are you a Deity then?” “No, even greater than that.”

“Then you must be Ishwara Himself?” “No greater than that”.

“But there is nothing greater than Ishwara.” “**Yes, I am that Nothing!**”

The mystic aspect of this verse is quite evident. The Self can be known by meditation on the content of this verse as one examines the functions of every item listed, from body to intellect. Deep reflection will bring us closer to the Truth than any words can. There is a Presence which is common in all these aspects of our being. That is “This”.

Verse 130: Nature of Eternal Knowledge

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा

॥ १३०॥

1	<i>ahangkaaraadi dehaantaah</i>	<i>xi) From the ego, down to the gross body;</i>
2	<i>vishhayaah cha sukhaadayah;</i>	<i>the sense objects, and their pleasures and pains;</i>
3	<i>vedyante ghatavat yena</i>	<i>That by which everything is known as clearly as a jar;</i>
4	<i>nitya bodha svaroopinaa.</i>	<i>That is of the nature of Eternal Knowledge.</i>

1-2 Here the knowledge aspect of the Self is brought out. When we say “I know” it is relative to our own experience of what we are aware of, at our level.

3-4 The sage ‘knows’ in a different sense. Knowledge or Awareness is the very nature of the Self. The sage’s knowing is from a different standpoint altogether.

Here is an interesting illustration from the life of **Sage Ashtavakra**: The sage got his name from the 8 twists in his body. He looked quite a caricature, and people laughed at him when he entered the court of King Janaka. He turned back at them and asked, “Are you laughing at the pot, or the maker of the pot? i.e. Are you laughing at my body, or at Me?”

Such was the level of awareness in Ashtavakra, beyond all body-consciousness.

Verse 131: Nature of Infinite Bliss

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो
येनेषिता वागसवश्चरन्ति

॥ १३१॥

1	<i>eshhah antaraatmaa purushhah puraanah</i>	xii) He is the innermost Self, the ancient Purusha , (the great Truth);
2	<i>nirantara akhandha sukha anubhootih;</i>	xiii) He is constant and unbroken, experienced as the very nature of Infinite Bliss ;
3	<i>sadaa eka roopah pratibodha-maatrah</i>	xiv) He is ever the same, yet is known differently due to mental modifications;
4	<i>yena eeshhitaa vaag asavah charanti.</i>	xv) By His command, the organ of speech and the Pranas perform their functions .

1 Although known as ‘**Ancient Purusha**’, He is ever-new and fresh. He is right here, this very moment, working through my mind and senses. How much fresher can He be?

2 The Self is Infinite, and therefore He is fully contented in Himself and all-Bliss. In Vedanta, Infinity is a quality that is essential for the experience of Bliss.

3 Mental modifications are the changes which occur in one’s mental state. It is sure to affect how one views the Reality, just as the quality of a mirror surface affects the reflection from it. As with mental modifications, so with intellectual modifications.

4 This Pada highlights the sentiency aspect of the Self. Only something with sentiency can give orders. The organ of speech is in itself inert. So too, the Prana that functions in the body is also only an inert source of energy, needing a sentient being to command it.

Verse 132: In the Womb of Sattwa

अत्रैव सत्त्वात्मनि धीगुहायां
अव्याकृताकाश उशत्प्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन्

॥ १३२॥

1	<i>atra eva sattvaatmani dhee-guhaayaam</i>	xvi) In this very body, in a mind full of Sattwa , in the secret cave of the intellect,
2	<i>avyaakrita aakaashe ushat prakaashah;</i>	in the atmosphere of the Unmanifest, of captivating glory,
3	<i>aakaashe uchchaih ravivat prakaashate</i>	like the sun that shines high in the sky,
4	<i>sva-tejasaa vishvam idam prakaashayan.</i>	illuminating this universe by its very effulgence, is This, the illumining Self.

The source of the greatness of a realised saint lies in his own purity, not elsewhere.

1 This fact is brought out in this verse. The Sattwic-ness of a human being determines how perfectly he reflects the glory of the Self. The luminous Self is there everywhere, but it needs a pure instrument to reflect its glory faithfully. This happens naturally through a body in which the mind and intellect are full of Sattwa.

2 When this happens, the Self in such an instrument captivates people by its brilliance and luminosity.

3 “High in the sky”, could also be taken to refer to the great heights scaled by the liberated sage in comparison to a worldly person having a more earth-oriented mentality.

4 For the universe, one saint’s presence is sufficient to motivate many thousands of others to follow his teaching and example. The saint becomes a Light for the whole universe, just as the sun is the light for the whole galaxy of planets.

Verse 133: Relationship Between Self & Upadhis

ज्ञाता मनोऽहङ्कृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन

॥ १३३॥

1	<i>jnaataa manah ahangkriti vikriyaanaam</i>	xvii) The Self is the Knower behind the mind’s and the ego’s modifications;
2	<i>deha-indriya-praana krita-kriyaanaam;</i>	xviii) Behind the body, the sense organs and the Pranas, the Self is the Actor of the activities done by them;
3	<i>ayah agnivat taan anuvartamaanah</i>	xix) Like the iron ball in a furnace of fire, the Self mutually exchanges appearances with the Upadhis,
4	<i>na cheshhtate no vikaroti kinchana.</i>	although in reality, the Self neither acts nor undergoes any change in the least, (It appears to).

The relationship between the Self and the Upadhis or conditionings is described here. There is a mutual exchange of properties between the two.

1 In conjunction with the mind and intellect (or ego), the Self is the **Knower** of all the changes that occur in the latter.

2 In conjunction with the body, senses and Pranas, the Self is the **Actor** performing all the functions through them.

3 Just as an iron ball appears red like the fire, and the fire appears round like the ball, the Self takes up the shape of the iron ball-Upadhi, and the Upadhi takes on the red colour of the glowing Self.

4 In truth, the Self does nothing of the sort. It ever remains its own nature, untouched by the changing properties of the Upadhis.

Verse 134: Unchanging & Independent

न जायते नो म्रियते न वर्धते न क्षीयते
नो विकरोति नित्यः ।

विलीयमानेऽपि वपुष्यमुष्मि-

न लीयते कुम्भ इवाम्बरं स्वयम्

॥ १३४॥

1	<i>na jaayate no mriyate na vardhate na kshheeyate</i>	<i>xx) Neither is It born, nor does It die; Neither does It grow, nor does It decay;</i>
2	<i>no vikaroti nityah;</i>	<i>being eternal, it changes not.</i>
3	<i>vileeyamaane api vapushhi amushhmin na leeyate</i>	<i>xxi) Even when this body is destroyed, It does not cease to exist.</i>
4	<i>kumbhe iva ambaram svayam.</i>	<i>Like the space in a jar, It ever remains independent.</i>

1-2 The modifications which every living being is subject to, do not affect the Self. The six modifications are: Existence, birth, growth, maturity, decay and death. After death comes Existence again, and so the cycle continues.

3-4 The Self is also totally independent of the human being. It always remains the same through all the above six modifications. One may say that It remains forever as **Sat** or Existence.

Verse 135: The Self & the Universe

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्था-

स्वहममिति साक्षात्साक्षिरूपेण बुद्धेः

॥ १३५॥

1	<i>prakriti-vikriti-bhinnah shuddha-bodha-svabhaavah</i>	<i>xxii) Different from Prakriti and its modifications, (the Self is) of the form of pure Knowledge;</i>
2	<i>sat asat idam asheshham bhaasayan nirvisheshhah;</i>	<i>xxiii) The entire visible and invisible Universe is a manifestation of That attributeless Absolute;</i>
3	<i>vilasati paramaatmaa jaagraadaadishhu avasthaasu</i>	<i>xxiv) The Supreme Self manifests itself in all the three states – waking, dream, sleep –</i>
4	<i>aham aham iti saakshhaat- saakshhiroopena buddheh.</i>	<i>as the “I am, I am” ego-sense directly in the intellect, and the witnessing consciousness behind intellect.</i>

Sri Shankaracharyaji is exhausting all his ideas to make us grasp what the Self is. Sri Ramana Maharshi used to say we should be like the dog who just sticks to following the scent of his master and leaves all other scents alone. In the same manner, Shankaracharyaji is asking us to follow only the “scent of the Self”.

Verse 136: Being Established in Brahman

नियमितमनसामुं त्वं स्वमात्मानमात्म-

न्ययममिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरङ्गापारसंसारसिन्धुं

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः

॥ १३६॥

1	<i>niyamita manasaa amum tvam svam aatmaanam aatmani</i>	<i>With a regulated mind , realise your own Self while in this body.</i>
2	<i>ayam aham iti saakshhaad- viddhi buddhi prasaadaat;</i>	<i>“This Self I am” – realise this directly with a purified intellect;</i>
3	<i>janimarana tarangga apaara samsaara-sindhuh</i>	<i>Births and deaths are the waves of this shoreless ocean of Samsara,</i>
4	<i>pratara bhava kritaarthah brahma-roopena samsthah.</i>	<i>Cross it, and become blessed and fulfilled by getting firmly <u>established in Brahman</u>,</i>

1-2 Vedanta is not just theory. It is the actual experience of oneness after purifying oneself.

3-4 As we come to the end of the Chapter on the Self, we place a foot into the next Chapter that deals with Bondage to the world. The bondage is to the world of births and deaths which is figuratively described as “*waves in the shoreless ocean of Samsara*”. To cross this ocean through knowledge of the Self is to come out of bondage and be liberated from endless transmigration of the soul.

That is dealt with in the next chapter, the last in Part 2 on Sravana. That completes the scope of the theoretical knowledge of the Self that one needs to ponder over in Part 3 on Manana.



2.7 WHAT IS BONDAGE?

(Verses 137-146, 10 No.)

THE THREE GOALS IN THE VEDAS

AS AN INTRODUCTION to this Chapter, it is useful to place it in the overall context of the Hindu scriptures, the Vedas. The Vedas are written for all mankind and caters for the different stages of growth of people. There are three distinct categories among men, and the Vedas hold out a goal applicable to each of these three types. The first two are optional goals while the third is the ultimate spiritual Goal of life. These are summarised here:

Goal 1: Material Success in This World

This is what most people are satisfied to strive for. They wish to lead a comfortable life with all their material desires fulfilled. The Vedas recognise this as the first stage of fulfillment desired by people. Accordingly, it provides instructions in the **Karma Kanda** on how to achieve this goal legitimately. By following the Laws of Nature, by leading a Dharmic life in accordance with the Laws of Righteousness, by going about one's material pursuits in an orderly manner without harming others, the Vedas provide for such people to achieve the Material Success they desire.

Goal 2: Attainment of Higher Worlds

At another level altogether comes the desire in people to attain higher planes of existence. Material satisfaction in earthly life has innumerable setbacks and limitations. There comes the desire to enjoy the same type of satisfaction without any earthly restraints. The Vedas recognise this as a valid goal and provide the **Upasana Kanda** as a means to achieve this end. Practices of self-denial and endurance of hardships are prescribed to accumulate extraordinary merits by which one obtains a "Visa" to go to extra-terrestrial realms, called Heavens, where such enjoyment is possible. When the "Visa" expires, or when the accumulated merit is exhausted, then one returns to earthly life once again and continues, perhaps to accumulate more merit for the next trip to Heaven!

Goal 3: End of Transmigration

However, when a soul realises that all these experiences, however intense and however pleasant they may be, ultimately boil down to achieving nothing really, then that soul starts desiring something that is more lasting. It seeks spiritual progress. It seeks to transcend the realms bound by transmigration, the cycle of endless births and deaths in this world or in a higher world. Such a soul prepares itself for the ultimate Goal of life, the most difficult of all spiritual endeavours, the path that will take one to its spiritual identity with the Non-dual Reality of Existence. This is the ultimate Goal offered in the **Jnana Kanda** of the Vedas, also known as the Upanishads or as Vedanta. When this goal is achieved, there is no return to this world, there is no Bondage, one attains Liberation from transmigration.

In the context of the three goals just described, we are now ready to understand the third Goal, the way out of Bondage to worldly existence. The following 10 verses teach us the essentials of this supreme, spiritual Goal, which culminates in spiritual enlightenment.

Verse 137: *The Origin of Bondage*

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
 प्राप्तोऽज्ञानाज्जननमरणक्लेशसम्पातहेतुः ।
 येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
 पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ १३७॥

1	<i>atra anaatmani aham iti matih bandha eshhah asya pumsah</i>	Identifying himself with the not-Self here – this is the <u>origin of the bondage</u> of man.
2	<i>praaptah ajnaanaat janana-marana klesha sampatahetuh;</i>	In the wake of this ignorance come <u>births and deaths</u> and the miseries associated with them.
3	<i>yena eva ayam vapuh idam asat satyam iti aatma-buddhyaa</i>	Due to this alone, man regards this perishable body as real, and with the notion that it is <u>“me”</u> ,
4	<i>pushhyati ukshhati avati vishhayaih, tantubhih koshakridvat.</i>	He nourishes, bathes and preserves it with the help of sense objects, and gets <u>bound as a silkworm</u> in its cocoon woven by its own threads.

In the light of the three goals just presented, it is clear that something fundamental has to change in our attitude towards the world to make **Goal 3** a viable project in life. It is only in the context of Goal 3 that one starts re-assessing life and the values he chooses to live for. If Goal 3 is to become our aim, then we need to look at our world in a new way.

1 The most important point to note is that we need to differentiate between two things: the Self or the permanent Reality, and the not-Self or the apparent reality or Unreality. This distinction is crucial to coming out of bondage. This is what we have been learning in this entire Part 2 of *Viveka Choodamani*, in particular Chapters 5 and 6.

2 By re-evaluating the world into these two categories, we are able to determine the difference between what binds us and what liberates us from births and deaths.

3 The old idea of holding this body as being ‘real’ now has to be discarded in the light of what we have discussed so far in this whole Part. There is to be a clear break away from our old moorings to the body and to the “I” we have generated around it.

4 Our previous preoccupation with the body and the ego needs to be re-examined if we are to free ourselves from the bondage to this world. This turns out to be a major project. Indeed, it is held out to us by Sri Shankaracharyaji as the most worthwhile project.

Verse 138: *Grasping the Unreal is Bondage*

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
 विवेकाभावाद्बुद्धिः स्फुरति भुजगे रज्जुधिषणा ।
 ततोऽनर्थव्रातो निपतति समादातुरधिकः
 ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १३८॥

1	<i>atasmin tadbuddhih prabhavati vimoodhhasya tamasaa</i>	<i>In that which is unreal, the notion of Real arises to one who is deluded by Darkness;</i>
2	<i>viveka abhaavaat vai sphurati bhujage rajju-dhishhanaa;</i>	<i>In the absence of discrimination alone, arises the notion of a rope where there is a snake!</i>
3	<i>tatah anartha-vraatah nipatati samaadaatuh adhikah</i>	<i>As a consequence, the dangers that befall him who seizes the “rope” are grave and enormous.</i>
4	<i>tatah yah asad-graahah sah hi bhavati bandhah shrinu sakhe.</i>	<i>Therefore, grasping the unreal, thinking it to be Real is indeed bondage – take note, O dear!</i>

1 We move further in our differentiation between the real and the unreal. If we have accepted the Unreal as being the Real, then we have made a crucial error. That error is possible only if we have come under the influence of **Delusion** – a dense, dark delusion.

2 It means we have not discriminated properly. Somewhere we have become careless and allowed the Unreal to pass off as the Real in our lives. We have not examined the world carefully enough. We have accepted it as a rope, when in fact it is a snake!

3 Naturally, the consequences of such misapprehension are going to be very serious. If we grab a snake, thinking that it is only a rope, we obviously endanger ourselves.

4 That is what we have actually done by grasping the Unreal as the Reality. Sri Shankaracharyaji draws our attention to this error with great concern. “O my brothers and sisters, what have you done! How could you have been so careless?”

Verse 139: *The Veil of Aavriti Over Truth*

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम्

॥ १३९॥

1	<i>akhandha nitya advaya bodha-shaktyaa</i>	<i>The indivisible, eternal, and one without a second, is, through the power of Knowledge,</i>
2	<i>sphurantam aatmaanam ananta-vaibhavam;</i>	<i>manifesting Itself (in this world) in an infinite number of glorious ways.</i>
3	<i>samaavrinoti aavriti-shaktih eshaa</i>	<i>This is veiled by a power called Aavriti Shakti ,</i>
4	<i>tamomayee raahuh iva arka-bimbam.</i>	<i>which, being full of Darkness, is like the moon which eclipses the sun.</i>

Now Sri Shankaracharyaji’s love and compassion come to the fore. He really shows how much he cares for our wellbeing:

1-2 The Real is there for us to see everywhere. There is no place where it is not. If only we have the knowledge to see it, it is surely unmistakable. It is shining in everything that we see! Have we become so blind not to see it?

3-4 Alas, yes, we are blind. Our eyes have been veiled by Aavriti Shakti. Like the eclipse of the sun, this veil has covered up all the goodness of the Reality from our vision!

Verse 140: Merciless Persecution by Rajas

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिर्मुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४०॥

1	<i>tirobhoote svaatmani amalatara tejovati pumaan</i>	<i>When a man's own Self is hidden from him, the Self that is all purity and splendour, then he,</i>
2	<i>anaatmaanam mohaataham iti shareeram kalayati;</i>	<i>out of ignorance, associates "I am" with the Not- Self, i.e. the body, and identifies himself with it.</i>
3	<i>tatah kaama-krodha-prabhriti- bhih, amum bandhana-gunaih</i>	<i>Then, by the fetters of lust, anger, and its train of vices, he gets bound</i>
4	<i>param vikshhepaakhyaa rajasa urushaktih vyathayati.</i>	<i>inextricably, as the projecting power of Rajas mercilessly persecutes him.</i>

It must seem a wonder to a sage how the ordinary person allows himself to be bound so thoroughly by something that is false in the first place.

1-2 Wonder of wonders that he takes a paltry thing like his body to be his Self. And having done so, he allows himself to be imprisoned into bondage. The full assessment of our error is this. We are in truth emperors, but we believe that we are just puny helpless creatures. It is something like an elephant imagining himself to be an ant!

3-4 Once the veiling power has done its job, the rest of the work is done by the Rajasic projecting power, which mercilessly tosses us up and down on the waves of sense pleasures, called here as the fetters of lust and anger.

This is done continuously and surreptitiously, so that there is no breathing space for us to reflect on what is happening to us. We are hurled down by Rajas and mercilessly tortured.

Verse 141: A Calamitous Fate!

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तदुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ १४१॥

1	<i>mahaa moha graaha grasana- galita aatma avagamanah</i>	<i>By the shark of blinding ignorance, one whose knowledge of his Self is swallowed up,</i>
2	<i>dhiyah naanaa avasthaam svayam abhinayan tad-gunatayaa;</i>	<i>takes the different states of his intellect to be attributes of his Self and behaves as such.</i>
3	<i>apaare samsaare vishhaya-vishha- poore jalanidhau</i>	<i>In this boundless ocean of Samsara, filled with the poison of sense-pleasures, he drifts about,</i>
4	<i>nimajja unmajja ayam bhramati kumatih kutsitagatih.</i>	<i>sinking and rising. This man, of deluded intellect, what a calamitous fate is his lot!</i>

1 Ignorance is represented as a shark that swallows up one's knowledge of his true spiritual nature.

2 Under the delusion of ignorance, the intellect gets paralysed. It loses its power of discrimination. Thus it comes to mistake its own fluctuating conditions and takes them to be superimpositions of the Self.

3 Blending with the simile of the shark, we have the simile of the ocean of Samsara which heaves with the poison of sense pleasures, tossing the man up and down helplessly on the waves of joys and sorrows.

4 Is this not a tragic calamity for an intellect to succumb to? This is another aspect of the Bondage in which man is trapped.

Verse 142: *Veiling its Own Source!*

भानुप्रभासञ्जनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहङ्कृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम्

॥ १४२॥

1	<i>bhaanu prabhaa sanjanita abhrapangktih</i>	<i>Just as, generated by the <u>sun's rays</u>, the formations of <u>clouds</u></i>
2	<i>bhaanum tirodhaaya vijrimbhate yathaa;</i>	<i>then veil the very sun that had produced them;</i>
3	<i>aatma udita ahangkritih tathaa</i>	<i>So also, arisen from <u>the Self</u>, the <u>Ego</u></i>
4	<i>aatmatattvam tirodhaaya vijrimbhate svayam.</i>	<i>then veils the very Self or principle of Reality that had Itself produced it!</i>

Simile of the Sun & Clouds

1-2 The sunrays generate the formation of the rain-clouds. Then those very clouds veil the sun that produced them.

3-4 In the same manner, the Ego arises as a result of the Light of the Self reflecting off the mirror of one's intellect. The Ego is a product of the Self, so to speak. Then, that very Ego veils the Self that produced it, so much so that It cannot even be recognised anymore.

The simile brings out the disgraceful behaviour of the ego which receives all its power from the Self, but never acknowledges it with even the slightest gratitude. It claims all the glory for itself, posing to be the actor or doer itself.

Verse 143: *The Dreadful Blasts of Vikshepa*

कवलितदिननाथे दुर्दिने सान्द्रमेघैः

व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।

अविरततमसाऽऽत्मन्यावृते मूढबुद्धिं

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः

॥ १४३॥

1	<i>kavalita dinanaathe durdine saandrameghai</i>	<i>Just as, on a cloudy day, the sun is swallowed up by the dense clouds;</i>
2	<i>vyathayati himajhanjhaa- vaayuh ugrah yathaa etaan;</i>	<i>then come the persecuting cold blasts of wind, bringing shivering and destruction in its wake;</i>
3	<i>avirata tamasaa aatmani aavrite moodhha-buddhim</i>	<i>So too, by the clouds of utter ignorance, when the Atman is screened off, the foolish man</i>
4	<i>kshhapayati bahuduhkhai teevra vikshhepa shaktih.</i>	<i>is persecuted with endless sorrows too dreadful, by the blasts of the Projecting Power.</i>

We now have the same simile as above, but there is a slight twist to its application.

1-2 As before, the clouds cover up the sun. We are now interested in the result of that cover-up, i.e. how it affects us down here, not the sun up there. When the bright sun is shielded by the clouds, cold sets in below. With it come cold blasts of wind. Anyone in the icy Himalayas would have experienced this kind of weather. The final result is the shivering and perhaps destruction which these blizzards bring in their wake.

3-4 When applied to our situation of ignorance of the Self, what does this simile teach us? The clouds of ignorance shield off the Self. What happens? The cold winds of sorrows start blowing in his life. Once the Self is not seen, due to the projecting power that now has free play, the winds become blizzards of unbearable pain!

Verse 144: The Mischief of Maya's Powers

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽऽत्मानं भ्रमत्ययम्

॥ १४४॥

1	<i>etaabhyaam eva shaktibhyaam</i>	<i>From these two 'powers' (veiling & projecting),</i>
2	<i>bandhah pumsah samaagatah;</i>	<i>man's bondage has sprung forth.</i>
3	<i>yaabhyaam vimohitah deham</i>	<i>Deluded by them, man mistakes his body</i>
4	<i>matvaa aatmaanam bhramati ayam.</i>	<i>for the Self, and wanders from life to life!</i>

1-2 The topic of bondage is brought to a close. The two powers of Maya are pinpointed as the fundamental causes.

3-4 The two fundamental effects of bondage are also summed up. They are mistaking the body's five sheaths to be the Self. As a result of this mis-apprehension, a whole range of restless activities are acted out by the soul which thoroughly bind to the world of Samsara, leading him aimlessly from birth to birth.

Verse 145: The "Tree" of Bondage

बीजं संसृतिभूमिजस्य तु तमो, देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः, स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः, पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं, भोक्तात्र जीवः खगः

॥ १४५॥

1	<i>beejam samsriti bhoomijasya tu tamah, dehaatmadheeh angkurah</i>	a. The seed for the <u>Tree of Samsara</u> is verily Ignorance. b. Body-identification is the sprout ;
2	<i>raagah pallavam ambu karma tu vapuh skandhah, asavah shaakhikaah;</i>	c. desires are its tender leaves ; d. work is its water ; e. while the body is its trunk ; f. the Pranas are its branches ;
3	<i>agraani indriyasamhatih cha vishhayaah pushhpaani, duhkham phalam</i>	g. the sense organs are its twigs ; h. the sense objects are its flowers ; i. miseries are the fruit ;
4	<i>naanaa karma-samudbhavam bahuvidham, bhoktaa atra jeevah khagah.</i>	born out of different actions of a variety of kinds; j. the experienter (Jiva) here is the individual bird (perched upon the tree)!

Besides serving the purpose of a summary to the whole subject of Bondage, this simile also conveys the idea that it is a dynamic, organic growth. There is no end to the growth potential of this tree – it can go on growing like the huge banyan tree.

At the other extreme, if we are careful and continue to prune the tree regularly, we can succeed in keeping its size to the dimensions of a cute little Japanese “Bonsai” tree. Due to it being regularly trimmed, the Bonsai does not get a chance to grow large, and remains as a small stunted tree of manageable size. The Japanese have mastered the cultivation of Bonsai trees so that they can be placed in tiny glass showcases on the desktop of an office table!

Perhaps that is what is needed to contain the “tree of bondage” from becoming a forest.

Verse 146: *The Bondage is Self-Caused!*

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य

॥ १४६॥

1	<i>ajnaanamoolah ayam anaatmabandhah</i>	This (bondage) springs from <u>ignorance</u> , and it is caused by the <u>not-Self</u> .
2	<i>naisargikah anaadih-ananta eeritah;</i>	It is self-caused, and is described as without beginning or end.
3	<i>janma apyaya vyaadhi jaraadi</i>	Birth, death, disease, and senility –
4	<i>duhkha-pravaahapaatam janayati amushhya.</i>	an endless flood of <u>miseries</u> lies in store for one who is <u>bound</u> .

Conclusion on Bondage

1. From the jails of this world one can escape in many ways, and there are some countries which even free prisoners as a gesture of their strength. There is no such thing in the spiritual world. Bondage is due to a life lived in the aimless pursuit of material values; freedom from it cannot be won by any amount of bribing or means of escape.

2. In the jail of Samsara, the sentences could be quite long. Even a life-long term is too short. It could go on and on indefinitely – until ignorance is destroyed by knowledge.

3. The metaphor of a tree to represent our bondage to this world is very appropriate. There is no end in sight and if we are looking for an external solution we will wait forever. Unless the tree is axed with knowledge, there is no end.

4. After numberless births in bondage, one gets used to being bound and there is the danger of becoming a “happy slave” in prison. The bondage is enticing. Many may not even complain or fight against it. In fact, many are not even aware that they are in bondage, especially when life is flowing smoothly for them.

5. This bondage is self-made. There is divine justice at work in administering it. The heaviness of the sentence is fully commensurate with the degree to which we cling to the world. It is Divine Grace alone that leads one to the spiritual knowledge by which one may be liberated forever.

END OF PART 2



