

OM BASED MEDITATION

आदिशंकराचार्यकृतम् पञ्चीकरणम् सवार्तिकम्

PAÑCĪKARANAM

BY

ĀDI ŚAÑKARĀCĀRYA

(WITH VĀRTIKA)

Blessings

शुद्धबोधानन्द

COMMENTARY

BY

22-7-13

SWĀMĪ ŚUDDHABODHĀNANDA SARASWATĪ

स्वामी शुद्धबोधानन्द सरस्वती



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PREFACE

In these modern times the people have a fad for meditation and it has become a money spinning business for the purveyors. All that people want is some peace or relief from stress and strain. Preferably the means should not interfere with their other activities including sense indulgence. Today the existence is characterised by maddening pursuits of grab and indulge, no matter what the means and the final consequences are. So vendors have emerged, floating varieties of tailor-made techniques of meditation within the purview of everyone's purse and catering to the individual whims and fancies of the clientele. The present text is not one of such kinds. This is a manual - based on Vedānta (*Upaniṣads*) - to unfold the highest type of meditation as a means to accomplish the ultimate goal of life.

There are many in this world who remark about the Vedāntic (spiritual) pursuit as, "It is all metaphysics (mere theory), abstract or mysticism", with the air of an attitude that they have nothing to do with it. According to them, Vedānta is meant for some strange people called mystics. Perhaps they spell the word "mystic" with an "i" in the place of "y" attributing to the word their imagined mist, clouds and vapour. Mysticism is seeking unity or identity with or absorption into the deity (*upāśya daivata*) or the ultimate reality. There are definite means like meditation with self-surrender or proper inquiry (*śravaṇa*) supplemented with reflection (*manana*) and contemplation (*nididhyāsana*). Whatever may be these labels that one may invent to escape from one's prime duty or fool oneself, the fact remains that Vedānta reveals what you are in reality or what your true nature is. This knowledge cannot be dispensed with. The state of not knowing oneself or dealing with the world under the deluded concepts about

oneself is like being a lunatic. The only redeeming feature is that majority fall in this category. However, majority may be useful elsewhere, but is not so in the search of knowledge and true purpose of life.

This text, "OM BASED MEDITATION" (*Ādi Śaṅkarācārya-kṛta Pañcīkaraṇam savārtikam*) supplements my commentary on *Dṛk-Dṛśya-Viveka* (Vedāntic Ways To *Samādhi*). The technique of contemplation described here is meant for those serious seekers who are intent on direct cognition of true "I" (*ātmā*) rather than skimming Vedānta with some curiosity. Pañcīkaraṇa is the most brief and yet a profound text composed by Ādi Śaṅkarācārya. Samartha Rāmadās, a great saint from Mahārāṣṭra highlights the importance of Pañcīkaraṇa in his pithy Marāṭhi statement : as *suvarṇa* (the gold, i.e. money) in worldly activity, so important is Pañcīkaraṇa in spirituality (*prapañcī pāhije suvarṇa, paramārthī pañcīkaraṇa*). Its importance can also be gauged from eight commentaries written in Sanskr̥t on it.

Some scholars contend on not important or flimsy grounds about the authenticity of the author and some of the content of this text. To me their arguments appear to be born rather out of a lack of clarity about what precisely is self-knowledge (*ātmajñāna*) in its true nature. Perhaps they dabble more in the means without any keenness of accomplishing the end. Knowledge of a thing is direct cognition (*yathārtha anubhava/darśana*) true to its nature and not any assumption or imagination or inference or conclusion or merely a verbal description or declaration or assertion, even if all are based on sound ground. Direct cognition of *ātmā* in its true nature only can put to rest all their doubts. I have commented on this text to meet the requirement of seekers and not based on scholasticity.

Topics like "An auspicious introduction in the form of a prayer (*maṅgalācaraṇa*)", "The nature of direct knowledge (*aparokṣa-jñāna*)", "The process of *pañcīkaraṇa* (not the contemplation which forms the subject of this text) during the actual Creation", "The nature and the

role of *akhaṇḍākāra vṛtti*", "The nature of *samādhi*", "*Samādhi* not necessary for liberation (*videha-mukti*)", "*Samādhi* is needed for *jīvanmukti*", "The nature of *jīvanmukti*" have been thoroughly discussed in my following books.

- i) *Vedānta Pañcadaśī* - Chapter-1, *Tattva-Viveka* (Discovering Your Innate Greatness).
- ii) You Are Absolute Happiness (*Brahmānande Yogānandaḥ* - *Vedānta Pañcadaśī* - Chapter-11).
- iii) *Vedāntic Ways To Samādhi* (*Dṛk-Dṛśya-Viveka*).

These can be easily referred to as the books have detailed content outlined. So, all the aspects of the above-mentioned topics are not elaborated here except what is demanded by the context.

I bow down with reverential gratitude to all those *gurus*, present and past, from whom I have learnt directly through their teaching and indirectly through their books. I conclude by offering this book to the ONE from whom all knowledge ultimately originates and to whom alone it legitimately belongs.

"Oh Lord ! I offer verily unto you, your own thing".

Mumbai
November 23, 1998

Swāmī Śuddhabodhānanda Sarasvatī
स्वामी शुद्धबोधानन्द सरस्वती

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ABBREVIATIONS

<i>Ai.U.</i>	<i>Aitareya Upaniṣad</i>
<i>B.G.</i>	<i>Bhagavadgīta</i>
<i>Bṛ.U.</i>	<i>Bṛhadāranyakopaniṣad</i>
<i>Br.Su.</i>	<i>Brahmasūtra</i>
<i>Ch.U</i>	<i>Chandogya Upaniṣad</i>
<i>D.B.U.</i>	<i>Dhyāna-bindūpaniṣad</i>
<i>Ī.U.</i>	<i>Īśāvāsyopaniṣad</i>
<i>Kt.U.</i>	<i>Kaṭhopaniṣad</i>
<i>Mā.U.</i>	<i>Māṇḍūkya Upaniṣad</i>
<i>Mu.U.</i>	<i>Muṇḍaka Upaniṣad</i>
<i>P.</i>	<i>Pañcadaśī</i>
<i>Tai.U.</i>	<i>Taittirīyopaniṣad</i>
<i>V.U.</i>	<i>Varāhopaniṣad</i>

Key to Transliteration & Pronunciation of Sanskrit Letters.

अ	a (<u>h</u> ut)	ट	ṭ (st <u>ar</u> t)*	tongue
आ	ā (m <u>as</u> ter)	ठ	ṭh (an <u>th</u> ill)*	on
इ	i (<u>i</u> t)	ड	ḍ (d <u>ar</u> t)*	upper
ई	ī (<u>h</u> ec <u>l</u> t)	ढ	ḍh (g <u>od</u> h <u>ea</u> d)*	palate
उ	u (<u>p</u> ut)	ण	ṇ (<u>u</u> nder)*	
ऊ	ū (<u>p</u> ool)			
ऋ	ṛ (<u>rhy</u> thm)*	त	t (<u>th</u> irst)	
ए	e (<u>p</u> lay)	थ	th (<u>th</u> umb)	tongue
ऐ	ai (<u>h</u> igh)	द	d (<u>f</u> ath <u>er</u>)*	on
ओ	o (<u>to</u> e)	ध	dh (<u>breath</u> e <u>h</u> ere)*	teeth
औ	au (<u>l</u> oud)	न	n (<u>n</u> umb)*	
ॠ	ṁ - Anusvāra (nasalization of preceding vowel) written like the dot above अ in अंशः	प	p (<u>s</u> pin)	
ऌ	ḥ - Visarga (aspiration of preceding vowel) written like the two dots after श in अंशः	फ	ph (<u>looph</u> ole)*	
क	k (<u>s</u> kate)	ब	b (<u>b</u> in)	
ख	kh (<u>block</u> h <u>ea</u> d)*	भ	bh (<u>abh</u> or)*	
ग	g (<u>g</u> ate)	म	m (<u>m</u> uch)	
घ	gh (<u>log</u> <u>h</u> ut)*	य	y (<u>y</u> oung)	
ङ	ṅ (<u>s</u> ing)	र	r (<u>d</u> rama)	
च	c (<u>ch</u> unk)	ल	l (<u>l</u> uck)	
छ	ch (<u>catch</u> <u>h</u> im)*	व	v (in-between <u>w</u> ile and <u>y</u> ile)	
ज	j (John)	श	ś (<u>sh</u> oe)	
झ	jh (<u>hedg</u> ehog)*	ष	ṣ (<u>bush</u> el)	
ञ	ñ (<u>bun</u> ch)	स	s (<u>s</u> o)	
		ह	h (<u>h</u> um)	
		क्ष	kṣa	
		ज्ञ	jña	

* There are no exact English equivalents for the letters listed with an asterisk.

INTRODUCTION

A COMMON PROBLEM OF ALL SPIRITUAL SEEKERS

The majority of spiritual seekers - especially those who pursue Vedāntic inquiry - have a common complaint. They feel that they have sufficiently exposed themselves to self-inquiry (*śravaṇa*) and yet have no experience in conformity (*yathārtha*) with the nature of true "I" (*ātmā*) - pure awareness (*caitanya*). Obviously, such seekers have only gathered information in terms of mere words of what *ātmā* is (i.e. *parokṣa jñāna*), but they have not got its direct cognition - *aparokṣa jñāna*. The nature of the mind is the root cause of such a lacuna. To induce and keep the mind absorbed in *ātmā* - true "I" - is a herculean task. Arjuna, the mighty archer and the exalted man of his age also was no exception in this respect. On listening to Lord Kṛṣṇa's teaching detailing the means and the mode to absorb the mind in *ātmā*, Arjuna expressed his apprehension regarding the feasibility of its actual practice. The mind is fickle (*cañcalam*), tormenting (*pramāthi*), powerful (*balavat*), and firm (*dr̥ḍham*) in its nature. To handle it seems to be next to impossible.

THE TWOFOLD REMEDY TO CONTROL THE MIND

Lord Kṛṣṇa prescribes a twofold remedy. The constant practice (*abhyāsa*) of appropriate means and the techniques, coupled with resolute detachment (*vairāgya*) born of objectivity can certainly hold the mind to get absorbed in one's true nature (*svarūpa/ ātmā*) (*B.G. 6-35*).

An impartial evaluation of worth of sense objects and sense

pleasures in terms of their capabilities to give happiness is an essential prelude to developing detachment - *vairāgya*. Such a logical analysis reveals the defective nature of sense objects and their inability to give true happiness. Subjectively superimposed attributes (i.e. *śobhanādhyāsa*) are separated from the objects, beings and events. Thereby they are reduced to their objective forms free from the subjective attributes. The mind having discovered this fact, learns to discard the crutches of sense objects and becomes independent and self-sufficient in itself. Sense objects no longer fascinate a mature mind. Such a mind can terminate all the desires with an ease. The assimilated detachment (*vairāgya*) leads to the absence of longing for sense objects, called *nispṛhā* (*B.G. 2-71*). This disposition squashes the distractions which the mind can indulge in otherwise in the seat of meditation.

The scripture of course allows the pursuit of permitted desires for those who are yet to develop a mature mind born of right evaluation of sense objects. Desires necessary for a decent and dignified living, but unopposed to *dharma* (i.e. the code of conduct prescribed by the Vedas) are certainly consented to in general. The unbridled desires which can never have any ceiling whatever are however frowned at. This can be verified from *Bhagavadgītā* too. Lord Kṛṣṇa while describing how the world is interwoven in HIM as *Īśvara* (the Creator principle), mentions : I am the desire (*kāma*) unopposed to scripture (*dharmāvīruddha*; *B.G. 7-11*). The adjective clause, "Unopposed to scripture (*dharmāvīruddha*)", is worth noting. Lord Kṛṣṇa in this statement refers only to specific desires and not to any one whatsoever. In contrast, he describes the unchecked desires by themselves as the ruinous gateway to hell (*B.G. 16-21*).

To accuse Vedānta of creating a guilt complex by insisting on detachment (*vairāgya*) is a misplaced criticism. It is vindicated by the above analysis. Vedānta, while prescribing the means of *durita-kṣaya* - nullifying the results of past bad actions - does take into account the

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adverse unconscious (mind) of *mumukṣus* - the aspirants of self-knowledge (*ātmajñāna*). Prohibited actions perpetrated in the past - either in this or previous lives - lead to sorrowful and unpleasant experiences. They in turn produce the adverse unconscious. Vedānta through its preparatory means like a life given to *dharma*, *karma-yoga*, prayers and *upāsana*s, aims at terminating the very cause of unconscious instead of digging up the grave of unpleasant past experiences. Its handling of unconscious is not confined to only that of this life. It encompasses a much wider range of unconscious belonging to past lives also. The psychologists and the psychiatrists in their self-styled scientific orthodoxy may not accept rebirth, the unconscious of past lives, the law of *karma*, *Īśvara* and other relevant things in this regard. Non-acceptance of these facts by those who blindly believe what meets the eyes as the only means of knowledge, is not going to vitiate the truth. Based on what we have seen so far, it should be clear by now that the detachment (*vairāgya*) as a right perspective recommended by Vedānta is the outlook and the resultant conduct of a healthy and mature mind. It is not the frustration of a weak and sickly psyche. Notwithstanding this if a person feels guilty, the only conclusion that can be drawn is : an immature person is administered the dose of detachment (*vairāgya*) without caring to educate him or her. Such an individual has to be helped to discover the limitations of desired objects, beings etc. even at their best. The eligibility of the seeker is a very important aspect to be considered while teaching Vedānta.

Let us consider now the role of constant practice (*abhyāsa*). There is almost nothing in this world that cannot be accomplished by constant practice in the right manner. Even the powerful mind is not an exception to this rule. Vedānta exhorts to pursue repeatedly the self-inquiry (*śravaṇa*), reflection (*manana*) and contemplation (*nididhyāsana*) until one gains firm abidance (*niṣṭhā*) of mind in the clear and direct cognition (*aparokṣajñāna* / *aparokṣānubhava*) of our true nature - *ātmā* / Brahman.

Theoretically, *śravaṇa*, *manana* and *nididhyāsana* are considered as distinct steps to be followed in that order. However, in reality each of them enhances the efficacy of the other two. Bearing this fact in mind, Ādi Śaṅkarācārya - a doyen of Vedānta - recommends a synthesis. He emphasises the necessity of practising all the three means collectively for the fruition of self-knowledge (*Brahma-jñāna*). He cautions that mere self-inquiry (*śravaṇa*) is insufficient for the achievement of unhindered self-knowledge (*Bṛ. U. 2-4-5 bhāṣya*).

THE NATURE OF TRUE "I" (ĀTMĀ)

Ātmā is nothing but one's own nature. Its ignorance hinders our direct cognition of *ātmā*. For all practical purpose the true "I" (*ātmā*) is covered as it were by self-ignorance and its effects. *Kāthopaniṣad* depicts the plight of a self-ignorant person by describing *ātmā* as *gūḍhamanupraviṣṭam* and *gūḍhotmā* (*Kṛ. U. 1-2-12* and *1-3-12*). It means *ātmā* - pure awareness - is covered by the knowledge of empirical sense objects perceived through all the sense organs by seeing, hearing, touching, tasting and smelling, besides self-ignorance (*avidyā*) and the Creative power (*māyā*). *Ātmā* (pure awareness - *caitanya*) in reality is totally free from all the characteristic attributes of the individual (*jīva*) and the entire Creation (*jagat*) (*aśeṣviśeṣa-rahitaḥ* - *Kṛ. U. 1-2-18 bhāṣya*). Those attributes actually belong to the Creation which includes all the embodiments. All the said attributes however are falsely superimposed (*adhyasta*) on *ātmā* due to self-ignorance. The self-knowledge therefore comprises the direct cognition of *ātmā* in its true nature (*svarūpapraṭiṣṭhaḥ*) as identical with Brahman - the basis of the entire Creation. *Ātmā* is devoid of everything mistakenly attributed to it (*avidyādhyāropana-varjitaḥ* - *Kṛ. U. 2-3-11 bhāṣya*).

Kāthopaniṣad describes the means of gaining self-knowledge as acquisition of *adhyātmayoga* (*adhyātmayogādhigamena* - *Kṛ. U. 1-2-12*). Absorption of mind in *ātmā* is *adhyātmayoga*. As a preparatory means to accomplish this, the mind has to be withdrawn from its preoccupations without any exception whatsoever. The

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technique given in this text - Pañcīkaraṇa - is relevant to such a purpose. The withdrawal begins from sense-pursuits and culminates in the mind getting absorbed in *śānta ātmā* - in pure awareness (*caitanya*) free from all characteristic attributes (*sarva-viśeṣa-pratyastamita*; *Kt.U.* 1-3-13). The direct cognition of *ātmā* (pure awareness/*caitanya*) totally free from all the embodiments and their attributes is as much indispensable in the finality of *ātmajñāna* (self-knowledge) as the recognition that the expanse of the entire Creation has no independent existence apart from *ātmā*/Brahman. Lord Kṛṣṇa also pinpoints the consummation of this knowledge in his statement : he or she knows me truly how great and who I am by the highest devotion characterised by *jñāna-niṣṭhā* (*bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ. B.G.*18-55). 'How great I am' (*yāvān asmi*) refers to Brahman having the multitudes of falsely attributed differences and features effected by *upādhis*, viz. the entire Creation (*upādhiḥkṛtavistārabhedah*) whereas 'Who I am' (*yaḥ asmi*) indicates the non-dual pure awareness (*caityanyamātram*) dispossessed of all *upādhis* with their distinct features (*vidhvastasarvopādhibhedah* - *B.G.* 18-55, *bhāṣya*). *Jñāna-niṣṭhā* is the absorption of the mind in the direct cognition of *ātmā* by itself assuming the appearance in conformity with the true nature of *ātmā* (*B.G.*18-50 and 55, *bhāṣya*).

Adhyātmayoga mentioned in *Kāthopaniṣad* pointedly means contemplation (*nididhyāsanam*) itself. It takes for granted the acquisition of self-inquiry (*śravaṇa*) and reflection (*manana*) on the part of a seeker already endowed with the fourfold qualifications (*sādhana-catustayasampatti*). A clear understanding of the process of contemplation (*nididhyāsanam*) is highly essential for such a pursuit.

MEDITATION OR CONTEMPLATION

The text - Pañcīkaraṇa - has its focus on meditation or contemplation (*nididhyāsanam*). It provides a thorough technique for

constant practice (*abhyāsa*) of contemplation. It is taken for granted by the author that the seeker has already ascertained the nature of true "I" (*ātmā*) through self-inquiry (*śravaṇa*) and has reflected (*manana*) on it.

The words "meditation" and "contemplation" are synonymous. In spiritual parlance both mean a state of mind engrossed continuously in a preoccupation prescribed by the scripture. In Sanskr̥t the words, "*upāsanam*" (or *upāsanā*), "*dhyānam*" and "*nididhyāsanam*" are used for meditation or contemplation.

Upāsanam or *dhyāna* is maintaining for long a steady flow of similar thoughts without any intermingling with dissimilar thoughts. The object of attention has to be in accordance with the scripture. It cannot be anything else. The word *upāsanam* is composed of *upa* and *āsanam*. The prefix *upa* - near - suggests the mental proximity of the meditator with the locus of attention. *Āsanam* - abiding - shows the continuous stream of specific similar thoughts for sufficiently long time. The pouring of oil from one vessel to another illustrates amply the nature of continuous smooth flow of similar thoughts in *upāsanam* (*bhāṣya* - *Tai.U.1-3* and *B.G.12-3*).

What is meditated upon, i.e. the object of attention in *upāsanam*, is called *upāśya* or *dhyeya*. It is generally of two types:

- i) *Īśvara* (the Creator principle) or a deity with attributes.
- ii) Attributeless *ātmā* identical with Brahman (pure awareness - *caitanya*).

The words *upāsanam* and *dhyāna* are used for both types of *upāśya* (meditated). But the word "*nididhyāsanam*" is used specifically when meditation is on attributeless *ātmā* or Brahman. For our convenience, using the word "contemplation" only for *nididhyāsanam* will clearly

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distinguish it from the meditation where the *upāsya* (meditated) is either *Īśvara* or a deity with attributes. In *nīdīdhyāsanam*, there is a repeated attempt to cognize *ātmā*/Brahman in its true nature by trying to maintain *Brahmākāra* or *ātmākāra* or *akhaṇḍākāra-vṛtti*. It is a unique thought (*vṛtti*) which conforms itself to the true nature of *ātmā*/Brahman.

WHAT IS ॐ (ओम्) OM (AUM) ?

The text - Pañcīkaraṇa - uses *OM* as an effective means of *nīdīdhyāsanam* (contemplation). The *Upaniṣads* declare: *Om* is Brahman and *Om* is all this - the Creation including its unmanifest cause (*Tai. U. 1-8; Mā. U.1,2*). This syllable is the shortest and the most direct name of the ultimate reality - Brahman. It represents all the names of everything that is there in the Creation along with its unmanifest cause. *Om* is the name of *Īśvara* - the Creator. It is also a symbol (*pratīka*) of Brahman. In short, *Om* signifies the absolute reality and serves as its means too.

The derivation of *Om* as a word can be viewed in two ways: one as a compound (*samasta*) word and the other as an uncompounded (*vyasta*) one.

As a compound, *Om* is derived from a verbal root *av* (अव्) having the various meanings like to protect, please, know, favour, grow etc. According to a grammar rule - *uṇādi sūtra* (1-142) a suffix *man* (मन्) is added and it finally becomes *Om* - a noun in the sense of one who protects (*avati iti Om*). So, *Om* refers to all-pervasive pure awareness - Brahman - if this protection is taken in terms of lending existence (*sat*), knowledge (*cit*) and *ānanda* (absolute happiness). Pure awareness (*caitanya*/Brahman) is the only source of these three facets in the entire Creation. *Om* can mean *Īśvara* - the Creator - too if the said protection refers to the sustenance aspect of the universe.

PAÑCIKARANAM

The uncompounded (*vyasta*) *Om* is spelt as अ (*a*), उ (*u*), म् - (*m*)*. Phonetically अ (*a*) is a guttural, उ (*u*) and म् (*m*) are labials. One has to blow the air from the throat to pronounce अ (*a*). अ (*a*) inheres in all the words. It is most prominent in *Om*. The pronunciation of उ (*u*) or म् (*m*) requires a partial or complete closure of lips. The vowel अ (*a*) becomes ओ (*o* - *a* guttural and a labial combined) in conjunction with उ (*u*). Now consider closely the phonetic mode of uttering अ (*a*) and उ (*u*) which have now become ओ (*o*) together with the consonant म् (*m*). You will find the A to Z of efforts involved in the pronunciation of all the names or words that get included in the utterance of *Om*. This proves that the names of all the things in the Creation are phonetically included in *Om*. A name (*nāma*) is non-separate from what it indicates (*nāmī*). So the uncompounded word *Om* incorporating all the names represents their content: the Creation. The how of this is the theme of *Māṇḍūkya Upaniṣad*. Based on the fact that name (*nāma*) and what is indicated by it (i.e. *nāmī*) are identical, the entire Creation (*jagat*) is totally discarded on chanting of *Om* to appreciate the pure awareness principle - Brahman (*caitanya*). This provides the rationale of the technique of *nididhyāsanam* (contemplation) spelt out in the text Pañcikaṛaṇa.

THE MODES OF PRONOUNCING OM

The ways of pronouncing *Om* depends on the context and the purpose for which it is used. In general *Om* is pronounced as it is without prolonging the vowel ओ (*o*). According to grammar (*Om abhyādāne Pāṇinīya Sūtra* 8-2-87) the vowel ओ (*o*) in *Om* is prolonged (*pluta*) only when it is in the beginning (*abhyādāna*) of a sacred *mantra* - formula of prayer - or Vedic text. The prolonging

*Readers not conversant with the pronunciation of Sanskrit alphabets may refer to "Key to Transliteration & Pronunciation of Sanskrit Letters" given in the beginning.

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(*pluta*) continues for three *mātrās* - thrice the unit of time (one *mātrā*) required to utter a single short vowel. The scripture however sanctions the prolonging of *Om* even if not at the beginning (*abhyādāna*) of a sacred *mantra*, when it is used as a means to get the mind absorbed in its basis (i.e. *ātmā*/Brahman). For this purpose the prolonging can be for more than three *mātrās* also. The *Upaniṣads* like *Varāha* and *Dhyāna-bindu* enumerate the different results of *praṇava-japa*-repetition of *Om* - with the chanting in one or two or three or more *mātrās*. *Kṣurikopaniṣad* and *Amṛtanādotopaniṣad* (both from *Kṛṣṇa-Yajurveda*) recommend the prolonging of *Om* in twelve *mātrās* (*dvādaśa-mātrā*). In such cases *Om* is prolonged like the resonating sound of a bell (*dīrghaghaṇṭā-ninādat* - V.U.5-69, D.B.U.18) in a temple or a church.

An eminent *Vedāntī* Vidyāranya Muni was a great grammarian in his premonastic life. He prescribes the chanting of *dīrgha praṇava* - prolonged *Om* - as a means to control the vagrant mind (P.4-62). For some specific persons this means has been suggested as an alternative to *aṣṭāṅga-yoga*. Laxmīṅsimha - a disciple of the famous grammarian Bhaṭṭojī Dīxita - in his gloss on *Śivagītā* remarks about the prolonging of ऋ (*m*) in *Om*, as follows :

"It should be understood that this is in accordance with the scripture (*āgama*), though not in conformity with (Sanskṛt) grammar" (*Yadyapi nedam vyākaraṇānugūṇam tathāpi āgamānugūṇam astīti jñeyam*).

The sound of an aeroplane passing overhead is a good illustration to demonstrate the way of chanting the prolonged *Om*. The pitch of that sound gradually increases at the approach of aeroplane. As it recedes, the sound also decreases at the same rate to finally fade away. The chanting of prolonged *Om* has to be likewise. The duration can be three, six, twelve or more *mātrās* (units

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of time required to pronounce a short vowel). But while chanting loudly, it has to be ensured that the silence which prevails after the chanting of each *Om*, falls within the span of same breath. Otherwise lengthening of *Om* beyond one's capacity will make the person gasp for breath immediately after each chanting. This becomes a distraction by itself, which is best avoided.

THE TITLE - PAÑCĪKARAṆA

The process of *pañcīkaraṇa* actually forms a part of the model presented by the *Upaniṣads* for the Creation. Brahman is *satyam*, *jñānam* and *anantam* - the limitless absolute existence and knowledge principle. From Brahman through the means of the Creative power called *māyā* the five nascent elements - space, air, fire, water and earth - are born first in their subtle nature. The *sattva* and *rajas* aspects of these five elements individually and collectively constitute the subtle Creation. Their remaining content of *tamas* undergoes a process of self-division and mutual combination, called *pañcīkaraṇa* to become the grossified elements. These in turn form the gross bodies and the gross world. The *Pañḍala*, *Kaṭharudra*, *Varāha*, *Chāndogya* and *Praśna Upaniṣads* speak of *pañcīkaraṇa* process directly or indirectly.

This text *Pañcīkaraṇam* however is not meant for describing the grossification process. Here the reversal or the regression of *pañcīkaraṇa* and the mode of Creation are used with *Om* for *nididhyāsanam* (contemplation). The text wherein the process of *pañcīkaraṇa* is used as a means to cognize Brahman directly is therefore called *Pañcīkaraṇam*. Aided by self-inquiry (*śravaṇa*) and reflection (*manana*), this technique serves as *nididhyāsanam* to maintain *akhaṇḍākāra/Brahmākāra vṛtti* - a unique thought conforming to the true nature of *ātmā/Brahman*. The same technique becomes an *upāsanā* - a simple meditation (and not *nididhyāsanam*) - in the

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absence of proper self-inquiry (*śravaṇa*) and reflection (*manana*). The source of the technique contained in Pañcīkaraṇa being one and the same, it serves as either *nididhyāsanam* (contemplation) or *upāsana* (meditation) depending on the eligibility of the seeker. Such an *upāsana* (meditation) of attributeless Brahman (*nirguṇa-brahman*) serves as a means to gain self-knowledge also by suitably preparing the mind beforehand. In fact Bhāratīrtha, the co-author of *Pañcadaśī* introduces the text Pañcīkaraṇa as a means of *nirguṇopāsana* - meditation of attributeless Brahman (P. 9-64).

BASIS OF PAÑCĪKARAṆA (TEXT)

Traditionally, Ādi Śaṅkarācārya is considered to be the author of Pañcīkaraṇa. Its *vārtika* - poetic exposition - by his disciple Sureśvarācārya, and a gloss by Ānandagiri further justify this claim. Ānandagiri has commented on all the works of Ādi Śaṅkarācārya.

The method used in Pañcīkaraṇa has its basis in many *Upaniṣads*. The regression of *pañcīkaraṇa* process to withdraw the Creation as specified in this text is described in the third chapter of *Paiṅgalopaniṣad* belonging to *Śukla-yajurveda*. Interestingly the word *apañcīkaraṇam* is used in that *Upaniṣad* to describe the withdrawal process. This name justifies the regression of *pañcīkaraṇa* process utilised in this text. *Amṛtanādupaniṣad* (2;3) of *Kṛṣṇa-yajurveda* figuratively describes the method of *nididhyāsanam* contained in this book.

Besides the two *Upaniṣads* mentioned above, *Pañcīkaraṇa* contemplation has its basis in *Nṛsimhottara-tāpanīya* (1-1), *Praśna* (5-5), *Kaṭha* (1-2-15 to 17), *Taittirīya* (1-8), *Muṇḍaka* (2-2-3 to 6) and *Māṇḍūkya Upaniṣads*. The actual framework of this contemplation is drawn from *Māṇḍūkyopaniṣad*. The following

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metaphor coupled with exhortation from *Muṇḍakopaniṣad* describes clearly what is aimed at by *Pañcīkaraṇa* contemplation.

“Wield the bow (of *praṇava-Om*) widely described in the *Upaniṣads*. It is a great missile. Fix on it the arrow (embodied self - *jīva*) well sharpened by *upāsanā* (meditation). Having pulled the cord (i.e. having withdrawn the senses and the mind from the sense objects), with a single pointed attention, pierce (i.e. make the mind absorbed in) the target which is indestructible(Brahman). *Praṇava (Om)* is the bow. The embodied self (*jīva*) is the arrow. Brahman is the target. The target is to be pierced by an attentive person to be one with it (Brahman) like an arrow (with its target).Contemplate on *ātmā* with the help of *Om*(*Mu.U.* 2-2-3 to 6)”.

Vidyāraṇya Muni comments on these *mantras* in his text *Anubhūtiprakāśa* (6-63). He recommends that the method adopted in *Pañcīkaraṇa* be followed to pursue the contemplation with the means of *praṇava-Om*.

A *sannyāsī*, totally committed to the pursuit of self-knowledge is exempted by the scripture from all the rituals. However, such a person is advised by *Āruṇī Upaniṣad* of *Sāmaveda* to contemplate at the dawn and dusk to get the mind absorbed in *ātmā* (*sandhim samādhau ātmani ācaret*). For this purpose the technique given in this book is traditionally considered as one of the standard means.

A method of contemplation similar to *Pañcīkaraṇa* is also found in the fifth *sarga* (canto) of *uttarakāṇḍa* in *Adhyātmarāmāyaṇa*. This canto is well known as *Rāma-gītā* - the teaching of Lord Rāma to his beloved brother Lakṣmaṇa. *Adhyātmarāmāyaṇa* appears in the *uttarakhaṇḍa* of *Brahmāṇḍa-purāṇa*. This is one of the eighteen *purāṇas* composed by the great sage Vedavyāsa.

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Ādi Śaṅkarācārya has also mentioned aphoristically the principle of *Pañcīkaraṇa* contemplation in his masterpiece *Upadeśasāhasrī* (17-57) as follows :

“Having ascertained the gross external world to be not different from its cause, merge the gross world in its cause. Thereafter view the entire waking state and the world as not different from its cause, the subtle impressions of *antaḥkaraṇa* (inner instrument) as a dream. Give up that also (as five subtle elements and finally) in its cause the ignorance. Then giving up the ignorance (by exposing its false nature) one gains Brahman having directly cognized *ātmā* (free from the embodiment). Such a person has no rebirth”.

COMMENTARIES (IN SANSKRIT) ON PAÑCĪKARAṆA

There are as many as eight commentaries in Sanskrit available on this text. That itself speaks of its importance. The commentaries are :

- i) *Vārtika* by Sureśvarācārya - a direct disciple of Ādi Śaṅkarācārya and the author of *magnum opus*, *Vārtika* on *Bṛhadāranyaka* and *Taittirīya Upaniṣads*. *Vārtika* is a commentary that supplements, elaborates and critically restates the thesis of the original.
- ii) *Vārtikābharaṇam*, a gloss on the above *Vārtika* by Abhinava Nārāyaṇendra Saraswatī - a grandguru of Sadāśivabrahmendra Saraswatī.
- iii) *Vivaraṇam*, a direct commentary on *Pañcīkaraṇa* by Ānandagiri.
- iv) *Tattvacandrikā* by Rāmatīrtha. It is a gloss on *Vivaraṇam*.
- v) *Advaitāgama-hṛdayam*, a direct commentary on *Pañcīkaraṇa* by Śāntyananda Saraswatī.

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- vi) *Pañcīkaraṇa-candrikā*, a direct commentary by Gaṅgādharakavi.
- vii) *Pañcīkaraṇa-bhāva-prakāśikā*. a direct gloss by Abhinava Nārāyaṇendra Saraswatī, the author of above *Vārtikābharaṇam*. This small work appears in *Vedāntanāmaratna-sahasram* compiled by Paramaśivendra Saraswatī, the guru of Sadāśivabrahmendra Saraswatī - published by Śrī Kāñchi Kāmakōṭi Śāṅkara Mandir, Secunderabad (1969).
- viii) *Pañcīkaraṇa-Vārtika Vivaraṇa-Deepikā* of Śrī Nārāyaṇa Tīrtha, published by Thanjavur Mahārājā Serfoji's Saraswati Mahal Library (1986).

The first six commentaries are available in the book - *Pañcīkaraṇam* - published by Gujarati Printing Press, Bombay (1930) and also the one by Chaukhambhā Sanskrit Samsthāna, Vārāṇasī, with a Hindi translation (1983). Mahesh Research Institute, Vārāṇasī has published only the first four commentaries (1978). There are a few more manuscripts of glosses not published so far.

INTERPOLATION

There is an interpolated paragraph in the text *Pañcīkaraṇa*. Almost all commentators have not commented on it. Śāntyaṇanda Saraswatī, the only commentator who has commented on that paragraph had to struggle a lot to place it. Its content also is not strictly in accordance with Vedānta. It is worth noting that the text *Pañcīkaraṇa* is complete in itself without the said paragraph. The interpolated paragraph has not been considered in this commentary.

THE PRESENT (ENGLISH) COMMENTARY

This commentary is on the original *Pañcīkaraṇa* text with its *Vārtika*. It is based mainly on *Vārtikābharaṇa*, and *Vivaraṇa* of

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Ānandagiri. For the sake of convenience the complete original Pañcīkaraṇa is given first along with its English translation. Thereafter the portions of Pañcīkaraṇa with its translation are once more repeated in context with relevant *Vārtikas* of Sureśvarācārya. This is to ensure the continuity of the topic in both the original text and its *Vārtika*. The English commentary follows *Vārtikas*.

पञ्चीकरणम् (मूलम्)

PAÑCĪKARAṆAM (ORIGINAL TEXT)

THE GROSS CREATION IN ITS ENTIRETY
अ (A) OF ॐ (AUM-OM)

ॐ पञ्चीकृतपञ्चमहाभूतानि तत्कार्यं च सर्वं
विराडित्युच्यते। एतत् स्थूलशरीरमात्मनः । इन्द्रियैरर्थोप-
लब्धिर्जागरितम् । तदुभयाभिमान्यात्मा विश्वः। एतत्
त्रयमकारः।

*Om pañcīkṛta-pañca-mahābhūtāni tatkāryaṃ ca sarvaṃ
virāḍityucyate. etat sthūlaśarīram ātmanaḥ. indriyairarthopalabdhir-
jāgaritam. tadubhayābhimānī - ātmā viśvaḥ. etat trayam akāraḥ.*

ॐ - Om (Aum) पञ्चीकृतपञ्चमहाभूतानि - the grossified five elements तत्कार्यं - their product च - and सर्वं - all विराट् - Virāḍ इति - as उच्यते - is called. एतत् - this आत्मनः - of ātmā स्थूलशरीरम् - (is) the gross body. इन्द्रियैः - through the senses अर्थोपलब्धिः - perception of sense objects (including actions) जागरितम् - (is) the waking state. तदुभयाभिमानि - (the one) identified with both आत्मा - ātmā (the true "I") विश्वः - (is) Viśva. एतत् - this त्रयम् - triad अकारः - (is) the letter अ (a) (of Aum-Om).

Om. The grossified - configured - five elements and their total

(manifest) products constitute *Virāt*. This is the gross body of *ātmā*. The perception of sense objects through the senses (including carrying out of actions) is the waking state. *Ātmā* identified with both of them (*Virāt* and the waking state) is *Viśva* (the waker awareness). These three constitute the letter *a* (अ) of *Aum-Om* (ॐ).

THE SUBTLE CREATION IN ITS ENTIRETY
ॐ (U) OF ॐ (AUM-OM)

अपञ्चीकृतपञ्चमहाभूतानि पञ्चतन्मात्राणि तत्कार्यं च
पञ्च प्राणाः, दशेन्द्रियाणि, मनो बुद्धिश्चेति सप्तदशकं लिङ्गं
भौतिकं हिरण्यगर्भ इत्युच्यते । एतत्सूक्ष्मशरीरमात्मनः ।
करणेषूपसंहतेषु जागरितसंस्कारजः प्रत्ययः सविषयः
स्वप्न इत्युच्यते । तदुभयाभिमान्यात्मा तैजसः । एतत्
त्रयमुकारः ।

*apañcīkṛta-pañca-mahābhūtāni pañca-tanmātrāṇi tatkāryaṃ ca
pañca prāṇāḥ, daśendriyāṇi, mano buddhiśceti saptadaśakaṃ liṅgaṃ
bhautikaṃ hiraṇyagarbha ityucyate. etat sūkṣmaśarīram-ātmanaḥ.
karaṇeṣūpasamhṛteṣu jāgarita-saṃskārajaḥ pratyayaḥ saviśayaḥ svapna
ityucyate. tadubhayābhimānī - ātmā taijasaḥ. etat trayam ukāraḥ.*

अपञ्चीकृतपञ्चमहाभूतानि - the five non-grossified elements
पञ्चतन्मात्राणि - the five subtle and primary elements तत्कार्यं - their
product च - and पञ्च - five प्राणाः - vital airs दशेन्द्रियाणि - ten organs
मनः - the mind बुद्धिः - the intellect च - and इति - thus सप्तदशकं -
the group of seventeen भौतिकं - elemental लिङ्गं - the subtle body
हिरण्यगर्भः - *Hiraṇyagarbha* इति - as उच्यते - is called. एतत् - this
आत्मनः - of *ātmā* सूक्ष्मशरीरम् - (is) the subtle body. करणेषूपसंहतेषु -
when the organs (of perception and action) are withdrawn from their

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(physical) functions जागरितसंस्कारजः - born from the impressions of waking state experiences सविषयः - coupled with sense objects प्रत्ययः - cognition स्वप्नः - the dream इति - thus उच्यते - is called. तदुभयाभिमानि - (the one) identified with both आत्मा - *ātmā* (the true "I") तैजसः - (is) *Taijasa* (the dreamer awareness). एतत् - this त्रयम् - triad उकारः - (is) the letter उ (*u*) of (*Aum-Om*).

The five non-grossified primary subtle elements and the product made from them, namely the elemental subtle body comprising the seventeen aspects - five vital airs, ten organs, the mind and the intellect - constitute *Hiraṇyagarbha*. This is the subtle body of *ātmā*. When the organs (of perception and action) are withdrawn from their physical functions, the cognition of sense objects (internally projected) born from the impressions of waking state experiences is called dream or the dream state. *Ātmā* identified with both is *Taijasa* (the dreamer awareness). These three constitute the letter *u* (उ) of *Aum-Om* (ॐ).

THE CAUSE OF THE GROSS AND THE SUBTLE CREATIONS
IN ITS ENTIRETY - म् (*M*) OF ॐ (*AUM-OM*)

शरीरद्वयकारणमात्माज्ञानं साभासमव्याकृतमित्युच्यते।
एतत्कारणशरीरमात्मनः। तच्च न सत्, नासत्, नापि सदसत्,
न भिन्नं, नाभिन्नं, नापि भिन्नाभिन्नं कुतश्चित्, न निरवयवं,
न सावयवं, नोभयं, किन्तु केवलब्रह्मात्मैकत्वज्ञानापनोद्यम्।
सर्वप्रकारज्ञानोपसंहारे बुद्धेः कारणात्मनाऽवस्थानं सुषुप्तिः।
तदुभयाभिमान्यात्मा प्राज्ञः। एतत् त्रयं मकारः।

śarīradvaya-kāraṇam-ātmājñānaṃ sābhāsam-avyākṛtam-ityucyate. etat kāraṇaśarīram-ātmanah. tacca na sat, nāsat, nāpi

sadasat, na bhinnaṃ. nābhinnaṃ. nāpi bhinnābhinnaṃ kutaścīt. na niravayavaṃ. na sāvayavaṃ. nobhayaṃ. kintu kevala-brahmātmaitva-jñānāpanodyam. sarva-prakāra-jñānopasaṃhāre buddheḥ kāraṇātmanāvasthānaṃ susuptiḥ. tadubhayābhinnānyātmā prājñāḥ. etat trayam makārah.

शरीरद्वयकारणम् - the cause of both the bodies आत्माज्ञानं -self - ignorance (ignorance of *ātmā*) साभासम्- coupled with the reflection of pure awareness अव्याकृतम् - *Avyākṛtam* (the unmanifest) इति - as उच्यते - is called. एतत् - this (is) आत्मनः - of *ātmā* कारणशरीरम् - causal body. तत् - it च - and सत् - ever-existent न - (is) not असत् - non-existent न - (is) not न अपि - nor even सदसत् - both existent and non-existent भिन्नं - separate न -(is) not अभिन्नं - identical न -(is) not न अपि - nor even भिन्नाभिन्नं- both separate and identical कुतश्चित् - on any count निरवयवम् - without parts न -(is) not सावयवम् - composed of parts न - (is) not उभयं - both न - (is) not किन्तु - but केवलब्रह्मात्मैकत्वज्ञानापनोद्यम् - destructible only by the knowledge of the identity of Brahman and *ātmā*. सर्वप्रकारज्ञानोपसंहारे - when all types of cognition end बुद्धेः - of intellect (i.e. *antaḥkāraṇa* - the inner instrument) कारणोत्पन्ना - in (its) causal form अवस्थानम् - remaining (abidance) सुषुप्तिः - (is) sleep. तदुभयाभिमानी - (the one) identified with both आत्मा - *ātmā* प्राज्ञः (is) *Prājña* (the sleeper awareness). एतत् - this त्रयम् - triad मकारः - (is) the letter म् (*m*) (of *Aum-On*).

The ignorance of self (at the microcosmic level) which is the cause of both the bodies, combined with the reflection of pure awareness is called *Avyākṛtam* (at the macrocosmic level). This is the causal body of *ātmā*. It is neither ever-existent, nor non-existent, nor both the existent and non-existent; it is neither distinct or separate entity, nor identical with *ātmā*, nor both as the separate and identical on any count; it is neither without parts, nor composed of parts, nor having both facets concurrently; but it is destructible only by the knowledge of the identity of Brahman and *ātmā*. The remaining

(abidance or withdrawal) of *antaḥkaraṇa* (the inner instrument) in its causal form when all types of cognitions (like perception, erroneous cognition and memory) end is sleep. *Ātmā* identified with both is *Prājña* (the sleeper awareness). These three are indicated by the letter *m* (म्) of *Aum-Om* (ॐ).

MERGE THE CREATION IN BRAHMAN TO ABIDE IN IT

अकार उकारे, उकारो मकारे, मकार ॐकारे,
 ॐकारोऽहम्येव। अहमात्मा साक्षी केवलश्चिन्मात्रस्वरूपः,
 नाज्ञानं, नापि तत्कार्यं, किन्तु नित्यशुद्धबुद्धमुक्तसत्य-
 स्वभावं परमानन्दाद्वयं प्रत्यग्भूतचैतन्यं ब्रह्मैवाहमस्मी-
 त्यभेदेनावस्थानं समाधिः । “तत्त्वमसि”, “ब्रह्माहमस्मि”,
 “प्रज्ञानमानन्दं ब्रह्म”, “अयमात्मा ब्रह्म” इत्यादिश्रुतिभ्यः ।
 इति पञ्चीकरणं भवति ॥ॐ॥

akāra ukāre, ukāro makāre, makāra omkāre, omkārohamyeva.
ahamātmā sākṣī kevalaścinmātrasvarūpaḥ, nājñānaṃ, nāpi tatkāryaṃ,
kintu nitya-śuddha-buddha-mukta-satya-svabhāvaṃ paramānand-
ādvayaṃ, pratyagbhūta-caitanyaṃ brahmaivāhamasmiti abheden-
āvasthānaṃ samādhiḥ. "tattvamasi", "brahmāhamasmi",
"prajñānamānandaṃ brahma". "ayamātmā brahma" ityādiśrutibhyaḥ.
iti pañcīkaraṇaṃ bhavati - om.

अकारः - the letter अ (a) उकारे - into the letter उ (u) उकारः -
 the letter उ (u) मकारे - into the letter म् (m) मकारः - the letter म् (m)
 ॐकारे - into the syllable ॐ (Aum-Om) ॐकारः - the syllable ॐ
 (Om) अहमि एव - likewise into "I". अहम् - "I" आत्मा - *ātmā* साक्षी -
 the (cognitive) illuminator केवलः - the only one चिन्मात्रस्वरूपः - of the

nature of mere pure awareness न - not अज्ञानं - ignorance न अपि
 - not even तत्कार्यं - its (of ignorance) effect किन्तु - nevertheless
 नित्यशुद्धबुद्धमुक्तसत्यस्वभावं - of the nature of eternally indestructible pure
 knowledge principle free from bondage परमानन्दाद्वयं - the non-dual
 absolute happiness प्रत्यग्भूतचैतन्यं - the innermost pure awareness
 ब्रह्म एव - Brahman itself अहम् अस्मि - I am इति - so अभेदेन
 अवस्थानम् - abidance in the identity समाधिः - (is) *samādhi*. तत् - that
 (Brahman) त्वम् असि - you are ब्रह्म - Brahman अहम् अस्मि - I am
 प्रज्ञानम् आनन्दं - pure awareness which is absolute happiness ब्रह्म - (is)
 Brahman अयम् - this आत्मा - *ātmā* ब्रह्म - (is) Brahman
 इत्यादिश्रुतिभ्यः - on account of such *Upaniṣadic* statements. इति - thus
 पञ्चीकरणं- *Pañcīkaraṇa* (contemplation) भवति - is. ॐ - *Om*.

Merge the letter अ (*a* of *Om*) into उ (*u*), उ (*u*) into म् (*m*), म् (*m*)
 into ॐ (*Aum - Om*) and likewise ॐ (*Om*) into "I". I am the
 (cognitive) illuminator *ātmā*, the only one of the nature of nothing else
 but pure awareness. I am neither the ignorance nor its effect.
 Nevertheless I am Brahman itself. Brahman is of the nature of
 eternally indestructible pure knowledge principle free from bondage. It
 is the non-dual absolute happiness and the innermost "I" (called) pure
 awareness. Such an abidance (of the mind) in (the direct cognition of)
 the identity (of Brahman and *ātmā*) is *samādhi*. This is in accordance
 with the *Upaniṣadic* statements like "You are Brahman", "I am
 Brahman", "The pure awareness which is absolute happiness is
 Brahman" and "This *ātmā* is Brahman." So is *Pañcīkaraṇa*
 (contemplation). *Om*.

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VIRĀṬ : THE MACROCOSMIC GROSS BODY

ॐ पञ्चीकृतपञ्चमहाभूतानि तत्कार्यं च सर्वं
विराडित्युच्यते ।

*Om pañcīkṛta-pañca-mahābhūtāni tatkāryaṃ ca sarvaṃ
virāḍityucyate.*

Om. The grossified (configured) five elements and all the products born of them constitute *Virāt*.

ॐकारः सर्ववेदानां सारस्तत्त्वप्रकाशकः ।
तेन चित्तसमाधानं मुमुक्षूणां प्रकाश्यते ॥१॥

*omkāraḥ sarva-vedānāṃ sārastattva-prakāśakaḥ
tena citta-samādhānaṃ mumukṣūṇāṃ prakāśyate - (1)*

ॐकारः - the syllable *Om* सर्ववेदानां - of all the Vedas सारः - the essence तत्त्वप्रकाशकः - the revealer of the ultimate truth (of everything). तेन - through its means चित्तसमाधानं - the absorption of the mind (in Brahman) मुमुक्षूणां - for those who strive for liberation (from *saṃsāra*) प्रकाश्यते - is brought out (taught). - (1)

1. The syllable *Om* is the essence of all the Vedas, that reveals the ultimate truth (of everything). A method of making the

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mind to get absorbed in Brahman through the means of *Om* is being taught. It is for those who strive for liberation (from *samsāra*).

INTRODUCTORY PRAYER (MAṄGALĀCARANA)

As a starting exercise, the scripture recommends *maṅgalācarana* to ensure a successful outcome of any noble endeavour. *Maṅgalācarana* is an auspicious introduction in the form of a prayer at the beginning of any pursuit or a composition. An invocation of this nature when is accompanied by intense devotion and *śraddhā* (faith) in *Īśvara*, gets the power to ward off any obstructions or hinderances that can mar the successful end result. Generally such prayers are expressly mentioned in the form of salutations to *Īśvara*. At times, just the name of the Lord or that of Brahman is directly or indirectly linked in the very beginning for this purpose.

Sureśvarācārya, the commentator adheres to this sacred precept. He begins these *Vārtikas* - poetic exposition - with *Om*. The word *Om* is primarily specified in this verse as a means to the goal aimed at in the text Pañcīkaraṇa. Yet, *Om* is also the direct name of both Brahman and *Īśvara* and hence its mention as the first word serves the role of a *maṅgalācarana* too.

THE PURPOSE OF PAÑCĪKARANA

The goal envisaged herein is *citta-samādhānam* - the absorption of the mind in the knowledge of *ātma* (the true "I") being identical with Brahman. It is the direct cognition of what the true "I" is wherein the mind conforms itself to the true nature of *ātma* devoid of all the superimposed attributes. *Akhaṇḍākāra vṛtti* or *Brahmākāra vṛtti* of *antaḥkaraṇa* is another name for this state. This is not to simply abstain from all the thoughts (*citta-vṛtti-nirodha*) surfacing in the mind

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as described by *Pātañjala-yoga*, wherein self-ignorance persists unless it is eliminated by specific efforts.

Citta-samādhānam refers to what is defined as *samādhi* in the original text Pañcīkaraṇa. The abidance of the mind in the identity of Brahman and *ātmā* as "I am Brahman itself" is *samādhi*. This will be detailed later. The definition of *samādhi* given here is in accordance with the *śruti* - *Upaniṣads* - and *smṛti*. *Annapūrṇopaniṣad* (5-75) defines the manifestation of knowledge (or cognition) that *jīva* (the individual self) and Brahman are identical as *samādhi*. This perspicuous definition is also found in *Skanda Purāṇa*. In short the purpose of the present text Pañcīkaraṇa is to teach (*prakāśyate*) the mode of manifesting self-knowledge (*ātmajñāna*) in the form of *akhaṇḍākāra-vṛtti*.

OM - THE MEANS TO THE GOAL OF *CITTA - SAMĀDHĀNA*

The word *Om* (*Oṃkāraḥ*) is the means used in Pañcīkaraṇa to gain *citta-samādhāna* - absorption of the mind in the direct cognition of *ātmā*/Brahman. The word "*tena*" (by that) in this verse refers to *Om* as the means to the end sought. *Om* is described as *tattvaprapakāśakaḥ* - the revealer of the ultimate truth of everything - the truth that is the basis of everything and can never be negated. In other words, *Om* is treated as a *mahāvākya* - a phrase or a word that conveys the knowledge of true "I" (*ātmā*) as identical with Brahman. *Māṇḍūkya*, *Muṇḍaka*, *Kāṭha* and many other *Upaniṣads* bear testimony to this fact of *Om* being equivalent to a *mahāvākya*.

WHY OF THE MEANS - *OM*

The role of *Om* as a *mahāvākya* is prominently evident in the *Upaniṣads*. There are many other *mahāvākyas* too in the scriptural texts. *Mahāvākyas* like *tat-tvamsi* positively declare the truth of *ātmā* and Brahman whereas the other statements like "*neti neti*"

unfold it by negation of all that is falsely attributed to "I" or Brahman. Of all the *mahāvākyas* *Om* is preferred here as a means to gain *citta-samādhāna* because it is the essence of all the Vedas (*sarva vedānām sārah*).

It has the same capability of unfolding the ultimate truth as that of the other *mahāvākyas*. There is nothing additionally helpful in this respect of knowing the truth in comparison with the remaining *mahāvākyas*. But only some *mahāvākyas* have inbuilt technique necessary to practise contemplation (*nididhyāsana*) leading to the absorption in *ātmā* / Brahman. In the case of others, one has to take to either *Om* or a *mahāvākya* having an integral technique of contemplation in itself. The latter involves an added step. This can be best avoided if *Om* is used as a means to *citta-samādhāna*.

There is an additional advantage in resorting to *Om*. It being the essence of all the Vedas (*sarva vedānām sārah*), the recitation of *Om* amounts to reciting all the Vedas. The recitation of Vedas produces the effect of *puṇya*. This counteracts or eliminates the sins - the adverse result of past prohibited actions done by the performer. It also clears out any consequent obstructions in the path of gaining self-knowledge. In all the recitation of *Om* overcomes many obstructions and produces self-knowledge speedily with abundance in it. Many *Upaniṣads* also have preferred *Om* in this respect. That is why the mode of *citta-samādhāna* is being taught here by the means of *Om* itself.

THE ELIGIBLE PERSON

A *mumukṣu* is the person eligible for the mode of making the mind get absorbed in Brahman, as taught here. A *mumukṣu* is the one who has intense yearning to be free from *saṃsāra*. He or she strives for achieving that goal by all means. This pursuit necessarily

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presupposes suitably prepared frame of mind. It calls for having the fourfold qualifications as envisaged in *sādhana-catustaya-sampatti* prescribed by Vedānta. Such preparation on the part of the seeker is indispensable to take to the means as recommended here. Then only it fructifies into the promised result.

THE CONTEMPLATION SCHEME IN PAÑCĪKARĀṆA

It is desirable that the reader understands clearly the scheme followed for the actual technique of contemplation (*nididhyāsana*) adopted in this text. The scheme is as follows:

Only those things which have attributes (*viśeṣas*) can be perceived by the senses or the mind. Brahman being attributeless (*nirviśeṣa*) is totally imperceptible as an object (*viśaya*) of cognition by the senses and the mind. On the other hand the Creation (*jagat*) is entirely within the ambit of our perception. The Creation has attributes of name (*nāma*) and form (*rūpa*). It has no existence independent of Brahman - *caitanya* (the pure awareness) and can be known only on account of Brahman. Brahman is limitless (*anantam*) knowledge principle (*jñānam-caitanya*). It is *satyam* - never subject to change or destruction. In reality nothing can ever be born of it. Yet, the Creation appears to be the intrinsic feature of Brahman. It is only due to our ignorance of Brahman leading to our false attribution (*adhyāropa*) of the Creation on it. As a result the basis (*adhiṣṭhāna*) Brahman is erroneously considered to be the material world - the Creation - even when it is not so. *Adhyāropa* is a false attribution on a given thing of something other than itself (*vastuni avastvāropaḥ adhyāropaḥ*). *Apavāda* is the ascertainment or the termination of the falsely attributed thing in its exclusive basis (*adhyāropitasya adhiṣṭhānamātra-paryavaśeṣaṇam apavādaḥ*). It is like mistaking a rope as a snake in the darkness. When the light is brought in the picture the basis (*adhiṣṭhāna*) rope becomes clearly visible and the erroneous snake

gets negated. In the same vein the negation (*apavāda*) of false attribution (*adhyāropa*) of the Creation as an integral feature of Brahman, enables us to directly cognize what Brahman is. This negation is carried out with the means of *Om*. The regression of the steps of the Creation is utilised for this purpose.

Ādi Śaṅkarācārya the author has used this method of *adhyāropāpavāda* - the negation of false attribution here. It is done with the means of *Om*. It teaches the mode of directly cognizing Brahman identical with the true "I" (*ātmā*). The author is brief and sticks to the method of contemplation. Having recourse to *Upaniṣads* he has taken for granted the true nature of the basis (*adhiṣṭhāna*) of the Creation and the actual Creation (*śiṣṭi*) of whatever that is falsely attributed. Therefore he describes in the beginning upto "*etat trayam makārah*", only the false attribution (*adhyāropa*). The seeker is expected to ascertain from other Vedāntic texts the exact nature of Brahman - the basis (*adhiṣṭhāna*) - and the Creation of whatever that is falsely attributed or superimposed. However Sureśvarācārya, as expected, being a commentator, details whatever that is not elaborated in the original text. The following *vārtikas* (verses) explain these two aspects.

BASIS OF THE CREATION - BRAHMAN

First the nature of the basis (*adhiṣṭhāna*) as viewed prior to the false attribution (*adhyāropa*) is described.

आसीदेकं परं ब्रह्म नित्यमुक्तमविक्रियम् ।
तत्स्वमायासमावेशाद्बीजमव्याकृतात्मकम् ॥२॥

āsīdekaṃ paraṃ brahma nityamuktamavikriyam
tat-svamāyāsamāveśād bijamavyākṛtātmakam - (2)

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एकं - only नित्यमुक्तम् - ever free अविक्रियम् - never changing
परं - the most exalted ब्रह्म - Brahman आसीत् - was there. तत् - that
स्वमायासमावेशात् - due to superimposed (faisely attributed) identity with
its own *māyā* (Creative power) अव्याकृतात्मकम् - unmanifest in nature
बीजम् - seed i.e. the material cause (अभवत् - became). - (2)

2. Only the ever free, never changing and the most exalted Brahman was there (before the Creation). It became the unmanifest material cause of the Creation due to its superimposed identity with its own Creative power.

Brahman is the pure awareness principle (*caitanya*) free from the limitations of space (*deśa*), time (*kāla*) and objects (*vastu*). This is further described by the following terms.

Ekam - the only one:

It is totally free from all the divisions (*bheda*) arising from the presence of other members belonging to the same species (i.e. *sajātīya*) or to the different species (i.e. *vijātīya*). It is also free from the divisions existing in itself (i.e. *svagata*). Such a thing has to be non-dual (*advaya*) in nature.

Nityamuktam - ever free:

Irrespective of the presence or the absence of the Creation, Brahman in reality is always free from the entire Creation and all the sorrows therein. It is like the rope being totally unaffected by the erroneous snake superimposed on it in the darkness.

Avikriyam - never changing:

A limited thing has parts and exists in time and space. It has

beginning in time or it is born and has the other changes (*vikriyā - vikāra*). The ever existent Brahman is partless (*niravayava*) and is never born. Brahman has none of the six changes (*ṣaḍ - vikāra*) - birth (*jāyate*), existence after the birth (*asti*), growth (*vardhate*), transformation (*vipariṇamate*), decline (*apakṣiyate*) and destruction (*vinaśyati*). It is free from time and space. They actually abide in Brahman.

Param - the most exalted one:

It is absolute happiness (*paramānanda*) in itself.

To sum up, Brahman is *sat* (ever existent), *cit* (the knowledge principle) and itself *ānanda* (limitless happiness). Such Brahman was there before the Creation. There are many *Upaniṣadic* statements that declare this fact and define what Brahman is. A few of them are enumerated below.

- i) *Sadeva somyedamagra āsīt* - Oh dear (Śvetaketu), only *Sat* (Brahman) was there before the Creation (*Ch.U.6-2-1*).
Ekamevādviṭīyam Brahma - The only one non-dual (Brahman) (*Ch.U.6-2-1*).
- ii) *Ātmā vā idameka evāgra āsīt* - Only *ātmā* (*caitanya* - Brahman) was there before the Creation (*Ai.U.1-1-1*).
Nānyat kiñcana miṣat - (Then) there was nothing else, active in nature, other than *ātmā* (*Ai.U.1-1-1*).
- iii) *Vijñānamānandaṃ Brahma* - Brahman is of the nature of knowledge principle (*caitanya*) and bliss (*Bṛ.U.3-9-28*).
- iv) *Satyam jñānāmanantaṃ Brahma* - Brahman is indestructible (i.e. never subject to change), knowledge principle and limitless (*Tai.U.2-1*).

In fact the word "was (*āsīt*)" is not strictly applicable to Brahman.

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Only a thing that is born in time can be related to the past or future. Brahman is free from time and so it exists for ever. It is not in any way linked with time. Yet, the *Upaniṣads* in general including the present verse state the non-existing relation of time to Brahman for the sake of clear communication through words. Language can operate only in the realm of duality seen in time and space. Language has no access to Brahman as an object of name (*nāma*) and form (*rūpa*), unless the words are used in an implied way to the extent necessary by utilising dual nature of the Creation.

BRAHMAN AS THE CAUSE OF THE CREATION (*JAGAT*)

Brahman is never changing (*avikṛiyam*) in nature. It is limitless and non-dual. This rules out any intrinsic modification or activity in it. Brahman cannot therefore be the material cause (*upādāna*) of anything. Then the question arises as to how the *Upaniṣads* describe Brahman as the cause of the Creation (*jagat*). For example consider, "From that Brahman identical with this *ātmā*, the space was born, from the space the air was born etc." (*Tai.U.2-1*). The answer is given in the second line of this verse.

It is true that in reality nothing can be born of Brahman transforming it into something else. Yet, on account of its Creative power called *māyā*, Brahman gains the status of the pseudo-material cause without undergoing any intrinsic change in itself. The attributed false identity of *māyā* with Brahman (i.e. *svamāyāsamāveśa*) ascribes the semblance of the material cause (*bījam*) to Brahman. A rope without transforming itself can be the material cause of a false snake attributed to it. In the same manner Brahman gaining the status of the pseudo-material cause of the Creation, without any intrinsic change in itself is not incongruous.

A material cause of the type of the seed (*bījam*) is possible

only if the effect (*kāryam*) abides in the cause (*kāraṇa*) in a subtle - imperceptible - form. But Brahman is ever free (*nityamukta*) from either gross or subtle form of the world - the Creation. It cannot have in itself even the subtle form of the Creation. Then is it possible for Brahman to be the cause (*bijam*) of this world ? Yes, in a specific way. It is true that the ever free (*nityamukta*) Brahman cannot be the cause of anything including subtle aspects of the Creation. But the Creative power *māyā* does carry in itself *jagat* (the Creation) in its subtle form. And through the false attribution or superimposition of *māyā* on Brahman, the latter is called the cause (*bijam/seed*) comprising the unmanifest world. In this sense Brahman as the material cause of the Creation is justified.

THE MODE OF THE CREATION (*JAGAT*)

The modality of the birth of the Creation is described next to enable thereafter its false attribution (*adhyāropa*) on Brahman.

तस्मादाकाशमुत्पन्नं शब्दतन्मात्ररूपकम् ।
स्पर्शात्मकस्ततो वायुस्तेजो रूपात्मकं ततः ॥३॥

tasmādākāśamutpannaṃ śabdatanmātra-rūpakam
sparśātmakastato vāyustejo rūpātmakam tataḥ - (3)

तस्मात् - from that (Brahman) शब्दतन्मात्ररूपकम् - having the nature of sound, in its nascent form आकाशम् - space उत्पन्नं - was born. ततः - from that (space) स्पर्शात्मकः - of the character of touch वायुः - air ततः - from that (air) रूपात्मकं - of the character of form तेजः - fire (3)

3. From Brahman the space in its nascent form having the nature of sound was born. From space the air having touch as its

characteristic (and) from air the fire having form as its characteristic (were born).

At first, all these elements were born in their nascent or subtle form. The word *tanmātra* (nascent) in the phrase *śabdatanmātra-rūpakam* indicates that they have not yet grossified or configured grossly (*pañcikṛta*) themselves.

आपो रसात्मिकास्तस्मात्तेभ्यो गन्धात्मिका मही ।
शब्दैकगुणमाकाशं शब्दस्पर्शगुणो मरुत् ॥४॥

āpo rasātmikāstasmāttebhyo gandhātmikā mahī
śabdaika-guṇamākāśam śabda-sparśaguṇo marut - (4)

तस्मात् - from that (fire) रसात्मिका: - of the characteristic of taste आपः - water तेभ्यः - from (water) गन्धात्मिका - of the characteristic of smell मही - earth आकाशं - the space शब्दैकगुणम् - (is the one) having only sound as its characteristic मरुत् - the air शब्दस्पर्शगुणः - (is the one) having sound and touch as its characteristics. - (4)

4. From fire, the water having taste as its characteristic (and) from water, the earth having smell as its characteristic (were born). The space has only sound as its characteristic (whereas) the air has (both) sound and touch.

शब्दस्पर्शरूपगुणैस्त्रिगुणं तेज उच्यते ।
शब्दस्पर्शरूपरसगुणैरापश्चतुर्गुणाः ॥५॥

śabda-sparśa-rūpa-guṇaistriguṇam teja ucyate
śabda-sparśa-rūpa-rasa-guṇairāpaścaturguṇāḥ - (5)

शब्दस्पर्शरूपगुणैः - endowed with the characteristics of sound, touch and form तेजः - the fire त्रिगुणं - (the one) having three characteristics उच्यते - is said शब्दस्पर्शरूपरसगुणैः - endowed with sound, touch, form and taste आपः - water चतुर्गुणाः - (the one) having four characteristics. - (5)

5. The fire is said to have three characteristics of sound, touch and form. The water has four of them, viz. sound, touch, form and taste.

शब्दस्पर्शरूपरसगन्धैः पञ्चगुणा मही ।
तेभ्यः समभवत्सूत्रं भूतं सर्वात्मकं महत् ॥६॥

*śabda-sparśa-rūpa-rasa-gandhaiḥ pañcaguṇā mahī
tebhyḥ samabhavat sūtram bhūtaṁ sarvātmakaṁ mahat - (6)*

शब्दस्पर्शरूपरसगन्धैः - endowed with sound, touch, form, taste and smell मही-the earth पञ्चगुणाः -(the one) having five characteristics तेभ्यः - from those (five subtle elements) भूतं - the product of five subtle elements सर्वात्मकं - the one abiding in all महत् - the exalted सूत्रं - the macrocosmic subtle body समभवत् - was born. - (6)

6. The earth has the five characteristics of sound, touch, form, taste, and smell. From those five subtle elements, their product the exalted macrocosmic subtle body that abides in all was born.

There is an alternate reading having the word *liṅgam* - subtle body - in place of *bhūtam* (the product of five elements). It does not alter the meaning of the verse in significance.

Any Creation presupposes the presence of the three features, viz. knowledge, action and matter. The three constituents called *guṇas* of *māyā* - the Creative power of Brahman - account for those three.

They are *sattva*, *rajas* and *tamas guṇas* respectively. The five elements (*bhūtāni*) also have the three *guṇas* as their constituents as found in the cause *māyā*. The individual *sāttvika* (i.e. *sattva* aspect) contents of the five elements give birth to the five sense organs or the organs of perception (*jñānendriyas*) whereas their collective *sāttvika* contents produce the *antaḥkaraṇa* (inner instrument) comprising *mana* (mind), *buddhi* (intellect), *ahaṅkāra* (erroneous "I" notion) and *cittam* (faculty of recollection). In the same manner the individual *rājasika* (i.e. *rajas* aspect) contents of the five elements give rise to the five organs of action (*karmendriyas*). The collective *rājasika* content form the *prāṇa* (vital air) comprising five physiological functions (*prāṇas*). At times the *antaḥkaraṇa* (the inner instrument) is viewed as twofold having *mana* (mind) and *buddhi* (intellect). In such a version the *citta* (faculty of recollection) is included in *mana* (mind) and *ahaṅkāra* (erroneous "I" notion) in *buddhi* (intellect). The group of these seventeen aspects, i.e. the five sense organs, the five organs of action, the five *prāṇas*, the mind and the intellect is called *liṅgam* or *sūkṣma-śarīra* - the subtle body.

The macrocosmic subtle body is *sūtram*. Literally the word *sūtram* means the thread. As a thread inheres in and through the individual flowers or beads in a garland, so is *sūtra* present in all the individuals (*jīvas*) in the Creation. For this very reason *sūtra* - macrocosmic subtle body - is described as *sarvātmakam*. Brahman conditioned by *sūtra* is *Hiranyagarbha* - the presiding deity of macrocosmic subtle body. This makes *sūtra* the exalted (*mahat*) one.

The *tāmasika* (i.e. *tamas* aspect) contents of all the five elements undergo a process called *pañcīkaraṇa* resulting in the five gross elements and the gross world.

ततः स्थूलानि भूतानि पञ्च तेभ्यो विराडभूत् ।
पञ्चीकृतानि भूतानि स्थूलानीत्युच्यते बुधैः ॥७॥

*tataḥ sthūlāni bhūtāni pañca tebhyo virāḍabhūt
pañcīkṛtāni bhūtāni sthūlānityucyate budhaiḥ - (7)*

ततः - from those (five subtle elements) पञ्च - five स्थूलानि भूतानि - gross elements (जातानि - were born). तैभ्यः - from them (i.e. five gross elements) विराट् - macrocosmic gross body अभूत् - was born. पञ्चीकृतानि - those which have undergone the process of *pañcīkaraṇa* भूतानि - elements स्थूलानि - gross इति - as बुधैः - by learned persons उच्यते - is called. - (7)

7. The five gross elements were born from the subtle ones respectively. The macrocosmic gross body was born further from the five gross elements. Learned persons call those elements as the gross ones, which have undergone the process of *pañcīkaraṇa*.

The subtle five elements themselves become the gross ones after the process of grossification (configuration) called *pañcīkaraṇa*. This makes it clear that the gross elements are not born separately. They are not distinct from the subtle ones. The gross body of an individual and the gross bodies of all put together are born of five gross elements. In fact Brahman conditioned by the macrocosmic gross body is called *Virāt*. Yet, both in the original text and the *vārtikas*, the macrocosmic gross body itself is described as *Virāt*. This is done so through implication considering the invariable characteristic of macrocosmic gross body as the embodiment of *Virāt*. The same pattern is followed with regard to the macrocosmic subtle body by naming it as *Hiraṇyagarbha* - the related deity itself.

The actual process of *pañcīkaraṇa* is described in the next three verses. The reader is reminded to bear in mind that this process pertaining to the mode of Creation is distinct from the method of contemplation (*nididhyāsana*) which is the main topic of this text entitled *Pañcīkaraṇam*.

पृथिव्यादीनि भूतानि प्रत्येकं विभजेद् द्विधा ।
 एकैकं भागमादाय चतुर्धा विभजेत्पुनः ॥८॥
 एकैकं भागमेकस्मिन्भूते संवेशयेत् क्रमात् ।
 ततश्चाकाशभूतस्य भागाः पञ्च भवन्ति हि ॥९॥
 वाय्वादिभागाश्चत्वारो वाय्वादिष्वेवमादिशेत् ।
 पञ्चीकरणमेतत्स्यादित्याहुस्तत्त्ववेदिनः ॥१०॥

*pr̥thivyādīni bhūtāni pratyekaṃ vibhajed dvidhā
 ekaikaṃ bhāgamādāya caturdhā vibhajetpunah - (8)
 ekaikaṃ bhāgamekasmin bhūte saṃveśayet kramāt
 tataścākāśabhūtasya bhāgāḥ pañca bhavanti hi - (9)
 vāyvādibhāgāścātvāro vāyvādiṣvevamādišet
 pañcīkaraṇametatsyādityāhustattvavedināḥ - (10)*

पृथिव्यादीनि - the earth etc. भूतानि - subtle elements प्रत्येकं - each द्विधा - in two parts विभजेत् - should be divided. एकैकं - one by one भागम् - one part आदाय - having taken पुनः - again चतुर्धा - in four parts विभजेत् - should be divided. - (8)

एकैकं - one by one भागम् - part एकस्मिन् भूते - in a (given) element क्रमात् - in turn संवेशयेत् - be joined ततः - thereby च - moreover आकाशभूतस्य - of the element space वायु - air आदि - etc. चत्वारः - four भागाः - parts (मिलित्वा - having united with) पञ्च - five भागाः - parts भवन्ति - are there. हि - as is well known (in the scripture). वायु आदिषु - in air etc. एवम् - in this manner आदिशेत् - be formulated एतत् - this पञ्चीकरणम् - the process of *pañcīkaraṇa* स्यात् - is इति - so तत्त्ववेदिनः - the knowers of truth आहुः - call. - (9) and (10)

8. Let each of the five subtle elements earth etc. be divided into two equal halves. Pick up one half from each of the elements.

Let that each half of respective elements again be divided into four equal quarters (i.e. equal to one eighth of the original element).

9-10. Each of these latter four quarters of each element in turn be joined with the remaining half of the other four elements respectively. Thereby the gross space has five parts, (one half of the element space and one eighth of the original element from the remaining four elements, air, etc). Let this manner (of grossification or configuration) be formulated in the case of air and the other elements. The knowers of truth call this as the process of *pañcīkaraṇa*.

The subtle elements had their exclusive nature before the grossification. But each of the five elements is mixed with the remaining four after the process of *pañcīkaraṇa*. *Paiṅgala*, *Kaṭharudra* and *Varāha Upaniṣads* speak of this grossification. It can also be proved based on *Chāndogya* and *Praśna Upaniṣads*.

Thus the nature of Brahman and the mode of the Creation are described by Sureśvarācārya as an introduction. The created world is the product of *māyā* - the Creative power. Its nature is false. It is wrongly attributed to Brahman. In order to negate the Creation easily, to directly cognize Brahman with the help of *Om*, it is proposed to divide the creation into three groups - gross, subtle and causal. Keeping this point in view, the first statement of Ādi Śaṅkarācārya from the original text of *Pañcīkaraṇa* is repeated in the form of next half of the verse (*vārtika*).

पञ्चीकृतानि भूतानि तत्कार्यं च विराड् भवेत् ॥१० १/२॥

pañcīkṛtāni bhūtāni tatkāryaṃ ca virāḍ bhavet - (10 1/2)

पञ्चीकृतानि भूतानि - the grossified elements तत्कार्यं - their

product च - and विराड् - *Virāt* भवेत् - is. - (10 ½)

10 ½. The grossified elements and the products made from them constitute *Virāt* - the macrocosmic gross body.

One may mistake this *Virāt* itself to be the true "I" (*ātmā*). To dispel such doubt the nature of *Virāt* is described as follows :

एतत् स्थूलशरीरमात्मनः ।

etat sthūla-śarīramātmanah.

This (*Virāt*) is the gross body of *ātmā*.

स्थूलं शरीरमेतत्स्यादशरीरस्य चात्मनः ॥११॥

sthūlaṃ śarīrametat syādaśarīrasya cātmanah - (11)

एतत् - this (*Virāt*) अशरीरस्य - of bodiless आत्मनः - of *ātmā*
स्थूलं - the gross शरीरम् - body स्यात् - is. - (11)

11. This (*Virāt*) is the gross body of the bodiless *ātmā*.

The above statement refers to both the microcosmic (i.e. the individual) and the macrocosmic (the total) bodies collectively put together as the body of *ātmā* or Brahman. But *Upaniṣads* unequivocally declare that *ātmā*/Brahman is totally free from the embodiment (*Br. U. 3-8-8 ; Ī. U. 8* etc). Then the question arises : how can it have *Virāt* as its gross body ? The description of *ātmā* as bodiless (*aśarīra*) states that in reality *ātmā* has no association whatsoever at any time with any body. And yet, if it appears to have an embodiment, it proves that ascribing an embodiment to *ātmā* is only a false attribution (*adhyāropa*) born of self-ignorance of the individual.

JĀGARITAM - THE WAKING STATE

The bodiless *ātmā* has no use of the gross body. Then where, how, when and for whom is this body useful ? The answer follows. The one who is identified with the gross body derives through the same embodiment the waking state experiences.

इन्द्रियैरर्थोपलब्धिर्जागरितम् ।

indriyairarthopalabdhirjāgaritam.

The perception of sense objects through the sense organs (including the actions by the organs of action) is the waking state.

THE HOW OF PERCEPTION AND ACTION

The non-dual *ātmā* is free from all the sense organs and the organs of action. *Ātmā* being totally unconnected (*asaṅgaḥ*) to everything in the Creation, does not prompt anything to its function. The organs of both types even if falsely attributed to *ātmā* are inert by constitution. They cannot perceive or act independently. The following two verses explain the how of perception and action.

अधिदैवतमध्यात्ममधिभूतमिति त्रिधा ।

एकं ब्रह्म विभागेन भ्रमाद्भ्राति न तत्त्वतः ॥१२॥

इन्द्रियैरर्थविज्ञानं देवतानुग्रहान्वितैः ।

शब्दादिविषयं ज्ञानं तज्जागरितमुच्यते ॥१३॥

adhidaivatamadhyātmamadhībhūtamiti tridhā

ekaṃ brahma vibhāgena bhramādbhāti na tattvataḥ - (12)

THE GROSS CREATION IN ITS ENTIRETY

*indriyairartha-vijñānaṃ devatānugrahānvitaiḥ
śabdādiviṣayaṃ jñānaṃ tajjāgaritamucyate - (13)*

एकं - the non-dual ब्रह्म - Brahman भ्रमात् - erroneously अधिदेवतम् - the presiding deity अध्यात्मम् - the senses etc. अधिभूतम् - the objects cognized इति - as त्रिधा विभागेन - in triple division भाति - appears तत्त्वतः - in reality न - not. - (12)

देवतानुग्रहान्वितैः - having the favour of or empowered (made able) by the presiding deities इन्द्रियैः - through the organs of perception शब्दादिविषयं - related to the objects perceived by the senses - sound etc. अर्थविज्ञानं - knowledge of objects (जायते- is produced). तत् - that ज्ञानं - knowledge जागरितम् - the waking state इति - so उच्यते - is called. - (13)

12. Erroneously the non-dual Brahman appears as three distinctly separate entities in the form of the presiding deity, the senses etc. and the objects cognized; but that is not true in reality.

13. The knowledge of the objects such as sound etc. is obtained through the sense organs empowered by the presiding deities. That state where this kind of knowledge (including the actions) takes place is called the waking state.

The words *adhidaivatam*, *adhyātmam* and *adhibhūtam* are adverbial compounds denoting the location. Their final meanings are derived as follows.

Adhidaivatam : The one present in the presiding deities (*devatāsu vidyamānam*), i.e. a presiding deity itself.

Adhyātmam : The one present in *ātmā* (here *ātmā* refers to the embodiment of an individual) (*ātmani śarīre vidyamānam*)

PAÑCĪKARAṆAM

adhyātmam), i.e. the organs of perception and action, inner instrument (*antaḥkaraṇa*) and the causal body (*kāraṇa śarīra*) at the individual level.

Adhibhūtam : Those that are present in the five elements and all the other living beings excluding oneself (*bhūteṣu vidyamānaṃ śabdādīkam*) i.e.the objects (*viśayas*) like sound etc.

Due to error one and the same Brahman appears as if it has been divided into these three distinct things. The actual Creation of five elements (*bhūtāni*) and the senses (*indriyas*) was clearly told in verses three and six. The manifestation of the organs of perception and action located in the *sūtra* (the macrocosmic subtle body) implies though not expressly told, the Creation of their sentient counterparts at the macrocosmic level, called the presiding deities (*adhiṣṭhāna devatās*). This demonstrates that the five elements having characteristics of sound etc., both types of organs and the presiding deities are falsely attributed to *ātmā*/Brahman. Yet, the one who is ignorant of the true nature of Brahman mistakes all the three as the integral features of Brahman.

The inert organs of perception and action are enabled to function by the presiding deities - their corresponding complementary sentient counterparts at the level of the macrocosmic Creation. *Cidābhāsa* - the reflected pure awareness - is present in the macrocosmic subtle body (*sūtra*). It makes it possible for these organs to engage in their respective functions in the macrocosm. This is how coupled with the presiding deities (*devatānugrahānvitaiḥ*) the organs of perception and action are capable of producing knowledge and actions.

The words *vijñāna* and *jñāna*, both in the verse 13 mean knowledge. As a first step we have to form a sentence to mean that

THE GROSS CREATION IN ITS ENTIRETY

the knowledge (*vijñāna*) is produced by the sense organs empowered by the presiding deities. Then a separate sentence, viz. that knowledge (*jñānam*) is called waking state (*jāgaritam*), is to be framed. Or the *vijñānam* is to be treated as the knowledge produced by the senses and *jñānam* as the knowledge gained through scripture, inference etc. Then both the types of knowledge put together is to be defined as the waking state (*jāgaritam*).

The knowledge specified by the words *vijñānam* and *jñānam* in the verse 13 or the one described by *arthopalabdhiḥ* in the original text include the actions by implication. Failing to do so would mean the actions performed through the organs of action, forming a major significant exclusive aspect of the waking state will be excluded. This would leave the definition of the waking state incomplete.

The definition of waking state (*jāgaritam*) is very precise. The roles of the words *artha* and *indriyaiḥ* have a special significance as follows.

Artha (sense object) :

The words *upalabdhi* (knowledge) in the original text or *vijñāna* (knowledge) in the verse 13, can also mean the knowledge of *ātmā*, the true "I". To avoid such an overlap, the word *artha* is used by both the author and the *vārtikakāra* with the specific restricted meaning of knowledge related to only the sense objects (*viśayas*). To avoid the possibility of including the ignorance in sleep as the object (*viśaya*) known, the phrase *śabdādi-viśayam* - pertaining to sound etc. - is clearly mentioned (in the verse 13).

Indriyaiḥ (through the sense organs etc.) :

To exclude the possibility of the sense objects in the form of

impressions experienced as in dream being included for *artha* or *śabdādi-viṣayam*, whereby the dreams would become part of the waking state, the word *indriyaiḥ* - through the senses (i.e. sense organs or organs of action) - is specified to complete the definition of the waking state. The sense organs and the organs of action that appear to be operative in the dream are not the actual functional ones. Their operation in the dream is only in the form of impressions as obtained for the other sense objects experienced therein. In order to avoid mistaking such pseudo organs of perception and action seen to be operative in the dream for the actual *indriyas* (senses) as referred in the definition, these organs are described in the verse (13) as *devatānugrahānvitaiḥ* - favoured or empowered by the presiding deities.

ADHYĀTMA, ADHIBHŪTA AND ADHIDAIVATA DIVISIONS

The following fifteen verses (i.e. 14 to 28) distinctly describe the division of the Creation into the presiding deity (*adhidaivatam*), the senses etc. (*adhyātmam*) and their corresponding objects (*adhibhūtam*), so as to grasp their nature clearly. That proves the erroneous manifold appearance of non-dual Brahman due to the ignorance.

श्रोत्रमध्यात्ममित्युक्तं श्रोतव्यं शब्दलक्षणम् ।
अधिभूतं तदित्युक्तं दिशस्तत्राधिदैवतम् ॥१४॥

śrotramadhyātmamityuktaṃ śrotavyaṃ śabdalakṣaṇam
adhibhūtaṃ tadityuktaṃ diśastatrādhidaivatam - (14)

श्रोत्रम् - the ear अध्यात्मम् - *adhyātma* इति - as उक्तं - is called.
तद् - that शब्दलक्षणम् - having the name sound श्रोतव्यं - what is fit to
be heard अधिभूतं - *adhibhūta* इति - as उक्तं - is called. तत्र - for that
दिशः - (presiding deities called) *digdevatās* अधिदैवतम् - (constitute)
the presiding deity. - (14)

14. The ear is called *adhyātma*. Its object, (*viṣaya*) the sound is *adhibhūta*. *Digdevatās* constitute the presiding deity of ears.

त्वगध्यात्ममिति प्रोक्तं स्पष्टव्यं स्पर्शलक्षणम् ।
अधिभूतं तदित्युक्तं वायुस्तत्राधिदैवतम् ॥१५॥

*tvagadhyātmamiti proktaṃ spraṣṭavyaṃ sparśalakṣaṇam
adhibhūtaṃ tadityuktaṃ vāyustatrādhidaivatam - (15)*

त्वक् - the sense of touch अध्यात्मम् - *adhyātma* इति - as प्रोक्तं - is called. तद् - that स्पर्शलक्षणम् - having the name touch स्पष्टव्यं - what is fit to be touched अधिभूतं - *adhibhūta* इति - as उक्तं - is called. तत्र - for that वायुः - Lord Vāyu (the presiding deity of air) अधिदैवतम् - (is) the presiding deity. - (15)

15. The sense of touch is called *adhyātma*. Its object, the touch is *adhibhūta*. Lord Vāyu is the presiding deity of the sense of touch (the skin).

In *Aitareyopaniṣad* we find indirectly *oṣadhi-vanaspatayaḥ* - the plant kingdom - as the presiding deity of the sense of touch. But the plant kingdom as the presiding deity is not a known fact. So Lord Vāyu who is the presiding deity of plant kingdom is to be taken as the presiding deity of *tvak* (the sense of touch). Lord Vāyu as the presiding deity of trees is a well known fact in the Vedas.

चक्षुरध्यात्ममित्युक्तं द्रष्टव्यं रूपलक्षणम् ।
अधिभूतं तदित्युक्तमादित्योऽत्राधिदैवतम् ॥१६॥

*cakṣuradhyātmamityuktaṃ draṣṭavyaṃ rūpalakṣaṇam
adhibhūtaṃ tadityuktaṃ adityotrādhidaivatam - (16)*

चक्षुः - the eye अध्यात्मम् - *adhyātma* इति - as उक्तं - is called.

तद् - that रूपलक्षणम् - having the name form द्रष्टव्यं - what is fit to be seen अधिभूतं - *adhibhūta* इति - as अक्तं - is called. अत्र - for this आदित्यः - the Sun अधिदैवतम् - (is) the presiding deity. - (16)

16. The eye is called *adhyātma*. Its object, the form is *adhibhūta*. The Sun is the presiding deity of eyes.

जिह्वाऽध्यात्मं तथाऽऽस्वाद्यमधिभूतं रसात्मकम् ।
वरुणो देवता तत्र जिह्वायामधिदैवतम् ॥१७॥

*jihvādhyātmaṃ tayāsvādyamadhibhūtaṃ rasātmakam
varuṇo devatā tatra jihvāyāmadhidaiivatam - (17)*

जिह्वा - the sense of taste (tongue) अध्यात्मं - (is) *adhyātma*. तथा - by that रसात्मकम् - of the nature of taste आस्वाद्यम् - what is fit to be experienced अधिभूतं - *adhibhūta* तत्र जिह्वायाम् - for that tongue वरुणः देवता - Lord Varuṇa अधिदैवतम् - (is) the presiding deity. - (17)

17. The tongue (the sense of taste) is *adhyātma*. The taste experienced by the tongue is *adhibhūta*. Lord Varuṇa is the presiding deity of tongue.

The taste is perceived only in aqueous medium. This can be verified from the necessity of saliva to taste anything. Lord Varuṇa is the presiding deity of water. It is so for the taste too.

घ्राणमध्यात्ममित्युक्तं घ्रातव्यं गन्धलक्षणम् ।
अधिभूतं तदित्युक्तमश्विनावधिदैवतम् ॥१८॥

*ghrāṇamadhyātmamityuktaṃ ghrātavyaṃ gandhalakṣaṇam
adhibhūtaṃ tadityuktamaśvināvadhidaivatam - (18)*

ब्राणम्- the nose(the sense of smell) अध्यात्मम्- *adhyātma* इति - as उक्तं - is called. तद् - that गन्धलक्षणम् - having the name smell प्रातव्यं - what is fit to be smelt अधिभूतं - *adhibhūta* इति - as उक्तं - is called. अश्विनौ - Aśvinīkumāras अधिदैवतम् - are the presiding deities.- (18)

18. The nose (the sense of smell) is *adhyātma*. Its object, the smell is *adhibhūta*. The twins (called) Aśvinīkumāras are the presiding deities of nose.

According to *Paiṅgalopaniṣad* (2-3) of *Śuklayajurveda* and *Varāhopaniṣad* (1-14) of *Kṛṣṇayajurveda*, Aśvinīkumāras are the presiding deities of nose. As a sidenote it may be mentioned that they are the physicians and surgeons in the heaven. It is interesting to note that they had successfully done twice the mutual head transplant between sage Dadhyañ Ātharvaṇa and a horse (*Bṛ.U.2-5-16* and 17)!

A statement from *Aitareyopaniṣad* gives an impression that Lord Vāyu (the presiding deity of air etc.) is the presiding deity of nose. Because air (*vāyu*) serves as a carrier of smell, the meaning of this statement is to be taken only in a secondary sense i.e. indirectly Lord Vāyu can be considered as the presiding deity for the nose.

There is an alternate reading of this verse with *Pṛthivī* as the presiding deity of nose (*pṛthivyatrādhidaivatam*). But the reading with *Aśvinau* as the presiding deities seems to be correct. It is in accordance with the *Upaniṣads*.

वागध्यात्ममिति प्रोक्तं वक्तव्यं शब्दलक्षणम् ।
अधिभूतं तदित्युक्तमग्निस्तत्राधिदैवतम् ॥१९॥

*vāgadhyaत्ममिति proktaṃ vaktavyaṃ śabdalaक्षणam
adhibhūtaṃ tadityuktamagnistatrādhidaivatam - (19)*

वाक् - the organ of speech अध्यात्मम् - *adhyātma* इति -as प्राक्तं - is called. तद् - that शब्दलक्षणम् - having the name word वक्तव्यं- what is fit to be spoken अधिभूतं - *adhibhūta* इति - as उक्तम् - is called. तत्र - for that अग्निः - Lord Agni अधिदैवतम् - (is) the presiding deity. - (19)

19. The organ of speech is called *adhyātma*. Its object, the word is *adhibhūta*. Lord Agni is the presiding deity of the organ of speech.

हस्तावध्यात्ममित्युक्तमादातव्यं च यद्भवेत् ।
अधिभूतं तदित्युक्तमिन्द्रस्तत्राधिदैवतम् ॥२०॥

*hastāvadhyātmamityuktamādātavyaṃ ca yadbhaves
adhibhūtaṃ tadityuktamindrastatrādhidaivatam - (20)*

हस्तौ - the two hands अध्यात्मम् - *adhyātma* इति - as उक्तम् - is called. यद् आदातव्यं भवेत् - which is fit to be taken च - and तद् - that अधिभूतं - *adhibhūta* इति - as उक्तम् - is called. तत्र - for them इन्द्रः - Indra अधिदैवतम् - (is) the presiding deity. - (20)

20. The hands are called *adhyātma* and that which is fit to be taken (by the hands) is *adhibhūta*. Indra is the presiding deity of hands.

पादावध्यात्ममित्युक्तं गन्तव्यं तत्र यद्भवेत् ।
अधिभूतं तदित्युक्तं विष्णुस्तत्राधिदैवतम् ॥२१॥

*pādāvadhyātmamityuktaṃ gantavyaṃ tatra yadbhaves
adhibhūtaṃ tadityuktaṃ viṣṇustatrādhidaivatam - (21)*

पादौ - both the feet अध्यात्मम् - *adhyātma* इति - as उक्तं - is called. तत्र - for them यद् गन्तव्यं भवेत् - which is fit to be approached

तद् - that अधिभूतं - *adhibhūta* इति - as उक्तं - is called. तत्र - for them विष्णुः - *Viṣṇu* अधिदैवतम् - (is) the presiding deity. - (21)

21. The feet are called *adhyātma*. That which is fit to be approached is *adhibhūta*. *Viṣṇu* is the presiding deity of feet.

पायुरिन्द्रियमध्यात्मं विसर्गस्तत्र यो भवेत् ।
अधिभूतं तदित्युक्तं मृत्युस्तत्राधिदैवतम् ॥२२॥

*pāyurindriyamadhyātmaṃ visargastatra yo bhavet
adhibhūtaṃ tadityuktaṃ mṛtyustatrādhidaivatam - (22)*

पायुः इन्द्रियम् - the excretory organ अध्यात्मं - (is) *adhyātma*. तत्र - in that यः विसर्गः भवेत् - which is excreta तद् - that अधिभूतं - *adhibhūta* इति - so उक्तं - is called. तत्र - for that मृत्युः - Lord Death अधिदैवतम् - (is) the presiding deity. - (22)

22. The excretory organ is *adhyātma*. Its object, the excreta is called *adhibhūta*. Lord Death is the presiding deity of the excretory organ.

उपस्थेन्द्रियमध्यात्मं स्त्र्याद्यानन्दस्य कारणम् ।
अधिभूतं तदित्युक्तमधिदैवं प्रजापतिः ॥२३॥

*upasthendriyamadhyātmaṃ stryādyānandasya kāraṇam
adhibhūtaṃ tadityuktamadhidaivaṃ prajāpatiḥ - (23)*

उपस्थेन्द्रियम् - the genital अध्यात्मम् - (is) *adhyātma*. तद् - that स्त्री - woman आदि - etc. आनन्दस्य - of pleasure कारणम् - the means अधिभूतम् - *adhibhūta* इति - as उक्तम् - is called. प्रजापतिः - *Prajāpati* अधिदैवं - (is) the presiding deity. - (23)

23. The genital is *adhyātma*. (Its object), the means of

pleasure, the woman etc. is *adhibhūta*. Prajāpati is the presiding deity of the genital organ.

The word *ādi* (etc.) in the phrase *stryādi* (woman etc.) includes the man as the counterpart for a woman.

मनोऽध्यात्ममिति प्रोक्तं मन्तव्यं तत्र यद्भवेत् ।
अधिभूतं तदित्युक्तं चन्द्रस्तत्राधिदैवतम् ॥२४॥

*manodhyātmaniti proktaṃ mantavyaṃ tatra yadbhavet
adhibhūtaṃ tadityuktaṃ candrastatrādhidaivatam - (24)*

मनः - the mind अध्यात्मम् - *adhyātma* इति - as प्रोक्तं - is called.
तत्र - for that यद् मन्तव्यं भवेत् - which is fit to be thought of तद् - that
अधिभूतं - *adhibhūta* इति - as उक्तं - is called. तत्र - for that चन्द्रः -
Lord Candra (Moon) अधिदैवतम् - (is) the presiding deity. - (24)

24. The mind is called *adhyātma*. (Its object), which is fit to be thought of is *adhibhūta*. Lord Candra is the presiding deity of mind.

बुद्धिरध्यात्ममित्युक्तं बोद्धव्यं तत्र यद्भवेत् ।
अधिभूतं तदित्युक्तमधिदैवं बृहस्पतिः ॥२५॥

*buddhiradhyātmanityuktaṃ boddhavyaṃ tatra yadbhavet
adhibhūtaṃ tadityuktamadhidaivaṃ bṛhaspatiḥ - (25)*

बुद्धिः - the intellect अध्यात्मम् - *adhyātma* इति - as उक्तं -
is called. तत्र - for that यद् बोद्धव्यं भवेत् - which is fit to be known by
decisive faculty तद् - that अधिभूतं - *adhibhūta* इति - as उक्तम् - is
called. बृहस्पतिः - Bṛhaspati अधिदैवं - (is) the presiding deity. - (25)

25. The intellect is called *adhyātma*. (Its object), which is fit to

be known by decisive faculty is *adhibhūta*. Bṛhaspati is the presiding deity of intellect.

अहंकारस्तथाऽध्यात्ममहङ्कर्तव्यमेव च ।
अधिभूतं तदित्युक्तं रुद्रस्तत्राधिदैवतम् ॥२६॥

*ahaṅkārastathādhyaṭmamahaṅkartavyameva ca
adhibhūtaṁ tadityuktaṁ rudrastatrādhidaivatam - (26)*

तथा - so also अहंकारः - ego (erroneous "I") अध्यात्मम् - (is) *adhyātma*. तद् - that अहङ्कर्तव्यम् - what is fit to be mistaken as "I" एव च - expletives अधिभूतं - *adhibhūta* इति - as उक्तं - is called. तत्र - for that रुद्रः - Rudra अधिदैवतम् - (is) the presiding deity. - (26)

26. So also the ego (the erroneous "I") is *adhyātma*. (Its object), which is fit to be mistaken as "I" is called *adhibhūta*. Rudra is the presiding deity of *ahaṅkāra* (the ego).

The objects of *ahaṅkāra* (ego) are the gross body, vital airs (*prāṇas*), mind, intellect and their modifications.

चित्तमध्यात्ममित्युक्तं चेतव्यं तत्र यद्भवेत् ।
अधिभूतं तदित्युक्तं क्षेत्रज्ञोऽत्राधिदैवतम् ॥२७॥

*cittamadhyātmanityuktaṁ cetavyaṁ tatra yadbhavet
adhibhūtaṁ tadityuktaṁ kṣetrajñotrādhidaivatam - (27)*

चित्तम् - the faculty of memory अध्यात्मम् - *adhyātma* इति - as उक्तं - is called. तत्र - for that यद् चेतव्यं भवेत् - which is fit to be remembered तद् - that अधिभूतं - *adhibhūta* इति - as उक्तं - is called. अत्र - for this क्षेत्रज्ञः - *Kṣetrajña* अधिदैवतम् - (is) the presiding deity. - (27)

27. The faculty of memory is called *adhyātma*. (Its object), which is fit to be remembered is *adhibhūta*. *Kṣetrajña* is the presiding deity of memory.

तमोऽध्यात्ममिति प्रोक्तं विकारस्तत्र यो भवेत् ।
अधिभूतं तदित्युक्तमीश्वरोत्राधिदैवतम् ॥२८॥

*tamodhyātmamiti proktaṃ vikārastatra yo bhavet
adhibhūtaṃ tadityuktamīśvarotrādhidaivatam - (28)*

तमः - the causal body अध्यात्मम् - *adhyātma* इति - as प्रोक्तं - is called. तत्र - in that यः विकारः भवेत् - which is effect तद् - that अधिभूतं - *adhibhūta* इति - as उक्तम् - is called. तत्र - for that ईश्वरः - *Īśvara* अधिदैवतम् - (is) the presiding deity. - (28)

28. The causal body is called *adhyātma*. That which is its effect is *adhibhūta*. *Īśvara* is the presiding deity of causal body.

CONCLUDING REMARKS ON THE WAKING STATE

It has been brought out so far that due to the ignorance of true nature of oneself Brahman appears as the manifold Creation to an individual in the waking state. In that state Brahman appears in distinct threefold divisions as *adhyātma*, *adhibhūta* and *adhidaivata*. The description of waking state is concluded now.

बाह्यान्तःकरणैरेवं देवतानुग्रहान्वितैः ।
स्वं स्वं च विषयज्ञानं तज्जागरितमुच्यते ॥२९॥

*bāhyāntaḥkaraṇairevaṃ devatānugrahānvitaiḥ
svaṃ svaṃ ca viṣayajñānaṃ tājāgaritamucyate - (29)*

THE GROSS CREATION IN ITS ENTIRETY

एवं - thus देवतानुग्रहान्वितैः - empowered by the presiding deities बाह्यान्तःकरणैः - by the external organs and the inner instruments (यत् - which) स्वं स्वं च विषयज्ञानं - the knowledge of their corresponding objects (जायते - is produced). तद् - that जागरितम् - the waking state इति - as उच्यते - is called. - (29)

29. Thus empowered by the presiding deities, the external organs and the inner instruments produce the knowledge of their corresponding objects. The state during which that knowledge is produced is called the waking state.

It was already pointed out that the word "knowledge" here includes the actions on the part of all the organs of action.

VIŚVAḤ - THE WAKER AWARENESS

Ātmā is, in fact, not at all connected (*asaṅgaḥ*) to anything in the Creation. Yet, due to ignorance based false attribution (*adhyāropa*), *ātmā* appears to identify with the macrocosmic gross body (*Virāṭ*) as "I" (*aham*) and treat the waking state as mine (*mama*). The following term is used to describe *ātmā* when it seems to have taken such identification (falsely).

तदुभयाभिमान्यात्मा विश्वः । एतत् त्रयमकारः ।

tadubhayābhimānyātmā viśvaḥ. etat trayam akārah.

Ātmā identified with both is *Viśva* (the waker awareness). These three together are represented by letter *a* (अ) of *Aum-Om* (ॐ).

The definition of *Viśva* (the waker awareness) is elaborated in the next verse. First, the meaning of the word "both" (*ubhaya*) is specified.

येयं जागरितावस्था शरीरं करणाश्रयम् ।
यस्तयोरभिमानि स्याद्विश्व इत्यभिधीयते ॥३०॥

*yeyaṃ jāgaritāvasthā śarīraṃ karaṇāśrayam
yastayorabhimānī syādviśva ityabhidhīyate - (30)*

या इयं - this (is) what (is) जागरितावस्था - the waking state. शरीरं - the gross body करणाश्रयम् - (is) the abode of subtle body. यः - the one (who) तयोः अभिमानि स्यात् - takes those two as oneself (सः - that one) विश्वः- *Viśva* इति - as अभिधीयते - is called. - (30)

30. This is the waking state . The gross body is the abode of the subtle body. The one (i.e. *ātmā*) identified (having *tādātmya*) with both of them (i.e. the gross body and the waking state) is called *Viśva*.

The identification of *ātmā* with the gross body and the waking state means falsely attributing or superimposing both of them on *ātmā*. Thereby both the gross body and the waking state are mistaken as the characteristic features of *ātmā*.

During the waking state, besides the gross body, the subtle and the causal ones are also mistaken to be oneself. The phrase *karaṇāśrayam* - the abode of the subtle body - is used in the present verse to highlight this particular aspect . The mention of causal body by the word *tamaḥ* in the verse 28 is also for this purpose; otherwise the reference of causal body in the context of waking state becomes irrelevant. The inclusion of causal body as the one mistaken as "I" in this verse is to be taken for granted by the use of the word *śarīra*.

VISVA AND VIRĀṬ ARE IDENTICAL

It was told in the verse 11 that the grossified elements and their products constitute *Virāṭ* - collectively taken as the macrocosmic

gross body. So *Virāt* in this sense includes the individual gross bodies of all the beings. *Ātmā* identified with macrocosmic gross body is called *Vaiśvānara* or *Virāt* in contrast to *Viśva* where the identification is with the individual gross body. To dispel the doubt whether *Viśva* and *Virāt* are the same or different from each other the following verse is given. It clarifies the sense in which the word *Viśva* is used here.

विश्वं वैराजरूपेण पश्येद्भेदनिवृत्तये ॥३० १/२॥

viśvaṃ· vairājarūpeṇa paśyedbheda-nivṛttaye - (30 ½)

भेदनिवृत्तये - to eliminate the distinction विश्वं - *Viśva*
वैराजरूपेण - in the form of *Virāt* पश्येत् - has to be seen. - (30 ½)

30 ½. *Viśva* has to be seen as *Virāt* to eliminate the distinction (between them).

A macrocosmic entity necessarily includes its microcosmic components. And yet why should there be a separate mention so as to look upon *Viśva* as *Virāt*? This is done to give a basis and a distinct status to *Viśva* to which a *mumukṣu* is very familiar and from where he can start his inquiry. It facilitates the ascertainment of the true "I" (*ātmā*) by focussing the investigation on *Viśva* at the individual level. For this purpose *taijasa* (the dreamer awareness) has to be seen as identical with *Hiranyagarbha* and *prājña* (the sleeper awareness) as one with *jagatkāraṇa* - the cause of the entire Creation (vide verses 39 and 43).

One and the same pure awareness (*caitanya*) seemingly appears to be different. It is due to its identification with the microcosmic and the macrocosmic bodies. For the same reason the erroneous notion that all the individuals (*jīvas*) are distinct from one

another prevails till the individuals continue in the realm of self-ignorance. *Śruti* negates such wrong notion as it is based on the identification of each individual with one's embodiment. The identity (*tādātmya*) between the macrocosmic (*samaṣṭi*) and the microcosmic (*vyāṣṭi*) gross bodies can be appreciated if one studies their gross features and the common constituents, viz. the five gross elements. On elimination of distinction between the individual and the entirety, the demarcation disappears and the identity between *Viśva* and *Virāt* becomes clearer. Both of these are nothing but pure awareness (*caitanya*) on which is imposed the false attribution of gross embodiments which are equally false in nature.

THE GROSS CREATION IN ITS ENTIRETY

For practical purpose there is apparent distinction among *Virāt* (the macrocosmic gross body), the waking state (*jāgarita*) and *Viśva* (or *Vaiśvānara*). But when understood from the ultimate reality they all have one common basis (*adhiṣṭhāna*) and that is pure awareness (*ātmā*). It is a case of one *ātmā* falsely appearing as if it has three distinct features. This is the conclusion on the nature of the gross Creation including its all aspects. *A* (ॐ) of *Om* (*Aum* - ॐ) represents these three facets of the one entity - the gross Creation.

A name (*nāma*) is inseparable from what it conveys (*nāmī*) or stands for. So is the letter "A" (ॐ) of *Om* (*AUM*-ॐ) inseparable from the gross Creation in entirety. The seeker has to blend "A" (ॐ) of *Om* (ॐ) with the entire gross Creation. This is the first step towards *Pañcikarāṇa* contemplation.

THE SUBTLE CREATION IN ITS ENTIRETY उ (U) OF ॐ (AUM - OM)

HIRAṆYAGARBHAḤ : THE MACROCOSMIC SUBTLE BODY

The gross Creation (*sthūla prapañca*) represented by the A (अ) part of *Om* (ॐ) was described in the earlier chapter. The present chapter deals with the subtle Creation (*sūkṣma prapañca*) and all its aspects. It is indicated by the U (उ) of *Om* (ॐ). This aspect is presented now.

अपञ्चीकृतपञ्चमहाभूतानि पञ्चतन्मात्राणि तत्कार्यं च
पञ्च प्राणाः, दशेन्द्रियाणि, मनो बुद्धिश्चेति सप्तदशकं लिङ्गं
भौतिकं हिरण्यगर्भ इत्युच्यते । एतत्सूक्ष्मशरीरमात्मनः ।

*apañcīkṛta-pañca-mahābhūtāni pañcatanmātrāṇi tatkāryaṃ ca
pañca prāṇāḥ. daśendriyāṇi. mano buddhiśceti saptadaśakaṃ liṅgaṃ
bhautikaṃ hiraṇyagarbha ityucyate. etat sūkṣmaśarīramātmanaḥ.*

The five non-grossified (non-configured) primary subtle elements and the product made from them, namely, the elemental subtle body comprising the seventeen aspects - five vital airs, ten organs, the mind and the intellect - constitute *Hiraṇyagarbha*. This is the subtle body of *ātmā*.

Sureśvarācārya details the constituents of the macrocosmic subtle body (termed here as *Hiraṇyagarbha*).

ज्ञानेन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ॥३१॥

jñānendriyāṇi pañcaiva pañca karmendriyāṇi ca - (31)

ज्ञानेन्द्रियाणि - sense organs पञ्च - five एव - exactly (भवन्ति - are) पञ्च - five कर्मेन्द्रियाणि - the organs of action च - also (भवन्ति - are). - (31)

31. The organs of perception (or the sense organs) are five in number. The organs of action are also five.

श्रोत्रत्वङ्नयनघ्राणजिह्वा धीन्द्रियपञ्चकम् ।
वाक्पाणिपादपायूपस्थाः कर्मेन्द्रियपञ्चकम् ॥३२॥

*śrotra-tvak-nayana-ghrāṇa-jihvā dhīndriyapañcakam
vāk-pāṇi-pāda-pāyūpasthāḥ karmendriya-pañcakam - (32)*

श्रोत्रत्वङ्नयनघ्राणजिह्वाः - the ear, the sense of touch (skin), the eye, the sense of smell and the tongue (sense of taste) धीन्द्रियपञ्चकम् - (is) the pentad of sense organs. वाक्पाणिपादपायूपस्थाः - the organ of speech, hand, feet, the excretory organ and the genital कर्मेन्द्रियपञ्चकम् - (is) the pentad of organs of action. - (32)

32. The five sense organs are the ear, the sense of touch (skin), the eye, the sense of smell and the tongue (sense of taste). The five organs of action are the organ of speech, hand, feet, the excretory organ and the genital.

मनो बुद्धिरहंकारश्चित्तं चेति चतुष्टयम् ।
संकल्पाख्यं मनोरूपं बुद्धिर्निश्चयरूपिणी ॥३३॥

*mano buddhirahaṅkāraścittaṃ ceti caṭuṣṭayam
saṅkalpākhyam manorūpaṃ buddhirniścayarūpiṇī - (33)*

अभिमानात्मकस्तद्वदहंकारः प्रकीर्तितः ।
अनुसन्धानरूपं च चित्तमित्यभिधीयते ॥३४॥

*abhimānātmakastadvadahāṅkāraḥ prakīrtitaḥ
anusandhānarūpaṃ ca cittamityabhidhīyate - (34)*

मनः - mind बुद्धिः - intellect अहंकारः - ego (the erroneous "I" notion) चित्तं - memory च - and इति - so चतुष्टयम् - a group of four संकल्पाख्यं - (is) named consideration मनोरूपं - the nature of mind बुद्धिः - intellect निश्चयरूपिणी - namely the faculty of decision. - (33)

तद्वद् - likewise अहंकारः - the ego अभिमानात्मकः - of the nature of erroneous identification प्रकीर्तितः - is said. अनुसन्धानरूपं - characterised by the faculty of remembering च - and चित्तम् - memory इति - so अभिधीयते - is called. - (34)

33. The quartet of mind, the intellect, the ego (the erroneous "I" notion) and the memory constitute the inner-instrument (*antaḥkaraṇa*). The mind (*mana*) is of the nature of consideration. The intellect (*buddhi*) is the faculty of decision.

34. Likewise, the ego (*ahāṅkāra*) is to have the erroneous identification (with not self). The memory (*cittam*) is characterised by the faculty of remembering.

प्राणोऽपानस्तथा व्यान उदानाख्यस्तथैव च ।
समानश्चेति पञ्चैताः कीर्तिताः प्राणवृत्तयः ॥३५॥

*praṇopānastathā vyāna udānākhyaastathaiiva ca
samānaśceti pañcāitāḥ kīrtitāḥ prāṇavṛttayaḥ - (35)*

प्राणः - the respiration अपानः - the faculty of excretion तथा- so also व्यानः - the circulation of blood उदानाख्यः - called the faculty of

ejection तथा एव च - in like manner समानः - the digestion च - and इति - so एताः - these पञ्च - five प्राणवृत्तयः - the functions of vital airs कीर्तिताः - are said. - (35)

35. The respiration (*prāṇa*), the faculty of excretion (*apāna*), the circulation of blood (*vyāna*), the faculty of ejection (*udāna*) and the digestion (*samāna*) are the five functions of vital air (the main *prāṇa*).

Udāna - the faculty of ejection - comes into full action only at the time of death. It is an ascending vital force which at the time of death expels or throws out the subtle body from the gross one. Vomiting and rolling down of tears are also subsidiary functions of *udāna*.

खं वाय्वग्न्यम्बुक्षितयो भूतसूक्ष्माणि पञ्च च ।
अविद्याकामकर्माणि लिङ्गं पुर्यष्टकं विदुः ॥३६॥

*khaṃ vāyvagnyambukṣitayo bhūtasūkṣmāṇi pañca ca
avidyākāmakarmāṇi liṅgaṃ puryaṣṭakaṃ viduḥ - (36)*

खं - the space वाय्वग्न्यम्बुक्षितयः - the air, fire, water and the earth च - and पञ्च - the five भूतसूक्ष्माणि - subtle elements, अविद्याकामकर्माणि - the ignorance (in the form of impressions born of past errors), desire and the results of actions पुर्यष्टकं - consisting of eight cities लिङ्गं - the subtle body called *liṅgam* विदुः - they consider. - (36)

36. Space, air, fire, water and earth are the five subtle elements. The ignorance (in the form of the impressions born of past errors), desire and the results of actions (are the other three aspects). (This) group of eight cities is considered as *liṅgam*.

The enumeration of different components that go to form the

THE SUBTLE CREATION IN ITS ENTIRETY

entire macrocosmic subtle body had begun from the second line of verse 31. These can also be viewed as the five sets each comprising either five or four members as follows.

- i) Five sense organs (*jñānendriyas*).
- ii) Five organs of action (*karmendriyas*).
- iii) Five vital airs (*prāṇas*).
- iv) Five subtle elements (*apañcīkṛta pañca mahābhūtas*).
- v) The inner instrument (*antaḥkāraṇa*) comprising *mana* (mind), *buddhi* (intellect), *ahaṅkāra* (ego) and *cittam* (memory).

To the above list the following three constituents are added.

- vi) The ignorance (*avidyā*) as the impressions born of errors prevailing in the past innumerable births having no beginning. Here the ignorance refers to a manifest part of the subtle body. This is not the original or primary ignorance which is prevalent as the causal body.
- vii) Desire (*kāma*).
- viii) The results of actions (*karma*).

These eight constituents together form *liṅgam* which is pointed out in the next verse as the subtle body of *ātmā*. *Puryaṣṭakam* - consisting of eight cities - is a figurative expression. The simile is based on the cities built like a fort by kings in olden times for protection. Such cities used to be the abodes of the kings and they had adequate avenues for the enjoyments. Similarly the eight constituents of subtle body mentioned here serve as the means of enjoyment - experience - and the abode of individual (*jīva*).

There is a specific reason as to why the subtle body is called *liṅgam* - a mark. Generally that which makes one cognize an invisible or imperceptible thing (*liṅgam arthaṃ gamayati iti*) is defined as *liṅgam*. The word "imperceptible" is in the sense of "not cognized in

general" and not necessarily "never perceivable one" or "what is never available for cognition". To explain it let us consider an example. The smoke is said as *liṅgam* for the fire because we can infer the unseen fire from the mark of smoke. Likewise the subtle body indicates the presence of all-pervasive *ātmā* through the mark of perceptions and actions seen in the inert inner instruments (*antaḥkaraṇa*) and the organs of perception and action (*indriyas*).

In some Vedāntic texts the impressions of past errors (called here as *avidyā*), desire (*kāma*) and the results of actions (*karma*) are not incorporated in the components of the subtle body as defined here. But they are implied in those definitions too. If not, the impressions, desires and the results of actions will linger when the three bodies (gross, subtle and causal) are negated for the purpose of discarding the entire falsely attributed (superimposed) Creation.

एतत्सूक्ष्मशरीरं स्यान्मायिकं प्रत्यगात्मनः ॥३६ १/२॥

etat sūkṣmaśarīraṃ syānmāyikaṃ pratyagātmanaḥ - (36 ½)

एतत् - this (*liṅgam*) प्रत्यगात्मनः - of *ātmā* मायिकं - false
सूक्ष्मशरीरं - subtle body स्यात् - is. - (36 ½)

36 ½. This *liṅgam* is the false subtle body of *ātmā*.

The pronoun "this" refers to *liṅgam* described as *puryaṣṭakam* in the earlier verse. The adjective "false" (*māyikaṃ*) shows that the subtle body is not a real characteristic of *ātmā*. So it can be negated.

SVAPNAḤ - THE DREAM STATE

The dream state is now described. Therein the subtle body becomes the exclusive abode of *ātmā* while undergoing the experiences.

करणेषूपसंहतेषु जागरितसंस्कारजः प्रत्ययः
सविषयः स्वप्न इत्युच्यते।

*karaneṣūpasamhṛteṣu jāgaritasamskārajaḥ pratyayaḥ saviṣayaḥ
svapna ityucyate.*

When the organs of perception and action are withdrawn from their physical functions the cognition of sense objects (internally projected) born from the impressions of waking state experiences, is called a dream or the dream state.

करणोपरमे जाग्रत्संस्कारोत्थं प्रबोधवत् ॥३७॥

karānoparame jāgratsamskārottham prabodhavat - (37)

ग्राह्यग्राहकरूपेण स्फुरणं स्वप्न उच्यते ॥३७ ½॥

grāhyagrāhakarūpeṇa sphuraṇam svapna ucyate - (37 ½)

करणोपरमे - when the organs are withdrawn जाग्रत्संस्कारोत्थं - born from the impressions of waking state experiences प्रबोधवत् - like the waking state. - (37)

ग्राह्यग्राहकरूपेण - in the form of perceiver and the perceived स्फुरणं - the cognition स्वप्नः - the dream उच्यते - is called. - (37 ½)

37-37 ½. As in the waking state the cognition in the form of perceiver and the perceived, based on the impressions of waking state experiences when the organs are withdrawn from their external functions is called the state of dream.

The phrases "Coupled with sense objects or of sense objects"

(i.e. *saviṣayaḥ* in the original text) and "In the form of perceiver and the perceived" (i.e. *grāhya-grāhaka-rūpeṇa* in the verse 37 ½) exclude the possibility of this definition being applicable to the deep sleep state. The cognition in the deep sleep is that of ignorance of everything. There is no division as the perceiver and perceived.

The phrase "When the organs are withdrawn" (i.e. *karaṇeṣūpasaṁhr̥teṣu* or *karaṇoparame*) excludes the waking state from the purview of the given definition. It is a well known fact that the organs of perception and action function only in the waking state complemented by the corresponding external objects.

TAIJASAḤ - THE DREAMER AWARENESS

As in the case of the gross Creation (i.e. the macrocosmic gross body, the waking state and the waker awareness) the subtle body irrespective of microcosmic or macrocosmic and the dream state cannot be the characteristic features of *ātmā*. Yet similar to the gross body and the state of waking, both the subtle body and the dream state are falsely attributed to *ātmā* due to self-ignorance. The name that is ascribed to *ātmā* based on such false attribution (superimposition) is as follows.

तदुभयाभिमान्यात्मा तैजसः । एतत् त्रयमुकारः ।

tadubhayābhimānyātmā taijasaḥ. etat trayam ukāraḥ.

Ātmā identified with both is *Taijasa* (the dreamer awareness). These three constitute the letter *u* (उ) of *Aum-Om* (ॐ).

अभिमानी तयोर्यस्तु तैजसः परिकीर्तितः ॥३८॥

abhimānī tayoryastu taijasaḥ parikīrtitaḥ - (38)

THE SUBTLE CREATION IN ITS ENTIRETY

यः - the one (who) तु - and or expletive तयोः अभिमानी - takes those two as oneself (सः - that one) तैजसः - *Taijasa* परिकीर्तितः - is called. - (38)

38. The one (i.e. *ātmanā*) identified (having *tādātmya*) with both of them (i.e. the subtle body and the dream state) is called *Taijasa*.

हिरण्यगर्भरूपेण तैजसं चिन्तयेद्बुधः ॥३८½॥

hiranyagarbharūpeṇa taijasaṃ cintayedbudhaḥ - (38 ½)

बुधः - a person of discrimination तैजसं - *Taijasa* हिरण्यगर्भरूपेण - in the form of *Hiranyagarbha* चिन्तयेत् - has to consider. - (38 ½)

38½. A person having discrimination (*viveka*) has to consider *Taijasa* in the form of *Hiranyagarbha*.

Taijasa has to be looked upon as *Hiranyagarbha* for the same reasons as enumerated in the context of establishing the identity between *Viśva* and *Virāt*. The word *Hiranyagarbha* is used here as the presiding deity of macrocosmic subtle body and not for the body itself.

THE SUBTLE CREATION IN ITS ENTIRETY

The macrocosmic subtle body (called *Hiranyagarbha*) the dream state (*Svapnaḥ*) and the dreamer awareness (*Taijasa* or the presiding deity *Hiranyagarbha*) are three facets of one and the same subtle Creation. "U" (उ) of *Om* (AUM-ॐ) represents all these three facets constituting the subtle Creation in its entirety. Like "A" (अ) of *Om* (ॐ), the seeker has to blend the letter "U" (उ) of *Om* (ॐ) with the entire subtle Creation as the name is inseparably connected together with what it conveys. This is the second step towards *Pañcikaṛaṇa* contemplation.

THE CAUSE OF THE GROSS AND THE
SUBTLE CREATIONS IN THEIR ENTIRETY
म् (M) OF ॐ (AUM - OM)

AVYĀKṚTAM: THE MACROCOSMIC CAUSAL BODY

The gross and subtle bodies are not real. Their false nature is being established by pointing out their cause which itself is false in nature.

शरीरद्वयकारणमात्माज्ञानं साभासमव्याकृतमित्युच्यते।
एतत्कारणशरीरमात्मनः।

*śarīradvayakāraṇamātmājñānaṃ sābhāsamavyākṛtamityucyate.
etat kāraṇa-śarīramātmanaḥ.*

The ignorance of self (at the microcosmic level) which is the cause of both the bodies, combined with the reflection of pure awareness (in it) is called *avyākṛtam* (at the macrocosmic level). This is the causal body of *ātmā*.

चैतन्याभासखचितं शरीरद्वयकारणम् ॥३९॥

caitanyābhāsakhacitaṃ śarīradvayakāraṇam - (39)

आत्माज्ञानं तदव्यक्तमव्याकृतमितीर्यते ॥३९ १/२॥

ātmājñānaṃ tadavyaktamavyākṛtamitīryate - (39 1/2)

THE CAUSE OF GROSS AND SUBTLE CREATIONS

(यद् - the one which) आत्माज्ञानं - (is) the ignorance of self
चैतन्याभासखचितं - endowed with the reflection of pure awareness
शरीरद्वयकारणम् - the cause of both (gross and subtle) bodies तद् -
that अव्यक्तम् - *avyakta* (unmanifest) अव्याकृतम् - *avyākṛta* (not
modified) इति - so ईर्यते - is called. - (39 and 39 ½)

39-39½. The ignorance of self endowed with the reflection of pure awareness (in it) is the cause of both gross and subtle bodies and it is called *Avyaktam* or *Avyākṛtam*.

Ignorance being inert, it cannot be the cause of anything. So the phrases "Combined with the reflection of pure awareness" (*sābhāsam*) and "Endowed with the reflection of pure awareness" (*caitanyābhāsa-khacitam*) are used. The ignorance of self, *avidyā*, *avyaktam*, *avyākṛtam* and *māyā* are synonyms. Some of these words are used at microcosmic level whereas the others at macrocosmic level. The text uses them without such distinction to stress the oneness of both levels.

Can *avyākṛtam* be real since it is the cause or the producer of both the bodies ? If yes, will it not cast duality on non-dual Brahman ? It is not so. This will be clear from the description of the true nature of *avyākṛtam* that is going to follow now. Merely appearing to be the cause of something is not the criterion of reality. A thing that can never be negated is called real. *Avyākṛtam* or ignorance of self (*ātmā*) gets negated by the knowledge of its basis (*adhiṣṭhāna*). As a result, it is not real. Only a real thing can impute duality to Brahman, but there is none that can do so.

तच्च न सत्, नासत्, नापि सदसत्, न भिन्नं,
नाभिन्नं, नापि भिन्नाभिन्नं कुतश्चित्, न निरवयवं, न
सावयवं, नोभयं, किन्तु केवलब्रह्मात्मैकत्वज्ञानापनोद्यम् ।

tacca na sat, nāsat, nāpi sadasat, na bhinnaṃ, nābhinnaṃ, nāpi bhinnābhinnaṃ kutaścit, na niravayavaṃ, na sāvayavaṃ, nobhayaṃ, kintu kevala-brahmātmaikatva-jñānāpanodyam.

It is neither ever-existent, nor non-existent, nor both the existent and non-existent; it is neither distinct or separate (entity) nor identical (with *ātmā*), nor both as the separate and identical on any count; it is neither without parts, nor composed of parts, nor having both facets concurrently; and it is destructible only by the knowledge of the identity of Brahman and *ātmā*.

न सन्नासन्न सदसद्भिन्नाभिन्नं न चात्मनः ॥४०॥

na sannāsanna sadasadbhinnābhinnaṃ na cātmanah - (40)

न सभागं न निर्भागं न चाप्युभयरूपकम् ।
ब्रह्मात्मैकत्वविज्ञानहेयं मिथ्यात्वकारणात् ॥४१॥

*na sabhāgaṃ na nirbhāgaṃ na cāpyubhayarūpakam
brahmātmaikatva-vijñānaheyaṃ mithyātvakāraṇāt - (41)*

(अव्याकृतम् - *avyākṛta*) सत् - ever-existent न - (is) not असत् - non-existent न - (is) not सदसत् - both the existent and non-existent न - (is) not आत्मनः - from *ātmā* भिन्नाभिन्नं - separate and non-separate (identical) न - (is) not च - indicates the negation of being separate and non-separate simultaneously. - (40)

सभागं - with parts न - (is) not निर्भागं - free from parts न - (is) not उभयरूपकम् - of both nature अपि - also न - (is) not ब्रह्मात्मैकत्वविज्ञानहेयं - can be destroyed by the knowledge of identity between Brahman and *ātmā* मिथ्यात्वकारणात् - because it is false in nature. - (41)

THE CAUSE OF GROSS AND SUBTLE CREATIONS

40-41. (*Avyākṛtam* or the ignorance of self) is neither ever-existent, nor non-existent, nor both as the existent and non-existent. It is not separate or non-separate (i.e. identical with) from *ātmā*, nor both separate and non-separate (from *ātmā*) at the same time. It is neither having parts, nor it is without the parts, nor of the nature of both having and not having parts simultaneously. Being false in nature, *avyākṛtam* can be destroyed by the knowledge of identity between Brahman and *ātmā*.

The ignorance of self (*avyākṛtam*) is directly experienced by everyone as "I am ignorant". Therefore the statement "It is not ever-existent (*na sat*)", does not mean that it is totally non-existent like the horns of a rabbit. Though it is experienced, like the dream, the ignorance is not real. A given thing cannot have simultaneously two mutually opposite features integral in it. That is why *avyākṛtam* (or ignorance) is not both the existent as well as non-existent at the same time.

Ignorance cannot be distinct from *ātmā* because *ātmā*/Brahman is non-dual in nature. Nothing else can therefore exist in *ātmā* in reality. Self-knowledge eliminates the ignorance. If ignorance were to be identical with *ātmā*, the ever-existent *ātmā* also will be negated by self-knowledge. This is absurd. So the identicalness of the two is not possible. The possibility of ignorance being simultaneously both separate as well as non-separate from *ātmā* is impossible as both the features are diametrically opposite in nature

That it (ignorance) cannot be separate and identical (non-separate) at the same time is implied by the word *ca* of verse 40, though not expressly told. *Na cobhayam* - nor both - is an alternative reading in the place of *na cātmanaḥ*. In this reading the phrase points out directly that the ignorance cannot be simultaneously separate and non-separate from *ātmā*.

The ignorance of self is beginningless (*anādi*). It is not born of something. Such a thing cannot have parts in it. Yet the Creation which is the product of ignorance is nothing else but assemblage of parts. The parts seen in the effect must be inherently present in the cause. So the ignorance cannot be without having parts either. To have both the facets together is not possible for the reason already given.

The nature of a thing cannot be understood properly unless it is well defined. If the ignorance of self cannot be defined categorically, how is it ever possible to know its exact nature? Though the ignorance evades all the definitions as shown above, it can be known precisely through the means of its annihilation. It is something that can be totally terminated by the knowledge of identity between Brahman and *ātmā*. In other words, the direct cognition of true "I" ends the ignorance of self (*ātmā*) once forever. This fact also makes it clear that the ignorance of self is the root cause of the grave human problem called *saṃsāra*.

Still another doubt is possible. How can the knowledge of a given thing destroy something else distinct from it? The answer is found in the last phrase of verse 41. The ignorance of self is false in nature. So the knowledge of its basis (*adhiṣṭhāna*) i.e. - *ātmā*, can certainly end the ignorance of *ātmā*. It is a well known fact that the knowledge of a thing removes ignorance of the thing.

SUṢUPTIḤ - THE DEEP SLEEP STATE

Prior to its origin the unmanifest condition of the Creation is the state where *avyākṛtam* exclusively prevails at the macrocosmic level. Its corresponding state at the individual level, the sleep, is now described.

सर्वप्रकारज्ञानोपसंहारे बुद्धेः कारणात्मनाऽवस्थानं
सुषुप्तिः ।

*sarvaprakārajñānopasaṃhāre buddheḥ kāraṇātmanāvasthānaṃ
suṣuptiḥ.*

The remaining (abidance or withdrawal) of *antaḥkaraṇa* (the inner instrument) in its causal form when all type of cognitions (like perception, erroneous cognition and memory) end is sleep.

ज्ञानानामुपसंहारो बुद्धेः कारणतास्थितिः ।
वटबीजे वटस्येव सुषुप्तिरभिधीयते ॥४२॥

*jñānānamupasaṃhāro buddheḥ kāraṇatāsthitiḥ
vaṭabīje vaṭasyeva suṣuptirabhidhīyate - (42)*

ज्ञानानामुपसंहारः - withdrawal of all type of cognitions वटबीजे - in the banyan seed वटस्य इव - like the banyan tree बुद्धेः - of *antaḥkaraṇa* कारणतास्थितिः - abidance in the form of its cause (i.e. ignorance of self) सुषुप्तिः - the deep sleep अभिधीयते - is called. - (42)

42. Like the banyan tree in its seed, the abidance of *antaḥkaraṇa* (inner instrument) in its cause the ignorance, when all type of cognitions are withdrawn is called sleep.

The sleep is a state wherein all the specific type of knowledge possible in both the waking and the dream states is absent. These include perception, erroneous cognition and memory. There are no thoughts (*vṛttis*) that make us cognize the varied things as distinct and separate with names and forms. This happens because *antaḥkaraṇa* ceases to operate. That does not mean that *antaḥkaraṇa* (the inner instrument) gets totally extinct in sleep. It is verily there

but functionally withdrawn to its cause, the ignorance. It rises up cyclically for functioning by changing over to the dream and/or the waking state.

The absence of specific cognitions consisting of perceptions - either correct or erroneous - and memory is also prevalent when the mind is absorbed in the knowledge of Brahman or when the mind is directly cognizing *ātmā*/Brahman. The phrase "The abidance of *antaḥkaraṇa* in its cause" (*buddheḥ kāraṇātmanāvasthānam* or *kāraṇatāsthitih*), is added to avoid the applicability of the definition of sleep to the state of self-knowledge.

An effect remains integral in its cause whether the cause is manifest or not. So *antaḥkaraṇa* does abide in its cause in the waking or the dream state. The phrase, "Withdrawal of all type of cognitions" (*sarvaprakārajñānopasaṃhāre* or *jñānānamupasaṃhārah*), is supplemented lest the definition can be extended to the waking and the dream states.

The vivid features of a gigantic banyan tree are unmanifestly present in the tiny seed from which it sprouts. Similar are the projections of *antaḥkaraṇa* found dormant in its cause, namely the ignorance.

PRĀJÑAH - THE SLEEPER AWARENESS

The name that is falsely ascribed to *ātmā*, on account of mistaking the causal body and the deep sleep state as the inherent feature of *ātmā*, is as follows.

तदुभयाभिमन्यात्मा प्राज्ञः । एतत् त्रयं मकारः ।

tadubhayābhimānyātmā prājñah. etat trayam makārah.

THE CAUSE OF GROSS AND SUBTLE CREATIONS

Ātmā identified with both (the causal body and the deep sleep state) is *Prājña* (the sleeper awareness). These three (i.e. *Avyākṛtam* - the causal body - sleep and *Prājña*) are indicated by the letter *m* (म) of *Aum-Om* (ॐ).

अभिमानी तयोर्यस्तु प्राज्ञ इत्यभिधीयते ॥४२ १/२॥

abhimānī tayoryastu prājña ityabhidhīyate - (42 ½)

यः तु - whereas the one who तयोः - with both of them अभिमानी- the one who has identification प्राज्ञः - the sleeper awareness इति - so अभिधीयते - is called. - (42 ½)

42 ½. *Ātmā* identified with both of them (i.e. *Avyākṛtam* - the causal body - and sleep) is called *Prājña* (the sleeper awareness).

Prajñā (not *prājña*) means pure awareness (*caitanya*). The one who is predominantly *prajñā* (pure awareness) is called *prājña*. The locus of identification, viz. *avyākṛtam* or the ignorance of self (pure awareness), is secondary to pure awareness. It (*avyākṛtam* or the ignorance) is illumined - made known - by pure awareness (*prajñā*).

जगत्कारणरूपेण प्राज्ञात्मानं विचिन्तयेत् ॥४३॥

jagatkāraṇarūpeṇa prājñātmānaṃ vicintayet - (43)

प्राज्ञात्मानं - the one whose nature is *prājña* जगत्कारणरूपेण - as the efficient cause of the Creation i.e. *Īśvara* विचिन्तयेत् - has to be considered. - (43).

43. *Prājña* (the sleeper awareness) has to be considered as *Īśvara* (the efficient cause of the Creation).

PAÑCĪKARAṆAM

The identity of microcosm and the macrocosm was seen at the levels of the gross and the subtle Creations. Similar identity exists at the causal level also. To appreciate this oneness the seeker is asked to consider the fact that *Prājña* is identical with *Īśvara* who presides over *avyākṛtam* or *māyā*.

THE CAUSE IN ITS ENTIRETY

The causal (*ajñāna*) body of an individual or of the total Creation (i.e. *avyākṛtam*), the deep sleep state (*suṣuptiḥ*) and the sleeper awareness (*prājña* or *Īśvara*) are the three facets of one and the same cause of the Creation. "M" (म) of *Om* (AUM-ॐ) represents all these three aspects constituting the said cause. Like "A" (अ) and "U" (उ) of *Om* (ॐ), the seeker has to blend the letter "M" (म) of *Om* (ॐ) -as the name- with the cause of the Creation in entirety as what it (the name) conveys. This is the third step towards *Pañcīkaraṇa* contemplation.

THE CREATION IN ITS ENTIRETY अ (A), उ (U), म् (M) OF ॐ (AUM - OM)

THE CREATION AS A WHOLE

The gross, the subtle and the causal aspects of the Creation are described individually so far. Taking recourse to *Upaniṣads*, Ādi Śaṅkarācārya has already represented these three aspects by the letters "A" (अ), "U" (उ) and "M" (म्) of *Om* (ॐ). But the commentator Sureśvarācārya has yet to establish the connection between the three facets of the Creation and the three constituent letters of *Om*. He begins first with the Creation as a whole and its name *Om*. Then the association between the corresponding constituents of the two will be pointed out.

विश्वतैजससौषुप्तविराट्सूत्राक्षरात्मभिः ।
विभिन्नमिव संमोहादेकं तत्त्वं चिदात्मकम् ॥४४॥

viśva-taijasa-souṣupta-virāt-sūtrākṣarātmabhiḥ
vibhinnamiva saṁmohādekaṁ tattvaṁ cidātmakam - (44)

एकं - non-dual चिदात्मकम् तत्त्वं - the principle of pure awareness विश्वतैजससौषुप्तविराट्सूत्राक्षरात्मभिः - in the form of *Viśva*, *Taijasa*, *Prājña*, *Virāt*, *Sūtra*, *Avyākṛtam* विभिन्नम् इव - as though manifold संमोहात् - erroneously (भासते - appears). - (44)

44. The non-dual principle of pure awareness (Brahman) appears as though manifold in the form of *Viśva* (the waker

awareness), *Taijasa* (the dreamer awareness), *Prājña* (the sleeper awareness), *Virāt* (the macrocosmic gross body), *Sūtra* (i.e. *Hiraṇyagarbha*/the macrocosmic subtle body) and *Avyākṛtam* (the macrocosmic causal body).

We have already seen the meaning of the specific terms used for the different aspects of the Creation. The waking, the dream and the deep sleep states get included by implication in the corresponding facets because these three states make the statuses of *ātmā* as *Viśva*, *Taijasa* and *Prājña* possible. The terms *Viśva*, *Taijasa* and *Prājña* also include their macrocosmic counterparts - *Virāt*, *Hiraṇyagarbha* and *Īśvara*. The words *Virāt*, *Sūtrātmā* (i.e. *Hiraṇyagarbha*) and *akṣarātmā* can even mean the respective presiding deities at the macrocosmic level instead of the macrocosmic bodies. The reader is reminded that the names *Virāt* and *Hiraṇyagarbha* basically mean the presiding deities though these two words are used here by implication for the macrocosmic bodies. Thus *Viśva*, *Taijasa*, *Prājña*, *Virāt*, *Sūtra* (i.e. *Hiraṇyagarbha*) and *Avyākṛtam* (called here as *akṣarātmā*) including the waking state (*jāgaritam*), the dream state (*svapnaḥ*) and the deep sleep state (*suṣuptiḥ*) represent the entire Creation as a whole.

The manifold appearance of only one and the same non-dual pure awareness (*cit*/Brahman) is due to different *upādhis* - the false embodiments.

The cause for such varied appearance as the Creation is the erroneous notion - *saṃmoha*. It is born of ignorance or not cognizing directly that pure awareness (*cit*/Brahman) is one and non-dual.

While detailing the Creation separately at the gross, the subtle and the causal levels, the different aspects like the waker awareness (*Viśva*) etc. were described in the individual -

microcosmic - forms. The respective macrocosmic counterparts were to be included by implication. As already explained, this was done so to stress the necessity of beginning the inquiry of knowing the true "I" at the individual level and then to bring out the truth of its identity with Brahman - the basis of the entire Creation. After these preliminaries the stage is being set to negate through the means of *Om* the entire Creation as a whole in one stroke to cognize directly one's true nature - *ātma* - being identical with Brahman. In order not to omit any aspect from the Creation during such negation, the oneness of microcosmic and macrocosmic counterparts is reiterated.

विश्वादिक्त्रयं यस्माद्वैराजादित्रयात्मकम् ।
एकत्वेनैव संपश्येदन्याभावप्रसिद्धये ॥४५॥

*viśvādikatrayam yasmād vairājāditrayātmakam
ekatvenaiva sampaśyedanyābhāvaprasiddhaye - (45)*

यस्मात् - because विश्वादिक्त्रयं - the triad of *Viśva* etc. (i.e. *Viśva*, *Taijasa* and *Prājña*) वैराजादित्रयात्मकम् - (is) of the nature of triad constituting *Virāt* etc. (i.e. *virāt*, *sūtrātmā* and *akṣarātmā*) अन्याभावप्रसिद्धये - for accomplishing the absence of any division एकत्वेन एव - indeed with identity संपश्येत् - should be understood. - (45)

45. Since *Viśva*, *Taijasa* and *Prājña* are of the nature of *Virāt*, *Sūtrātmā* and *Akṣarātmā* respectively, both triads should be understood as identical.

The verse points out the identity between the microcosmic and macrocosmic levels of the Creation in respect of gross, subtle and causal bodies, as well as that of waker awareness, dreamer awareness and sleeper awareness.

OM (ॐ) AS THE NAME OF EVERYTHING

ॐकारमात्रमखिलं विश्वप्राज्ञादिलक्षणम् ।
वाच्यवाचकताभेदाद्भेदेनानुपलब्धितः ॥४६॥

omkāramātramakhilaṃ viśvaprājñādilakṣaṇam
vācya-vācakatābhedād bhedenānupalabdhitah - (46)

विश्वप्राज्ञादिलक्षणम् - characterised by *Viśva*, *Prājña* etc. अखिलं (जगत) - the entire (Creation) ॐकारमात्रम् - (is) nothing but the word "Om". वाच्यवाचकताभेदात् - because a name and what it conveys are identical भेदेन अनुपलब्धितः - because they are never separate from each other. - (46)

46. The entire Creation characterised by *Viśva*, *Prājña* etc. is nothing but the word *Om* (ॐ). The reason (for this) is that a name and what it conveys are (always) identical, as they can never be separate from each other.

The inseparable relation between a name or a word and what it conveys is a well known fact. One cannot conceive a name apart from the thing it indicates or stands for nor can the thing be conceived separate from its name. The word *Om* (ॐ) is also the name for the entire Creation. The inseparable relation between a word (name) and what it conveys is utilised here. With the name *Om*, the false Creation that it stands for is going to be negated. This is done in order to appreciate its basis (*adhiṣṭhāna*) i.e. Brahman.

THE MĀNDŪKYOPANIṢAD AS THE BASIS

As stated in the introduction, the validity of all that is said so far is found in many of the *Upaniṣads*. For example, in brief the

salient features from *Māṇḍūkyaopaniṣad* are cited to corroborate the facts stated here.

- i) "The syllable *Om* (ॐ) is all this. All that was in the past, whatever that exists in the present and everything that will be in the future is nothing but *Om*. The timeless unmanifest cause of the Creation is also the word *Om* itself" (*Mā.U.1*).

The phonetic construction of word *Om* is such that it can encompass in itself the names of anything and everything of all times including that of the unmanifest Creation. The entire spectrum of phonetic efforts is included in pronouncing *Om*. This was shown in the introduction. The pronunciation of letter "ॐ" (pronounced like "u" in the word "but"), constituting the first in its spelling ॐ, ॐ, ॐ (*AUM*) requires the blowing of air from the throat as it is a guttural in nature. (The letter "A" in English is simultaneously guttural and palatal). This is the basic effort in pronouncing all the letters and the words. But an additional effort is required for articulating the other letters. They are with the means of palate (*tālu*), roof of the hard palate (with tongue - *mūrdhā*), teeth (*dantāḥ*), lips (*oṣṭhau*) and the nose (*nāsikā*), corresponding to palatals, linguals (or cerebrals), dentals, labials and nasals respectively. Some other letters need a combined effort by the two of the above parts. The least effort of blowing the air out from the throat required for "ॐ" which is common for pronouncing everything makes "ॐ" permeate all the letters phonetically. *Śruti* (the Vedas) also points out this fact when it says "The letter "ॐ" forms indeed all the words" (*akāro vai sarvā vāgiti śruteḥ - Ch. U. 2.23.3, bhāṣya*). This nature of letter "ॐ" and the inclusion of first to the last phonetic efforts in pronouncing *Om*, makes *Om* interwoven with all the names/words which collectively convey the Creation.

Chāndogya Upaniṣad has told this with an illustration. "Just as all the leaves are filled with their fibres, so are all the words/names by *Om*. All this is really the word *Om*" (*Ch.U. 2.23.3*).

- ii) "All this (i.e. the Creation that was named by *Om*) indeed is Brahman. This (self-evident) *ātmā* (the true "I") is Brahman. The same *ātmā* has four quarters or parts (*pādas*)" (*Mā.U.2*). The first three quarters serve as the means to know - directly cognize - Brahman/*ātmā*. The fourth one is Brahman/*ātmā* itself that is to be known in its true nature by negating the first three quarters which are false in nature.
- iii) The first quarter (*pāda*) is described as follows (*Mā. U. 3*).
- a) *Jāgaritasthānaḥ* - The one who has the waking state as its field of identification (or experience).
 - b) *Bahiṣprajñāḥ* - The one who is aware of external things or the one whose awareness is qualified by the externally cognized things.
 - c) *Saptāṅgaḥ* - The one who has the entire gross world grouped in seven categories as its physical body.
 - d) *Ekonaviṃśatimukhaḥ* - The one who has nineteen facets consisting of five sense organs, five organs of action, five vital airs (*prāṇas*), the mind (*mana*), the intellect (*buddhi*), the erroneous "I" notion (*ahaṅkāra*) and the faculty of memory (*cittam*) as its means (*mukha*) of knowledge and actions. What is described here is actually the subtle body. It is also required during the waking state.
 - e) *Sthūlabhuk* - The one who experiences the gross objects with the means specified above in (d).
 - f) *Vaiśvānaraḥ* - The status of being the presiding deity of the macrocosmic gross body is one of its features. This is called the first quarter (*prathamāḥ pādaḥ*) because it is the means

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to know the subsequent ones. It is to be noted that the macrocosmic features are included when the first quarter is described at the individual - microcosmic - level. The purpose in doing so is to emphasize the oneness between both of them. The same practice is followed for the second and third quarters.

- iv) The description of second quarter (*pāda*) is as under (*Mā.U.* 4).
- a) *Svapnasthānaḥ* - The one who has the dream state as its field of identification (or experience).
 - b) *Antaḥprajñāḥ* - The one who is aware of internal things, or the one whose awareness is qualified by the internally cognized mentation.
 - c) *Saptāṅgaḥ* - This is the same as in the case of first quarter (iii-c). The physical body is essential for the dream state as it is projected by the impressions born of waking state experiences.
 - d) *Ekonaṅgaśatimukhaḥ* - The one whose body is the subtle one constituted of nineteen aspects. This also is the one described as regards the first quarter (iii-d).
 - e) *Praviviktabhuk* - The one who experiences the subtle things depicted by mental impressions without the corresponding gross objects, present in the external world.
 - f) *Taijasaḥ* - It is the dreamer awareness having the cognition of mere mental impressions (called *tejas*) in the absence of corresponding gross objects.
- v) The third quarter (*pāda*) has the following features (*Mā.U.* 5-6).
- a) *Suṣuptasthānaḥ* - The one who has the deep sleep state as its field of identification (or experience).
 - b) *Ekībhūtaḥ* - The one in whom all types of duality is unified.

- c) *Prajñānaghanah* - The one who has undistinguishable knowledge or all kinds of knowledge solidified as it were into one.
- d) *Ānandamayaḥ* - Its nature is predominantly happiness, but not the limitless one in its true nature.
- e) *Ānandabhuk* - The one who effortlessly experiences happiness, being totally at ease.
- f) *Cetomukhaḥ* - It is the source of knowledge in the waking and the dream states. Or the one whose awareness is the means towards the waking and the dream states.
- g) *Prājñah* - It is the sleeper awareness in whom the status of becoming the knower of the past, future and in fact everything is dormant in a causal form.
- h) "This *prājñā* abiding in its true nature is the overlord of everything (*sarveśvaraḥ*), omniscient (*sarvajñah*) and abides in all the beings to make them function (i.e. *antaryāmi*). *Prājñā* is also the cause for the entire Creation" (*Mā.U.6*). These statements point out the oneness of *Prājñā* with *Īśvara*.
- vi) The first three quarters (*pādas*) were described in terms of their attributes (*viśeṣas*). The fourth quarter (*pāda*) is the true nature of *ātmā*. It is totally attributeless (*nirviśeṣa*). As a result, the words fail to describe it. The only alternative left out is to negate the falsely attributed (superimposed) features to *ātmā* (the true "I"/pure awareness). These attributes make *ātmā* appear as though it is intrinsically the first three quarters. By negating the attributes, the basis (*adhiṣṭhāna*) of the first three quarters (*pādas*) which itself is the fourth quarter (i.e. the true nature of *ātmā*/Brahman) can be directly cognized. This of course needs a suitably equipped mind.
- vii) Here is the description of the fourth quarter (*Mā.U.7*).

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- a) *Na antaḥ-prajñāḥ* - It is not dreamer awareness (*taijasa*). It is totally free from the cognition of dream experiences and the dreamer projected by the mind.
- b) *Na bahiṣprajñāḥ* - It is not waker awareness (*viśva*). It is completely free from the cognition of waking state experiences and the waker.
- c) *Na ubhayataḥprajñāḥ* - It is free from the cognition of the hazy experience that occurs at times during the intervening stage of termination of waking state and the beginning of sleep.
- d) *Na prajñānaghanāḥ* - It is not sleeper awareness.
- e) *Na prajñāḥ* - It is free from the simultaneous cognition of everything.
- f) *Na aprajñāḥ* - It is not inert (*jada*).
- g) *Adṛṣṭāḥ* - It is not perceived by sense organs (*jñānendriyas*).
- h) *Avyavahāryaḥ* - It is not available to deal with.
- i) *Agrāhyaḥ* - It is not accessible to the organs of action (*karmendriyas*).
- j) *Alakṣaṇāḥ* - It is not an object of inference.
- k) *Acintyaḥ* - It is not an object of mind.
- l) *Avyapadeśyaḥ* - It cannot be described by the words.
- m) *Ekātmapratyayasāraḥ* - It is the one who is experienced as the common "I" during the waking, dream and the deep sleep states.

So far all the features of pure awareness (*ātmā*) who is mistakenly identified with the gross, subtle and causal embodiments and therefore the experiences therein were negated. Now it is being shown that the embodiments during the waking, dream and deep sleep states with all their features themselves are absent in *ātmā* (pure awareness).

- n) *Prapañcopaśamaḥ* - It is the one in whom there is the total absence (*upaśama*) of the gross and subtle Creations

with their unmanifest cause.

A thing described as above which is not inert and is always experienced as "I" necessarily has to be pure awareness (*caitanya*). Because it is totally free from all the attributes mentioned so far, its nature is further described by the following words.

- o) *Śāntaḥ* - The one that is all the time same (*kūṭastha*) and is free from modifications such as likes, hatred etc.
 - p) *Śīvaḥ* - The one that is limitless happiness and itself the pure knowledge principle free from even the minute trace of sorrow and ignorance.
 - q) *Advaitaḥ* - It is free from all kinds of duality.
 - r) *Caturthaḥ* - or *turīyaḥ* - It is considered as the fourth quarter (*pāda*) only because the earlier three of them appear to be different facets of *ātmā* due to false attribution. In reality, only the ever existent *ātmā* is there without any of these falsely superimposed quarters. This is the true nature of *ātmā* which is identical with Brahman.
- viii) The first three quarters (*pādas*) describe the falsely superimposed (attributed) Creation whereas the fourth one negates those three to reveal the true nature of *ātmā*/Brahman. This is known as a method of *adhyāropa* (false attribution) and its *apavāda* (negation). A seeker having a suitably prepared mind is in a position to cognize directly *ātmā* by what is unfolded so far. But for those who are unable to do so due to the lack of the prepared mind, the *Upaniṣad* presents *Om* to be used in a specific way as a means to overcome the deficiencies of the mind. For this purpose, *ātmā* is introduced as the one who has its name *Om*.

"The same *ātmā* described so far is inseparable or identical

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with syllable *Om* (ॐ). The word *Om* is centred in its constituents called *mātrās* (parts). The quarters (*pādas*) of *ātmā* and the parts (*mātrās*) of *Om* are identical with one another. The parts (*mātrās*) are the letters अ (A), उ (U), and म (M)" (*Mā. U. 8*).

Actually *Om* has four parts (*mātrās*) corresponding to the four quarters (*pādas*) of *ātmā*. But only three of them are enumerated above excluding the fourth one called *amātraḥ omkāraḥ* - the word *Om* which has no parts or letters. It is also called *ardhamātrā*. This fourth part (*mātrā*) indicates the fourth quarter (*pāda*) which is totally distinct from the earlier three.

"*Viśva* (identical with *Vaiśvānara*) having the field of identification as the waking state, corresponds to the first part/letter (*mātrā*) called "अ" (A)" (*Mā.U.9*). "*Taijasa* (identical with *Hiraṇyagarbha*) having the field of identification as the dream state corresponds to उ (U), the second part/letter (*mātrā*)" (*Mā.U.10*). "*Prājña* (identical with *Īśvara*) having the field of identification as the deep sleep state corresponds to म (M), the third part/letter (*mātrā*)" (*Mā.U.11*). "The word *Om* which has no parts (*amātraḥ omkāraḥ*) is *turīya - ātmā* in its true nature. It is not available for dealing with and is totally free from the entire Creation. It is also limitless happiness and non-dual in its nature. Thus the word *Om* has to be understood as *ātmā* itself" (*Mā.U.12*).

CONSTITUENTS OF OM WITH WHAT THEY CONVEY

Sureśvarācārya in his commentary is yet to tell us the constituents of *Om* and what they indicate as per the Vedas. Having introduced in the verse 46 the word *Om* as the name of the

Creation in general, the identity between अ (A), उ (U), and म् (M) of Om and the three facets of the Creation is shown now.

अकारमात्रं विश्वः स्यादुकारस्तैजसः स्मृतः ।
प्राज्ञो मकार इत्येवं परिपश्येत्क्रमेण तु ॥४७॥

*akāramātram viśvaḥ syādukārastaijasaḥ smṛtaḥ
prājñō makāra ityevaṃ paripaśyetskrameṇa tu - (47)*

विश्वः - the waker awareness (*viśva*) अकारमात्रं - only the letter "अ" or the part (*mātrā*) "अ" स्यात् - is. तैजसः- the dreamer awareness (*taijasa*) is उकारः - the letter "उ" स्मृतः - is mentioned. प्राज्ञः - the sleeper awareness (*prājña*) मकारः - the letter "म्" इति - as एवं - in this manner क्रमेण - in due order तु - expletive परिपश्येत् - should be understood. (47)

47. *Viśva* is the letter "अ" (of *Om*). *Taijasa* is mentioned as "उ". *Prājña* is "म्". In this manner the seeker has to view (the Creation) in due order.

THE FINAL READINESS

समाधिकालात्प्रागेवं विचिन्त्यातिप्रयत्नतः ।
स्थूलसूक्ष्मक्रमात्सर्वं चिदात्मनि विलापयेत् ॥४८॥

*samādhikālātpṛāgevaṃ vicintyātiprayatnataḥ
sthūlasūkṣmakramātsarvaṃ cidātmani vilāpayet - (48)*

समाधिकालात् प्राक् - before starting the actual contemplation अतिप्रयत्नतः - with intense perseverance एवं - as told so far विचिन्त्य - having determined or discovered सर्वं (जगत्) - the entire

Creation स्थूलसूक्ष्मक्रमात् - in the order of gross to the subtle चिदात्मनि - into pure awareness *ātmā* विलापयेत् - should be dissolved (or made to disappear). - (48)

48. One has to determine (or discover) with intense perseverance what is told so far before starting the actual contemplation. (Thereafter) the entire Creation should be dissolved (or made to disappear) into pure awareness *ātmā* in the order from gross to the subtle. The seeker has to be very clear about what is told so far in its totality. It is indispensable. Only then is it possible to actually pursue *Pañcīkaraṇa* contemplation that is going to be described now. The phrase "with intense perseverance (*atiprayatnataḥ*)", shows that it is not easy to either appreciate the identity of microcosm and the macrocosm at the Creation level or blend the constituents of *Om* - अ (A), उ (U), म् (M) - with what they convey. A commitment to the pursuit supplemented by *śraddhā* (faith), maturity of mind, repeated industrious effort and a life in pursuance of *dharma* (prescribed code of conduct by the scripture), is very essential. The stage is now set for *Pañcīkaraṇa* contemplation having put in this much of effort.

PAÑCĪKARAᅇA CONTEMPLATION

THE MODE OF PAÑCĪKARAᅇA CONTEMPLATION

The gross, the subtle and the causal aspects of the Creation in their entirety are conveyed by the names अ (A), उ (U), म् (M) constituting the word ॐ (Om). The word ॐ (Om) as a whole indicates the entire Creation in its vividness. For practical purposes, the microcosmic and the macrocosmic features of the Creation at the three levels appear to be different from one another. But their mutual identity was established. The seeker has to bear all these details duly discovered by himself foremost in his mind. The rest of the book deals with the basics of the practice of *Pañcīkaraᅇa* contemplation.

अकार उकारे, उकारो मकारे, मकार ॐकारे,
ॐकारोऽहम्येव ।

akāra ukāre, ukāro makāre, makāra omkāre, omkārohamyeva.

Dissolve (or merge) the letter अ (a of Om) into उ, उ (u) into म् (m), म् (m) into ॐ (Aum - Om) and likewise ॐ (Om) into "I".

This practice of contemplation was briefly told in the second line of verse 48. It is now explained in the next one and a half verses.

अकारं पुरुषं विश्वमुकारे प्रविलापयेत् ।
उकारं तैजसं सूक्ष्मं मकारे प्रविलापयेत् ॥४९॥

*akāraᅇaᅇ puruᅇaᅇaᅇ viᅇvamuᅇaᅇaᅇ pravilāpayet
ukāraᅇaᅇ taijasaᅇaᅇ sūkᅇmaᅇaᅇ makāre pravilāpayet - (49)*

मकारं कारणं प्राज्ञं चिदात्मनि विलापयेत् ॥४९ १२॥

makāraṃ kāraṇaṃ prājñaṃ cidātmani vilāpayet - (49 ½)

अकारं - the letter "अ" of *Om* (identical with) पुरुषं विश्वं - the waker awareness having the gross embodiment उकारे - into the letter "उ" (of *Om*) प्रविलापयेत् - should be dissolved (merged or made to disappear). उकारं - the letter "उ" of *Om* (identical with) सूक्ष्मं तैजसं - the dreamer awareness having the subtle embodiment मकारे - into the letter "म्" (of *Om*) प्रविलापयेत् - should be dissolved. - (49)

मकारं - the letter "म्" (of *Om*, identical with) कारणं प्राज्ञं - the sleeper awareness having the causal embodiment चिदात्मनि - into *ātmā*, the pure awareness विलापयेत् - should be dissolved. - (49½)

49-49 ½. "अ" (A) identical with the waker awareness having the gross embodiment should be dissolved into "उ" (U). "उ" (U) identical with the dreamer awareness characterised by the subtle embodiment has to be dissolved into "म्" (M). "म्" (M) identical with the sleeper awareness having the causal embodiment should be dissolved into *ātmā*, the pure awareness.

The verbs *pravilāpayet* (should be dissolved) and *vilāpayet* (should be dissolved) are in the potential mood. They are derived from the original verb *lī* in its causal form. The causal verb means: to dissolve, to merge, reduce to and make (or cause) to disappear. The prefix *pravi* or *vi* indicates the intensity of such action.

What exactly is meant by dissolving, merging, reducing to or causing to disappear in this context has to be properly understood. There is no question of physical dissolution involved here. Dissolving etc. is the appreciation of effect (*kārya*) being not different from its

immediate cause (*kāraṇa*). The mental preoccupation in the effect is withdrawn and the entire attention is focussed on the cause of the effect. As a result the effect gradually fades away from the mental screen and finally disappears from the cognition when adequate intensity of such a practice is reached. For instance consider the golden ornaments of different designs. They appear to be distinct from one another having a definite name, form and use. When the attention is shifted from the ornaments to the metal gold, what comes to cognition in and through all the ornaments is only gold. Their different names and forms are no longer in purview notwithstanding the presence of ornaments. So is the case with mud pot and the mud, cotton clothes and the cotton, the waves and the oceanic water, the mistaken silver and its basis the shell on the beach etc. The dissolution or the merging or making the effect disappear into its immediate (preceding) cause as recommended here is not an imagination. It is setting right our vision by cognizing the cause at all the levels of the Creation. Beginning from the grossest world, such a practice proceeds to the subtler levels. The final aim is to cognize the ultimate cause - *ātmā*/Brahman - in its true nature which forms the basis (*adhiṣṭhāna*) of the entire Creation. That cognition in turn enables to appreciate the Creation as nothing but the manifestation of Brahman and that it is false in nature.

This kind of dissolution or making the Creation disappear into the direct cognition of Brahman is called *pravilāpanam*. The following three illustrations can help one to understand some of its facets clearly.

- i) The food before eating is different from the body of the eater. The same food after eating is regarded as the individual itself. In the same way, the world mistaken as distinct from oneself is seen as nothing but oneself after gaining self-knowledge. This is an instance of *pravilāpanam* described by

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Sureśvarācārya elsewhere (*Mānasollāsa*, 1-15). It describes *sarvātmabhāva* - the cognition of *ātmā* in everything.

- ii) According to the *Purāṇas*, the whole earth gets submerged in water at a certain stage of the Deluge (*pralaya*). What is seen everywhere is nothing but water. *Pravilāpanam* is merging all the known (*dr̥śyas*) in the direct cognition of non-dual all pervasive pure awareness (*cidrūpārṇava*). A sage called Kacha describes his observation after such direct cognition as - "What can I do ? Where can I go ? What can I accept ? What can I reject ? The entire Creation is filled up by *ātmā* (pure awareness) like the world by the water of the Deluge (*pralaya*)".
- iii) *Pravilāpanam* is the disappearance of the perceptible world (*dr̥śya-prapañca*) into *ātmā* like that of water thrown on red hot iron ball.

Before proceeding with the actual details of this contemplation, it is desirable that we refresh our memory regarding the constituents of the Creation at the three levels with their corresponding symbols in the syllable *Om*.

- i) The letter ॐ (*A*) of *Om* corresponds to the gross Creation in its entirety. Its constituents are three in number.
 - a) The first is the gross body - being both microcosmic and macrocosmic in nature. It is made from the five gross elements (*sthūla bhūtas*) born of the grossified (*pañcīkṛta*) *tāmasika* content of five subtle elements (*sūkṣma bhūtas*). For practical purpose the gross Creation is available in the form of three divisions namely *adhyātma*, *adhibhūta* and *adhidaivata* (vide verses 14 to 28). These do contain some aspects of the subtle Creation like *antaḥkaraṇa* which will be accounted at

the subtle and the causal levels. But we consider only the grossly perceived things (*sthūla drśya*) at this level.

- b) The second is the waking state (*jāgaritam*). This includes the perception of gross objects through the sense organs and the actions at the physical level by the organs of action. The waking state (*jāgaritam*) along with the gross body forms the field of identification (i.e. *sthāna*) for *ātmā* at the physical (*sthūla*) level.
- c) The third is the waker awareness called *Viśva* microcosmically and *Vaiśvānara* or *Virāt* (as the presiding deity) macrocosmically. This is *sthānī - ātmā*, identified with the gross body and the waking state - at the physical level.

All these three facets together are indicated by the letter “अ” (A) of *Om*.

ii) The letter उ (*U*) of *Om* corresponds to the entire subtle Creation. The following are its three constituents.

- a) The first is the subtle body - both of the individual and the total. Its constituents are the five vital airs (*prāṇas*), five sense organs, five organs of action, the mind, intellect, erroneous “I” notion and the faculty of memory. All of these are created from the *sāttvika* and the *rājasika* contents of five subtle elements (*sūkṣma bhūtas*), prior to the grossification (*pañcikarāṇa* process).
- b) The second constituent is the dream state (*svapnaḥ*). This is the experience of subtle sense objects projected by the mind when the organs of perception and action cease to function. The impressions generated during the waking state by the experiences therein provide the basis for the dream. The

dream state (*svapnaḥ*) and the subtle body together form the field of identification (i.e. *sthāna*) for *ātmā* at the subtle (*sūkṣma*) level.

- c) The third is the dreamer awareness called *taijasa* and *Hiranyagarbha* (as the presiding deity) respectively at the microcosmic and macrocosmic levels. This is *sthānī - ātmā*, identified with the subtle body and the dream state - at the subtle level.

These three facets together are symbolised by the letter “ॐ” (U) of *Om*.

- iii) The letter ऋ (*M*) of *Om* corresponds to the cause of both the gross and the subtle Creations in their entirety. Its constituents are as follows.

- a) The first is the causal body in the form of ignorance of self at the microcosmic level. It appears as *avyākṛtam* (the unmanifest cause) at the macrocosmic level.
- b) The second is the deep sleep state (*suṣuptiḥ*) at the individual (microcosmic) level. It is in the form of total dissolution of the Creation at the totality (macrocosmic) level. The causal body and the deep sleep state form the field of identification (i.e. *sthāna*) for *ātmā* at the causal level.
- c) The third is the sleeper awareness called *prājña* and *Īśvara* depending on the level referred to, viz. microcosm or the macrocosm. This is *sthānī - ātmā* identified with the causal body and the deep sleep state - at the causal level.

These three facets together are indicated by the letter ऋ (*M*)

of *Om*. Thus the word *Om* indicates in its literal sense the Creation. It does this through its constituents representing the three aspects of the Creation.

A word (*vāk*) is always inseparable from its meaning (*artha* - what it conveys). The word and its meaning are blended (*samprkta*) with each other. By considering the one of the two, the other flashes in the mind. The letters अ (*A*), उ (*U*), and म (*M*) of *Om* are no exception. When considered individually or uttered as *Om*, they convey the meaning as detailed here.

DISSOLVING OR MERGING अ (*A*) INTO उ (*U*)

To dissolve or merge (to make disappear) अ (*A*) into उ (*U*) is to cognize the gross अ (*A*) as nothing else but its cause the subtle उ (*U*). This may not be possible in one stretch. One has to proceed painstakingly step by step with even some intermediary steps wherever required. To start, reduce the entire gross Creation (i.e. अ - *A*) to its immediate cause the five gross elements. Cognize the gross elements constituting the gross Creation. If there is difficulty in appreciating even this fact immediately, consider first your own physical body. It has many parts including the external gadgets in the form of the sense organs and the organs of action. All of them are made from the five gross elements. In your cognition, let all components of the body not be treated as the individual parts any more, but see them only as the five gross elements. This is dissolving the physical body into its immediate cause. This mode of appreciating the cause can be applied with respect to everything that is gross, and is to be seen as made up of the five gross elements. It can also be done to start with any gross things of one's choice, to cultivate the ability of cognizing the entire gross Creation as only the five gross elements instead of variegated names and forms. It is like seeing the gold in all the golden ornaments.

By such an appreciation, all the sense objects, the physical bodies with the external sense organs and organs of action therein, are cognized as the five gross elements, instead of being appreciated as distinct entities. This is not to hypnotize the mind by giving some suggestions. It is appreciating the subtler reality related to the cause of the Creation (*jagat*). It is a fact and not any figment of imagination.

Thus the entire gross world is dissolved into or reduced to the level of five gross elements. When the sense objects and both types of organs are not available, the experience of waking state is not possible. In the absence of the gross body, gross world and the waking state, no field of identification at the gross level is available for *ātmā*. So the waker awareness (*Viśva* and *Vaiśvānara*) gets withdrawn. ॐ (A) that stands for the five gross elements, the waking state and the waker awareness, is dissolved into the five subtle elements - a facet of ॐ (U). In other words, ॐ (A) gets cognized as ॐ (U), the subtle Creation.

At this juncture, the undoing of grossification process (*pañcīkaraṇa* process) of the five gross elements is presupposed. The five gross elements thereby are no more seen as the gross ones. They are now cognized as the *tāmasika* content (i.e. *tamas* aspect) of five subtle elements. This completes the first stage of dissolving or merging of the gross Creation in its entirety into the subtle one, i.e. ॐ (A) into ॐ (U) at the cognition level. It would be clear to the reader by now that the steps that are followed here are in the reverse order of the process of creating the world. It is as if retracing the Creation (*jagat*) at the cognitional level in order to appreciate its final basis Brahman.

DISSOLVE OR MERGE ॐ (U) INTO ॐ (M)

To dissolve or merge (to make disappear) ॐ (U) into ॐ (M) is

to cognize the subtle ॐ (*U*) as nothing but its cause the causal ॠ (*M*). The subtle body - both of an individual and of the total is made from the *rājasika* (i.e. *rajas* aspect) and *sāttvika* (i.e. *sattva* aspect) contents of five subtle elements. It is dissolved or merged in terms of cognition into its constituents, i.e. the subtle elements. If required, each component of the subtle body can be seen in the form of its cause the subtle elements, individually or totally as the case may be. It is possible to cognize this way because any effect is inseparable or has no independent existence from its cause. So the entire Creation (*jagat*) has no existence without its basis - Brahman (*Br.Sū. 2-1-14 to 20 - āraṃbhaṇādhikaraṇa*). The gross Creation ॐ (*A*) has already been merged into the subtle elements. The subtle body is cognized as the ensemble of the five subtle elements. When the impressions of the waking state experiences and the distinct subtle body are not available, the dream state has no basis to get projected. In the absence of subtle body and the dream state, no field is available for *ātmā* to identify with at the level of subtle Creation. So the dreamer awareness (*Taijasa* and *Hiranyagarbha*) is no more possible. Thus ॐ (*U*), the subtle Creation, now cognized in the form of five subtle elements along with the dream state and dreamer awareness has to be dissolved into its cause ॠ (*M*). This cognitional merging becomes easier provided the subtle elements are merged in the reverse order of their creation. That means the earth onwards the subtle elements are successively merged in their immediate causes. The earth is merged in water, the water in fire and likewise upto space which is born first. It is the most subtle among the five subtle elements. Thus all the subtle elements are cognized as space from which they are born in succession. The entire subtle Creation ॐ (*U*) - reduced to space as shown now - is further dissolved into ॠ (*M*), its cause, i.e. ॐ (*U*) is cognized as ॠ (*M*), viz. ignorance of self or *avyākṛtam* having reflection of pure awareness in it. This completes the dissolving or merging of the subtle Creation in its entirety into its cause i.e. ॐ (*U*) into ॠ (*M*).

DISSOLVE OR MERGE ॠ (M) INTO CIT/ĀTMĀ/BRAHMAN

To dissolve or to merge (to make disappear) ॠ (M) into pure awareness - *cit/ātmā/Brahman* (the true "I") - is to cognize the cause ॠ (M) as having no existence apart from pure awareness - *ātmā/Brahman*. Ignorance of self or *avyākṛtam* is the causal body at both microcosmic and the macrocosmic levels with regard to the subtle and the gross Creations. Thereby it gives rise to the deep sleep state (*suṣupti*) and dissolution (*pralaya*) and the sleeper awareness (*Prājña* and *Īśvara*). But this ignorance of self or *avyākṛtam* is not real, because it has no independent existence apart from its basis (*adhiṣṭhāna*) pure awareness (*cit*) - Brahman (the true "I"). By the cognition that the ignorance in reality is its basis - *cit* (the true "I") - the deep sleep state (or *pralaya*) is no more possible in *cit* (pure awareness/*ātmā*). In the absence of causal body and the deep sleep state (or *pralaya*) *ātmā* has no field of identification left at the causal level. So, *ātmā* loses the status of sleeper awareness (*Prājña* and *Īśvara*). Thus ॠ (M) consisting of the causal body, the deep sleep state (and *pralaya*) and the sleeper awareness (*Prājña* and *Īśvara*) is finally dissolved or merged (made to disappear) into *cit* (pure awareness/*ātmā/Brahman*). It is *turīya* or the fourth quarter (*caturtha pāda*) of *ātmā*. This completes the dissolving of ॠ (M) into *cit*. This itself is making the entire Creation disappear in its basis Brahman. What remains is the cognition of only the self-evident (*svaprakāśa*) *cit* (pure awareness); this is *ātmā*; this is Brahman, this is the true "I". There is no cause of Brahman - the true "I".

In the original text there are two alternate readings as follows.

- i) *Makāra omkāre, omkārohamyeva* - (Dissolve or merge) the letter ॠ (M) into *Om* and (then dissolve) *Om* into the true "I" (*cit*). In this case the syllable *Om* is to be considered as the one wherein the gross Creation ॐ (A) and the subtle Creation

ॐ (*U*) are already dissolved into their cause मृ (*M*), i.e. *Om* as specified here is equivalent to मृ (*M*) wherein अ (*A*) and ॐ (*U*) are already dissolved. Such an *Om* is finally dissolved in the true "I" - *cit* (pure awareness).

- ii) *Makāra omkārohameva* - (Dissolve or merge) the letter मृ (*M*) in *Om* which itself is the true "I" - *cit* (pure awareness). This appears to be a more appropriate reading because, Sureśvarācārya's *vārtika* (poetic commentary - verse 49½) is in accordance with this reading.

There seems to be a third reading also with the final phrase as *Omkārohameva* - the syllable *Om* is the true "I". This reading is considered as not an authentic one.

A close scrutiny of dissolving मृ (*M*) in *cit* (pure awareness) shows that at the final stage of direct cognition of *cit* (*ātmā*/Brahman) *Īśvara* also loses that status and merges in Brahman. The status of Brahman as *Īśvara* is with respect to the Creation. So that status lasts till the Creation continues to exist. *Nṛsiṃhottara tāpanīyopaniṣad* (1 and 2) confirms this fact in its statements "*Īśvaragrāsaḥ turīyaḥ*" and "*Turīyaḥ Īśvaragrāsaḥ*" - *turīyaḥ* or the fourth quarter (*catūrtha pāda*) of *ātmā* terminates *Īśvara*. In fact all the statuses viz. *Viśva*, *Taijasa*, *Prājña*, *Virāṭ* (as the presiding deity), *Hiraṇyagarbha* (as the presiding deity) and *Īśvara* dissolve into *ātmā*/Brahman on dissolving their corresponding embodiments (*upādhis*). This and many other aspects told here in the technique of contemplation can also be verified from *Paiṅgalopaniṣad* (Ch.3 - 4 to 7).

The following passage from *Viṣṇupurāṇa* too has a direct bearing on *Pañcīkaraṇa* contemplation.

"O Devarṣi (Nārada), the earth that supports all this world merges into water. The water merges into fire. The fire merges into air. The air merges into space. The space also merges into the

unmanifest cause (*avyakta/māyā*). The *avyakta* merges into the all-pervasive Brahman called *Puruṣa*. It is pure - free from the falsely superimposed Creation. There is nothing more exalted than *Puruṣa*. That is the final goal. That is the resort”.

The technique recommended here is for those who are unable to cognize directly the true nature of *ātmanā* and abide in it notwithstanding their efforts of self-inquiry (*śravaṇa*). This is an indication of unprepared mind. To such a person mere understanding of this technique by itself is not a complete remedy. A constant and consistent practice (*abhyāsa*) of contemplation: is necessary to enable the mind to cognize *ātmanā* directly. This expects a leisure from the rest of the preoccupations in life and a disposition of dispassion (*vairāgya*). Constant practice (*abhyāsa*) and dispassion (*vairāgya*) can tame the mind, however unruly it may be (*B.G.* 6-35).

THE NATURE OF TRUE “I” - *CIT*

अ (*A*) was dissolved into उ (*U*), उ (*U*) into म् (*M*) and finally म् (*M*) into *aham* - the true “I” (*ātmanā*). The true “I” is *cit* (pure awareness - *caitanya*). But the one who knows this not, may wonder as to which of the gross body, senses, mind, intellect, vital air, erroneous “I” notion (*ahaṃkāra*) and *avyākṛta* (ignorance) is the true “I”. The answer to this is given in the following passage. Or the nature of *cidātmanā* - *cit* (pure awareness) the true “I” - referred in verse 49½ is now described.

अहमात्मा साक्षी केवलश्चिन्मात्रस्वरूपः, नाज्ञानं,
नापि तत्कार्यं, किन्तु नित्यशुद्धबुद्धमुक्तसत्यस्वभावं
परमानन्दाद्वयं प्रत्यग्भूतचैतन्यं ब्रह्मैवाहमस्मीत्यभेदेनावस्थानं
समाधिः । “तत्त्वमसि”, “ब्रह्माहमस्मि”, “प्रज्ञानमानन्दं
ब्रह्म”, “अयमात्मा ब्रह्म” इत्यादिश्रुतिभ्यः ।

ahamātmā sākṣi kevalaścinmātrasvarūpaḥ, nājñānaṃ. nāpi tatkāryaṃ. kintu nitya - śuddha - buddha - mukta - satya - svabhāvaṃ paramānandādvayam, pratyagbhūta-caitanyaṃ brahmaivāhamasmīti abhedenāvasthānaṃ samādhiḥ. "tattvamasi", "brahmāhamasmi", "prajñānamānandaṃ brahma". "ayamātmā brahma" ityādiśrutibhyaḥ.

I am the (cognitive) illuminator *ātmā*, the only one of the nature of nothing else but pure awareness. I am neither the ignorance nor its effect. Nevertheless I am Brahman itself. Brahman is of the nature of eternally indestructible pure knowledge principle free from bondage. It is the non-dual absolute happiness and the innermost "I" (called) pure awareness. Such an abidance (of the mind) in (the direct cognition of) the identity (of Brahman and *ātmā*) is *samādhi*. This is in accordance with the declarations in the *Upaniṣads*, like "You are Brahman", "I am Brahman", "The pure awareness which is absolute happiness is Brahman" and "This *ātmā* is Brahman".

The physical gross body cannot be the true "I" for the following reasons.

- i) The physical body is known or cognized as "this" (*dṛśya*). "I" is always the one who cognizes or knows (*dṛk*) and never becomes a known object. It illumines - makes known - all that can be known as "this".
- ii) The body by itself is inert whereas "I" is always sentient. The true "I" can never become inert.
- iii) The body is limited by space, time, and objects. The true "I" which is subtler than even the subtle space, is free from all kinds of limitations.
- iv) The body has a birth and an end. It is subject to the rest of the changes in between. The true "I" has no birth or death. It never changes.
- v) The body is something that belongs to me. The possessed body cannot be the "I" who possesses.

Due to the same reasons the senses (*indriyas*), vital air (*prāṇa*), the mind (*mana*), the intellect (*buddhi*), the memory (*cittam*), the erroneous "I" notion (*ahankāra*) cannot be the true "I". *Avyākṛtam* or the ignorance of self also cannot be *ātmā*, the true "I" as it is inert and is known as "this" (*dṛśya*). It is destructible too. The true "I" (*ātmā - aham*) is the illuminator (*sākṣī*) of *avyākṛtam* (ignorance) and its products from *ahankāra* upto the gross body and the gross objects in the world. *Ātmā* ("I") is *cit* (pure awareness). It has no characteristics whatsoever of any sense objects as indicated by the word *kevalaḥ* (unmingled with anything else). The suffix *mātra* in *cinmātra* points out that *ātmā* is nothing other than *caitanya* - pure awareness.

To exclude the doubt that *ātmā* (true "I") is distinct from Brahman, or to show the identity between *ātmā* and Brahman, the nature of *ātmā* as identical to Brahman is described first in the following terms.

- i) *Nitya* - The one who always exists (everlasting) or free from time (*Kṛ. U.* 1-2-18; 1-3-15; 2-2-13). *Nitya* can also be an adjective to the rest of the words used to describe the nature of *ātmā* except *paramānanda*.
- ii) *Śuddha* - Pure i.e. not mixed with the sorrows, the conspicuous feature of the world (*Ī. U.*8). This shows the Creation as not its intrinsic characteristic.
- iii) *Buddha* - Always the knowledge/cognitive principle. The phrase "*Prajñāna-ghanaḥ* - the all pervasive knowledge principle (*Br. U.* 4-5-13)" told in an *Upaniṣad* proves this nature. It also suggests that *avyākṛtam* or ignorance (which is inert) is not the feature of *ātmā*/Brahman.
- iv) *Mukta* - Free from bondage (*vimukta* - *Kṛ. U.* 2-2-1). That which is free from bondage is free from the ignorance of *ātmā*, desires and the results of actions. So *avyākṛtam* is not its feature.

- v) *Satya* - Indestructible; never subject to change (*Tai. U.* 2-1; *Br. U.* 2-1-20).
- vi) *Paramānanda* - Absolute/limitless happiness (*Br. U.* 3-9-28; *Tai. U.* 3-6).
- vii) *Advaya* - Non-dual in nature (*Kaivalyopaniṣad*, 19).

The description given above indicates the oneness of the true "I" (*pratyak-bhūta-caitanya*) with Brahman. This identity is shown by "Aham Brahma eva asmi - I am Brahman itself".

The mind abiding or getting absorbed (*avasthānam*) in the direct cognition of *ātmā* identical with Brahman as shown now is called *samādhi*. It is worth noting here that *Annāpūrṇopaniṣad* (5-75) has defined *samādhi* as bringing about the knowledge with respect to the identity of Brahman and *jīva*, i.e. the individual self (*samādhiḥ saṃvidutpattiḥ parajīvaikatām prati*). This definition is also found in *Skanda-purāṇa*.

The following quotations cited in the original text prove the oneness of the individual self (*jīva*) and Brahman.

- i) *Tat tvam asi* - You are that Brahman (*Ch. U.* 6-8-7 to 6-16-3, in all nine times).
- ii) *Brahmāhamasmi* - I am Brahman (*Paramahaṃsopaniṣad* - 4, from *śukla yajurveda*). This statement itself with the placement of words interchanged is found in *Bṛhadāraṇyakopaniṣad* as "Aham Brahma asmi" (*Br. U.* 1-4-10).
- iii) *Prajñānamānandam Brahma* - Brahman is the knowledge principle (pure awareness) and itself is happiness. This appears to be a combination of "Prajñānam Brahma - Brahman is the knowledge principle (*At. U.* 3-3)" and "Vijñānam ānandaṃ Brahma - Brahman is the knowledge principle and itself happiness (*Br. U.* 3-9-28)".
- iv) *Ayamātmā Brahma* - This *ātmā* is Brahman (*Mā. U.* 2; *Br. U.* 4-5).

There appears to be either an interpolation as regards these quotations or a mistake which has crept in while copying the manuscript. Ānandgiri in his commentary refers only to “*Ayamātmā Brahma*”, as the cited quotation. For the phrase “*ityādi - etc*”, he suggests to refer to “*Tat tvam asi*” etc. and other statements from the *Upaniṣads* which unfold the true nature of “*Tat - Brahman*” and “*Tvam - you jīva (the individual)*”. This gives a clue that only one *mahāvākya*, viz. “*Ayamātmā Brahma*” was originally quoted. Sureśvarācārya is totally silent on this issue in his *vārtikas* (verses). Perhaps he did not feel the necessity of referring to the solitary quotation cited. It was a well known statement from the *Upaniṣads* and quite clear in its meaning. Whatever may be the original text in this regard, it is certain that all these four quotations referred are strictly in accordance with the *Upaniṣads*.

Sureśvarācārya has commented in the following verses on the aforesaid passage of the original text beginning from “*Ahamātmā sākṣī*” etc.

चिदात्माऽहं नित्यशुद्धबुद्धमुक्तसदद्वयः ॥ ५० ॥

cidātmāhaṃ nitya-śuddha-buddha-mukta-sadadvayaḥ - (50)

अहं - I (am) चिदात्मा - *ātmā* the pure awareness
नित्यशुद्धबुद्धमुक्तसदद्वयः - everlasting, pure, the knowledge principle,
free from bondage, indestructible and non-dual. - (50)

50. I am *ātmā* the pure awareness that is everlasting, pure, the knowledge principle, free from bondage, indestructible and non-dual in nature.

These words have been commented upon already. *Sat* mentioned in this verse corresponds to *satya* from the original text. *Nitya* (everlasting) can also be taken as an adjective to the rest of the

words as *nityaśuddhaḥ*, *nityabuddhaḥ*, *nityamuktaḥ*, *nityasadrūpaḥ* and *nityādvayarūpaḥ*. Thereby the nature of *ātmā* is pure (*śuddha*) etc. is shown to be so forever and not temporarily.

Why should one directly cognize the true nature of oneself?
The answer follows .

परमानन्दसन्दोहवासुदेवोऽहमोमिति ।

ज्ञात्वा विवेचकं चित्तं तत्साक्षिणि विलापयेत् ॥ ५१ ॥

paramānandasandoha-vāsudevohamomiti

jñātvā vivecakam cittam tatsākṣiṇi vilāpayet - (51)

अहं - "I" परमानन्दसन्दोहवासुदेवः - the mass of absolute happiness abiding everywhere as the knowledge principle ओम् - *Om* इति - thus ज्ञात्वा - having known विवेचकं चित्तं - the discerning/ascertaining intellect तत्साक्षिणि - in its illuminator विलापयेत् - should be dissolved. - (51)

51. Having known that I am the mass of absolute happiness abiding everywhere as the knowledge principle (which itself is) *Om*, the ascertaining intellect has to be dissolved in its illuminator.

The nature of true "I" (*aham-ātmā*) is absolute happiness (*paramānanda*). All do seek happiness but through the sense objects which is fleeting in nature. The original source of all the sense pleasure is only *ātmā*/Brahman. All the happiness gained through the sense objects experienced by all the beings having varied embodiments - heavenly or ordinary - is just an infinitesimal part of happiness that *ātmā*/Brahman is. *Sandoha* is a mass. So, *paramānanda-sandoha* describes the true "I" as nothing but mass of absolute happiness in its true nature totally unsullied by even the least trace of sorrow.

The "I" which is *paramānanda-sandoha* is itself Vāsudeva. Generally Vāsudeva is known to be the name of Lord Viṣṇu. But its following derivations will reveal its subtler meaning, the perspective which is used here.

- i) The one who abides in all is called *Vāsuḥ* (*vasati sarvasmin iti*). The resplendent knowledge principle is *devaḥ* (*dyotanātmakatvāt*). The one who is both *Vāsuḥ* and *devaḥ* is *Vāsudevaḥ*. Thus the word means *ātmā* - the pure awareness principle abiding in all.
- ii) *Viṣṇu-purāṇa* describes the word Vāsudeva as the one who abides everywhere all the time in the same way without undergoing any changes whatsoever (*sarvatrāsau samatvena vasatyatreṭi*). Such a principle can only be the true "I", *ātmā*/Brahman - *Sat, cit, ānanda*. This shows the fullness (*pūrṇatva*) of absolute happiness (*paramānanda*) that "I" is.

Vāsudeva described as above is *Om* itself since *Om* indicates *ātmā*/Brahman. The phrase "*Iti jñātvā* - having known thus" speaks of the direct cognition of *ātmā* one with Brahman. It corresponds to the statement "Mind abiding or getting absorbed in the direct cognition of *ātmā* identical with Brahman" given in the original text . In fact this *Pañcīkaraṇa* is *śabdānuviddha* contemplation i.e. a contemplation mixed (or associated) with a scriptural word that unfolds the true "I"/Brahman. Here the word used is *Om*, the most exalted in such a category (vide *Dṛk Dṛśya Viveka*).

What is to be done after making the mind absorbed in the direct cognition is told next. Before proceeding ahead with it let us consider another way of looking at the word *Om* contained in the first line of this verse (51). In Vedic parlance the word *Om* is used in a secondary sense also to indicate a consent. Accordingly, *Om* in this verse can be interpreted as the consent of a contemplator after

verifying by one's own direct cognition the truth of what is told in the first line (of verse 51).

THE FINAL INSTRUCTION TO THE CONTEMPLATOR

Consider the contemplator (*dhyātā*) contemplating (i.e. practising *dhyāna*) on the true "I"/*ātmā* (*dhyeya*), in the manner detailed so far. With conscious efforts the contemplator dissolves or merges अ (A), उ (U), and म (M) into the true nature of "I". The aim is to dissolve everything including *antaḥkaraṇa* - a part of the subtle body - and the causal body into "I". Yet the ascertaining intellect or *antaḥkaraṇa*, playing the roles of the contemplator (*dhyātā*), the contemplated (*dhyeya*) and the contemplation (*dhyāna*) still persists. That is called *vivecakaṃ cittam*. It is not the ordinary intellect, but the one which is eligible to take to this dissolving (*praviḷāpanam*). It still lingers notwithstanding the efforts of dissolving everything. That means the dissolving is incomplete as some aspect of subtle body is present. But the fact is, the contemplation is not possible without the functioning of such an intellect. How can one get rid of it after its function is over ? Simply by asking it to go, it does not.

Here is a tip given to the contemplator to get rid of the final straw of ascertaining intellect (*vivecakaṃ cittam*). Merge or dissolve it into its illuminator (*sākṣī*) - the pure awareness. This is possible by regular and consistent practice of contemplation for a sufficiently long period varying with the individual seeker's calibre and the degree of readiness of the mind. As a result of sustained practice of contemplation, the *vṛttis* (thoughts) corresponding to the contemplator (*dhyātā*) and the conscious contemplation (*dhyāna*) drop off. What remains is only the *vṛtti* (thought) of the contemplated (*dhyeyaika-gocarā-vṛtti*). Unlike other thoughts (*vṛtti*) this has no specific attribute (*viśeṣa*). This *vṛtti* (thought) is called *akhaṇḍākāra* or *Brahmākāra* or *ātmākāra vṛtti*. It conforms to the nature of *ātmā*/Brahman as no thought (*vṛtti*) can ever objectify the self-evident (*svaprakāśa*)

knowledge principle- *ātmā*/Brahman. When the ignorance of self gets eliminated, the direct cognition of *ātmā* in its true nature is possible. It is well known that the knowledge of a thing is the cognition in conformity with its true nature.

At this stage, as pointed out earlier the *vṛttis* (thoughts) of contemplator (*dhyātā*) and contemplation (*dhyāna*) are no longer there. *Akhaṇḍākāra vṛtti* or *dhyeya vṛtti* is the final form of the ascertaining intellect (*vivecakaṃ cittam*) during contemplation. By continuous practice at this stage what is focussed on is the self-evident *ātmā*/Brahman in its true nature. Since the true "I" (*ātmā*) free from all the falsely superimposed things is directly cognized, this *ākhaṇḍākāra vṛtti* as a thought is as good as absent for practical purpose.

Ādi Śaṅkarācārya has given an illustration to this effect in another text: "Like the *kataka* nut powder (acting like alum) purifying the water, the *jñāna vṛtti* by its repeated practice, having purified *jīva* who is distorted (as it were) by ignorance, gets itself destroyed" (*Ātmabodha* - 5). Such an appreciation of *ātmā* for a sufficient period eliminates the habitual errors of mistaking the embodiment as "I" and the world as real. In light of clear cognition of what true "I"/Brahman is, the false nature of the Creation/world becomes clearly evident. Thereafter there is no need of even contemplation (*nididhyāsana/dhyāna*).

The state of mind wherein it is absorbed in the cognition of *ātmā* with the awareness of presence of contemplator (*dhyātā*), contemplated (*dhyeya*) and contemplation (*dhyāna*) is called *savikalpa samādhi*. It becomes *nirvikalpa samādhi* when the notions of contemplator and contemplation no more persist. In *yogic* parlance, the state of absorption of mind with or without the contemplator (*dhyātā*) and the contemplation (*dhyāna*) is called *saṃprajñāta* or *asaṃprajñāta samādhi* respectively.

What is to be done next once the ascertaining intellect or the mind is totally absorbed in its illuminator (*sākṣī*) *cit* (pure awareness) is told now.

चिदात्मनि विलीनं चेत्तच्चित्तं नैव चालयेत् ।
पूर्णबोधात्मनाऽऽसीत् पूर्णाचलसमुद्रवत् ॥ ५२ ॥

cidātmani vilīnaṃ cet taccittaṃ naiva cālayet
pūrṇa-bodhātmanāsīta pūrṇācalasamudravat - (52)

चित्तं - the mind चिदात्मनि - in *ātmā*, the pure awareness विलीनं
चेत् - if absorbed तत् - that (mind) नैव चालयेत् - should never be
disturbed. पूर्णाचलसमुद्रवत् - like the full and steady immovable ocean
पूर्णबोधात्मना - as the limitless knowledge principle आसीत् - one should
continue to be. - (52)

52. The mind should never be disturbed when it is absorbed
in *ātmā*, the pure awareness. The contemplator should continue to be
in the state of absorption as the limitless knowledge principle like the
full and steady ocean.

Disturbing the mind is to initiate thoughts afresh about
anything that is not self (*anātmā*). Lord Kṛṣṇa also has exhorted to
this effect in his statement, "Having made the mind abide in *ātmā*, one
should not think of anything else" (*B.G.* 6-25). *Dhyānabindūpaniṣad*
(94) too has emphasized this instruction.

The one and the non-dual *ātmā* (*cit* - pure awareness)
appears as manifold due to ignorance (verse 44). So the one and the
same principle *cit* (*ātmā*) free from the world falsely attributed to it has
to be cognized in and through the pluralistic Creation (verse 45). For
this purpose, the syllable *Om* as the means was suggested with all
the necessary details. Accordingly the seeker who has duly trained his

mind to get absorbed in the true "I" can directly cognize *ātmā* is pointed out now.

एवं समाहितो योगी श्रद्धाभक्तिसमन्वितः ।
जितेन्द्रियो जितक्रोधः पश्येदात्मानमद्वयम् ॥ ५३ ॥

*evam samāhito yogī śraddhābhakti-samanvitaḥ
jitendriyo jitakrodhaḥ paśyedātmānamadvayam - (53)*

श्रद्धाभक्तिसमन्वितः - endowed with faith and commitment
जितेन्द्रियः - the one who has mastery over the senses जितक्रोधः - the one who has subdued the anger योगी - the contemplator एवं - in this way समाहितः - having made the mind absorbed अद्वयम् - the non-dual आत्मानम् - *ātmā* पश्येत् - should see, i.e. sees/directly cognizes. - (53)

53. The contemplator endowed with faith, commitment (to the pursuit), mastery over the senses and anger, having thus made the mind absorbed, directly cognizes the non-dual *ātmā*.

The adjectives describing the contemplator (*yogī*), viz. *śraddhābhakti-samanvitaḥ* (endowed with faith and commitment), *jitendriyaḥ* (the one who has mastery over the senses) and *jitakrodhaḥ* (the one who has subdued anger) show the prerequisite for this pursuit. The unswerving conviction (*śraddhā*) that what is told in the scripture is true, is indispensable till one reaches the stage of verifying its truth for oneself. It gives the necessary momentum to pursue the path. *Bhakti* in this context is the firm commitment to the pursuit braving all obstructions. *Bhakti* usually means the devotion to *Īśvara*. It is the most powerful means (*antarāṅga sādhanā*) to prepare the mind to gain self-knowledge. Even when *Īśvara* loses the status as *Īśvara* when one's mind is totally absorbed in Brahman, the devotion to *Īśvara* is an incontrovertible help before accomplishing the final goal. Mastery over the senses checks the agitations in our

bosom, provides required leisure to engage in this highest pursuit of life, effaces the identification with the embodiment and enables the mind to pursue the means effectively. The conquest of anger avoids the fall of the seeker. It also indicates the mastery over desires as the anger is produced by an obstructed desire. All these qualifications incorporate the rest of them also i.e. *sādhana catuṣṭaya s̄ampatti* (fourfold qualifications) in short.

Evam - in this manner - refers to all that is taught so far regarding this contemplation. It is natural that the contemplator whose mind is absorbed in the true "I" has the direct cognition of non-dual *ātmā*. Knowledge of every thing is governed by the thing itself (i.e. *vastutantra*). Knowledge is cognition true to the nature of the thing. Self-knowledge (*ātmajñāna*) is not an exception to this rule.

Many may think this to be a time consuming affair. They find it impossible to spare so much of time for such a pursuit when there are many other things to be attended including a necessary respite for few hours of some entertainment for relaxing the mind like watching TV. Sureśvarācārya shows a guideline to these people to set their priorities in life properly.

आदिमध्यावसानेषु दुःखं सर्वमिदं यतः ।
तस्मात्सर्वं परित्यज्य तत्त्वनिष्ठो भवेत्सदा ॥ ५४ ॥

*ādimadhyāvāsāneṣu duḥkhaṃ sarvamidaṃ yataḥ
tasmātsarvaṃ parityajya tattvaniṣṭho bhavetsadā - (54)*

यतः - because इदं सर्वं - all this आदिमध्यावसानेषु - in the beginning, middle and the end दुःखं - (is) sorrow तस्मात् - therefore सर्वं - everything परित्यज्य - having given up सदा - always तत्त्वनिष्ठः भवेत् - should abide in the true nature of oneself. - (54)

54. Since all the other pursuits are (nothing but) sorrows in the beginning, middle and the end, having given them up a seeker should always abide in the true nature of oneself.

All the sense pleasures do need their required means. Procuring those means expects a lot of strife and struggle leading to sorrows. Preserving the means of sense pleasures is again painful. Being themselves transient, when they perish, what is left out is nothing but sorrow. Yet the struggle can be worth provided the joy that one gets from them is everlasting, free from potential sorrows, and has a solution to the problem of repeated birth and death. But that is not the case. Even the paltry fleeting joy tapped from the sense objects is not their intrinsic feature. It is borrowed from our true nature *ātmā*/Brahman. It is a fantasy to hope true happiness from the sense objects. A sense of simple commerce tells us that the returns through sense pleasure is not commensurate to the investment of unending painful efforts. It needs a great objective vision to know this fact so as to set the proper order of priorities in life.

In contrast, knowing the true "I"/*ātmā* is neither a utopian dream nor selfishness. In fact it is foolishness to relate oneself to the world in terms of varied interactions without knowing oneself the true "I". The end result of such pursuits is only sorrows here and/or hereafter. Hence the exhortation is made in this verse to give up all the other preoccupations not related directly or indirectly to the goal of directly cognizing the non-dual *ātmā*. This enables the seeker to focus his efforts in adopting the means that facilitate the mind to abide consistently in the true nature (*tattva*) of oneself and the world. It is better to bear in mind : the order of priority recommended in this verse is for those who are ready to assess impartially and find out what the world can offer at its best is not worth the struggle. To the rest of the people the scripture permits the pursuit of desired things not opposed to *dharma* (*dharmāviruddha*) till they develop the required maturity.

THE RESULT

The finale of human accomplishment is to directly cognize or know *ātmā* - the true "I" identical with Brahman. The outcome of this is described in the following verse.

यः पश्येत्सर्वगं शान्तमानन्दात्मानमद्वयम् ।
न तेन किञ्चिदाप्तव्यं ज्ञातव्यं वाऽवशिष्यते ॥५५॥

*yaḥ paśyet sarvagaṃ śāntamānandātmānamadvayam
na tena kiñcidāptavyaṃ jñātavyaṃ vāvaśiṣyate - (55)*

यः - the one who सर्वगं - the all pervasive शान्तम् - free from sorrows आनन्दात्मानम् - *ātmā* who is happiness अद्वयम् - non-dual पश्येत् - knows तेन - by that person किञ्चित् - anything आप्तव्यं - to be gained ज्ञातव्यं - to be known वा - or न अवशिष्यते - does not remain. - (55)

55. There is nothing that remains to be accomplished or known by a person who has directly cognized the non-dual all-pervasive *ātmā* (the true "I") which (itself) is happiness devoid of any sorrow.

All the human efforts are always directed towards seeking consummate happiness and knowledge. They are also directed at gaining freedom from ignorance, sorrow and mortality. But no means of "Act and achieve thereby" (*sādhanaśādhyā*) have ever succeeded in fulfilling this universal goal totally. The everlasting happiness identical with the knowledge principle, which itself is the total freedom from ignorance, sorrow and mortality is not the intrinsic characteristic of the Creation (*jagat*). Only the true "I" (*ātmā* - pure awareness) that is the basis of the world (i.e. Brahman) is of such a

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nature. In its direct cognition, all the pursuits sought hitherto end. There is no seeking of anything thereafter. That is the highest accomplishment of the human life.

JĪVANMUKTA (LIBERATED WHILE LIVING)

The description of the result of gaining the knowledge of *ātmā* is further continued now. In addition, the outlook and the attitude of a person whose mind can get absorbed in the true "I" (*ātmā*) is being described in the following seven verses, with focus on one's own body and the world.

कृतकृत्यो भवेद्विद्वान्जीवन्मुक्तो भवेत्सदा ।
आत्मन्येवारूढभावो जगदेतन्न वीक्षते ॥५६॥

*kṛtakṛtyo bhaved vidvān jīvanmukto bhavet sadā
ātmanyevārūḍhabhāvo jagadetanna vīkṣate - (56)*

विद्वान् - a *jñānī* (a person of self-knowledge) कृतकृत्यः - a person who has accomplished the final goal of life भवेत् - becomes. सदा - always जीवन्मुक्तः - liberated even while living भवेत् - becomes. आत्मन्येवारूढभावः - being absorbed in the cognition of true "I" एतद् - this जगत् - world न वीक्षते - does not see. - (56)

56. *Jñānī* becomes a person who has accomplished the final goal of life, i.e. he becomes liberated always even while living. He being absorbed in the cognition of true "I", does not see this world as seen by an ignorant person (*ajñānī*).

JĪVANMUKTA HAS NO DUTY NOR ANYTHING TO BE ACCOMPLISHED

A person who has direct cognition (*aparokṣa jñāna*) of *ātmā*

(the true "I") and firm abidance (*tattva - niṣṭhā*) therein has no duty left to be carried out or anything remains to be accomplished. Due to firm abidance in self-knowledge he has no identification with his body; the need for contemplation (*nididhyāsana*) no longer remains. At will, it is possible for such a person, to get absorbed in *ātmā*. The scripture calls him a *jīvanmukta* - liberated even while living in the present embodiment.

OUTLOOK OF A JĪVANMUKTA ABOUT THE WORLD

The word *sadā* (always) refers to the period of absorption in *ātmā* or dealing with the world. When his mind is totally absorbed in the direct cognition of *ātmā*, the world is not perceived at all. Or, from his vision of reality the world being false, loses an independent status as it is not apart from his true nature - *ātmā*. So he does not see the world as different from oneself. This aspect is shown in the next verse.

कदाचिद्व्यवहारे तु द्वैतं यद्यपि पश्यति ।
बोधात्मव्यतिरेकेण न पश्यति चिदन्वयात् ॥५७॥

kadācidvyavahāre tu dvaitam yadyapi paśyati
bodhātma-vyatirekeṇa na paśyati cidanvayāt - (57)

तु - whereas (or expletive) यद्यपि - although कदाचित् - at times व्यवहारे - while dealing with द्वैतं - the duality पश्यति - perceives (तथापि - even then) चिदन्वयात् - due to the inherence of *cit* (pure awareness as existence) बोधात्मव्यतिरेकेण - without the *ātmā* whose nature is knowledge principle न पश्यति - does not perceive. - (57)

57. Although *jñānī* perceives the duality at times while dealing with the world, even then due to the inherence of *cit* (pure awareness as existence) in it (i.e. the world), he does not perceive the world without *ātmā* whose nature is knowledge principle.

According to the followers of *aᅇtāᅇga yoga*, the world is real. So they insist on continuous *samādhī* to escape the world. But for a *jīvanmukta* the false nature of the world is very clear even while dealing with it due to *prārabdha karma* (the already manifest results of past actions). At such times he does not get bound by the world. The how of this is now pointed out in the forthcoming portion.

Taking recourse to the dualistic world commonly perceived by the ignorant persons, the outlook of a *jīvanmukta* as regards the same can be understood first. The aspects of existence (*sat*), knowledge (*cit*) and happiness (*ānanda*) seen in the world are borrowed from *ātmā*/Brahman. Due to such an inherence of *ātmā*, a *jīvanmukta* does not see the world as distinct from *ātmā* (pure awareness - *cit*). This is in contrast with the erroneous notion of an ignorant person. The ignorant and so the bound one sees the dualistic world -

- i) all the time, whereas a *jīvanmukta* sees it when his mind is not absorbed in the true nature of *ātmā*.
- ii) as distinct from *ātmā* and as real whereas a *jīvanmukta* sees it as false one, having no existence apart from *ātmā*.

Instead of mistaking the world as real, a *jñānī* or a *jīvanmukta* sees it as false. This vision of a *jīvanmukta* was implied in the verses 56 and 57 though not told clearly. It is expressly told now with an illustration.

किन्तु पश्यति मिथ्यैव दिङ्मोहेन्दुविभागवत् ।
प्रतिभासः शरीरस्य तदाऽऽप्रारब्धसंक्षयात् ॥५८॥

kintu paśyati mithyaiva diᅇmohendu vibhāgavat
pratibhāsaᅇ śarīrasya tadāprārabdhasamkᅇshayāt - (58)

किन्तु - nevertheless मिथ्या एव - nothing but false पश्यति -
sees दिङ्मोह(वत्) - (like) directional error इन्दुविभागवत् - like the

division of moon तदा - then शरीरस्य - of the body प्रतिभासः - perception/appearance आप्रारब्धसंक्षयात् - until the *prārabdha* is totally exhausted (भवति - is there). - 58.

58. Nevertheless a *jivanmukta* perceives (the world as) nothing but false like the directional error or the split appearance of moon. Until the *prārabdha* is totally exhausted the perception of one's embodiment continues even in the state of knowledge.

The illustration of mistaking the directions highlights the falsity of the world attributed to non-dual Brahman. Erroneously taking the east as west etc. though experienced, is not real. So is the world not a part of Brahman even if it is experienced to be so.

The single moon appears as split or two to the person suffering from cataract. In the same manner to the ignorant person, the one Brahman appears to be many as human, animal, deity etc. due to varieties of embodiments.

OUTLOOK OF A *JĪVANMUKTA* ABOUT OWN BODY

The knowledge of *ātmā*/Brahman removes its ignorance. Yet the appearance of one's own body continues for *jñānī* even after gaining self-knowledge. As a result, some may doubt the liberation (*mokṣa*) as only a fancy and not truly possible. This doubt is dispelled in the second line of this verse. An appearance of falsely superimposed thing cannot alter the basis (*adhiṣṭhāna*). To remain conscious of one's body cannot bind *ātmā* by itself. Even such an appearance of body can continue until the *prārabdha* of a *jñānī* or a *jivanmukta* lasts. Once that is over the present body ends and the *jñānī* has no further birth.

How exactly the different facets of *māyā* - the Creative power of *Īśvara* - and its effect, the world including the individual

embodiments, get destroyed is clearly shown in the following *mantra* of *Varāhopaniṣad* (2-69).

शास्त्रेण नश्येत्परमार्थरूपं कार्यक्षमं नश्यति चापरोक्ष्यात् ।
प्रारब्धनाशात्प्रतिभासनाश एव त्रिधा नश्यति चात्ममाया ॥

“*Māyā* loses its reality by (Vedānta) scripture. Its effectiveness (to cast a spell of making the world look real) is lost by the direct cognition of Brahman/*ātmā*. The appearance (of its effect) is destroyed on the exhaustion of *prārabdha karma* (of a *jñānī*). Thus *māyā* that depends on *ātmā*/Brahman is destroyed in a threefold way.”

An *Upaniṣadic* quotation is cited now to prove the final disappearance of the body and the Creation once the *prārabdha* of a *jñānī* is over.

तस्य तावदेव चिरमित्यादि श्रुतिरब्रवीत् ।
प्रारब्धस्यानुवृत्तिस्तु मुक्तस्याभासमात्रतः ॥५९॥

tasya tāvadeva ciramityādi śrutirabravīt
prārabdhasyānuvṛttistu muktasyābhāsamātrataḥ - (59)

तस्य - for him (*jñānī*) तावत् एव - only till then चिरम् - (is) the delay इत्यादि - so forth श्रुतिः - the *Upaniṣad* अब्रवीत् - has told तु - whereas मुक्तस्य - for the liberated person प्रारब्धस्य - of *prārabdha* अनुवृत्तिः - continuity आभासमात्रतः - only to the extent of an appearance (भवति - is). - (59)

59. (*Chāndogya*) *Upaniṣad* (6-14-2) has said, “The delay for a *jñānī* is only till then”; whereas the continuity of *prārabdha* for the liberated person is only to the extent of an appearance.

Chândogya Upanisad declares, "The delay for a *jñani* in gaining *videha mukti* (the liberation without any body) is only till the *prārabdha karma* (the results of past actions that have given birth to the present embodiment) is not exhausted. After its exhaustion he becomes one with Brahman". Self-knowledge does destroy the ignorance of true "I" (*atmā*), but not the body. It continues till the momentum of *prārabdha karma* is over. It is like a fan on switching off continuing to revolve until its momentum is overcome by friction.

This does not mean that a *jñani* is bound by *prārabdha karma*. The others may treat the body of such a person and the various experiences outwardly seen as undergone by him to be real. But from his own standpoint, in the light of his direct cognition of *ātma*/Brahman, everything is nothing but only an appearance. The *prārabdha karma* can neither bind him nor can create trauma of *saṃsāra*. A rope mistaken for a snake may continue to appear as a snake due to very close resemblance even after knowing it to be a rope. Yet, this appearance of snake does not create fear and the other effects like trembling or running. The case of a *jīvanmukta* is similar. The continuity of embodiment with its effect being false in nature does not subject him to the sorrows, unlike in the ignorant people who do not know their true nature.

Why this is so is answered in the next verse.

सर्वदा मुक्त एव स्याज्ज्ञाततत्त्वः पुमानसौ ॥५९½॥

sarvadā mukta eva syāt jñātatattvaḥ pumānasau - (59½)

असौ - this ज्ञाततत्त्वः पुमान् - person who has directly known the ultimate reality सर्वदा - always मुक्तः एव - already liberated स्यात् - is. - (59½)

59 ½. This person who has directly known the ultimate reality (i.e. *jñānī*) is already liberated all the time.

The mundane existence of sorrows and limitations called *saṃsāra* is not because of the presence of one's embodiment. It is due to the ignorance of true "I"/*ātmā* leading to erroneous identification with any of the three bodies and its modifications. All the changes of the physical body like birth, growth, death, diseases, old age and those of the *antaḥkaraṇa* like tensions, agitations, confusions, joys and sorrows are mistakenly accepted as the features of "I". This is the basis of suffering of *saṃsāra*. In contrast, a *jñānī* directly cognizes the true "I"/Brahman distinct from body and its accompanying changes. An *Upaniṣad* declares, "The knower of Brahman is indeed Brahman (*Brahma Veda Brahmaiva bhavati*)" (*Mu.U.3-2-6*). He is liberated at the time of gaining knowledge (*aparokṣa-jñāna*). Thereafter the presence or the absence of the body has no bearing on his liberation. The locus of transmigration, *ahaṅkāra* (the erroneous "I" notion) gets terminated in the wake of knowledge itself. In spite of the presence of embodiment and its effect, he no longer identifies with them including the joys and sorrows. The actual shedding of the mortal frame awaits the ceasing of the momentum of *prārabdha karma*.

TRANSITION FROM *JĪVANMUKTI* TO *VIDEHAMUKTI*

Videha-mukti (liberation without any body) instead of *jīvanmukti* (liberated even while living) is certain once the *prārabdha karma* of a *jñānī* is over. This is discussed now.

प्रारब्धभोगशेषस्य संक्षये तदनन्तरम् ॥६०॥

prārabdhabhogaśeṣasya saṅkṣaye tadanantaram - (60)

अविद्यातिमिरातीतं सर्वाभासविवर्जितम् ।

चैतन्यममलं शुद्धं मनोवाचामगोचरम् ॥६१॥

*avidyā-timirātitaṃ sarvābhāsa-vivarjitaṃ
caitanya-mamalaṃ śuddhaṃ manovaca-magocaram - (61)*

वाच्यवाचकनिर्मुक्तं हेयोपादेयवर्जितम् ।
प्रज्ञानघनमानन्दं वैष्णवं पदमश्नुते ॥६२॥

*vācya-vācaka-nirmuktaṃ heyopādeyavarjitaṃ
prajñānaghanamānandaṃ vaiṣṇavaṃ padamaśnute - (62)*

तदनन्तरम् - thereafter प्रारब्धभोगशेषस्य - of the balance
experiences due to *prārabdha* संक्षये - on the termination
अविद्यातिमिरातीतं - beyond the darkness of ignorance (or *māyā*)
सर्वाभासविवर्जितम् - devoid of embodiments, the world and their effects
चैतन्यम् - pure awareness अमलं - free from impurity शुद्धं - pure
मनोवाचामगोचरम् - not an object of mind and the words वाच्यवाचकनिर्मुक्तं -
outside the purview of word and its meaning हेयोपादेयवर्जितम् - different
from what can be acquired or given up प्रज्ञानघनम् - mass of knowledge
principle आनन्दं - happiness वैष्णवं - of the nature of all-pervasive
Brahman पदम् - worthy to be gained अश्नुते - gains i.e. becomes or is
Brahman itself. - (60-62)

60-62. After the completion of the balance experiences due to *prārabdha*, *jñānī* becomes (or is) Brahman itself which is free from the darkness of ignorance (or *māyā*), devoid of embodiments, the world and their effects, pure awareness, free from impurity, pure, not an object of mind and the words, outside the purview of word and its meaning, different from what can be acquired or given up, mass of knowledge principle, happiness, of all-pervasive nature and worthy to be gained (by all).

The end of experiences yielded by *prārabdha karma* here means the termination of the present embodiment wielded by a *jñānī*.

Thereafter the person becomes Brahman in the sense of discovering one's true nature identical with Brahman. In fact at no time in the state of false *saṃsāra* has anyone truly become other than what one's own true nature is. The erroneous concept about oneself is set right by direct cognition of what truly "I"/*ātmā* is. And now when the last tinge of false embodiment also has disappeared, what remains is only Brahman in its true nature having no false attribution. This is termed as becoming Brahman.

The nature of Brahman is described as follows.

- i) *Avidyātimirātītam* (Free from the darkness of ignorance or *māyā*).

Darkness denies the sight of the form. At times it presents a distorted form too. Ignorance of self or called *māyā* at the macrocosmic level, covers the knowledge of *ātmā*/Brahman. It also projects the false *saṃsāri* (the individual undergoing *saṃsāra*) and the world. So ignorance or *māyā* is called darkness. They are false in nature. Brahman is independent of both of them though they depend on Brahman. This clarifies why in reality, there is the absence of the cause of the Creation in Brahman.

- ii) *Sarvābhāsavivarjitam* (Devoid of embodiments, the world and their effects).

That which appears to be there - though not real in nature - is *ābhāsa*. The effect of *māyā*, the entire Creation is *ābhāsa*. In reality it is not in Brahman. *Māṇḍūkyaopaniṣad* (7) describes it as *prapañcopaśamam* (the one in whom the Creation is absent).

- iii) *Caitanyam* (The pure awareness principle).

The awareness of a given thing is characterised by the feature (*viśeṣa*) of that thing. Brahman is pure awareness

free from all the features available in the waking, dream and the sleep (i.e. *nirvīśesa*).

- iv) *Amalam* (Free from impurity).
Ignorance (*avidyā*) or *māyā* being the source of sorrow is considered as impurity. Brahman is free from it.
- v) *Śuddham* (Pure).
Brahman is pure because falsely projected things (*abhāsas*) are not its feature.
- vi) *Manovācāmagocaram* (Not an object of mind and the words).
The words can describe only that which has characteristics of species (*jāti*), attribute (*guṇa*), action (*kriyā*) and relation (*saṃbandha*). The attributeless, changeless, non-dual Brahman is free from all the four characteristics. So the words are incapable of describing it. The mind also cannot conceive it as an object because Brahman is free from all the sense objects and the entire Creation that can be known as this (*Kṛ.U.1-3-15*).
- vii) *Vācyā-vācaka-nirmuktam* (Outside the purview of word and its meaning).
Brahman is not an object of mind, senses and the words. As a result, the words cannot convey it in terms of their direct meaning.
- viii) *Heyopādeya-varjitam* (Different from what can be acquired or given up).
Only those objects which are other than oneself can be the objects of desire or dislike. Such things can be acquired or rejected respectively. Brahman is the true "I" - oneself. It cannot become an object of like or dislike; thereby there is no question of it to be acquired or given up.

- ix) *Prajñānaghanam* (The mass of knowledge principle).
Brahman/*ātmā* is the only knowledge (cognitive) principle in the Creation. All other faculties of cognition function because of this basic knowledge principle. The adjective mass (*ghana*) is added to show its non-dual nature.
- x) *Ānandam* (Happiness).
Limitless Brahman is the only happiness principle which is the knowledge principle too. Brahman itself is the final source of all kinds of happiness available in the Creation.
- xi) *Vaiṣṇavam padam* (Of all pervasive nature and worthy to be gained by all).
The word *Viṣṇu* is derived as, "*Veveṣṭi* or *veviṣṭe iti* - that which pervades", or "*Vyāpanaśīlaḥ iti* - the pervading one". That which belongs to *Viṣṇu* is *Vaiṣṇavam*. Thus it means "Of the nature of all-pervasive Brahman" (*Brahmasvarūpam*). *Padam* in this context is the one that is worthy to be gained by all. The phrase "*Vaiṣṇavam padam*" cannot be taken here as *Vaikunṭha* - the abode of Lord *Viṣṇu* (the presiding deity who sustains the Creation). The context is not that of meditation on Lord *Viṣṇu* with form (i.e. *saguṇopāsanā*) to elicit that meaning.

Thus a *jñānī* or a *jīvanmukta* after the termination of one's embodiment remains as Brahman - one's own true nature - free from even the least trace of embodiment or the Creation. This is called *videha-mukti*.

CONCLUSION

The technique of *Pañcīkaraṇa* contemplation was taught in thoroughness. Its result also was detailed. Now the text is being concluded.

इति पञ्चीकरणं भवति ॥३ॐ॥

iti pañcīkaraṇam bhavati - Om.

So is *Pañcīkaraṇa* (contemplation). *Om.*

Sureśvarācārya also concludes his commentary in *varṭikas* (verses) epitomizing the essentials.

इदं प्रकरणं यत्नाज्ज्ञातव्यं भगवत्तमैः ।

अमानित्वादिनियमैर्गुरुभक्तिप्रसादतः ॥६३॥

*idaṃ prakaraṇam yatnāt jñātavyam bhagavattamaiḥ
amānitvādi-niyamair-gurubhakti-prasādāt - (6.3)*

गुरुभक्तिप्रसादतः - by the facilitation of intense devotion (to *Īśvara* and *guru*) अमानित्वादिनियमैः भगवत्तमैः - with the guidance (or the teaching) of *gurus* endowed with means of knowledge like modesty and who are one with *Īśvara* इदं - this प्रकरणं - text यत्नात् - with great efforts ज्ञातव्यं - should be learnt. - (63)

63. A seeker (*mumukṣu*) should learn this text with great efforts by the facilitation of intense devotion (to *Īśvara* and *guru*/preceptor) with the guidance (or the teaching) of *gurus*

endowed with the means of knowledge like modesty and who are one with *Īśvara*.

This text is worthy to be learnt by all the seekers of the ultimate goal of life (i.e. *mumukṣus*). But it is essential that great efforts are put in. That entails taking to the means of preparing the mind, approaching a right type of *guru* as told in the scripture, devotion and service to *Īśvara* as well as *guru*. In addition enquiring and ascertaining the true nature of oneself, the Creation and *Īśvara*, together with contemplation (*nididhyāsana*) are essential. Intense devotion to *Īśvara* and *guru* facilitates the pursuit. The phrase *gurubhaktiprasādataḥ* can have the following two meanings.

- i) By the facilitation (*prasādataḥ*) of intense devotion (*gurvī bhakti*). This devotion can be for both *Īśvara* and *guru* (preceptor).
- ii) By the facilitation of devotion to *guru* (*guruṣu bhakti*). *Guru* is here looked upon as *Īśvara*.

It has become a practice nowadays to accept indiscriminately anyone who speaks something in the name of scripture as *guru*. As the suitability of disciples needs to be ascertained by a *guru* the scrutiny of a *guru* is equally indispensable for a *mumukṣu*. It is all the more necessary since gaining the freedom from the limited existence called *samsāra* of all the disciples is at stake. There is a lot of truth in the saying : if a student is bad, only one person is spoilt, but if a teacher is bad, then many are spoilt. Who is the right type of *guru* is described by the phrase *amānitvādiniyamaiḥ bhagavattamaiḥ*.

Guru has to be endowed with twenty characteristics like modesty (*amānitvam*), absence of pretence (*adambhitvam*) as stressed by Lord Kṛṣṇa (*B.G.* 13 - 7 to 10). These characteristics are the means of producing self-knowledge and its maturing thereafter. Of

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course the acquisition of these means is equally necessary for the seeker.

Guru has to be *śrotriya* (well versed in scripture) and *Brahmaniṣṭha* (the one whose mind is well absorbed in the direct cognition of Brahman/*ātma*) as well. As a result, such a *guru* is identical with *Īśvara* in reality. The word *bhagavattama* indicates the oneness of *guru* with *Īśvara*. Though these *gurus* are not bound by any duties, they out of compassion impart self-knowledge to the eligible seekers.

A seeker has to approach a right *guru* with due preparations on one's part. The attitude of surrender and *śraddha* (faith) even while approaching a *guru* is a prerequisite. A seeker has to acquire this knowledge in this way with appropriate and adequate efforts.

After having learnt this text what is expected on the part of the student is now described.

इमां विद्यां प्रयत्नेन योगी सन्ध्यासु सर्वदा ।
समभ्यसेदिहामुत्रभोगानासक्तधीः सुधीः ॥६४॥

imāṃ vidyāṃ prayatnena yogī sandhyāsu sarvadā
samabhyased-ihāmutrabhogānāsaktadhīḥ sudhīḥ - (64)

सुधीः योगी - a mature *mumukṣu* (seeker) इहामुत्रभोगानासक्तधीः
(सन्) - (being) disinterested in the sense enjoyments here and
hereafter सर्वदा - always सन्ध्यासु - at dawn and dusk इमां - this
विद्यां - knowledge i.e. contemplation प्रयत्नेन - with due efforts
समभ्यसेत् - should practise. - (64)

64. A mature *mumukṣu* (seeker) being disinterested in the sense enjoyments here and hereafter should always practise this contemplation with due efforts at dawn and dusk.

Imām vidyām (i.e. literally this knowledge) refers to the technique of contemplation taught in this text. The disinterestedness in the sense enjoyments here and hereafter (i.e. *ihāmutra-bhogānāsakti*) includes all *sādhana-catuṣṭaya-saṃpatti* (the fourfold qualifications) i.e. discrimination (*viveka*), dispassion (*vairāgya*), mastery over the mind etc. (*śama-damādi-ṣaṭkasāṃpatti*) and *mumukṣutvam* (an intense yearning for liberation). A mature *mumukṣu* (*sudhīḥ yogī*) is the one who has already taken to effective *śravaṇa* (inquiry into self), *manana* (reflection). Without these two, it is not possible to practise contemplation (*nididhyāsana*).

The practice of contemplation has to be regular (*sarvadā*) and not spasmodic. Considering the environment around us, the early dawn and the dusk are the most conducive periods for contemplation. Once again the need of due efforts is emphasized. It is to impress upon the seeker to live a disciplined life and avoid meticulously the distractions due to idle talk, excessive sleep or old habits not conducive to contemplation. By consistent and appropriate mode of contemplation (*nididhyāsana*) the mind is able to get absorbed in the direct cognition of true "I". As a result, the habits of erroneous identification with one's embodiment and taking the world as real wear out. The false nature of the world becomes evident easily .

[The following verse is considered to be an interpolation.

रागद्वेषादिरहितं स्वात्मानं चिन्तयेत्सदा ।
स एव जीवन्मुक्तो वा न पुनर्भवसम्भवः ॥६५॥

rāgadveṣādirahitaṃ svātmānaṃ cintayet sadā
sa eva jīvanmukto vā na punarbhavasambhavaḥ - (65)

(यः - the one who) रागद्वेषादिरहितं - the one who is free from likes and dislikes i.e. free from *saṃsāra* स्वात्मानं - one's own true

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nature सदा - always चिन्तयेत् - contemplates म एव - certainly he
(is) जीवन्मुक्तः - liberated even while living वा - and पुनः - anew
भवसम्भवः - possibility of rebirth or *samsara* न - (is) not there. - (65)

65. The one who always contemplates on one's own true nature that is free from *samsāra* is certainly liberated even while living and there is no possibility of rebirth or *samsara* anew for him.]

The seeker has to be intensely eager to cognize directly the ultimate truth of "I" (the individual), the world (the total) and its Creator (*Īśvara*) to get rid of limited existence called *samsara*. First of all the scrutiny of the world with an open mind is indispensable. To know for certain that the world of sense objects cannot make us contented for ever and give us total freedom from all the sorrows at all the time is a prime essential to begin with. However, the spells of fascinating and fleeting sense pleasures have to be resisted by objective analysis to conclusively know the defective nature of all the sense objects. This enables the mind to acquire other prerequisite means.

Such a preparation ensures the effectiveness of subsequent inquiry (*śravaṇa*) and reflection (*manana*) about the true "I" in accordance with the *Upaniṣads*. The guidance and the teaching by a competent *guru* is of course indispensable. The technique taught in this text provides an effective means for contemplation (*nididhyāsana*). The gross, subtle and the causal aspects of the Creation attributed to Brahman/*ātmā* due to ignorance of self (*ātmā*) have to be ascertained as false. These aspects are the bodies, states of experiences and statuses of *ātmā* (pure awareness) when identified with the corresponding body and experience. Taking recourse to the inseparable connection between the words and their meaning, the constituents अ (A), उ (U) and म् (M) of ॐ (Om) have to be blended with the three - gross, subtle and causal aspects of the Creation. Thus with ॐ (Om) as the means of contemplation, the Creation is

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thereafter dissolved (or merged) in the reverse order of the Creation from the level of gross to the causal one through the subtle level in between. It is finally merged into their basis (*adhiṣṭhāna*), *ātmā*/Brahman. The practice of contemplation is consistently and regularly repeated until the mind is able to get absorbed spontaneously in the direct cognition of Brahman even without the use of the means *Om*. The direct cognition of *ātmā*/Brahman is *aparokṣa jñāna* which eliminates the ignorance of self. Such a direct knowledge of true "I" is the abundance in one's own true nature called liberation (*mokṣa*). This is the final goal to be sought by all.

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In these modern times the people have a fad for meditation and it has become a money spinning business for the purveyors. All that people want is some peace or relief from stress and strain. Preferably the means should not interfere with their other activities including sense indulgence. Today the existence is characterised by maddening pursuits of grab and indulge, no matter what the means and the final consequences are. So vendors have emerged, floating varieties of tailor-made techniques of meditation within the purview of everyone's purse and catering to the individual whims and fancies of the clientele. The present text is not one of such kinds. This is a manual - based on Vedānta (*Upaniṣads*) - to unfold the highest type of meditation as a means to accomplish the ultimate goal of life.

Other commentaries by the author :

- 1) Haṃsa-gītā (A treatise on self-knowledge from Bhāgavata)
- 2) Vedānta Pañcadaśī Chapter I - Tattva-viveka (Discovering your innate greatness)
- 3) You are Absolute Happiness - Brahmānande Yogānandaḥ Vedānta Pañcadaśī Chapter XI
- 4) Dṛk-Dṛśya-Vivekaḥ
- 5) "Svanī Oḷakha" (Gujarati translation on Vedānta Pañcadaśī Ch.I, Tattva-viveka - Discovering your innate greatness)
- 6) "Vedānta Vāṭe Samādhi" (Gujarati translation on Dṛk-Dṛśya-Vivekaḥ)



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