

SĀDHANĀ PRAKARAṆAM

There is a paradoxical situation in Védānta: It is very difficult and it is very easy as well. Many intelligent people especially those educated in modern sciences can grasp Védānta very well. They can also ask subtle questions. Nevertheless what they would have grasped would only be the literal meaning of Védānta. Some others are not that intelligent. They are not capable of doing complicated analysis. But they would have understood the purport of Védānta. This is an indication of the feature of Védānta that its intended meaning is very different from its literal meaning. Not only that; It also shows that the mental preparation to absorb the spirit of Védānta is different from the ability to discuss the theory of Védānta. The mental preparation is precisely the purity of mind. This is included in Sādhana Sampatti which is a necessary ingredient even to listen to Védānta. Here we will delineate the Svarūpa of the Karma through which alone this purity can be inculcated in oneself.

CHAPTER 16

MÓKṢA

16.1 What is Mókṣa?

i) Every one agrees that Mókṣa is something in which there is no trace of grief. However there are different opinions about its nature: Nāstikas say that death is Mókṣa because there is no rebirth according to them. Buddhists of course, agree on rebirth. But the realization of voidness is Mókṣa according to them. Both these ideas are wrong because it is not clear to whom is this Mókṣa. The layman thinks that living happily here is Mókṣa. But this is obviously temporary. Some Āstikas consider Vaikunṭha as Mókṣa. But Jaya and Vijaya the two residents of Vaikunṭha had to leave it as a result of some curse. This shows that the Sukha there is also doubtful. Even the happiness of Svarga is transient as the examples of Yayāti, Nahuṣa, etc., testify. Therefore, that is also not Mókṣa. Even the mere association with God cannot be Mókṣa because, Arjuna who had it, could not avoid grief on the battlefield.

ii) None of the above ideas is acceptable to the Śruti. It says that Mókṣa is eternal supreme Ānanda and that it is the Svarūpa of Jīva. It is to be remembered that by Jīva here it is meant to be Jiva without Upādhis. This is experientable in Suṣupti. The grief in Jāgrat and Svapna is only due to his illusory connection with the Upādhis imagined due to Avidyā. He who knows his Svarūpa has no connection with the body. He is called **Aśārīri**. Pleasant and unpleasant things do not even touch him 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः' (Ch. 8.12.1). 'Even a person who knows he is Brahman does not appear to be different from a Samsāri. So, what is the meaning of Aśārīri?' No. If a Śārīri's money is stolen he is grieved, there is no grief for the Aśārīri. A Śārīri wearing earrings is proud; Aśārīri is not (Sū. 1.1.4). Therefore, though a Mukta appears like a Samsāri from outside, he is really not a Samsāri.

iii) Bhūmā is another name for Mókṣa. Grief or fear is possible only in duality. ‘There is nothing other than myself. Why should I be afraid? ‘यन्मदन्यन्नास्ति कस्मान्नु बिभेमि? (Br. 1.4.2). Where one sees another, hears another, knows another—that is small. Where nothing other is seen, nothing other is heard, nothing other is known is Bhūmā. Bhūmā is Amṛta; What is small is death ‘यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम्। यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा। यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम्’ (Ch. 7.24.1). There is nothing here with multiplicity. He who sees multiplicity here gets death after death ‘नेह नानास्ति किञ्चन। मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति’ (Br. 4.4.19). Many such mantras in the Śruti speak unambiguously that non-duality is freedom from fear and mortality.

16.2 Mókṣa is only through Jñāna

i) This Mókṣa, bodylessness, is not a transforming eternity like Prakṛti, which though eternal (8.9) transforms into the shapes of the Jagat and during Pralaya becomes unmanifest also. Mókṣa is not like that; it is Kūṭaṣṭha Nitya—absolutely unchanging eternity. One who does not know this gets caught in grief. Moreover, Mókṣa itself is not something which comes and goes. Therefore, one has only to realize that he is bodyless in his Svarūpa. Śruti conveys this lesson very clearly in many places.

ii) ‘ब्रह्मवेद ब्रह्मैव भवति’- one who understands Brahman becomes Brahman (Mu. 3.2.9). If the Parāvāra is seen all his Karmas will end ‘क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे’ (Mu. 2.2.4). Parā means higher as cause; ‘Avara’ means lower as effect. ‘आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन’ - One who understands the Ānanda of Brahman is not scared of anything’ (Tai. 2.9.1). It understood itself as “I am Brahman”. With that it became everything ‘तदात्मानमेवावेत् अहं ब्रह्मास्मीति तस्मात्तत्सर्वम् अभवत्’ (Br. 1.4.10). For one who has seen oneness, where is any delusion? Any grief? ‘तत्र को मोहः कः शोकः एकत्वमनुपश्यतः’ (Īśa. 7). Vāmadéva Ṛṣi

understood that he was himself Manu and Sūrya. Therefore even now whoever understands “I am Brahman” he becomes all ‘तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति’ (Br. 1.4.10). You have ferried us to the other bank of Avidyā ‘अस्माकमविद्यायाः परं पारं तारयसि’ (Pr.6.8). I have heard from venerable people like you that one who knows Ātman can ferry over one in grief. Respected sir, I am in grief. You must ferry me over from it. (Ch.7.13). Nārada who requested Sanatkumāra thus was ferried to the other bank of ignorance by him ‘तपसः पारं दर्शयति भगवान् सनत्कुमारः’ (Cha.7.26.2).

Therefore, one should not doubt whether Mókṣa is attainable only by knowing Ātman. For that matter, even some Karmas yield fruits only by their knowledge even though they are not performed directly. For example, he who has no competence to perform the Aśvamédha can get its fruit by its knowledge alone ‘येषाम् अश्वमेधे नाधिकारः तेषाम् अस्मादेव विज्ञानात् तत्फलप्राप्तिः’ (Br.Bh. अवतरणिका). When such is the situation, why should Mókṣa not be possible only with Ātmajñāna? Whether for the fruit of Karma or for the fruit of Jñāna only the Śastra is the authority—Pramāṇa.

iii) Therefore, there is nothing more to be done for Mókṣa than knowing that one’s Svarūpa is Brahman. When we say “He is singing standing”, there is no interval between his standing and singing. Similarly, there is no interval between Jñāna and Mukti in the statement “He became a Mukta knowing his Svarūpa” (Sū.Bh. 1.1.4). Such Brahmajñāna results only from listening to, thinking over and ruminating upon the Védic statements. **Śravaṇa** means listening to the teachings of Guru with Śraddhā. In a rare case of one having very strong Sāmskāra listening to the teaching itself could lead to his realization. Thinking over of what is heard is called **Manana** which normally goes on till one is satisfied with what he has heard. Thinking implies the use of logic. But the logic should be in accordance with the Śruti. Of course, inference is not forbidden. However we should never be tempted to use perverted logic. A person with déhātma Buddhi, one who always identifies himself with the body will invariably have faith only in

Pratyakṣa and Anumāna. But even such a person does not throw the blame on his eyes when he comes to know that the rope was mistaken for a snake. He says he was himself responsible for knowing it wrongly. Therefore, it goes without saying that when the aspirant gets a doubt in Śruti he should not find fault in Śruti. But, instead, he should conclude that his own previous wrong knowledge is impeding the correct understanding and so he has to correct himself. The Śraddhā of the aspirant should be total in the Śruti. At the end of this process of thinking when doubts no longer linger it means that the lesson has been intellectually understood. The Brahman-Ātman identity understood in this way so far is only an intellectual understanding. But if this has to come into his experience, it is necessary to do **Nididhyāsana**, that is ruminates over the conclusion with firm conviction. In other words, applying oneself to what one has heard one should go on retaining the knowledge that Brahman is oneself. In due course, Brahman-Ātman identity will come to his experience. When this happens it can be said that one has attained Ātmajñāna. “Then does it mean that this realisation is the result of mental activity of Nididhyāsana?” No. Nididhyāsana is, of course, a mental activity but it is only directed towards freeing oneself from the body and the Indriyas and to turn inwards. That does not produce the Jñāna. In summary it implies that the birth of Jñāna needs the Śruti, logic and Anubhava (experience) (Br.Bh. 2.4.5)

16.3 Jñāna is not a result of Karma

i) There is a great difference between Karma and Ātmajñāna. The Jñāna of Brahman-Ātman identity cannot be achieved from Karma. It is not like svarga obtained through Karma. Jñāna does not require any ritualistic practice. Good Karma leads to happiness and bad Karma to sorrow. Both good Karma and bad Karma are done only through the body, speech, and the mind and their result of pleasure and pain respectively should also be experienced only through the body, speech, and the mind. But the Ātmajñāna is not related to any of these three. It is obvious that Jñāna is not the result of any action done through the body or by way of speech. Further, it is not the result of mental activity

either. The result of mental activity is of a different nature. For example, one can meditate on the small Manas as the great Viśvédévatās and get big benefits. Such a benefit is called Sampat. Mókṣa is not Sampat. It is not a result of meditation at all. Therefore, realization of the Ātman is not possible through Tapas or Karma. Ātman is realized only by the grace of Jñāna 'न तपसा कर्मणा वा । ज्ञान प्रसादेन.....तं पश्यते ' (Mu. 3.1.8); This is different from Dharma, different from Adharma, different from cause, different from effect 'अन्यत्र धर्मादन्यत्राधर्मा दन्यत्रास्मात् कृताकृतात्' (Ka. 1.2.14). Therefore, Bhagavān Vyāsa's teaching is like this: Leave Dharma, leave Adharma, leave both Satya and Anṛta. After leaving both of them, leave that also with the help of which you left them 'त्यज धर्मम् अधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज ' (Mókṣa Dharma 316.40). The summary of all this is that Jñāna means the knowledge of the thing as it is. This is an objective technique—**Vastutantra**—whereas Karma is a subjective technique—**Puruṣatantra** (Br.Sū. 1.1.4).

ii) 'Karma is a subjective technique' means it depends on the person who does it. It can be done, it need not be done, it can be done in a different way so as to yield the same result. This is true not only in secular Karma but also true in Vaidika Karma. There are choices in the Upāsanaś told by the Śruti. For example, in one place it is told that Puruṣa is to be thought of as Agni; in another place it is told that Strī (woman) is to be thought of as Agni. Therefore in this action of thinking there is a choice for the meditator to use his mind in different ways. Therefore, this is a subjective technique. But, there are no such choices in the knowledge of an object. For instance, when you have to know Agni as Agni there are no choices. Here the knowledge of an object depends only on the object. This is the meaning of objective technique (Su.Bh.1.1.2). This can be made more clear in the following way: consider the Karma Tripuṭi—Kartṛ (agent), Karaṇa (means), and Karma (object). There are choices here in both Karma and Karaṇa, the Karma can be done or not done or done in a different way so as to yield the same result. Similarly, Karaṇa can be used or not used or another

Karāṇa can be used to get the same result. Therefore, the choice of Karma and Karana depends upon the Kartā. But consider the Jñāna Tripuṭi of Jñātā, Jñāna and Jñeya. Here Jñeya is fixed and its Jñāna has to be according to that; any other Jñāna is mithya Jñāna. There is no choice in them for the Jñātā. Therefore, objective knowledge is an objective technique.

iii) Another difference between Karma and Jñāna is the following: The fruit of Karma is of four types. Utpādya—produceable, like producing a pot; Vikārya—modifying, like milk to curds; Āpya—reachable, got in a different place; Samskārya—rectifying, by adding a quality or removing a fault. There is no other way with regard to the fruit of Karma apart from these four. Mókṣa is not like any of these four. It is not produced, because it is eternal. It is not got by modifying something, because it is unchanging; it is not reachable because Brahman is omnipresent; it is not rectifiable because nothing need be added to it as it is complete and nothing need be removed from it because it is faultless (Su.Bh.1.1.4, Br.Bh. 3.3.1). Karma is possible only in the presence of Avidyā. It is duality, it is death. Therefore Mókṣa can never be a result of Karma. That is why the Śruti says that gods were scared of death; tried to defeat it by doing Karma, they were not successful. Then they abandoned Karma and took to Ómkāra (Chā 1.4.2-4).

iv) Some people say that Mókṣa is attainable only by clubbing Karma with Jñāna. Their contention is that Mókṣa is not possible only with Jñāna. This combination of the two is called **Jñāna-Karma Samuccaya**. But this is not correct because Jñāna and Karma can never go together. Karma is based on the multiplicity of the doer, the action, and the fruit of action. This is the state of Avidyā. On the other hand, Jñāna is the state of Vidyā where all multiplicity is denied. That is why some great scholars of yore who understood that all the lókas are non-different from the Ātman, said “For us he is our Ātman, he is also the Lókas” and ceased all the Karma and walked away (Br.Bh. 4.4.22). Therefore, Mókṣa is not the result of the clubbing of Jñāna and Karma.

v) Now, one may get a doubt : What is the role of the extensive Karma Kāṇḍa in the Vēda? The answer to this question will soon be given. For now, it is sufficient to remember this much: There are people having a sense of duality, they are indeed the majority. There are some who have given it up. They are very few. There are some who are trying to give it up. The Karma Kāṇḍa is useful to the first group of people.

Maha Parivrajaka

CHAPTER 17

SANNYĀSA

Véda prescribes Karma for Brahmācāris (celibates), Gṛhasthas and Vānaprasthas. They are to be performing it. But the Véda itself allows one to give up Karma formally. This giving up of Karma is Sannyāsa. It is also called Pāivrājya. This makes it convenient to practice Jñāna. The various aspects of this fourth Āśrama (station in stage of life) are sketched in this chapter.

17.1 Véda permits Sannyāsa

Some people say that the Védas do not allow Sannyāsa and that it has been recently introduced by Smṛtis. In support of this, they quote the repeatedly stressed upon sentences from the Véda that Karma should never be given up (Su.Bh. 3.4.18). But this is not correct.

It is true that the blemish of Pratyavāya (sin) will stick to a person if he does not do the Karma prescribed for his Āśrama. But such a blemish would not tarnish a person who gives up the Karma formally in the way suggested by the Véda and takes to Sannyāsa. It also describes the process of taking Sannyāsa. Sannyāsa is indeed Brahmā. Other modes of Tapas are inferior. Nyāsa is the most superior 'न्यास इति ब्रह्मा.....अवराणि परांसि न्यास एवात्यरेचयत्' (Tai.Nārāyaṇa 78); Ascetics of pure mind which they develop by resorting to Sannyāsa Yóga and who have in their intellect the well determined meaning of Védānta 'वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्त्वाः' (Mu. 3.2.6); Not by Karma, not by progress not by wealth, but by sacrifice alone some attained immortality 'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (Tai. Nārāyaṇa 12); 'For us, only He is the Ātman, only He is the Lóka. Is it not? What do we gain by progeny?' Saying thus the wise men of yore it appears, never desired progeny; overcoming the desire for children, the desire for wealth, and desire for fame they practised Bhikṣācārya 'पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं

लोकः इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति' (Br.4.4.22). In this way, the Śruti has even praised Sannyāsa. Further, the Jābāla Śruti tells explicitly "After completing Brahmacarya one should become a Gṛhastha. After being Gṛhastha he should go to Vānaprastha. After Vānaprastha he should become Sannyāsi, or even otherwise one can become Sannyāsi from Brahmacarya or from gṛhasthĀśrama or from VānaprasthĀśrama 'ब्रह्मचर्यं परिसमाप्य गृही भवेत् गृही भूत्वा वनी भवेत् वनी भूत्वा प्रव्रजेत् गृहाद्वा वनाद्वा' (Jābāla Śruti 4). Brahmasūtra says- 'That is why fire and fuel are not necessary 'अत एव चाग्नीन्धनाद्यनपेक्षा' (Sū. 3.4.25) which means clearly that there is no need of Karma for getting Jñāna. The Smṛti tells like this: Śuka asks "In the statements 'do Karma' and 'give up Karma' of the Vēda, what do people attain through Vidyā? What do people attain through Karma? You must please tell me about this. The two are mutually opposed with regard to their results and act oppositely to each other." Vyāsa replies, "Jīva is bound by Karma and released by Vidyā and therefore Yatis who have seen the truth do not do Karma (Mókṣa Dharma 241.7).

Jābāla Śruti explains clearly the process of taking Sannyāsa. The Sannyāsi will wear colourless clothes, shaves the head, does not accept anything from anyone, always clean, does no harm to anyone, begs for his food and becomes eligible for Brahmajñāna 'अथ परिव्राड् विवर्णवासा मुण्डोऽपरिग्रहः शुचिद्रोही भैक्षाणो ब्रह्मभूयाय भवति' (Jābāla Śruti 5). Similarly, Katha Rudrōpanishat says 'The Yati gives up the Yajñōpavīta (The sacred thread) the Vēdas and everything' 'यज्ञोपवीतं वेदांश्च सर्वं तद्वर्जयेद्यतिः' (Katha Rudrōpanishat 2).

17.2 Vidvat Sannyāsa

Jñāna is light and Karma is darkness. Therefore one who has Jñāna will automatically abstain from Karma. That is why Yājñavalkya said, "O Maitrēyi, this is immortality" and just walked away 'मैत्रेय्येतावदरे खल्वमृतत्वमिति होत्स्वा याज्ञवल्क्यो विजहार' (Br. 4.5.15). This is called Vidvat Sannyāsa. It is immaterial whether a Jñānī does Karma or not. Unless

there is an unavoidable situation, he certainly gives up Karma. To continue with Karma a house, a wife, money, etc., are all necessary. All this is Kāma that is, desire opposed to Jñāna. Therefore, there is no meaning in the question “What does he gain by giving up Karma?” It is as meaningless as asking “What is the gain in not falling in a pit or in quagmire or on thorns, for him who has come from darkness into light?” “He, the knower of Dharma and a Jñānī with no signs gives up all signs of rituals, signs of everything. (Aśvamédha Parva 46.51). The Vidvān is without any show, either in appearance or in behavior (Vasiṣṭha Smṛti 10.12), the knower of Dharma ‘विद्वान् लिङ्गवर्जितः तस्मादलिङ्गो धर्मज्ञः अव्यक्तलिङ्गः अव्यक्ताचारः’ (Br. 3.5.1). Doing Bhikṣācarya that Vidvān does not give up Karma with intention; just as a branch of a coconut tree falls of its own when its purpose is over, Karma drops off from him.

Some Gṛhasthas are really afraid within their hearts at going out for Bhikṣā and the possibility that people may view with contempt one who begs for food. But outwardly they show logic of seeming subtlety and say “After all there are rules also for Sannyāsis like going for Bhikṣā, etc. Therefore one could stay at home, eat and wear just enough to carry on life and be at home caring just for maintenance of the body. What is wrong with it?” But even to think that some house is his own is also Kāma. One without it has only to beg for food and cloth (Ai. Bh. Introduction).

17.3 Karma of Jñāni

i) Though it is natural that the attainment of Jñāna automatically results in the dropping of Karma, there are some situations where even a Jñānī continues with it. For example, kings like Janaka etc., could have done Karma Sannyāsa, but they did not do it. They marched forward for attainment continuing with their Karma ‘जनकादयः तत्त्वविदोऽपिकर्मसंन्यासे प्राप्तेऽपि कर्मणा सहैव संसिद्धिं आस्थिताः न कर्मसंन्यासं कृतवन्तः’ (G.Bh.2.10). This is because they had the responsibility of Lókasangraha, which means guiding and encouraging people always in the path of Dharma. Had they not done so, the kingdom and society would have

gone leaderless. Such persons wait till their children attain maturity and then go away after handing over the responsibilities to them.

ii) There may come such unavoidable situations for some Jñānis who are not kings. For instance one may not have the appropriate health to take to Sannyāsa or the dependants may become destitute if he goes away taking Sannyāsa. “What about Bhagavān Śaṅkara who had an old mother?” No. He made arrangements through the relatives to look after her and also he came to meet her at the time of her death because it was unavoidable. In such compelling situations they may stay in the house. If they stay, they will do Karma either with a desire for Lōkasangraha or to avoid the criticism of good traditional people. However, their Karma is not really Karma at all ‘निर्गमासंभवात् लोकसङ्ग्रहचिकीर्षया शिष्टविगर्हणा परिजहीर्षया वा पूर्ववत् कर्मणि अभिप्रवृत्तोऽपि निष्क्रियात्मदर्शनसंपन्नत्वात् नैव किञ्चित् करोति सः’ (G.Bh. 4.20).

17.4 Vividiṣā Sannyāsa

i) Now, about the Ajñānī: It has already been told (in 16.2.iii) that he has to undertake Śravaṇa, Manana and Nididhyāsana to acquire Jñāna. Nididhyāsana is only retaining the thought of Brahman-self identity in his intellect perpetually. It is obvious that this is antithetical to Karma because Jñāna is based on oneness and Karma is based on duality. Therefore, an Ajñānī who desires to do Manana and Nididhyāsana, would not like to indulge in Karma which defeats his purpose. But he cannot simply give up Karma and go away to attain Jñāna. He has to give up the Karma formally. Such giving up of Karma with the purpose of realizing Brahman-Atman identity and in accordance with the Śruti is called Vividiṣā Sannyāsa. This is very convenient for practising Jñāna because it is free from many obstructions invariably associated with family life. Anyone who has Adhikāra (competence) for Karma and has been pursuing it and has also developed Vairāgya as a result of it, can take to Sannyāsa.

ii) But it is absolutely necessary that his Vairāgya is firm and strong for taking Sannyāsa. Vairāgya develops only as a result of

Niṣkāma Karma (desireless action). The process of this development is as follows: There are four types of Karma —Nitya, Naimittika, Kāmya and Pratiṣiddha. Since it is well known that Pratiṣiddha Karma, that is forbidden Karma leads to grief, no sensible man does it. Since Kāmya Karma, that is Karma done for the fulfilment of a desire leads to pleasure, everyone naturally takes to it. Further, the two others are Nitya Karma—daily mandatory Karma, and Naimittika Karma—mandatory Karma to be done for special reasons (on special occasions). Though the Śāstra says in general terms that their performance yields punya, it does not specifically say for which punya which karma is to be performed. Therefore common people would not be interested in them. But the attitude of a mumukṣu is different. He never does Kāmya Karma. But he certainly does the first two with Śraddhā and Bhakti just for the reason that it has been prescribed by Bhagavān to be performed. This is the Niṣkāma Karma. He does it just to please Bhagavān. Such Niṣkāma Karma, that is desireless performance of the Nitya and the Naimittika Karma just to please Īśvara, will generate in him the tendency to do all other activity also in that way. He indulges more and more in serving others. This desireless Karma and the service done to others purify his intellect and he develops Vairāgya. Some people decide for themselves that service for others is the only Niṣkāma Karma. They indulge in it abandoning Nitya and Naimittika Karma totally. But with service for others alone they will never attain the purity of mind which is required for Mókṣa. This purity of mind results only from the performance of Niṣkāma Karma as told in the Śāstra. Otherwise it is bound to be fruitless because forgetting God, or without caring for his words, even if one does good Karma it does not please God.

iii) The competence for Karma is there for all men among the Brāhmaṇa, the Kṣatriya and the Vaiśya. Therefore all of them should also be eligible for Karma Sannyāsa provided they have Vairāgya. In (17.3.i) it was told that ‘Janaka etc. could have taken to Karma Sannyāsa’ which implies that the Kṣatriyas are entitled for Sannyāsa. Further, in the Bhāṣya for the mantra ‘ब्राह्मणो निर्वेदमायात्’ (Mu. 1.2.12) the Bhāṣyakāra writes “In order to say that mainly the Brāhmaṇa is entitled

for Sannyāsa that the word Brāhmaṇa is used.” The same is upheld in the Smṛtis also. However, in two other places in the Bhāṣya, there are phrases like ‘ब्राह्मणानामेव अधिकारो व्युत्थाने अतो ब्राह्मण ग्रहणम्’—There is Adhikāra for Sannyāsa only for Brāhmaṇas and so the word Brāhmaṇa is used (Br.Bh. 3.5.1) ‘न हि क्षत्रियवैश्ययोः पारिव्राज्य प्रतिपत्तिरस्ति’ Kṣatriyas and Vaiśyas are not entitled for Sannyāsa (Br.Bh. 4.5.15). These sentences are not reconcilable with the sentences quoted above. In fact Sureśvara in his commentary (3.5.189-190) has told that others are also entitled. Of course in Itihāsa (History), we donot see any Kshatriya or Vaiśya taking to Sannyasa.

17.5 The rules of Vividiṣā Sannyāsa

i) The rules which support and strengthen the practice of Jñāna by the Sannyāsi who has given up Karma are mandatory to him. The Dhyāna he has to do is called Dhyānayōga in Gītā. One who is interested in Dhyānayōga, but not actually capable of doing Dhyāna, is called Āruruṣu. He should be indulging in Karma Yōga in the way directed by the Śāstra. In course of time he becomes Ārūḍha, that is one who has succeeded in Karma Yōga in the sense that he has developed the competence for doing Dhyāna (G 6.4). For his further progress, the Ārūḍha resorts to Śama and does Dhyāna giving up Karma and becoming a Sannyāsi. This Śama is mandatory for him. How to know for oneself whether one has become Ārūḍha or not yet? For this purpose Bhagavān tells the features of Ārūḍha, so that the aspirant can check for himself whether he has become one or not. When he becomes disinterested in all sense objects and in all Karma and gives up all desires in this world or the others, he is called Yōgārūḍha. This means that he who has these features alone is competent to give up Karma and resort only to Dhyāna Yōga (G. 6.4).

ii) The Vaidika Dhyāna that the Ārūḍha has to do is to learn to see Īśvara everywhere. This gradually leads to Sarvātmbhāva. When the mind is turned outwards, he should see everything in front of him as Aparabrahman. ‘भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च अहङ्कार इतीयं मे

भिन्नाप्रकृतिरष्टधा’ — the earth, water, fire, air, ether, collective mind, collective intellect and the collective ego are my eight–fold Prakṛti.’ This is Aparā Prakṛti. (G. 7.4) When the mind is turned inwards he should see that it is Parabrahman. ‘अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत्’ — Other than this is my greater Prakṛti, O Mahābāho! This is what is appearing as Jīvātma and supporting the whole universe (G. 7.5). Therefore the mind must firmly stay in this atman. “Everything is Ātman. There is nothing other than that.” With this conviction one should stay in Ātman without getting anything else in the mind (G. 6.25). This is his Dhyānayōga. Its continuous practice leads to the total annihilation of doership and enjoyership. The further teaching of the Brahman-Ātman identity directs the mind continuously towards the Ātman. Afterwards Dhyāna means only thinking about the Ātmasvarūpa; Yōga means to keep the mind concentrated only on Ātman. For whom this Dhyāna and this Yōga are the prime duties he is Dhyānayōgapara - ‘ध्यानम् आत्मस्वरूपचिन्तनं योगः आत्मविषये एव एकाग्रीकरणम् । तौ ध्यानयोगौ परत्वेन कर्तव्यौ यस्य सः ध्यानयोगपरः’ (G.Bh. 18.53). Therefore the only Karma that is mandatory for this Āśrama is to develop the ability to stay continuously in Brahman through the practice of Śama and Dhyāna. He will have faulted only if he transgresses this (Sū.Bh. 3.4.20).

iii) Through this Dhyāna one will come to know clearly the Ātma Svarūpa. Such resolute knowledge is called **Amauna**. Further the Śruti says: ‘ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्य’— Brāhmaṇa, that is one who has known Brahman, should complete Pāṇḍitya and stay in Bālya; completing Bālya and Pāṇḍitya, the Muni completes Amauna and Mauna (Br.3.5.1). Pāṇḍitya means total Ātmajñāna with absolute absence of doubt, obtained through the Guru and the Vēda. Bālya means the mental state of a little boy with absolutely no show or pride. Mauna is silence. In this way Pāṇḍitya, Bālya and Mauna all the three are mandatory for him. The Sannyāsi should stay in this mental state without showing-off. He should

be such that nobody can know whether he is a good man or a bad man, whether ignorant or enlightened. Apart from śama, etc., and Pāṇḍitya, Bālyā and Mauna, this Āśrama does not expect anything else from him (Sū.Bh.3.4.47.50).

17.6 Slipping from Sannyāsa

There will be no problems of Saṁsāra in Sannyāsa. But there are also no pleasures of Saṁsāra in it that an ignorant man sees. If one takes to Sannyāsa remembering only the first aspect, he cannot find happiness in Sannyāsa. He may also slip from there to the previous Āśrama in the belief that he can follow the rules of that life more satisfactorily. But slipping like this is totally forbidden by the Śāstra. What is prescribed for the individual is his Dharma and not what he can perform well. This is because the prompting injunction of the Śāstra is the only Pramāṇa for Dharma. One should not slip from Sannyāsa even due to reasons like lust, etc. This is because the rules of the Śāstra are more powerful than that 'यो हि यं प्रति विधीयते स तस्य धर्मा न तु यो येन स्वनुष्ठातुं शक्यते चोदनालक्षणत्वात् धर्मस्य । न च रागादिवशात् प्रच्युतिः नियमशास्त्रस्य बलीयस्त्वात्' (Sū.Bh. 3.4.40). Such prohibition is not restricted to the fourth Āśrama. One should not slip into the lower Āśrama from any Āśrama. Transgression of this rule would be a great fault. Gurutaḷpagamana (Violation of teacher's bed) is a great fault. Transgression in other ways would be a lesser fault. But there are Prāyaścitta (expiatory rites) for them. Whether it is a greater fault or lesser fault committed by one, the disciples should abandon him. If one comes into contact with a person who has fallen from Sannyāsa or fallen from any Āśrama to a lower Āśrama he will have to do Cāndrāyaṇa. Pious people will never have relationship with him in Yajña or Adhyayana or marriage. (Sū.Bh.3.4.40-43)

CHAPTER 18

UPĀSANĀ

The Mind is very fickle and Parabrahman is very subtle and formless. Therefore it is very difficult to ruminate over it and also to identify oneself with it. To avoid this difficulty and make the aspirant progress step by step, the Śruti prescribes Upāsanā. In this chapter its details are discussed.

18.1 What is Upāsanā?

The support which helps in keeping the mind in a fixed thought is called **Ālambana**. For example, the sound of Ómkāra, the space in the heart, the Prāṇa, etc. The Ālambana will not lead to any gain if it is chosen according to one's fancy or on the advice of somebody. Śāstra itself prescribes many Ālambanas according to the competence of the aspirant. One Ālambana prescribed by the Śāstra should be chosen and meditated upon with only that incessant flow of thought without allowing any other thought not related with it coming in the way. Such continuous meditation resorted to is called Upāsanā. This leads to the purity of the mind and is also easier than concentrating directly on Parabrahman. However, it helps in acquiring Advaita Jñāna in due course (Ch.Bh.Introduction). These Ālambanas are all Īśvara only; but described differently through some special features. Some of these Upāsanās are to be done along with prescribed Karma. Even without knowing the Svarūpa of the Vidyā of that which the Ālambana represents, if one executes only its Karma part there is surely some merit; but if one knows its Svarūpa and the Upāsanā is done with Śraddhā and with Upaniṣad, that is with a tranquil mind, the merit is much more (Ch 1.1.10). Some Upāsanās lead to Mókṣa in steps. Some Upāsanās yield powers if they are done for the sake of powers. If they are not done for the sake of acquiring powers they will also pave the way for Advaita Jñāna. Upāsanā is keeping the mind only in one mental form over a long time. This does not mean that there should be no movement in the mind

at all—and it should be fixed only on a given shape or a sound. On the other hand, the mind should be pondering over the Ālambana and its connection with the Caitanya it represents and the Svarūpa of the Caitanya, all as directed by the Śāstra. For example, while uttering the Ómkāra, one should be ruminating over its mātras and the Dévatas—Vaiśvānara etc, and their respective relations with the Mātras. Since the mind is by nature always in motion, this facilitates ruminating over the ideas. However, the important point is that no other thoughts should be entertained during this rumination. What is to be achieved with great effort is only this. It is a great effort because the mind is not only fickle but also has the ability to disturb the Indriyas too, as it carries the impressions of the material happiness. Dispassion is prescribed precisely to check this (2.2). That apart, habitually, the mind keeps on thinking of things in which one is not interested like dirt, etc. This also is to be checked with practice. In this way, Śāstra prescribes **Abhyāsa**, practice, and **Vairāgya**, dispassion, to check the fickleness of the mind and fix it in the Ālambana. ‘अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते’ (G. 6.35).

18.2 Relation with Ālambana

i) It has been told that the Ālambana represents Īśvara himself and the purpose of the Upāsana is to attain identity with Him. Therefore, the question is: should I take Him to be myself or not? The Sūtrakāra replies to this question as follows: One should take Him to be oneself because ultimately that is the Truth. The Śruti says ‘त्वं वा अहमस्मि भगवो देवतेऽहं वै त्वमसि’ — O divine Dévatā, I am you and you are me’ (Jābāla Śruti). Yājñavalkya tells Gautama: ‘एष त आत्मान्तर्यामि’ — It is that Antaryāmin who is your own Ātma’ (Br.3.7.3). Āruni exhorts his son Śvétakétu ‘स आत्मा तत्त्वमसि’ — That Ātman, thou art that’ (Ch.6.8.7). Not only that. Śruti even deprecates the view of seeing difference. ‘योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम्’ — He who feels ‘that is different, I am different’ and worships another Dévatā, simply does not know. He is like a beast for those Dévatas’ (Br. 1.4.10). Therefore, the worshipped Dévatā is to be taken as oneself.

ii) “Here the Upāsaka is one who is trying to cross Puṇya and Pāpa, whereas, Īśvara is Apahatapāpmā, always free from Puṇya and Pāpa. So how is it possible to think that Īśvara is oneself?” It is true for now, that there appears to be a difference, but it is only due to ones’ Avidyā. But as the Upāsana progresses one will get this realization in due course if the Upāsana is done with Cittaśuddhi. Afterwards he will himself realize that there is no difference (Sū.Bh.4.1.3). This is the difference between Upāsana and Nididhyāsana (16.2.iii). In both, the mental idea that one is himself the Paramātman is nurtured (Sū.Bh.4.1.1). If this mental form is born out of conviction obtained after Śravaṇa and Manana and then nurtured, it is Nididhyāsana. If it is nurtured through an Ālambana even before the conviction is developed, it is Upāsana.

18.3 Upāsana of Pratīka

There are also Upāsana using Pratīka, symbols. They are less difficult than the Upāsana using Ālambana. The symbol is an effect of Brahman like the Sun, the Śālagrāma, etc. whereas, the Ālambana is Brahman itself qualified through an Upādhi. This is the difference between Ālambana and Pratīka. However, in some places the words are used synonymously also. In Pratīkōpāsana the Pratīka is deemed as Īśvara who is really much greater than that and the Upāsana is done through it. For example, one meditates on the Sun as Brahman or the Śālagrāma as Viṣṇu. Nowadays what people do generally is this type of Upāsana in their daily pūjā.

i) “In Ālambanōpāsana the Dévatā is thought of as oneself. Similarly in Pratīkōpāsana should the Pratīka be thought of as oneself?” No; because the Upāsaka being a Samsāri is equal to the Pratīka. Therefore, there is no gain in getting the thought that it is oneself. During meditation one should think of only the symbol itself as the Dévatā (Sū.Bh. 4.1.4).

ii) “Should the symbol be thought of as the Dévatā or the Dévatā be thought of as the symbol?” The symbol should be thought of as the Dévatā. With this, one will be treating something smaller as big. There

is gain in this thinking, just as when the subordinate is treated as the chief. Doing the other way round, treating the chief as the subordinate, is obviously wrong. (Sū.Bh. 4.1.5)

iii) “Should the Upāsanā be done only in the sitting posture?” Yes, when one is standing or walking the mind will have to pay attention to the body; if one lies down it may lead to sleep. Therefore one must be sitting only. However, in some of the Upāsanās in which Karma is also included one cannot be sitting. For example, when one has to do Namaskāra he will have to get up. One should do Upāsanā along with Karma as stipulated by the Śāstra (Sū.Bh. 4.1.7). Such clubbing of Upāsanā with Karma is called Jñāna Karma Samuccaya. Here it should be noted that Jñāna does not mean the Jñāna of Brahman-Ātman identity. It is impossible for Karma to be associated with Ātmajñāna. Here Jñāna means Upāsanā.

iv) “In all Vaidika Karmas there are restrictions on direction, place and time. Are there such restrictions in Upāsanā also?” No; one can sit in any direction in any place and meditate any time provided it is conducive for concentration. It can also be done for any length of time (Sū.Bh 4.1.11).

v) “For how many days should the Upāsanā be done?” It should be done till death. Repeatedly ruminating over the idea mentally has the following gain. It causes the mental form corresponding to the Upāsanā at the moment of death. It is this mental form which acts as a blue print for the next birth in which the fruit of this Upāsanā is to be experienced (Sū.Bh. 4.1.12).

CHAPTER 19

KARMA

Mókṣa results only from the realization of Brahman-Ātman identity. It is not the result of Karma. However, this should not be misunderstood to mean that there is no use of Karma at all in the path of Mókṣa. The performance of Karma, done as specified in the Śāstra, eventually leads to Mókṣa, that is, Karma leads to purity of mind, and that leads to Jñāna, and the Jñāna leads to Mókṣa. Upāsanā is also Karma only, but done internally in the mind. On the other hand, the Karma that we will be speaking of now is external, done through the body.

19.1 Feature of the Véda

Man is continuously struggling either for getting happiness or for avoiding sorrow. Happiness or sorrow is different for different people and different at different times even for the same person. Nobody can say with certainty what fulfills the desire of man and when. It can never be decided through Pratyakṣa or Anumāna. That is to say anyone however intelligent, cannot analyse a given person's predicament, suggest ways and means of either getting happiness or avoiding sorrow and assert that the desired result would be obtained within a specified time. This is because the reasons for such predicaments lie in the Karma of a previous life which is not accessible to either Pratyakṣa or Anumāna. The solution depends also on providence—Daiva. No Jīva has the capacity to know for himself what exactly is good or bad for him. Therefore, everyone will have to know it and also the method of acquiring good only through the Véda. It is only Véda that can suggest specific means for specific ends and prescribe dos and don'ts. It is true that we do a lot of discussion using logic and our own experiences while understanding that part of the Véda which deals with knowledge. This is because ultimately this knowledge has to be brought into one's experience. But with regard to the Karma part of Véda which prescribes the dos and don'ts, one does not have this scope.

One will have to perform Karma only for the reason that it is prescribed by the Vēda.

19.2 The Creation of Varṇas

Since Karma is prescribed in accordance with the Varṇa we will first discuss Varṇa.

i) In the beginning of creation, there was only Brāhmaṇa in the form of Agni. In this context he is called Brahman by the Śruti. It was not capable of doing Karma because it was all alone. It needed someone to protect it. Therefore, it created another form, the Kṣatra Jāti. Indra, Varuṇa, Sōma, Rudra—the king of beasts, Parjanya, Yama, Mṛtyu, Īsāna—these are Kṣatriya gods ‘ब्रह्म वा इदमग्र आसीदेकमेव तदेकं सन्न व्यभवत् । तच्छ्रेयो रूपमत्यसृजत क्षत्रम्’ (Br. 1.4.11). Even then it was not capable of doing Karma because there was no one to earn the wealth necessary for doing Karma. For that purpose it created the Vaiśya Jāti. The eight Vasus, the eleven Rudras, the twelve Ādityas, the thirteen Viśvédēvatas who are all the children of a woman by name Viśvā, the seven Maruts—these groups are the Vaiśya Dévatas ‘स नैव व्यभवत्स विशमसृजत’ (Br. 1.4.12). Even then it did not get the capacity to do Karma because there was no one to nurture it. Then it created the Śūdra Jāti. This is Pūṣā because it nurtures ‘स नैव व्यभवत् स शौद्रं वर्णमसृजत पूषणमियं वै पोषेय हीदं सर्वं पुष्यति यदिदं किञ्च’ (Br. 1.4.13).

ii) Even though all these four Varṇas are created in this way, it was not capable of Karma. This was because the Kṣatra Jāti was ferocious; it had to be controlled. Similarly, every other Varṇa also had to be controlled for its shortcomings. Therefore it created Dharma ‘स नैव व्यभवत् तच्छ्रेयोरूपमत्यसृजत धर्मम्’ (Br. 1.4.14). There is no one greater than Dharma. Everyone is controlled by it. That is why at all times the weakest believes that his Dharma will protect him against any powerful villain—even if he is the king. Dharma is Satya and Satya is Dharma. Satya means the purport of Śāstra and Dharma means its practice in life.

Therefore, this Dharma coupled with its practice binds everyone including big scholars. (Br.Bh. 1.4.15) Therefore Varṇas created among the Dévatas then contained this Satya and Dharma. It is from the four Varṇas of Dévatas that the Varṇas originated among the humans. Karma associated with Agni and the Brāhmaṇa gets the Karma performed because the original seed form of all this is the Brāhmaṇa in the form of Agni. One who is the friend of all is called Brāhmaṇa 'मैत्रो ब्राह्मण उच्यते' (Manu. 2.87). In this way the creation of the four Varṇas is from God himself. Otherwise it would not be surviving today even after so many onslaughts on it.

19.3 Varṇa Dharma

i) The omniscient Īśvara who is in everyone's heart gives birth to each one of them in a specific Varṇa according to ones own Samskāra. The society with this arrangement is called Samāja. Aja means not born, that is Brahman. Sama is equal. Therefore, Samāja means being equal to Brahman. He who considers the Brāhmaṇa Jāti different from the Ātman is rejected by the Brāhmaṇa Jāti; he who considers the Kṣatriya Jāti as different from Ātman is rejected by the Kṣatriya Jāti 'ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनो क्षत्रं वेद.....' (Br. 2.4.6). That is why the Śruti describes these four Varṇas as the organs of Īśvara. Further, Īśvara lets all the Varṇas know their respective Dharma through the Védas. As long as people follow the rules, Dharma will protect them. When they deviate from Dharma because of greed and delusion, chaos overtakes society (G.Bh. Introduction).

ii) One born as Brāhmaṇa has to be endowed with control over the mind, control over the Indriyas, penance, cleanliness, compassion, simplicity, faith in Śāstra, knowledge of the Śāstra and Ātmajñāna (18.42). Indeed, it is the purpose of his life to acquire these qualities. One who does not have them can only be a relative of the Brāhmaṇas (Brahma Bandhu) but not a Brāhmaṇa himself.

So ridicules the Śruti (Ch. 6.1.1). Study, teaching, doing Yajña, getting the Yajña done, taking Dāna, giving Dāna these are his six duties. Among them studying the Vēda, doing Yajña and giving Dāna are for all the first three Varṇas, namely the Brāhmaṇa, Kṣatriya and Vaiśya ‘अविशिष्टो हि अधिकारः त्रयाणां वर्णानाम्’ (Br.Bh. 4.4.22). But teaching, getting Yajña done and receiving the Dāna are the duties of the Brāhmaṇa only. In particular the Puróhita is instructed by the Śruti as follows: We the Puróhitas should be alert in this nation ‘वयं राष्ट्रे जाग्रियाम पुरोहिताः’ (Tai.Samhita.1.7.10), that is the Puróhita should strictly adhere to his Karma and also inspire others to do their respective Karma. He should be alert in this responsibility of his. Śmṛuti describes him as follows: ‘His speech should be sweet, he should be the friend of everyone, of equitable mind, never praising himself, always uttering only the truth, practice simplicity, never indulge in mortgaging business, tolerant, untreacherous, shy and always practising Śama, Dama’ etc.

But the woman has no Adhikāra for Védic Karma, “The daughter’s scholarship is only in the techniques of the house, because, she has no adhikāra for the Vēda ‘दुहितुः पाण्डित्यं गृहतन्त्र विषयमेव वेदे अनधिकारात्’ (Br.Bh. 6.4.17). This is because, the Védic Karma contains the mandatory parts of Nitya and Naimittika Karma which have to be done at the stipulated times and because of the very nature of their bodies the women cannot carry out these. However, Karma such as Japa (uttering prayers), fasting, penance and worship of Īśvara are certainly specified for them which can be performed by postponing or preponing them according to their bodily conveniences. This is their Sādhana for spiritual progress.

iii) One who is born in the Kṣatriyakula (family) must have these qualities: Bravery, firmness, unrelenting in a difficult situation, executing the responsibility dispassionately, not running away from the battlefield, do Dāna, have Īśvara Bhāva in order to demonstrate his prowess as a protector of people (G 18.43). After collecting taxes from the people if

he fails in protecting them, he will be committing the greatest sin. It is his responsibility to protect the Dharma of the four Varṇas and the four Āśramas. He should give greater importance to the wellbeing of the people than of his own family members.

iv) The duties of the Vaiśya are agriculture, taking care of cows and trade. It is he who produces wealth in the society. His Védic Karma has already been described above.

v) The Śūdra, belonging to the Kula of Pūṣa has to nurture the Karma. His occupation is to procure things for himself and the society. The Smṛtis advise the kings to appoint a couple of Śūdras who are of high conduct and intelligence in the ministry. He is entitled for all the secular Vidyās fully; but there is no Adhikāra for Védic Karma. This is because his occupation conflicts with the nature of Vaidika Karma which are to be performed at stipulated times. But it is not any impediment for his spiritual progress because the Śāstra prescribes Japa, Upavāsa, Vrata and worship of Īśvara as duties, which can be postponed or preponed according to his convenience. This itself assures his spiritual progress. What the Karma stipulated for others achieves for them, his Karma achieves the same for him, namely, the purification of the mind. Further, the ultimate achievement in Védānta Śāstra does not have any such restrictions because, it has neither Varṇa nor Āśrama nor linga. That is why Śūdras like Vidura, Dharmavyādha, Nāyanmars, Ālwars etc., are well known as Brahmajñānis.

19.4 Āśrama Dharma

Brahmacarya, Gṛhastha, Vānaprastha and Sannyāsa are the four Āśramas. The Brahmacāri, after Upanayana goes to the Ācārya leaving his parents. He gets education by serving the Guru. After that he gives the Dakṣiṇā to the latter that he can afford and comes back with the latter's permission to become a Gṛhastha. Later he should lead his life doing Védic Karma according to his Varṇa. After getting a grand child and seeing that his son is training the child about the tradition he

received, he should step into Vānaprastha. Persecution of his body is the main tapas in Vānaprastha. Further on, he becomes a Sannyāsi. The Sannyāsa Dharma has been discussed already.

19.5 Karma

Vēda mentions four types of Karma

i) **Nitya Karma** are those which have to be done daily at specific times. This is obligatory. There are five parts in it. Déva Yajña, Ṛṣi Yajña, Pitṛ Yajña, Manuṣya Yajña and Bhūta Yajña. Some mimamsakas say that the Śruti does not mention any punya (merit) which occurs by doing them, but if they are not performed a person will acquire the fault called Pratyavāya. Here the former statement is not correct; Śruti does say that there is punya in doing it. About the latter, it is true. This is because, a man is indebted to the Ṛṣis for Brahmacharya, indebted to the Dévatas for Yajña, indebted to the Pitṛs for the Prajā, that is progeny. Repaying of debts to these three is through the Nitya Karma and the Naimittika Karma (occasional rites) (Br.Bh. 1.4.10). Therefore, it is the injunction of the Śāstra that these Karmas be done. If they are not done it is natural that one acquires blemish. 'यो हि अधिकृतः कर्माणि, तस्य तदकरणे प्रत्यवायः, न निवृत्ताधिकारस्य' (Ch.Bh. 2.2.31). However, the same Śāstra allows one to abstain from it if he has Vairagya. Therefore, the Sannyāsi who gives it up according to the rules of the Śāstra will not acquire the blemish of Pratyavāya. Of course, it is true that there is Puṇya in doing it though the Vēda does not mention it specifically.

ii) **Naimittika Karma:** This is to be done for a specific Nimitta—reasons on special occasions mentioned by the Śāstra. Śrāddha, Tarpaṇa, etc., during eclipse belong to this category. This is also mandatory. It also leads to Puṇya.

iii) **Kāmya Karma:** This is the Karma to be done, for the fulfilment of particular desires, according to the dictates of the Śāstra.

For example, Putrakāméṣṭi sacrifice done to get a son, Sāṅgrahanyéṣṭi sacrifice done with a desire of becoming the leader of people ‘साङ्ग्रहण्येष्ट्या यजते । इमां जनतागं सङ्गृह्णानीति’ (Tai.Brāhmaṇa. 3.8.1); Jyōtiṣṭōma done with the desire to get Svarga — ज्योतिष्टोमेन स्वर्गकामो यजेत (Tāṇḍya Brāhmaṇa 16.3.3), etc. Obviously this is not mandatory. However, only the person who mandatorily performs Nitya and Naimittika Karmas can do this.

iv) **Pratiṣiddha Karma:** This is one which is prescribed, that is specifically mentioned it should not be done. For example, Wine should not be consumed by Brāhmaṇas ‘तस्मात् ब्राह्मणः सुरां न पिबति पाप्मना नेत्संसृज्य इति’ (Kāthaka Samhita.12.4, Sū. 3.4.30); One should not urinate or defecate in water, one should not spit in it, one should not bathe naked ‘नाप्सु मूत्रं पुरीषं कुर्यात् । न निष्ठीवेत् । न विवसनं स्नायात्’ (Tai.Āraṇyaka. 1.112). It is clear that it leads to Pāpa if these are done.

19.6 Can Karma lead to Mókṣa?

In this section we will show that Karma cannot lead to Mókṣa.

i) “Mókṣa has been described as the Highest Happiness. Is it achievable by doing some very great Puṇya Karma?”

Happiness that is obtained by Karma must be proportional to the Puṇya Karma that is performed. Therefore, very great Puṇya Karma takes the person to the worlds of great happiness. As the Karma phala gets spent there, he has to come back to this world. It means that the happiness obtained through any amount of Puṇya Karma is only transient. It can never give eternal Mókṣa.

ii) “If Pratiṣiddha Karma is not done Pāpa is avoided. If Kāmya Karma is not done Puṇya is avoided. If one does only the Nitya and Naimittika Karma, the fault of Pratyavāya is also avoided. In that case should it not lead to Mókṣa?”

Granting that one can avoid Puṇya, Pāpa and Pratyavāya in that way, the sañcita Karma will certainly get him another birth. Not only that; the Nitya and Naimittika Karma done now will also result in some Puṇya. That will also cause another birth. Therefore, Mókṣa is not obtainable by this method either.

iii) “Is it not possible that the Nitya and Naimittika Karma done in this present birth could destroy the Sañcita Karma? In that case should it not lead to Mókṣa?”

If Sañcita is destroyed in that way it could have led to Mókṣa; but it is impossible to get rid of it in such a way. Even if Nitya Karma may destroy the Pāpa in Sañcita it cannot destroy the Puṇya in it. Actually it increases it further. Therefore Mókṣa is not possible in that way also.

iv) “It is told that Mókṣa is possible only with the removal of Avidyā. Doesn't Nitya Karma destroy it?”

It is not possible because there is no opposition between Avidyā and Nitya Karma. For that matter there is no opposition to any type of Karma with Avidya. Indeed Avidyā and Karma support each other.

v) “Śruti has not mentioned any phala for Nitya Karma. Could Mókṣa be its Phala?”

“It is not possible because the fruit of any Karma is transient while Mókṣa is eternal.

vi) “At least can the quietening of mind done in the way suggested by Yóga lead to Mókṣa चित्तवृत्ति निरोधस्य वेदवाक्य जनित आत्मविज्ञानात् अर्थांतरत्वात् तन्त्रान्तरेषु च कर्तव्यतया अवगतत्वात् विधेयत्वं इति चेत्?”

“Not like that. Śāstra does not say that there are methods also apart from Ātma Vidyā for getting Mókṣa. In fact, it specifically tells that there is only one way and that is getting Ātma Vijñāna. But the mind is

automatically quietened when ruminating continuously on the Ātman 'न हि आत्मविज्ञानतत्सृष्टिसन्तानव्यतिरेकेण चित्तवृत्तिनिरोधस्य साधनमस्ति|.....न तु ब्रह्मविज्ञान व्यतिरेकेण अन्यं मोक्षसाधनं अवगम्यते' (Br.Bh. 1.4.7). This is because there is no qualified Jñāna in Ātma Svarūpa (see 9.12). In this way quietening the mind is rather the consequence of continuous rumination on Ātma Vijñāna, but not a Sādhana for Mókṣa.

vii) “So be it. Since Brahman is an object to Jñāna, isn't the Brahmajñāna termed as Mókṣa a result of the action of Jñāna (Jñānakriya)?

Not like that. Brahman is different from that which can be known. It is also different from that which cannot be known 'अन्यदेव तद्विदितादथो अविदितादधि' (Ke. 1.4). How can one comprehend that from which he comprehends everything ? (Br. 2.4.14). Therefore, Mókṣa is not a resultant of the action of Jñāna (Su.Bh. 1.1.4).

viii) After these discussions we have now to chart the role the Karma plays in the path of Mókṣa. It is clear that Kāmya Karma leads to Svarga but never to Mókṣa. Pratiṣiddha Karma will lead to Naraka. But if an aspirant develops in himself the view “I am a servant of Īśvara. Through the Vēda he has asked me to do Nitya and Naimittika Karma. That is sufficient for me to do it as my duty” and does these Karmas mandatorily, without any desire whatsoever, it leads to the purification of the mind. As the mind gets more and more purified, the meaning of the Brahman-Ātman identity gets fixed into it more and more firmly. Finally, Jñāna dawns. In other words Nitya and Naimittika Karma done without any desire will assist in acquiring Jñāna, though it will not directly lead to Jñāna. (Sū.Bh.3.4.26)

19.7 Path of Mókṣa - One or Several?

In this way it is clear that performance of Nitya Karma is unavoidable for obtaining Jñāna 'न कर्मणामनारंभात्त्रैष्कर्म्यं पुरुषोऽश्रुते' (G. 3.4). But there are some people nowadays who are advocating: "there are several paths for Mókṣa "the path of Jñāna, the path of Karma, the path of Bhakti, etc. You follow whichever path you want". These people are ignorant of the Siddhānta (established conclusion). They should know that there is only one path for Mókṣa and not many 'नान्यः पन्था अयनाय विद्यते' (Tai. Āraṇyaka. 3.12.14). The first stage in this path for the aspirant with a sense of doership is to do Niṣkāma Karma with Śraddhā and offer its Phala to Īśvara. This is Karma Mārga. As it comes to an end, it results in the purification of the mind. Then one can give up the Karma which one had been doing and think of Brahman alone while doing Śravaṇa, Manana and Nididhyāsana. This is the second stage in the same path of Mókṣa. This is Jñāna Mārga. Apart from these two, there is nothing like a third marga 'लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन साङ्ख्यं कर्मयोगेन योगिनाम्' (G. 3.3). Further, Mókṣa is only through Jñāna and not through anything else. Some person may spend all his life only in Karma Mārga. Someone else may resort to Jñāna Mārga even from the beginning. However this does not mean that the two paths are different and independent, because the Śāstra explicates that one who is only in Karma cannot get Mókṣa. The competence of the person who takes to Jñāna Mārga from the beginning is obtained by his performance of Karma Yóga in his previous lives.

Further, some people claim that Bhakti Mārga is yet another path for the attainment of Mókṣa. This is not at all correct. Anyone can, like Rāvaṇa, fulfill one's desires also through Bhakti. And also, Karma Yóga without Bhakti or Jñāna Yóga without Bhakti is impossible. Karma Yóga demands that the Karma phala be offered to Īśvara while Jñāna Yóga implies the intense desire to reach Īśvara. Thus both these Yógas

are already ingrained in Bhakti. In that case, how can one say that Bhakti Yóga is another independent path for Mókṣa? That one could give up both Karma and Jñāna and resort only to Bhakti whatever it means for the attainment of Mókṣa is in direct contradiction with Bhakti Śāstra. He who gives up his Swadharmā and lives only on Bhakti will not please Viṣṇu; Viṣṇu is pleased only with him who practises Swadharmā अथः स्वधर्मं परित्यज्य भक्तिमात्रेण जीवति । न तस्य तुष्यते विष्णुः आचारेणैव तुष्यति’ (Nārada Purāṇa) is the caution given by the greatest Bhāgavata Nārada. Therefore, to say that only Bhakti is sufficient and nothing else is needed, is only a sign of one’s laziness or faithlessness in Karma. “But there are people who have no Adhikāra for Védic Karma. Don’t they have to work for their Mókṣa only through Bhakti?” This is not correct. It has already been said (see 19.3.ii, v) that Japa, Upavāsa, Vrata, Ārcana etc., are the prescribed Karma for them.

19.8 Bhakti

In this way, Bhakti is a common Dharma. One without Bhakti is a Nāstika (an atheist) with whom we are not concerned. We are only saying that Bhakti is definitely there in any Āstika though he may not be having Mókṣa as his aim. Ārta, one in distress, and Arthārthi, one who desires wealth, and the Jijñāsu, one who is struggling to get over the duality of pain and pleasure and trying to understand the Svarūpa of Īśvara, are also Bhaktas. Indeed, the Jñānī who already knows the Svarūpa of Īśvara is also a Bhakta. Bhakti is only the love in the heart of any human being. But, generally, it is shown only towards oneself and his kith and kin. The same love shown towards Īśvara, the Guru, and the elders is called Bhakti. This Bhakti grows by listening to, praying to, prostrating to and thinking about Īśvara. In due course one develops disinterestedness in all worldly things. This is Vairāgya. Further, resorting to Śāstra Śravaṇa, Manana, and Nididhyāsana one acquires Jñāna. This way Bhakti leads to Vairāgya and Vairāgya to Jñāna. It is told that just as Karma Phala is under the control of Īśvara, Jñāna Phala is

also under his control 'मदधीनं कर्मिणां कर्मफलं ज्ञानिनां च ज्ञानफलम्' (G.15. Sambandha Bhāṣya). Therefore there is no other support for the mumukṣu than total surrender to Īśvara.

Now the question is, how Bhakti can also be in Jñānī who identifies himself with Īśvara. Remember that one who sees only Vāsudéva in everything inside and outside is a Mahātmā, who is rare, not available easily 'वासुदेवः सर्वमिति स महात्मा सुदुर्लभः' (G. 7.19). Such a Jñānī is indeed superior to the other three Bhaktas, namely Ārta, Arthārthī and Jijñāsu 'तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते' (G. 7.17). This is because he does not recognize even himself as a separate entity from Vāsudéva. Therefore he will have merged in the Ātman of Vāsudéva 'ज्ञानी त्वात्मैव मे मतम्' (G. 7.18). This Jñāna is actually the climax of Bhakti. Of course, it does not find a visible expression as when he was once an Ārta or an Arthārthī or a Jijñāsu because he does not feel the duality with Īśvara now. Therefore, common people may interpret that he may not have Bhakti. But it does exist even now, in a climatic intense form. An idea of this might be obtained perhaps through the following example. If the Jijñāsu is like Girijā who did intense Tapas amidst five fires with a desire of marrying Parameśvara, the Jñānī is like Parameśvari who became one with Parameśvara as a result of her Tapas.

SUMMARY OF SĀDHANA PRAKARAṆAM

Mókṣa is only Sarvātmabhāva according to which a person realizes that he is Brahman, which is the soul of everything. Remember that this precludes the Adhyāsa even while the body may be having its transaction in accordance with Prārabdha. This realization is the result of listening to the meaning of Śruti, ruminating over it and nurturing the end conclusion in the mind continuously. Karma can never lead to self realization. But to get the experience of this knowledge, the purity of the mind is absolutely necessary. Just as Mókṣa results only from Jñāna, purification of the mind results only from Niṣkāma Karma in the case of Gṛhastha and only through Niṣkāma Upāsana in the case of the Vividiṣā Sannyāsi. Further, it should be remembered that Bhakti is implied in both Jñāna and Karma. Therefore Bhakti Yóga is not to be thought of as a different path for Mókṣa.

EPILOGUE

By now, we have given expression to all that we wanted to tell. It is only a summary of the whole of Védānta. By taking a bird's eye view of the whole thing once again, things become clearer and also firmer in the mind. Therefore, we will now recapitulate the chief points of this summary.

We took up three topics: the Universe, Brahman, and the Jīva, in order to know their inherent nature. The gain of this knowledge is itself Mókṣa. This cannot be gained by everyone. It needs a certain competence called Adhikāra (Ch. 1). Nityānitya Vastu Vivéka, Vairāgya, Śama, etc. and Mumukṣutva are essential qualities to get this benefit of Mókṣa. None of these qualities are linked with parameters like Varṇa, Āśrama, or Linga. Therefore everyone is entitled for Mókṣa (Ch 2.). Though a person may have these qualities, he should not study the Śāstra independently without going to a proper Guru, however intelligent and well informed he may be. The important features very essential in a Guru are the abidance in traditional conduct and knowledge of the Védas. The Mumukṣu should search for a Guru who has these qualities. Of course, he would be available only with the grace of Īśvara. If one has unfortunately chosen someone as a Guru who does not have these essential qualities, that Guru should be rejected the moment one comes to know of it (Ch. 3). The Guru teaches the Śāstra only through the Āgama Pramāṇa. He will also explain how the other Pramāṇas, namely Pratyakṣa Anumāna, Upamāna and Arthāpatti, cannot determine the ātma Svarūpa. All matters relating to Dharma and Adharma and those transcending Prakṛti are to be determined only through Āgama. This is because Āgama is Apouruṣeya (Ch. 4).

The inherent nature of Jagat which we needed to determine is also one such; therefore it has to be decided only on the basis of Védas. It is not available for the other Pramāṇas like Pratyakṣa, etc. However, all the Nāstikas opposed to Védānta try to determine it only on the basis of Anumāna. None of them is satisfactory. The Jagat is also not

beginningless as the Mīmāṃsakas say though they are the followers of Vēda. Therefore, it is to be determined by using logic in accordance with the Śruti (Ch. 5). The Śruti tells that Brahman is at once the Nimitta and also the Upādāna Kāraṇa of the universe. This is to be undertood carefully, because this statement is the basis for Vēdānta. Prior to the creation there was only Brahman. Therefore, whatever is observed now, can only be non-different from Brahman. This implies that the inherent nature of Jagat is Brahman. Brahman is the cause and the Jagat its effect. This cause-effect relationship is very significant and mysterious. In order to highlight its importance, this relation and its corollaries are put in dark print. These pairs of sentences should be ruminated over to be able to grasp the purport of the entire Śāstra (Ch. 6). With the help of this relationship it is possible to answer all the questions raised by the scholars of past and of the present day and also of the future, and confirm that Brahman is the Nimitta and the Upādāna of the universe. These answers are rather lengthy. By using the technical word Upādhi, the answers become short: the effect of Jagat is the Upādhi for Brahman. It is simply a name, a special shape and simple speech necessary to convey the Svarūpa of Brahman. This does not exist in their cause, that is Brahman, though they are not different from it (Ch. 7).

Brahman has no signs, but the universe has all the signs. If such a descriptionless Brahman should be the cause of the universe, there has to be an agent between them. This is Māyā. This conceals the intrinsic nature of Brahman and projects it in a very different way. This is the very power of Brahman. It is comprised of the three Guṇas and it is a transforming entity. With respect to the transaction it appears different from Brahman, but viewed in itself, that is its inherent nature, it is non-different. Therefore, it is Anirvacanīya—ambiguous for description. The name forms which are its effects are also Anirvacanīya. But in their Svarūpa they are non-different from Brahman (Ch. 8). After deciding the Svarūpa of Jagat as Brahman, we have to understand the Svarūpa of Brahman. Since It is the Upādāna of the Jagat, we have to search for It here itself. For that matter there is no alternative. But it is necessary to separate It from the name forms which are not in Its Svarūpa. This

separation has been done first through Viṣeṣaṇa, attributes, and then through Lakṣaṇa, features. Transactional Sarvajñātva, etc., are the attributes and Satyatva etc., are the features. The features take us nearer to It than the attributes. At this stage the cause-effect non-difference relation has been subjected to close scrutiny. As an important corollary the meaning of words Asatya, Mithyā and Anirvacanīya have been delineated and distinguished. The universe by itself, that is independent of Brahman is Mithyā; this is only the mental imagination of the Ajñānī. It is the Jagat appearing in the latter half of the Brahman-Jagat non-difference relation. This cannot be Anirvacanīya. The reason is as follows. Anirvacanīya means the ambiguity in denoting whether it is Brahman or different from Brahman. But the Jagat according to the Ajñānī is different from Brahman. Therefore, there is no ambiguity about it in him. So, Mithyā and Anirvacanīya are not the same. However the Jagat in front, the former half in the Brahman-Jagat non-difference relation, is Anirvacanīya. Even here, the situation needs more analysis. The Jagat as understood by one with Avidyā is an illusion and this is a result of its wrong cognition. But the Jagat which is Anirvacanīya is the result of doubtful cognition by the aspirant in the midst of the study of the Śāstra. The reason for it is as follows: Though the aspirant comes to know from the Śāstra that the universe is non-different from Brahman, his earlier impression that it is different from Brahman persists. Therefore his old impression conflicts with the new information and as a result, the ambiguity of Anirvacanīyatva about the Jagat occurs in his mind. The moment he frees himself from the old impression he gets the correct knowledge that the Jagat is Brahman only.

“In that case, what is the difference between the doubtful cognition in the rope-serpent analogy and the one here?”

At the end of the examination of the rope in the analogy, one arrives at the firm knowledge that the snake never existed at any time and throughout there was only the rope. But in the case of the Jagat a similar examination with the help of the Śāstra leads to the clear understanding that the Jagat is not different from

Brahman at any time; though it is changing, it always exists as non-different from Brahman and, therefore, Jagat is Brahman only and so Brahman alone is. Further it is noted that the second feature of Brahman, namely Jñāna, is not the same as one referred to in common parlance; it is pure awareness called Jñapti. However, this should never lead to the impression that Brahman is not Sarvajña. It is Sarvajña in its intrinsic nature. But what is prohibited in it is the transaction of Sarvajñatva (Ch. 9).

Though one has been brought very close to its Svarūpa through its features, one cannot really recognize It through them. It is because Brahman is free from any attributes and features. Its attributelessness cannot mean that it has subtle attributes or that it has no bad attributes but only good ones.

“But the Bhāṣyakāra has firmly pointed out that the Jagat is not non-existent like the serpent seen in the wrong cognition of a rope. Therefore in relation to the existent Jagat, don’t we have to say that Brahman must have attributes?”

Not like that. The Jagat does exist; but it is not different from Brahman since Brahman is its Upādāna. Therefore, Brahman alone exists. So, neither can it be described in any way nor can it be understood in any way. It is the Ātman of the signs and the words through which we try to convey it. So It transcends all descriptions. It is Kūṭastha. However it is the cause of the Jagat also. The example of word-meaning also demonstrates that the two do not conflict with each other. In order to understand it clearly, we should analyse the ‘mental imaginations’ as told by the Bhāṣyakāra. Starting from the Jagat only one has to understand that Brahman is Kūṭastha. The mode of this understanding is in the spirit of Sthūlārundhati Nyāya, that is in order to show a very tiny star one’s attention is turned from a window to a branch of a tree and from there to a big star and from it to the tiny star. After one notices the next pointer the previous pointer is rejected. This process is called Adhyārōpa Apavāda. Here “rejected” means ‘rejected in the Svarūpa’,

not rejected per se. In this context Śāstra also talks of three Satyas—Prātibhāsika, Vyāvahārika and Pāramārthika (Ch. 10).

The next topic is the Jīva. The Jīva Prakaraṇa is the largest of the Prakaraṇas in this work. It has to be so because the confusions that the Jīva has created for himself are too many and this clarification also needs great effort. First, the analysis of the gross and the subtle body are made because the Jīva is wrongly identifying himself with the two. Incidentally, it is noted that the description of the Pañcaprāṇas given by the Sāṅkhya etc., is different from the one given in the Śruti. The Jīva goes from birth to birth leaving gross body here itself; but carrying the subtle body with him. It is this subtle body that the Samskāra of all the Karmas done through the gross body are concealed and the next birth is according to this Samskāra. This has been happening since the infinite past (Ch. 11). The reason for this is Jīva's Avidyā which is called the causal body.

It is due to Avidyā that the Jīva does good and bad Karma and experiences their fruits. Avidyā means not knowing who he is. This ignorance makes room for identifying himself wrongly with the body, the mind, etc. This is Adhyāsa. The Jīva's external appearance as man, woman, intelligent, foolish are only in relation to the Upādhi of the mind, the body, and so on; but he is Brahman in his Svarūpa. In relation to the Upādhi he is even a fragment of Aparabrahma; but he is Brahman when freed from Upādhis. This is proved everytime he goes into Suṣupti. If the Jīva understands it, his sense of oneness with the body will completely vanish. With that, the doership and the enjoyership will also vanish. Then the Samskāras never accumulate in his mind. Therefore, there is no next birth for him at all. In this way, understanding oneself as Brahman is Mókṣa and not understanding is itself bondage. Avidyā which results in this bondage is Ékarūpa like darkness, that is without an objective existence; but Adhyāsa is a mental form with objective existence. Therefore, Avidyā does not cause grief directly; it is only Adhyāsa prompted by desire that causes grief. This Avidyā did not start at some time; it is beginningless.

In this context the differences between Māyā and Avidyā are brought out. If one goes through Śāstra carefully, there is no possibility at all to mistake one for the other. But when the Śāstra describes the Jagat both as an illusion due to Avidyā and also as an effect of Māyā, maybe there is scope for confusion to think that Māyā and Avidyā are synonyms. For clarification we will recapitulate the situation. During Avidyā, the Jagat understood as independent of and different from Brahman is Avidyākalpita, but actually it is not different from Brahman. Therefore when it is properly understood from the point of view of the cause, one comes to know that it is an effect of Māyā which is not different from Brahman. So, Jagat is also not different from Brahman. When one is clear about this non-difference, it also becomes clear to him that there is Brahman alone even when the transactional Jagat is seen through the Indriyas. It is just like knowing that there is clay alone even while seeing the pots, the bricks, etc. Pot is not Avidyākalpita. It is made by the pot maker. Similarly, Jagat is formed by Īśvara. For that matter, Īśvara creates this Jagat which acts as the base for the play of Adhyāsa only prompted by the Avidyā-Kāma-Karma of the Jīvas. It is not imagined by the Jīva on the basis of his Avidyā. Had it been possible, nobody would think of trying for Mókṣa.

In this context, the statement that the Jagat is Avidyākalpita has been examined from various points of view and denied. Also the two adjectives for Prakṛti given by the Bhāṣyakāra, Avidyā Lakṣaṇa and Avidyātmikā, have been carefully analysed. It has been shown that their meanings cannot be Avidyākalpita or of the nature of Avidyā. Just as food mixed with poison is called poisonous food, Avidyā coupled with Prakṛti is called Avidyātmikā Prakṛti. Avidyā Lakṣaṇa also means coupled with Avidyā. The concept that Avidyā is an effect of Prakṛti is full of faults. The more we analyse this concept the more it collapses like a sand structure (Ch. 12).

After denying the three bodies, investigation of the three states is taken up to determine Jīva Svarūpa. The important point proved here is that for all the transactions in the world, the basis is only Ātmajyōti.

This is difficult to understand in Jāgrat, because, during that time the Jyótis from the external objects like the Sun, etc. are also present and common people find it difficult to separate the Ātmajyótis from them. But in the dream state where no external Jyóti is present, the Jīva continues to have all awareness just as in Jāgrat. So, the Jyóti here has to be internal. But, there is room for doubt whether the Jyóti here could be related to the body itself. Could it be of the Manas? No, because everyone experiences the absence of the Manas in Suṣupti. This shows that the Manas is only an observable and the Upādhiless Ātman, oneself, is the Sākṣi to their absence. This leads to the conclusion that it is that Ātmajyóti which is the basis for noticing the Manas in Jāgrat and Svapna and for noticing its absence in Suṣupti. Though the Jyóti is of the Ātman, the external Jyótis, the Indriyas and the mind are necessary to distinguish things. Of course, these Jyótis are not different from the Ātmajyóti ;they are only modifications of the Ātmajyóti.

Further in Suṣupti, when the Jīva is without Upādhi, the Ānanda which is experienced is Paramānanda. There is no Ānanda greater than It. Therefore, it can be understood that happiness does not come from the objects. But the Jīva who is always identifying himself with the gross body and enjoying sensual pleasures finds it difficult to believe that the Ānanda of the Suṣupti is Paramānanda. Therefore, this is proved with additional effort in sections 13.16-17. This does not mean that this Ānanda can be had only in Suṣupti. By noting that particular reason for the Ānanda in Suṣupti, and holding on to it, it is possible to be in that Ānanda always. This special reason of the Ānanda in Suṣupti is that the JīvĀtman is one with that Ātman from which nothing in the world is different. In this way he is alone there and that is why there is no qualified awareness. Qualified awareness is possible only in duality. How does the Jīva attain this oneness in Suṣupti? It is because he was disconnected from all the Upādhis. It does not mean that he had separated himself from the body as in death. Though the body, etc. are present he only snaps his mental connection with them. This means that when the Jīva is not mentally connected with the Upādhis, he is the Sarvātman. An introspectional proof is also provided for this statement

in 13.22. Therefore, he will be in that Paramānanda even in Jāgrat by nurturing the thought that he is the Sarvātman (Ch. 13).

It is the Avidyā which obstructs this identification with Sarvātman. This does not leave him even when he is one with the Paramātman in Suṣupti. Therefore, one should make efforts for the Brahman-Ātman identification step by step. First, an aspirant must attain identification with Vaiśvānara of Jāgrat. Then he should drop the gross transactions there and get identification with subtle Taijasa of Svapna. Further he should discard even the subtle transactions in him and identify with the subtler prājña. Later, he should drop the Upādhi of Māyā there and attain identification with Parabrahman. This is Turiya. It is totally free from all transactions. But it should never be forgotten that the Sarvātmabhāva is not different from this (Ch. 14).

In the next stage the discussion of the five kóśas is taken up. The body, the Prāṇa, the Manas, the Buddhi, and the enjoyership are the five kóśas. Identifying with them the Jīva becomes the respective Ātman, that is Annamayātmā, Prāṇamayātmā, Manómayātmā, Vijñānamayātmā and Ānandamayātmā. The animation found in each Ātman comes from the Ātman interior to it. Therefore one should give up identification with the previous Kóśa and go a step inside. After reaching Ānandamayātmā, it should be noticed there that he also undergoes changes. Therefore the Sākṣi to it, that is myself, cannot be Ānandamaya. Then 'Who am I?' is the question. To know the answer one should shift from Vyaṣṭi to Samaṣṭi and attain identification in the order from outside to inside. Finally one arrives at the Samaṣṭi Ānandamayātmā, Hiraṇyagarbha. The Śruti says that his Ānanda is a fraction of Brahmānanda. Therefore, he should go more inwards and attain identification with Brahman. In this way we must first fix the Kūṭastha Brahman through the Jagat; then fix the Pratyagātman through the analysis of the three bodies, the three states, the five kóśas; then identify with Brahman. It is only through these steps that one attains the highest (Ch. 15).

After all this—‘नानुध्यायात् बहुञ्छब्दान् वाचो विग्लापनं हि तत्’ One should not be thinking of too many words because they lead only to exhaustion (Br.4.4.21). The main purpose of this book is to put a total full stop to this exhaustion of the Mumukṣus: Śravaṇa and Manana are not for show, nor for intellectual entertainment. Every other Śāstra is for intellectual exercise or entertainment; but only Védānta is for Mókṣa. This should never be forgotten by Mumukṣus. Therefore, there should be Nididhyāsana succeeding Śravaṇa and Manana. This can be pursued satisfactorily only in Sannyāsa. However, others should perform their respective Karma and Upāsanā in accordance with the Śruti. Mumukṣus should never join the company of prattlers who abstain from Karma. There is no significance for Bhakti that is not coupled with Karma. It is similar to the devoutness of a woman who does not even cook for her husband, or to the maternal affection of the children who do not even feed the mother. Īśvara, in whom we say we have Bhakti, has ordered us through the Védas to do Karma. Let the Bhakti of the Mumukṣus be not coupled with arrogant disobedience to the dictates of Īśvara. It is well known that our Karmaphala is under the control of Īśvara; but it should be remembered that the Phala of Jñāna, of being one with Īśvara, is also under Īśvara’s control. It is true that the Dévatas cause hurdles in the Karma of Ajñānis. But to those who stand firm in their resolve that Īśvara is their only refuge, who surrender everything to him and obey, like slaves, the dictates of the Śāstra emanating from Him, no Dévatā can cause any hurdles. Those who practise their Bhakti in its climax of total surrender, will without doubt enjoy the fruit of Jñāna. They will never be born again.

They will never be born again!

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