

“The winds of grace are always blowing, but you have to raise the sail.”
- Sri Ramakrishna

Chapter 2

LITERATURE REVIEW

2 LITERATURE REVIEW

2.1 Background and scope

2.1.1 Philosophy

The philosophy is concerned with the understanding of the life and the universe. It is aimed at comprehending the nature of existence. Philosophy is a human endeavor that leads to the Ultimate Truth. The English word ‘philosophy’ has its root in the Greek term – ‘**philo–sophia**’. The term ‘philo’ refers to **love** and ‘sophia’ refers to **human reason**. The Greek terms can be literally translated in English as “love of reason” or “love of human judgment and discrimination.”

2.1.2 Indian Philosophy

Philosophy in India is essentially spiritual. After the overcoming the ordinary struggles for existence, an intelligent man, most probably, will turn towards discovering the meaning of life. Result of such attempts is philosophy and spirituality. It is the intense spirituality of India, and not any great political structure or social organization that it has developed, has enabled it to resist the ravages of time and the accidents of history. This process can be in two directions –external and internal. According to Swami Budhananda, human beings can have two aspirations. External is worldly prosperity and wellbeing called **abhyudaya** and other is internal spiritual illumination called as **nihshreyasa**.

From the Indian viewpoint, the word ‘philosophy’ suggests **observing and surveying** the existence. In Sanskrit, the philosophy is referred to as ‘darshana’. The Sanskrit word ‘darshana’ has its root in the word ‘drs’ that means ‘to see’, ‘to look’ or ‘to view’. Seeing or viewing the reality and the facts of

experience forms the basis of philosophy. Senses, mind and even consciousness are involved in this 'seeing'. Seeing also encompasses '**contemplation**'. Seeing is not simply a sensory activity. 'Seeing' may primarily be a perceptual observation. But it may also concern the conceptual knowledge or an intuitional flash. Thus 'darshana' suggests vision. In other words, 'darshana' is a whole view revealed to the inner self, what we term as the soul or the spirit or the inner being. Philosophy or 'darshana' is concerned with the **vision of 'truth and reality'**.

In Sanskrit, the 'philosophy' is also referred to as 'tatva'. The Sanskrit word 'tatva' is concerned with 'the nature of reality.'

2.1.3 History and Culture

It is a fact in history that the destiny of world has very often been shaped by great persons of character and will rather than common men who would rather follow these leaders conveniently. Culture is translated as **Sanskriti** which means refinement or **refined condition**. It also refers to the process of cultivating or preparing. This refinement was mostly done throughout **training and education** of human beings individually and collectively. The methods of such trainings have given rise to various **civilizations** in the world. Based on their own way of human development of thought the **way of searching for higher reality** has progressed as religion.

Indian society was guided through principles of ancient Hindus where the dharma or ethics and spirituality formed the center of their life. Various principles like four purusharthas and varna-sharma dharmas, other than that to propagate this through gurukula way of education. Vivekananda has very

beautifully explained this phenomenon of Hindu Man – “He does everything in religious manner. He eats religiously, he sleeps religiously, he rises in the morning religiously, he does good things religiously; and he also does bad things religiously”.

Culture is what you are while civilization is what you do. Civilizations and culture do not always go together. They can be harmonized if combined in right proportions. India fortunately has this harmony in ancient times. This is harmonizing is exactly what the ancient sages or rishis of India have done. **Rajarshis like Janaka or Sri Rama** administered their kingdoms and sages like **Vyasa or Vasistha** have guided them accordingly. These were the leaders who established the path of Dharma to be followed by everyone for sustained happiness.

This study is being undertaken to explore this Leadership phenomenon as principles of Advaita Vedanta and understand Leadership competencies of such Leaders of highest knowledge of Dharma.

2.2 Aims and objectives

Aim – To develop conceptual framework for Vedanta Model of Leadership.

Objectives –

1. To study the literature for Indian Philosophy and scriptures to explore the development of **Vedanta Darshana**.
2. To assimilate and organize the principles of **Advaita Vedanta** applicable for management.
3. To study the literature of **Adi Shankaracharya** and understanding his concept of Advaita Vedanta.
4. To study nature of Brahman, phenomenon of creation and methods of developing leadership competency.
5. To organize the relevant verses mentioning guidelines for Rajarshis (Kings) or leaders.
6. To explore the concepts of **Jivanmukta** sthiti and Sthitaprajna as the leadership competency.
7. To explore the concept of **Sankalpa** or ‘Will’ as primary propellant of apparent world in motion.

2.3 Materials and methods

As this study is related to the leadership phenomenon the books written by two of kingmakers are used –

1. Vidyanarany – Jivanmukti Viveka
2. Chanakya – Chanakya Sutras

Of these **Chanakya sutras** are dealing with **external** world of a leader - more of a handbook of managers of activity while the **Jivanmukti Viveka** are dealing with internal world of the leader – more of a secret book of reference for managing **internal, the essential** world.

Hence we are obvious to study further the books from Adi Shankaracharya- the source, the initiator of lineage of guru tradition from which the Vidyanarany belongs.

Study includes the core of Indian Philosophy known as Prasthanana Traya as below -

There are three categories –

1. Shruti Prasthanana – Upanishads
2. Smriti Prasthanana – Bhagawad Gita
3. Nyaya Prasthanana – Brahma Sutra

In addition to these we explored the literature by Adi Shankaracharya

1. Atmabodha – Self Knowledge
2. Tatvabodha – Knowledge of Vedanta (reality of creation)
3. Vivekachudamani – Crest Jewel of Discrimination
4. Upadesha Sahastri – Advice for Method of Self- realization

In order to understand the science and application methods of yoga practices following books are referred –

1. Jnana Yoga - Brahma Sutras
2. Raja Yoga – Patanjali Yoga Sutras
3. Bhakti Yoga – Narada Bhakti Sutras
4. Karma Yoga – Karma Yoga Sutra Shatakam

The details of all these books and their authors are given at their respective places.

The authentic source of scriptures containing Shankara bhashya on them is used. Most of them are published by Advaita Ashrama or Ramakrishna Mission and are translated by monks of Ramakrishna Order with their deep understanding of the subject matter.

First each verse is stated with Sanskrit and then the standard transliteration is stated. The method used for classification is also based on by Adi Shankaracharya and further it was divided into Concept of Leadership phenomenon.

These verses are grouped as per their relevance to our concepts as below -

1. Knowledge of Self (Atma Bodha)
2. Knowledge of creation and reality (Tatva Bodha)
3. Discrimination of real and non real (Viveka)
4. Advise on methods of practice for Self Realization. (Upadesha)
5. Leadership phenomenon – Advaita Vedanta
6. State of the leader – Jivanmukta Sthiti
7. Sankalpa – Propellant of World.

The short list of the books referred for literature survey was given in Appendix 10.6. Though this list is indicative of primary sources, many other books available elsewhere are used and online public resources were of help in enhancing the content.

2.4 Vedic sources and classical yogic texts

2.4.1 Vedas

Dharma is the principle of Religion. These principles are generally referred from literature. Religions of world are based on some of the authoritative book for their wisdom base. Like Bible, Koran, Dhammapada but for Hindus there is no such single book. Some say Ramayana or Mahabharata or Bhagawad Gita etc. but if we study more it is found that Hindu religion considers Vedas as their final authority. It is said that Vedas has fourteen parts (angas).

अंगानि वेदास्चत्वारो मीमांसा न्याय विस्तरः ।

पुराणं धर्मशास्त्रं च विद्या ह्येता चतुर्दशः । ।

aṅgāni vedāscatvāro mīmāṃsā nyāya vistaraḥ
purāṇaṁ dharmasāstraṁ ca vidyā hyetā caturdaśaḥ

Four Vedas, six vedaangas – shikha for pronunciation, vyakarana for grammar, chandas –the meter, Niruktaas - etymology, Jyotisha- astrology, Kalpa – procedure, meemaansa- interpretation of texts, Nyaya – the logic, Puraana – mythology, Dharma shastras – code of conduct. Four Vedas are Rigveda, Yajurveda, Sama Veda, Athrva veda. And they are considered as pramaana in Hindu religion. Vedas are said to be without the beginning and their authorship is attributed to no one hence they are considered as not of human origin.

The word veda means to know. This knowledge is of self and reality. It is of the One being known as Brahman or Aatma. Entire knowledge base of Vedas is divided into karma kanda – the rituals and Jnana kanda – the knowledge represented by Vedas at the end. These are known as Upanishads and as they come at the end of vedas, they are known as Vedanta.

“The mistake is that we want to tie the whole world down to our own plane of thought and to make our mind the measure of the whole universe.” - Swami Vivekananda

2.5 Six systems of Philosophy

Indian philosophy, in search of reality and true meaning of life, has led many ancient philosophers to give their systems of thinking. There are major six systems evolved and named as darśana - is to see or experience, were schools of thought. Humanity pressed by the limitations of human life came to know that life is full of misery and search began for the ways to come out of these. Almost all darśana discovered that this misery can be reduced or removed through practice of methods given by each of them.

These ṣaḍ-darśana are started by sages and rishis are as – The ṣaḍ-darshana (six philosophical views) are nyaya (logic), vaisesika (atomic theory), sankhya (analysis of matter and spirit), yoga (the discipline of selfrealization), karma-mimamsa (science of work) and vedanta (science of God realization). In India, the philosophy is not restricted to the intellectual pursuit. According to Indian view, the word 'philosophy' is concerned with 'the revelation of the nature of reality' or 'the vision of Ultimate Truth and Reality'.

The following characteristics are common to all other systems:

1. All the schools emphasize that the philosophy must have a positive impact on life of man. The schools have a general agreement on the importance of the **Purushartha**. All the schools agree that the philosophy should help man in realizing the main ends of human life: the purusharthas, i.e. dharma, artha, kama and moksha.

2. All the systems reflect that the philosophy should lead a man from darkness and ignorance to light and knowledge.
3. There is a general agreement among the systems that the truth and reality should be verifiable. They should be substantiated with reasoning and experience. An experience may be **sensory, conceptual or intuitional**.
4. It is accepted by all the schools that man's suffering results from his ignorance. Man can conquer ignorance and attain total freedom (moksha) in this bodily existence.
5. There is a general agreement on man's essential spirituality.

All philosophies deal with common characteristics that can be compared with Vedanta model of leadership. *Self as God, People as soul of each and Situations as World and Phenomenon as goal* of each 'Darshana' or philosophy are explained in following content.

2.5.1 Nyaya: The Philosophy of Logic and Reasoning

The nyaya system of philosophy was established by the sage Gautama. This philosophy asserts that obtaining valid knowledge of the external world and its relationship with the mind and self is the only way to attain liberation. Knowledge - Pramana is that through which or by which the pramana (valid knowledge) is received.

God - Ishwara- They consider creation by five elements and Ishwara or God as cause of creation. Five elements are eternal and Ishwara is just efficient cause.

Soul - Jiva - They are infinite in number. They have a mind which makes them experience the world of five elements.

World - the objects of the world are twelve major categories: soul, body, senses, and objects of the senses, cognition (buddhi), mind (manas), activity, mental modifications, rebirth, feelings, suffering, and absolute freedom from all sufferings.

Goal - is moksha – freedom from transmigration by acquiring true knowledge.

2.5.2 Vaisesika: Vedic Atomic Theory

The founder of vaisesika philosophy is the sage Kanada, who was also known as Uluka. Seven categories of reality are - dravya (substance), guna (quality), karma (action), samanya (generality), vishesa (uniqueness), samavaya (inherence), and abhava (nonexistence). Nine padarthas are recognized as - earth, water, fire, air, ether, time, direction, soul, and mind.

God – Mahaishwara or Paramatma - The Supreme Lord is endowed with perfect wisdom, detachment, and excellence (jnana, vairagya and aisvarya).

Soul – Mahaishwara releases the adrsta related to individual beings, which guides the individuals in their flow through the currents of life. The karma of each soul is its own earnings, deposited in the safe of the Supreme Being, which come back to the self with interest.

World - functioning of atoms is guided or directed by the Supreme being. The moral order set by of the Supreme Being directs the operation of atoms according to the past samskaras of individual beings.

Goal - is moksha – freedom from transmigration by acquiring true knowledge.

2.5.3 Sankhya: Nontheistic Dualism

Sankhya philosophy, considered by some to be the oldest of all the philosophical schools, was systematized by an ancient thinker named Kapila. 24 principles – aham, mahat-buddhi, mind, 5 sense perceptions, 5 organs of actions, 5 tanmatras, 5 mahabhutas. There are only three independent sources of valid knowledge: perception, inference, and testimony.

The special feature of Sankhya is its summing up of all of the nyaya and vaisesika constituents of reality into two fundamental principles: purusa and prakrti. There are twenty four principles of existence.

God – Purusha – consciousness. That conscious self who guides the operation of prakrti and its manifestations is purusa.

Soul – there are many selves or conscious principles -- one in each living being - human beings, animals, birds, insects, and plants etc.

World - world evolves from the interaction of active prakrti with conscious purusa. Sankhya philosophy posits that the whole universe is evolved from the gunas. sattva, rajas, and tamas are the underlying qualities from which the universe we perceive is derived. The state in which they are in their natural equilibrium is called prakrti.

Goal – The mind, ego, and intellect do not function for themselves; they exist to provide experiences to purusa. The concept of liberation and the will to liberate or to be liberated, which is found in all human beings, in the sayings of sages, and in the scriptures, are for liberation of purusha. Evolution of prakrti will give purusha chance of liberation. There are two kinds of liberation: jivana mukti and videha mukti.

2.5.4 Yoga: Self-Discipline for Self-Realization

The word yoga is derived from the Sanskrit root yuj, which means "to unite." The yoga system provides a methodology for linking up individual consciousness with the Supreme Consciousness. This school of yoga, also known as astanga-yoga (the yoga of eight parts), is closely allied to sankhya philosophy. Indeed, astanga-yoga is the practical application of sankhya philosophy for the attainment of liberation. It is called patanjala-yoga because it was systematized by the sage Patanjali. His work is known as Patanjala-yoga-sutra.

The eight components (asta-anga) of this yoga system (see chart below) are: restraints (yamas); observances (niyamas); posture (asana); breath control (pranayama); sense withdrawal (pratyahara); concentration (dharana); meditation (dhyana); and spiritual absorption (samadhi).

It is also known as saishwara sankhya as all concept are same except that in yoga darshana they accept the supreme being as one only. Hence there are 25 principles.

God – Ishwara - is that particular purusa who is unaffected by the afflictions of ignorance, egoism, desire, aversion, and fear of death.

Soul – there are many selves or conscious principles -- one in each living being - human beings, animals, birds, insects, and plants etc.

World - world evolves from the interaction of active prakruti with conscious purusa. Sankhya philosophy posits that the whole universe is evolved from the gunas. sattva, rajas, and tamas are the underlying qualities from which the universe we perceive is derived. The state in which they are in their natural equilibrium is called prakrti.

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2.5.5 Karma-mimamsa: Elevation through the Performance of Duty

The first systematic work on this school of Vedic thought is the Mimamsa-sutra of Jaimini. The philosophical systems of karma-mimamsa and vedanta are closely related to each other and are in some ways complimentary. Karma-mimamsa may be considered as a stepping stone to Vedanta.

God – Vedas are supreme and Ishwara does not exist.

Soul – there are infinite number of souls. They are eternal but undergo transmigration because of karma.

World – the world is real. It is made of living bodies and objects exist for pleasure and pain of the soul.

Goal – by exhausting the karmas by performing karmas as given in Vedas and respective duties. When karmas gets exhausted, soul does not take birth hence liberated.

2.5.6 Vedanta Philosophy

Vedanta means end of Vedas. This is also called as uttara mimamsa. The scriptures are divided into three categories – Prasthanaya trayā – Shruti prasthanaya – represented by Upanishads, Nyaya prasthanaya – represented by brahma sutras, and Smriti prasthanaya – represented by bhagawad gita and puranas like – Ramayana and Mahabharata. But basis of Vedanta darshana is Brahma sutra also known as Vedanta-sutras. **Badarayana** wrote brahmasutras to systematize the teachings of Upanishads. Vedanta philosophy accepts only one source of knowledge as pramana i.e. shruti pramana. Because of ambiguous sutras of brahma sutras, their interpretations have much difference in meanings and hence three systems of Vedanta are recognized – **Advaita, Vishishthadvaita, Dvaita.**

The great scholar Badarayana (500-200 B.C.) initiated the efforts to simplify the Upanishadic philosophy. Badarayana is also known as Ved Vyasa. He was the first scholar to take up the challenging task of systemizing the immensely vast philosophical doctrines of the Upanishads. The result of his efforts was one of the most illustrious works on Vedanta. Badarayana's work is known as Brahma-Sutra or Vedanta-Sutra. It is also referred to as Uttar-Mimamsa-Sutra. The Brahma-Sutra has **555** sutras. Most of them are aphoristic and not comprehensible at first sight. Hence, a number of commentaries were written to interpret them. Among these the commentaries of **Shankaracharya, Ramnujacharya and Madhavacharya** are regarded as authentic and are held in very high view. They are regarded as the greatest scholars of Indian philosophy. They are not only the principal commentators of Brahma-Sutra (Vedanta-Sutra) but are also its leading interpreters. Thus,

we have three major schools of Vedanta based on the philosophy of the distinguished trio: Advaita (non-dualism) of Shankaracharya, Vishishtadvaita (qualified non-dualism) of Ramnujacharya and Dvaita (dualism) of Madhvacharya. All three schools are founded on the Vedanta philosophy. However, there have been differences among them.

The Vedanta philosophy is focused on the **Jagat** (the universe), the **Jiva** (individual soul) and the **Brahman** (the Supreme Being). Brahman is the repository of all knowledge and power. Jivas are trapped in the Jagat. Attached to the physical world and driven by passions and desires, they remain chained to ceaseless actions (karma). As a result, they subject themselves to countless births in various forms. Their transmigration from this birth (life) to the next depends on the karma (the quality of action). Moksha or Mukti (liberation) is the goal of life. This philosophy, in general, is accepted by all the three schools. Now let us understand the basic difference among the three schools.

Dvaita refers to 'two'. Dvaita School is based on the concept of dualism. Madhavacharya emphasizes the distinction between God and individual soul (Jiva). In addition, the school differentiates God from matter as well as the soul from matter. The school maintains that the God, Jiva and the Jagat are three separate and **everlasting** entities. God governs the world and has control over the souls. The souls in its ignorance remains shackled in the world. By devotion and God's mercy, the soul can migrate to the Heaven above. It can obtain Mukti from the cycle of life and death and live with God forever in the Heaven.

Vishishtadvaita literally means ‘qualified non-dualism’.

Ramanujacharya stresses that God alone exists and known as Brahman. He is not formless, the Cosmos and the Jivas form his body. When the Jiva (soul) realizes that he is a part of Paramatman (God), the soul is liberated. On liberation, his soul enjoys infinite consciousness and infinite bliss of God. The soul is **in communion** with God, but it does not share the power of the creation or destruction.

Advaita means ‘non-dualism’. First principle of Advaita is that Brahman is the sole Supreme Reality. Brahman, Jiva and Jagat are not different, separate entities. We will explore further this in detail as this forms the basis of Vedanta Model of Leadership.

“The Vedanta recognizes no sin, it only recognizes error. And the greatest error, says the Vedanta is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.” - Swami Vivekananda

2.6 Advaita Vedanta

Advaita literally means non-duality, and it is a monistic system of thought. It deals with the non-dual nature of Brahman and Atman. Advaita is considered the most influential sub-school of the Vedanta school of Hindu philosophy. **Gaudapada** was the first person to expound the basic principles of the Advaita philosophy in a commentary on the conflicting statements of the Upanishads. Gaudapada's Advaita ideas were further developed by Shankara.

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।

तेषामुभयथा द्वैतं तेनायं न विरुध्यते । १८। - माण्डुक्य कारिका

advaitam paramārtho hi dvaitam tadbheda ucyate |
teṣāmubhayathā dvaitam tenāyam na virudhyate |18| - māṇḍukya kārīkā

Non-duality is the highest Reality, since duality is said to be product of it. But for them there is duality either way. Therefore this view (of ours) does not clash (with theirs).

Scholars argue that Gaudapada's main work, Mandukya Karika, is infused with philosophical terminology of Buddhism, and uses Buddhist arguments and analogies. Some of the scholars have opinion that there are clear differences between Shankara's writings and the Brahmasutra, and many ideas of Shankara are at odds with those in the Upanishads. Radhakrishnan, on the other hand, suggests that Shankara's views of Advaita were straightforward developments of the Upanishads and the Brahmasutra, and many ideas of Shankara are derived from the Upanishads.

2.6.1 Sri Shankara Digvijayam -

The Madhaviya is the most authentic and widely known among the different Sankaravijayas today. It is certainly the most popular such text in the Advaita tradition, and is also known as the Samkshepa Sankarajaya. The popularity of this work derives from the fame of its author, Madhava, who is actually Jagadguru Sri Vidyananda, the 12th Acharya of the Sringeri Sharada Peetham.

Shankara was born to Aryamba and Shivaguru, a Nambudri Brahmana who belonged to the Vedic branch of Krishna Yajur Veda. Shankara's birthplace was Kalady in Kerala, on the banks of the Poorna river. This event of the birth of Sri Shankara in 788 A.D marked the beginning of the revival of the Vedic system. He is considered as incarnation of Lord Shiva. The One sitting under the banyan tree, Lord Dakshinamurti (Shiva), the Teacher of the Supreme Truth through the medium of silence, left his place of meditation. He is now moving about in the form of Shankaracharya, imparting his precious advice of knowledge to the world. He also stated that the direct method for realization is not worship but the path of knowledge, which consists in hearing the instruction of teacher, reflecting on its meaning and finally meditating on Truth with single minded devotion.

The Advaita Vedanta focuses on the following basic concepts - Brahman, atman, vidya (knowledge), avidya (ignorance), maya, karma and moksha.

1. **Brahman** is the Ultimate, Supreme Reality. Brahman is eternal. Brahman is beyond words. It is beyond names and forms. Brahman cannot be perceived nor could it be described by words. It is beyond senses and intellect. It is

indefinable. However, if at all it has to be described; Brahman can be considered as Pure Consciousness.

In Vedanta philosophy, the *svarupa* of Brahman is referred to as *Sachchidananda*. Brahman is Sachchidananda i.e. Sat-Chitta-Ananda (Pure Existence-Pure Consciousness-Pure Bliss). Brahman is eternal, immutable, inexpressible and unthinkable pure-existence, but it is not the cause or the creator of the universe.

2. **Atman** is the inmost Self or Spirit of man but different from the 'empirical ego'. Atman is the fundamental, ultimate, eternal, immutable pure consciousness. Thus, it appears that Brahman is the ultimate reality behind all world-objects and Atman is pure spirit in all beings. Brahman and Atman are not different realities; they are referred to separately, which they are not. They are the eternal, all-pervading realities underlying all existence. They are two different 'labels' for one and the same reality behind all the objects, all matter, all beings of the universe.
3. **Maya** is the unique power (shakti) of Brahman. Maya is 'trigunatmika'; it has three gunas or attributes. But Shuddha Brahman is nirguna and is free from attributes. Brahman alone is the Supreme Reality. When Nirguna Brahman comes to attune with Maya and acknowledges the gunas of maya, it is known as Saguna Brahman. Saguna Brahman is God, the creator, sustainer and destroyer of the world. Saguna Brahman is Ishvara or a 'personal god.' Man worships gods in different forms and names.
4. **Vidya (Knowledge)** is realisation. **Brahman manifests** itself in the world with the help of Maya. The world and the world objects come into existence due to the power of maya. Maya and its creation are termed illusory. It does

not mean that the world is not real. Unreality and illusion are different. An illusion may not be an unreality for an illusion is grounded in reality. Reality is that which exists on its own. Maya is dependent on Brahman. Maya has created the world of appearances. So the **world is illusion**. But this does not mean at all that the world is non-existent. The Advaita Vedanta, with the help of the famous ‘rope – snake’ illustration, maintains that, ‘it is neither ultimately real nor wholly unreal but illusory and non-existent.’

5. **Avidya (ignorance)** has its seat in the human intellect. Avidya means not only absence of knowledge, but also erroneous knowledge. A man trapped in Avidya does not know what is real and thinks that the appearances are real. An individual identifies himself with empirical self. He equates his existence with the physical body. Under the influence of Maya and Avidya, he dissociates himself from the Ultimate Reality. When the man acquires knowledge, the duality of the self and Brahman disappears. He realizes that the self is really one with Brahman. This realization of the self puts an end to the ignorance.
6. **Moksha** is freedom from bondage of ignorance. Man suffers in the grip of incessant desires and ignorance. Upon realization of the self, one becomes free from the shackles of desires, aspirations, passions, karma and avidya. This is Moksha (kaivalya) or liberation. Moksha is to be attained - here and now - during this life-span only.
7. Knowledge and truth are of two kinds: the lower one and the higher one. The lower, conventional knowledge and truth is referred to as *vyavavahrika satya*. It is a product of the senses and the intellect. The higher one is referred to the *paramarthika satya*. It is absolute. It is beyond words, thoughts, perception or

conception. It is in no way, related to the senses and the intellect. It is non-perceptual and non-conceptual. It is a product of sublime intuition and divine vision. The higher knowledge and truth brings about radical transformation in an individual.

8. Advaita Vedanta recognizes the six pramanas (sources and criteria of valid knowledge) on the basis of the Mimamsa school of Kumarila Bhatta. They are as follows: Perception (pratyaksha), Inference (anumana), Testimony (shabda), Comparison (upamana), Postulation (arthapatti), Non-cognition (anupalabधि).

2.6.2 Advaita Vedanta Model

Everything done by humans is aimed at **happiness**. Some accumulate money, not necessarily for itself, but for the happiness it supposedly brings. Others seek happiness in life threatening sports which produce a thrill, an ecstasy. They take in chemicals, pills, alcoholic drinks and drugs to change our state of mind for the better. Belief in God is never intended to make one miserable. It will be interesting to know that though science and technology has developed so much they are unable to find the solution for the mind and its happiness.

2.6.3 Advaita Vedanta and Science

Science is seen to consider the world around us as the only reality and to confine its search for the truth to this material world. But Advaita declares the world to have only **relative reality** and that the absolute truth lies beyond this world. The theories of relativity in respect of time and space and quantum physics in respect of the root of matter have completely changed how we understand the world.

In relativity, there is no more absolute time and space. We now know that time and space depends on the **frame of the observer**, if one observer is moving very fast with respect to the other, time appears to run slow for him. This also has the consequence that space also changes between observers, two observers would not agree on the length of an object. Similarly, the mass of objects also have different values for different observers. Thus there is no absolute time or space in present science. This also has the consequence that the law of causation is also relative, since two phenomena which may be seen

as a sequence of cause and effect from one perspective would be seen as simultaneous from another perspective. Denying the law of cause and effect is an important precept of Advaita as it shows the unreality of the world.

Quantum physics has brought us even closer to the Advaita viewpoint. The search for the roots of the world goes deeper and deeper into unreality. The absolutely real atoms of the Newtonian world are now seen to be an illusion and their base is quantum particles. Quantum physics implies a paradigm change in physics, there is now no fixed reality to the ultimate building blocks. Physicists universally accept that there is no absolute reality in quantum particles. Moreover two components of position and speed cannot be exactly measured for quantum particles. You can either measure the speed correctly and not the position or correct position and not the speed. This gives us a world of probability. A physicist of today would have no problems in accepting the tenets of Advaita that the world is not absolutely real.

In the field of consciousness studies also, whereas the earlier position was that consciousness is but a phenomenon or byproduct of matter, this is not accepted at present. The present position among researchers in consciousness is that of Functionalism, in which it is accepted that consciousness is not a product of matter but exists in a different dimension to matter, the **‘information’ dimension**, and matter only acts as a support, not as its causative factor. Hence the view of Advaita that consciousness exists in the Chit dimension matches quite well with modern thinking on **consciousness as ‘informational entity’**.

2.6.4 Three levels of truth.

Thus Advaita also recognizes three levels of truth.

1. The first is – “trikalabaadhya satya” - what we call the Eternal Truth.
2. The second is - “vyaavahaarika satya.” - true only until Brahma-jnana is attained.
3. The third is - “praatibhaasika satya” - seems real only during the time of perception.

2.7 Literature Review and references of Sanskrit shlokas

Vedanta philosophy is represented by Prasthanā Traya which includes Brahma Sūtra, Upanishads and Bhagawad Gita. Shankara has not only written commentary on all three but out of compassion of mankind has also written the books to guide and explain the vast concept with relevant examples. The shlokas in literature review are classified with the same titles as of the books to understand the concept in same sense as expected by Adi Shankaracharya. The four books – Atmabodha, Tatvabodha, Vivekavhudamani and Upadesha Sahastri are referred to as primary concept given by Shakara. Supportive shlokas from Brahma Sūtra, Upanishads and Bhagawad Gita are included to make it complete with Prasthanā Traya. The examples provided by Vedanta scriptures and Shankara are mentioned separately and are useful in comprehending subtle truths in Vedanta. There are three great misconceptions regarding Shakara's (Adi Shankaracharya's) philosophy.

- i. Firstly, that he discourages the performance of duties and advocates the discipline of non action for realization of truth. But Shankara says that by practice of knowledge, outer action drops away by itself and the actor remains satisfied with whatever comes of its own accord.
- ii. Secondly, it is contended that because of the loyalty of non dualism, Shankara is against the Hindu God's and goddesses. But we know that he has written melodious prayers for Gods and Goddesses.
- iii. Thirdly, the critics say that Shankara moved from teachings of seers of upanishads by negating the reality of world while upanishads, according to them, are holding the affirmative and optimistic view of life.

“I will give up twenty thousand such bodies to help one man. It is glorious to help even one man.” – Sri Ramakrishna

2.8 Concept of Jivanmukti

Jivanmukti is a state where sage is free while living, from the trammels of births and deaths. Even in the case of a Jivanmukta, though the instinctive mind with low desires is destroyed, the spiritual Sattvic mind does not perish. Like flowers and fruits latent in a seed, a residue of Sattva, the cause of intelligence, rests always in the heart. If you say that his mind is completely annihilated as soon as he attains Jnana, Jivanmukti state is impossible. How will he be able to do Vyavahara (worldly dealings) without an instrument viz. the mind? A Jnani identifies himself with the all-pervading Brahman and uses his mind and body as His instruments for Vyavahara (worldly activities); an Ajnani identifies himself with his body. There have been cases of Jivanmuktas like Raja Janaka who attained Jnana and who utilised mind and body in this manner for the well-being of the humanity at large. Sri Rama and Sri Krishna were ever resting on Brahman even when they were ruling their kingdoms. They were ever very conscious of their essential Sat-Chit-Ananda Brahmic nature, even though they assumed human forms. They utilised their minds and bodies as their instruments when they were doing various activities.

Empirical Existence and Existence-Reality: Even this world does not disappear as absolutely as is supposed in Jivanmukti state. Empirical world, in fact, ceases to exist. But, this does not mean annihilation. It merely means that existence changes its form and colour, as it were, for the Absolute. It is empirical existence and not all-existence which vanishes. Existence-Reality remains, but its limited forms vanish. Externality has to go; spatial and temporal views of things must go; causal determination of one thing by another must go; many-ness and oneness must go. This is inevitable. But, the

universe with all its reality will not go even for the liberated soul. It will merely change its form, meaning and significance. Nothing will disappear except a false view, a limited horizon, erroneous idea and a circumscribed vision. Fact, Reality, Existence, however, will remain as fundamental as ever; but the viewpoint will change.

The mind of the Jnanis cannot be termed as a mind, but only as Tattva (Reality). That which gets differentiated through diverse objects is the mind. The mind of a Jnani, on the other hand, becomes stainless, like copper transmuted into gold by alchemic process. The mind of a Jnani is Sattva itself, while persons without Jnana will follow the path chalked out by their minds. When a Jnani sees outside, he may simply see, but the Vritti may not assume Vishayakara as in the case of worldly-minded persons. Just as the mind is free from any Vishayakara in deep-sleep state in all, it is free from any Vishayakara in the waking state also in a Jnani. The world appears to him as a mere dream. He dwells in Brahman even while working. In those that have cognised their Self, the pure Vasanas with which they perform Karmas will not entail them rebirths. The mind of such a Jnani is called Sattvic, but a mind without Jnana is generally termed Manas.

The Perfectly Balanced Mind: Now, mark the nature of the mind of a Jivanmukta. It is perfectly balanced under all circumstances. His mind is always cool and unaffected by the Dvandvas (pairs of opposites). His mind is free from Harsha and Soka (elation and depression). It is neither elated by enjoyments nor depressed by sorrow and grief. Without being affected by the pleasures or pains of enjoyments though moving in them, the mind of a Jivanmukta will become inured to them. Through internal contentment and freedom from pains, there will arise in the Jnani an equanimity of mind in all circumstances and at all places. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them or their

antithesis. It is free from impure Vasanas. There will be no anger or desire. There will not arise any evil impulse of Kama in such a mind. There is not the least longing for objects. His mind is above worldly things. He is not affected by the world. He need not have a separate room or Asana. He need not close the eyes. He need not do any Pratyahara of the senses. A mind which, though apparently enjoying the diverse objects, does not, in reality, enjoy them, may be stated to be Brahman itself.

Dual Consciousness: An occultist learns through self-control and discipline to work on two planes at once, that is, to be partly out of his body at the same time when he is working on the physical plane; so that, while he is writing or speaking, he may be doing other things with his astral body. When such is the case with an occultist, little need be said of a full-blown Jnani who is resting on his own Svarupa. A Jnani has dual consciousness. He has consciousness of Brahman as well as consciousness of the world. He sees the world as a dream within himself. A Jnani is always in Samadhi. There is no 'in Samadhi' and 'out of Samadhi' for a Jnani like that of a Raja Yogi.

When you play on the harmonium, you adjust the tune first. It may be fixed either on the second reed or the fourth reed according to the strength and power of your voice. Then you begin to play on the various reeds. The Sapta Svaras are pronounced now. You can play now various Raga-Raginis. He who is aware of the main Sruti can be compared to a Jnani who knows the Atman or support for this universe. He who is aware of the Sapta Svara only without knowing the fundamental Sruti is like an Ajnani who is unaware of the Atman, but who has knowledge of the sense-objects only. When you see an object with your eyes, you know that it is through the light of the sun that you are able to see it. You have a double Drishti. Similarly, a Jnani has always a double Drishti when he does Vyavahara. Even when he works, he knows he is not working; he is unattached. Even though he sees the world, it is all Brahman and Brahman for him.

Sama Bhava and Sama Drishti: There is a slight difference between Sama Bhava and Sama Drishti. The former is the condition of the mind (as balanced in pleasure and pain, gain and loss, heat and cold, victory and defeat). The latter is the condition of knowledge. The Jnani sees the Atman alone in a poor man and a king. When you are expecting to meet a friend of yours at the railway station, the mind tries to see him in several other persons with a like physiognomy (Sadrisya), because the mind is engrossed with the one idea of meeting a particular friend at a particular time. The mind is very eager to see him. A God-intoxicated man, on the contrary, sees God in a tree, a stone, boy, child, girl, cow, dog-in fact, in everything. Realizing that "Sarvam khalvidam brahma."

2.9 Jivanmukti Viveka of Vidyaranya

Jivanmukti viveka is treatise written by sage **Vidyaranya**. The subject under this treatise is Jivanmukti or liberation while living in the body. Sage Vidyaranya (A.D. 1296 - 1386) was disciple of Vidyatirtha, Bharathi Krishnatirtha, Shankarananda and Srikanthanatha. It was he who established the city of Vidyanagara. There were two Kshatriya warriors **Harihara and Bukka** who made it possible and assisted him. Vidyanagara was later on developed as mighty Vijayanagara Empire. He continued to guide the rulers of kingdom until his last days. Vidyaranya was also pontiff of the Sringeri Sharadapeetham from **A.D. 1377 to 1386**. It is one of the monasteries established by Shankara. It was under his inspiration and guidance that his younger brother Sayanacharya wrote detailed commentaries on all four Vedas, now known as '**Vedarthaprakash**'. In the post Shankara period, he was one of the best exponents of Advaita Vedanta Philosophy.

2.9.1 Literature review Jivanmukti Viveka

It becomes necessary to take review of this work separately. For the model of leadership based on Advaita Vedanta we must consider the guidance of kingmaker like Vidyaranya through his detail treatise of Jivanmukti Viveka.

'Jivanmukti Viveka' is in prose and is composed into five chapters. We are separately providing the literature review with this book in detail by providing the shlokas relevant to the conceptual exploration of Vedanta Model of Leadership as below –

जीवन्मुक्ति विवेकः

jīvanmukti vivekaḥ

2.9.2 Chapter 1 – Evidence of Possibility of Jivanmukti

1. जीवन्मुक्ति प्रमाण प्रकरणम्

jīvanmukti pramāṇa prakaraṇam

विरक्ति द्विविधा प्रोक्ता तीव्रा तीव्रतरति च।

सत्यामेव तु तीव्रायां न्यस्येद्योगी कुटीचके। १-४।

virakti dvividhā proktā tīvrā tīvratarati ca ।

satyāmeva tu tīvrāyām nyasyedyogī kuṭīcake ।1-4।

Indifference towards the worldly things is said to be of two degrees: strong and stronger. When the yogi is strong in his renunciation, he should become a katicaka, (i.e., a hermit who stays away from the world).

शक्तो बहूदके तीव्रतरायां हंससंज्ञिते।

मुमुक्षुः परमे हंसे साक्षाद्विज्ञानसाधने। १-५।

śakto bahūdake tīvratarāyām hamsasamjñite।

mumukṣuḥ parame haṁse sākṣādvijñānasādhane ।1-5।

(When the renunciation of the katicaka stage become stronger) he will be able to become a bahudaka, (i.e., one who moves from place to place without having a permanent abode). With his stronger renunciation, he befits himself to the state of hamsa, which becomes mature, takes him to the state of a paramahamsa, wherein he can attain the Supreme Knowledge directly.

द्वयं तीव्रतरे ब्रह्मलोक-मोक्ष-विभेदतः।

तल्लोके तत्त्वविद्धं सो लोकेऽस्मिन्परंहंसकः। १-१०।

dvayaṁ tīvratāre brahmaloka-mokṣa-vibhedataḥ ।

tallope tatvaviddhamso loke'sminparamhamsakah ।1-10।

Among those with stronger detachment, from the point of view of moving towards the goal of Brahmaloaka or moving towards the goal of liberation, there are the

other two types of renunciation. One who attains the Truth in the other world (Brahmaloka) is the hamsa; he who attains the same in this very world is paramahansa.

श्रीरामः -

śrīrāmaḥ -

ब्रह्मन्विदेहमुक्तस्य जीवन्मुक्तस्य लक्षणम्।

ब्रूहि येन तथैवाहं यते शास्त्रजया दृशा ।१- ८९।

brahmanvidehamuktasya jīvanmuktasya lakṣaṇam ।

brūhi yena tathaiivāhaṁ yate śāstra jayā dṛśā |1- 89|

(Sri Rama): 'O Brahmana, please tell me the characteristics of the liberated-after-death and of the the liberated-while-living. I will try towards that end as per the directions of the scriputers.'

वसिष्ठः -

vasiṣṭhaḥ -

यथास्थितमिदं यस्य व्यवहारवतोऽपि च।

अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते।१-९०।

yathāsthitamidaṁ yasya vyavahāravato'pi ca ।

astam gataṁ sthitam vyoma sa jīvanmukta ucyate |1-90|

(Vasistha): 'He is said to be liberated-while-living (jivanmukta) to whom this (world of senses) ceases to exist although he is transacting with it (in the usual way) and to whom the all-pervading consciousness only exists.'

नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा।

यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते।१-९१।

nodeti nāstamāyāti sukhe duḥkhe mukhaprabhā ।

yathāprāpte sthityasya sa jīvanmukta ucyate |1-91|

(Vasistha): 'He whose face neither beams in happiness nor becomes drowned in sorrow, (and) he whose body is maintained from whatever comes of its own accord, is said to be liberated-while-living (a jivanmukta).'

यो जागर्ति सुषुप्तिस्थो यस्य जागन्न विद्यते।

यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते। १-९२।

yo jāgarti suṣuptistho yasya jāganna vidyate ।

yasya nirvāsano bodhaḥ sa jīvanmukta ucyate ।1-92।

(Vasistha): 'He who is wide awake although in deep sleep, who has no (distinguished) waking state, and whose knowledge is free from desires, is called jivanmukta.'

रागद्वेषभयादीनामनुरूपं चरन्नपि।

योऽन्तर्व्योमवत्यच्छः स जीवन्मुक्त उच्यते। १-९३।

rāgadveṣabhayādīnāmanurūpaṁ carannapi ।

yo'ntarvyomavatyacchaḥ sa jīvanmukta ucyate ।1-93।

(Vasistha): 'He who is absolutely pure at heart like the clear sky, although responsive to the spurs of love, hate, fear and the like, is called a jivanmukta.'

यस्य नाहङ्कृतो भावो बुधिर्यस्य न लिप्यते।

कुर्वतोऽकुर्वतो वाऽपि स जीवन्मुक्त उच्यते। १-९४।

yasya nāhaṅkṛto bhāvo budhiryasya na lipyate ।

kurvato'kurvato vā'pi sa jīvanmukta ucyate ।1-94।

(Vasistha): 'He whose intellect is not tainted and whose inner self is not affected by the feeling of "I am the doer" caused by egotism while being engaged or not in (rites and other) activities, is called jivanmukta'.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हषामर्षभयान्मुक्तः स जीवन्मुक्त उच्यते। १-९५।

yasmānnodvijate loko lokānnodvijate ca yaḥ ।

haṣāmarṣabhayānmuktaḥ sa jīvanmukta ucyate ।1-95।

शान्तसंसारकलनः कलावानपि निष्कलः।

यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते। १-९६।

śāntasamsāarakalanah kalāvānapi niṣkalah |

yaḥ sacitto'pi niścittaḥ sa jīvanmukta ucyate |1-96|

(Vasistha): 'He who is free from all worldly thoughts, although skilled in arts, is without any, (and) who is, as it were, without a mind although having one, is called a jivanmukta'.

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः।

परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते। १-९७।

yaḥ samastārthajāteṣu vyavahāryapi śītalah |

parārtheṣviva pūrṇātmā sa jīvanmukta ucyate |1-97 |

(Vasistha): 'He who, although transacting with all sorts of sense-objects, remains cool as if they are concerned with someone else, and he who is self-integrated into a whole, is said to be a jivanmukta'.

Ati varnashrami – who has transcended all four stages of life.
By parameshvara to vishnu in setu samhita.

अतिवर्णाश्रमी प्रोक्तो गुरुः सर्वाधिकारिणाम्।

न कश्यति भवेच्छिष्यो यथाऽहं पुरुषोत्तम। १४।

ativarṇāśramī prokto guruḥ sarvādhikāriṇām |

na kaśyati bhavecchiṣyo yathā'haṁ puruṣottama |1-14|

'The one who has transcended the four stages (ativanasrami) is said to be the guru for all the rightful claimants (of the above-mentioned stages of social life); (therefore) O Purushottama, he should never become a disciple to anybody like Me'.

अदित्यसंनिधौ लोकश्रेष्ठे स्वयमेव तु।

तथा मत्संनिधानेन समस्तं चेष्टते जगत्। २१।

adityasannidhau lokaśceṣṭate svayameva tu |

tathā matsannidhānena samastam ceṣṭate jagat |21|

‘He who learns from Vedas and Vedanta that: the whole universe is engaged in activity due to my presence just as people automatically engage themselves in work during presence of the sun (daytime)’, will become an antivarnashrami.

न कर्ता नैव भोक्ता च न च भोजयिता तथा।

केवलं चित्सदानन्दो ब्रह्मैवात्मा यथार्थतः।३४।

na kartā naiva bhoktā ca na ca bhojayitā tathā ।

kevalam citsadānando brahmaivātmā yathārthataḥ ।34।

‘(The Self is) neither doer, nor the enjoyer; neither (does it) cause these (in others); in reality, the Self is Brahman, which is knowledge, Existance and Bliss Absolute’.

2.9.3 Chapter 2 – Practical methods of purification of latent tendencies

2. वासनाक्षय प्रकरणम्

vāsanākṣaya prakaraṇam

जीवनमुक्ति साधनं

jīvanamukti sādhanam

In upashama prakarana of vashishta ramayana, Vasistha says -

वासनाक्षयविज्ञानमनोनाशा महामते।

समकालं चिराभ्यस्ता भवन्ति फलदायिनः।११६।

vāsanākṣayavijñānamanonāśā mahāmate ।

samakālam cirābhyastā bhavanti phaladāyinaḥ ।116।

The knowledge of Truth, annihilation of the mind and the effacement of the latent impressions are the means for jivanmukti.

यावद्विलीनं न मनो न तावद्वासनाक्षयः।

न क्षीणा वासना यावत्तावच्चितं न श्याम्यति।११०।

yāvadvilīnam na mano na tāvadvāsanākṣayaḥ ।

na kṣīṇā vāsanā yāvattāvaccitam na śyāmyati ।110।

Three pairs are derived from these means when they are coupled mutually; among them, the pair consisting of dissolution of mind and effacement of impressions has mutual causal relationship which is being described negatively here, thus: Until the mind is dissolved there cannot be effacement of latent impressions, and until the latent impressions are affected, the mind cannot dissolve.

यावन्न तत्वविज्ञानं तावच्चित्तशमः कुतः ।

यावन्न चित्तोपशमो न तावत्तत्ववेदनम् । १११ ।

yāvanna tatvavijñānaṁ tāvaccittaśamaḥ kutaḥ ।

yāvanna cittopaśamo na tāvattatvavedanam ।111।

The mutual causal relation between knowledge of Reality and dissolution of the mind is told in negative way thus: ‘How can the mind be calm till there is knowledge of Reality? And there cannot be knowledge of Reality till the mind is calmed’.

यावन्न वासनानाशस्तावत्तत्त्वावगमः कुतः ।

यावन्न तत्वसंप्राप्तिर्न तावद्वासनाक्षयः । ११२ ।

yāvanna vāsanānāśastāvattatvāvagamaḥ kutaḥ ।

yāvanna tatvasamprāptirna tāvadvāsanākṣayaḥ ।112।

The mutual causal relation between knowledge of Reality and effacement of the latent desires (impressions) is told in negative way thus: ‘How can there be knowledge of Reality till the latent desires are not effected? And there cannot be effacement of desires till the knowledge of Reality attained.’

तस्माद्राघव यत्नेन पौरुषेण विवेकिना ।

भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत् । ११४ ।

tasmādrāghava yatnena pauruṣeṇa vivekinā ।

bhogeccchāṁ dūratastyaktvā trayametatsamāśrayet ।114।

Ways to obtain the three means—knowledge of the Truth etc., are described thus: ‘Therefore, O Raghava, man of discrimination should give up, with mainly effort, the desire to enjoy and resort to these three means (i.e., effacement of the latent impressions)’.

In vakyavrutti it is said –

प्रारब्धकर्मवेगेण जीवन्मुक्तो यदा भवेत्।

कञ्चत्कालमथारब्धकर्मबन्धस्य संक्षये।५२।

prārabdhakarmavegeṇa jīvanmukto yadā bhavet |
kaṣṭkālāmathārabdhakarmabandhasya saṁkṣaye |52|

निरास्तातिशयानन्दं वैष्णवं परमं पदम्।

पुनरावृत्तिरहितं कैवल्यं प्रतिपाद्यते।५३।

nirāstātiśayānandaṁ vaiṣṇavaṁ paramaṁ padam |
punarāvṛttirahitaṁ kaivalyaṁ pratipādyate |53|

Videhamukti is described by many as taking place only after the existing body falls apart. And Sruti also states thus: ‘He is delayed here only as long as he is not released (from the body). Then he reaches (the good)’. In the *Vakyavrutti* also (it is said that) ‘The jivanmukta is implied to remain here for sometime by the force of prarabdhakarma. Then, when the strength of the bonds of that karma is spent up, he attains to that all-blissful, Supreme State that is the absolute existence of the Self from which there is no return’. (52-53)

Laghuyoga vasistha - examples of a ‘known thief’ and watching of festival by travellers –

परिज्ञायोपभूक्तो हि भोगो भवति तुष्टये।

विज्ञाय सेवितश्चोरो मैत्रिमेति न चोरताम्। १५-१४।

pariṣāyopabhūkto hi bhogo bhavati tuṣṭaye |
viṣāya sevitaścoro maitrimeti na coratām |15-14|

Such mind too will have to undergo prarabdha, which has been justified by Vasistha thus: ‘Just as a thief who is being entertained, will not steal when he is known to be a thief and becomes friendly’.

अशङ्कितोपसंप्राप्ता ग्रामयात्रा यथाऽध्वगैः।

प्रेक्ष्यते तद्वेव ज्ञैर्भोगश्रीरवलोक्यते। १५-१५।

aśaṅkitopasaṁprāptā grāmayātrā yathā'dhvagaiḥ |
prekṣyate tadveva jñairbhogaśrīravalokyate |15-15|

When one enjoys knowing full satisfaction. As travellers while going on their way unexpectedly come across a village festivity, watch it (unconcernedly), so also the wise enjoy seeing the beauty of enjoyments’.

2.9.4 Chapter 3 – Apperent destruction of mind

3. मनोनाश प्रकरणम्

manonāśa prakaraṇam

When all the latent impressions stand effaced (all the desires dissolved), the dissolution of the mind follows itself. This being so, yet the effacement of latent impressions is maintained(only) when the dissolution of the mind is well-practised independantly (and severly). It cannot be said that it is maintained by mere practise of tonguelessness, impotence and the like, because, when the mind is dissolved, the tonguelessness etc., follow automatically and hence effort in their practise is not required.

अत एव मनसो नाशनियत्वम् जनक आह -

ata eva manaso nāśaniyatvam janaka āha –

सहस्राङ्कुरशाखात्मफलपल्लवशालिनः ।

अस्य संसारवृक्षस्य मनो मूलमिति स्थितम् । १९-५३ ।

sahasrāṅkuraśākhātmaphalapallavaśāliṇaḥ ।

asya saṁsāravṛkṣasya mano mūlamiti sthitam ।19-53।

सङ्कल्पमेव तन्मन्ये सङ्कल्पोपशमेन तत् ।

शोषयामि यथा शोषमेति संसारपादपः । १९-५४ ।

saṅkalpameva tanmanyē saṅkalpopaśameṇa tat ।

śoṣayāmi yathā śoṣameti saṁsārapādapaḥ ।19-54।

प्रबुद्धोऽस्मि प्रबुद्धोऽस्मि दृष्टश्चोरो मयाऽऽत्मनः ।

मनोनामेह हन्म्येनं मनसाऽस्मि चिरं हतः । १९-५५ ।

prabuddho'smi prabuddho'smi dṛṣṭaścoro mayā'ātmanāḥ ।

manonāmeha hanmyeṇaṁ manasā'smi ciram hataḥ ।19-55।

Janaka speaks about dissolution of mind thus – ‘It is established that mind is the root of sansara tree with its thousands of sprouts, branches leaves and fruits. I guess that mind is none other than desire or will and by way of snubbing the desire, I shall destroy the mind. Thus World tree will dries up (without the supply of nutrients) . I am aware! I am awakened ! and I have found the thief by name “mind” who steals the atman. I will kill him here and now. He has been killing me for long”

मनः सङ्कल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान्।

धारयित्वा तथाऽऽत्मानं धारणा परिकीर्तिता। अमृतनाद उपनिषद् - १५।

manaḥ saṅkalpakam dhyātvā saṅkṣipyātmani buddhimān |
dhārayitvā tathā"tmānaṁ dhāraṇā parikīrtitā | amṛtanāda
upaniṣad - 15|

Holding the mind on to some particular object, And the Sruti also (says thus): ‘The intelligent one (i.e. the aspirant), having studied the mind as the tool of will, would collect it, concentrate it on the Self, and maintains it there thus. This is called dharana’.

2.9.5 Chapter 4 – the purpose and advantages of jivanmukti

4. स्वरूपसिद्धि प्रयोजन प्रकरणम्

svarūpasiddhi prayojana prakaraṇam

श्रीशुकः -

śrīśukaḥ -

स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः।

एतदेव हि पृष्ठेन पित्रा मे समुदहृतम्। ३-४३।

svayameva mayā pūrvametajjñātaṁ vivekataḥ |

etadeva hi pṛṣṭhena pitrā me samudahṛtam |3-43|

At first Suka realized the Truth himself, but was doubtful about it; he asked his father (Vyasa) who instructed him the same thing. But was still doubtful about it; so he went to Janaka and (again) was instructed by him the very same thing.

भवताऽप्येष एवार्थः कथितो वाग्विदां वर।

एष एव च वाक्यार्थः शास्त्रेषु परिदृश्यते। ३-४४।

bhavatā'pyeṣa evārthaḥ kathito vāgvidām vara |
eṣa eva ca vākyārthaḥ śāstreṣu paridrśyate |3-44|

Then he addressed Janaka thus: "I knew this (Truth) myself through (my own) discrimination before, and this alone my father properly illustrated when (I) asked (him); you have also told the same.

यथाऽयं स्वविकल्पोत्थः स्वविकल्पपरिक्षयात्।

क्षीयते दग्धसंसारो निस्सार इति निश्चयः। ३-४५।

yathā'yam svavikalpotthaḥ svavikalpaparikṣayāt |
kṣīyate dagdhasamsāro nissāra iti niścayaḥ | 3-45|

O the best among the learned, and this alone is the meaning of the (great) sentence found in the scriptures. This execrable world is, as the mind has imagined to be; and when such imagination is lost, gets destroyed.

तत्किमेतन्महाबाहो सत्यं ब्रूहि ममाचलम्।

त्वत्तो विश्रान्तिमाप्नोमि चेतसा भ्रामितं जगत्। ३-४६।

tatkimetanmahābāho satyaṁ brūhi mamācalam |
tvatto viśrāntimāpnomi cetasā bhrāmitaṁ jagat |3-46|

There is no worth this, for sure. O mighty one, is this (realization of mine) true? Tell me, then the unshakeable Truth. This world is an imagination of the mind. Through your advice, I shall get (some) rest (for such a mind of mine).

जनकः -

janakaḥ -

नातः परतरः कश्चिन्निश्चयोऽस्त्यपरो मुने।

स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम्। ३-४७।

nātaḥ parataraḥ kaścinniścayo'styaparo mune |
svayameva tvayā jñātaṁ gurutaśca punaḥ śrutam | 3-47|

‘Janaka replied: O sage, there is no other certification of any kind better than what you have realized for yourself and again heard from your father.’

अव्युच्छिन्नश्चिदात्मैकः पुमानस्तीह नेतरः ।

स्वसङ्कल्पवशाद् बद्धो निस्सङ्कल्पस्तु मुच्यते । ३-४८ ।

avyucchinnaścidātmaikaḥ pumānastīha netaraḥ ।

svasaṅkalpavaśād baddho nissaṅkalpastu mucyate ।3-48।

There is only one undivided Purusa, who is pure consciousness, and none else here (in this world). (Man) becomes bound by his own ideations and becomes free when it subsides.

मुने त्वया स्फुटं ज्ञातं ज्ञेयं स्वस्य महात्मनः ।

भोगेभ्यो विरतिर्जाता दृश्याद्वा सकलादिह । ३-४९ ।

mune tvayā sphuṭam jñātam jñeyam svasya mahātmanah ।

bhogebyho viratirjātā dr̥śyādvā sakalādiha ।3-49।

O sage, you have clearly known what was to be known; non-attachment in enjoyments has bred into your great self; (similarly) in all the perceivable objects (in this world).

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा ।

न दृश्ये यतसे ब्रह्ममुक्तस्त्वं भ्रान्तिमुत्सृज । ३-५० ।

prāptam prāptavyamakhilam bhavatā pūrṇacetasā ।

na dr̥śye yatase brahmamuktastvam bhrāntimutsr̥ja ।3-50।

O Brahman, as you are of perfect mind, you have got whatever has to be got, and are not attempting to get perceivable things (of the world); you are free, (please) give up delusion.

2.9.6 Chapter 5- Path and code of conduct for renunciation

5. विद्वत्संन्यास प्रकरणम्

vidvatsaṁnyāsa prakaraṇam

तस्मिंश्च विदिततत्वो लोकव्यवहारैर्विक्षिप्यमाणो मनोविश्रान्ति

कमयमानोऽधिकारी।

केवलयोगी तत्वज्ञानाभावेन त्रिकलज्ञानकाशगमनदिशु

योगेश्वर्यचमत्कारव्यवहारेष्वासक्तः संयमविशेषैस्तत्र तत्रोद्युङ्क्ते।

tasmiṁśca viditatatvo lokavyavahāirvikṣipyamāṇo
manoviśrānti kamayamāno'adhikārī | kevala yogī
tatvajñānābhāvena trikalajñānakāśagamanadiśu
yogēśvaryačamatkāravvyavahāreṣvāsaktaḥ saṁyamaviśeṣaistatra
tatrodyuṅkte |

Question is on Vidvatsanyasa and the enlightened one, being distracted by worldly activities and desiring tranquility of mind is fit for it.

Because of not being enlightened, 'Only Yogi' practices yoga but becomes interested in the miraculous feates or occult powers such as omniscience, levitation etc. and tries to aquire them by application of sanyamas.

नित्यपूतस्थत्वं वेदपुरुषत्वं च मुखतो विशदयन्नर्थात् 'का स्थिति ?' इति

प्रश्नस्योत्तरं सुत्रयति - 'महपुरुषो यत्चित्तं तत्सर्वदा मय्येवावस्थपयति' -

तस्मादहं च तस्मिन्नेवावस्थितः इति। - परमहंस उपनिषद् -१

nityapūsthatvaṁ vedapuruṣatvaṁ ca mukhato
viśadayannarthāt kā sthiti iti praśnasyottaraṁ sutrayati -
mahapuruṣo yatccittaṁ tatsarvadā mayyevāvasthapayati -
tasmādahaṁ ca tasminnevāvasthitaḥ iti | - paramahaṁsa
upaniṣad -1

while expounding in person the vedapurusha and the state of adiding in the everpure Supreme Self (the state of the Yogi paramahamsa, Lord Pajapati indirectly brings the answer to the question 'What is that state? Thus : 'the great soul, whatever be his mind, keeps that always in Me; and so I also abide in him alone')

ननु विद्यमाने स्वदेहे तत्परित्यागो न सम्भवतीत्वाशङ्क्याह 'स्ववपुः कुणपमिव
दृश्यते यतस्तद्वपुरपध्वस्तम्' ।

nanu vidyamāne svadehe tatparityāgo na sambhavatītvāśaṅ
kyāha svavapuḥ kuṇapamiva drśyate
yatastadvapurapadhvastam ।

In anticipation of a doubt such as – while one's body exists, it is not possible to give it up – shruti says further : ' His own body appear like a corpse (to the Yogi-paramahamsa) because the same has been abandoned (i.e. already separated from the Self).

2.10 Principles of Advaita (mahavakyas)-

The *Mahavakyas* are the Great Sentences of Advaita Vedanta and Jnana Yoga, and are contained in the Upanishads. It refers to four primary quotations from the four Upanishads that verify the reality of the self. Some scholars also consider two more Mahavakyas totaling it to six. They are as below -

प्रज्ञानं ब्रह्म । ३-३। - ऐतरेय उपनिषद्, ऋग्वेद

prajñānam brahma | 3-3 | - aitareya upaniṣada, ṛgveda

Pure knowledge (Consciousness) is Brahman.

अयमात्मा ब्रह्म। १।४। - माण्डुक्य उपनिषद्, अथर्व वेद

ayamātmā brahma | 1|4 | - māṇḍukya upaniṣada, atharva veda

This self (Atma) is Brahman.

तत् त्वम् असि। ६-८-७। - छादोग्य उपनिषद्, साम वेद

tat tvam asi | 6-8-7 | - chādogya upaniṣada, sāma veda

Thou art That or You are That.

अहम् ब्रह्मास्मि । १-४-१४। - बृहदारण्यक उपनिषद्, यजुर्वेद

aham brahmāsmi | 1-4-14 | bṛhadāraṇyaka upaniṣada, yajurveda

I am Brahman.

सर्वं खल्विदं ब्रह्म। ३-१४-१। - छान्दोग्य उपनिषद्, साम वेद

sarvaṁ khalvidam brahma | 3-14-1 | - chādogya upaniṣada

All of this is Brahman.

एकम् एवाद्वितियम् ब्रह्म। ६-२-१। - छान्दोग्य उपनिषद्, साम वेद

ekam evādvitīyam brahma | 6-2-1 | - chādogya upaniṣada

Brahman is one, without a second.

2.11 Nyaya Prasthana – Brahma Sutra

The Upanishads do not contain any ready-made consistent system of thought. At first sight they seem to be full of contradictions. Hence arose the necessity of systematizing the thought of the Upanishads. Badarayana, to whom the authorship of the Brahma-Sutras or Vedanta-Sutras is ascribed, is not the only one who had tried to systematize the philosophy of the Upanishads. From the Brahma-Sutras itself we find that there were other schools of Vedanta which had their own following. Names of Audulomi, Kasakristna, Badari, Jaimini, Karshnajini, Asmarathya and others are mentioned. All this shows that Badarayana's Sutras do not constitute the only systematic work in the Vedanta school, though probably the last and best. All the sects of India now hold this work to be the great authority and every new sect starts with a fresh commentary on it —without which no sect can be founded in this country.

At present only five of these great commentators have a large following—Sankara, the exponent of Monism; Ramanuja, the exponent of Visishtadvaita or qualified Monism; Nimbarka, the exponent of Bhedabhedavada or the theory of difference and non-difference; Madhva, the exponent of Dualism; and Vallabha, the exponent of Suddhadvaitavada. All of these systems seem to be based on the views of one or other of the ancient Vedanta schools which we find Badarayana referring to in his Sutras.

The Brahmasuutra is a very terse and logical examination of the essential teaching of the upanishhads, seeking to show the nature of Brahman and the superiority of the philosophy of Vedanta. It is usually studied with the help of a commentary or bhashya, the best known being the one by Shankara.

2.11.1 Definition of Brahma

Brahma sutras or Vedanta sutras are logical explanation of Truth or existence of Self called as Brahman.

जन्मद्यस्य यतः । १-१-२ । - ब्रह्मसुत्र

janmadyasya yataḥ |1-1-2| - brahmasutra

(Brahman is that omniscient, omnipotent cause) from which proceed the origin etc., (i.e. sustenance and dissolution) of this (world).

समान नामरूपत्वच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च । १-३-३० । - ब्रह्मसुत्र

samāna nāmarūpatvaccāvṛttāvapyavirodho darśanāt smṛteśca
|1-3-30| - brahmasutra

And because of the sameness of names and forms (in every fresh cycle) there is no contradiction (to the eternity of the Vedic words) even in the revolving of the world cycles, as is seen from the Sruti and Smriti.

कम्पनात् । १-३-३९ । - ब्रह्मसुत्र

kampanāt |1-3-39| - brahmasutra

(Prana is Brahman) on account of the vibration (spoken of the whole world)

ज्योतिर्दर्शनात् । १-३-४० । - ब्रह्मसुत्र

jyotirdarśanāt |1-3-40| - brahmasutra

Light (is Brahman) on account of (Brahman) being seen (as the subject of the texts).

आकाशोऽर्थान्तरत्वादिव्यपदेशात् । १-३-४१ । - ब्रह्मसुत्र

ākāśo'rthāntaratvādivyapadeśāt | 1-3-41 | - brahmasutra

Akasa (is Brahman) because it is declared to be something different etc. (from names and forms and yet their revealer).

सुषुप्त्युत्क्रान्त्योर्भेदेन ।१-३-४२। - ब्रह्मसुत्र

suṣuptyutkrantyorbhedena |1-3-42| - brahmasutra

Because of the supreme Self being shown as different (from the individual soul) in the state of deep-sleep and death.

पत्यादिशब्देभ्यः ।१-३-४३। - ब्रह्मसुत्र

patyādiśabdebhyaḥ |1-3-43| - brahmasutra

On account of words like 'Lord' etc. (the Self in the text under discussion is the supreme Self).

“Good Motive, Sincerity and Infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.” - Swami Vivekananda

2.12 Smriti Prasthanas - Bhagavad Gita

Bhagavad Gita also referred to as Gita, is the most popular Hindu Scripture known to the entire world. Gita is a part of the ancient Sanskrit epic Mahabharata written by Veda Vyasa Rishi. This one book contains the essence of all the Vedas. It is the best summary of the Upanishadic teachings. Gita, contains **700** verses, while the Mahabharata comprises 97,400 verses, hence it is likened to a **pendant** on the necklace of the Mahabharata.

In this text we find Vedanta philosophy, human psychology, and all the aspects of human life and goals. It forms the spiritual core of the Mahabharata. The stories of the Mahabharata lend a charm to the philosophy. They convey the subtle concepts by way of endearing narratives that are easier to understand and remember.

The physical location of the Mahabharata was Kurukshetra, a little north of Delhi. However the spiritual plane of inner conflict, emptiness and uncertainty is experienced by all at some point of time. Though the Gita was given out 5000 years ago it is as alive now as on the day it was delivered for its contents are eternal principles that apply to all human beings, at all times, anywhere in the world. The context of the Gita is a conversation between Lord Krishna and the Pandava prince Arjuna taking place in the middle of the battlefield before the start of the Kurukshetra War with armies on both sides ready to battle. Lord Krishna explains to Arjuna his duties as a warrior and prince, and elaborates on principles of human life.

ॐ पार्थाय प्रति बोधितां भगवता नारायणेन स्वयं

व्यासेन ग्रथितां पुराण मुनिनां मध्ये महाभारतं।

अद्वैतामृत वर्षिणीं भगवतीं अष्टा दशा ध्यायिनीम्

अम्ब त्वामनुसन्दधामि भगवद्गीते भव द्वेषिणीम् । १ । - गीता ध्यानम्

om pārthāya prati bodhitām bhagavatā nārāyaṇena svayaṁ
vyāseṇa grathitām purāṇa muninām madhye mahābhāratam ।
advaitāmṛta varṣiṇīm bhagavatīm aṣṭā daśā dhyāyinīm
amba tvāmanusandadhāmi bhagavadgīte bhava dveṣiṇīm । 1 ।
- gītā dhyānam

Bhagavad Gita taught to Arjuna, by Lord Narayana himself, written in the middle of the Mahabharata by the Old Sage Vyasa. O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate on thee, O Bhagavad gita, the destroyer of illusion of manifestation (Samsaara)

Swami Vivekananda said - "The teachings of Krishna as taught by the Gita are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives sent a wave of regeneration through the world. The human race will never again see such a brain as his who wrote the Gita."

Teaching of Gita:

The theme of the Bhagavad Gita is that you are God. You are not the finite, weak, vulnerable individual you imagine yourself to be. You are the mighty Spirit that makes your heart pulsate, liver and kidneys function meticulously, lungs transfer gases perfectly. You are the Divine Power that lends life to every cell in the body, every emotion in the mind and every thought that flutters through the intellect. You are the same Force that guides the planets around the sun, the Milky Way

galaxy in its trajectory and every star and heavenly body in the universe. But for some reason you do not know it. It is this ignorance of your identity that is the root cause of all your troubles. The Gita introduces you to yourself and your divine nature. With this knowledge all sorrows come to an end.

वसुदेवसुतं देवं कंस चाणूर मर्दनम्

देवकी परमानन्दं कृष्णं वन्दे जगद् गुरुम् ।५। - गीता ध्यानम्

.vasudevasutam devam kamsa canura mardanam

devaki paramanandam krishnam vande jagad gurum।5। - gitā dhyānam

O son of Vasudeva, O Lord who destroyed Kamsa and Chanuura, O Joy of mother Devaki, Salutations O Krishna, the teacher of the world.

It was Adi Sankaracharya who extracted the Gita and gave it a special status.

The Bhagavad Gita draws its knowledge from the Upanisads which in turn gained inspiration from the four Mahavakyas or great aphorisms. An aphorism is a short maxim, brief statement or principle. During the pre-Vedic times the human intellect was sharp and brilliant. The student needed only a suggestion by way of the Mahavakyas. These were four concise, potent statements of fact defining God, Brahman.

The following quote of Swami Vivekananda tells the significance of Bhagawad Gita.

“We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this ‘non-attachment to work.’ ”

2.13 Bhagavad Gita verses

श्रीमद् भगवद्गीता

śrīmad bhagavadgītā

2.13.1.1 Atmabodha – know your SELF

नासतो विद्यते भावो नाभावो विद्यते सतः।

उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ २- १६ ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।

ubhayorapi druṣṭo'ntaḥ tvanayostatvadarsībhiḥ ॥ 2- 16 ॥

There is no existence for unreal and there is no absence of Real. Both the things have been seen by the seers of principles of truth.

ब्रह्मर्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ।४-२४।

brahmārpaṇam brahma haviḥ brahmāgnau brahmaṇā hutam ।

brahmaiva tena gantavyam brahmakarmasamādhinā । 4-24।

The offering process is Brahman, the offered clarified butter is brahman, offered by brahman, in the fire of brahman; by that, brahman alone is to be reached by one who is in the samadhi of brahma-action.

2.13.1.2 Tatvabodha – know the creation and reality

अन्नाद् भवन्ति भूतानि पर्जन्यात् अन्नसम्भवः।

यज्ञात् भवति पर्जन्यो यज्ञ कर्म समुद्भवः ॥ ३- १४ ॥

annād bhavanti bhūtāni parjanyaṭ annasambhavaḥ ।

yajñāt bhavati parjanyo yajña karma samudbhavaḥ ॥ 3- 14 ॥

‘From food come forth beings; from rain, food is produced: from *yajna* is born of *karma* or action’.

कर्म ब्रह्मोद्भवम् विद्धि ब्रह्माक्षर समुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३- १५ ॥

karma brahmodbhavam viddhi brahmākṣara samudbhavam ।
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam ॥3 -15॥

‘Know *karma* to have risen from the Veda, and the Veda from the Imperishable. Therefor, the all-pervading Veda is ever centred in *yajna*’.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३ - ९ ॥

yajñārthāt karmaṇo'nyatra loko'yaṁ karmabandhanaḥ ।
tadarthaṁ karma kaunteya muktasaṅgaḥ samācara ॥ 3 - 9 ॥

‘The world is bound by actions other than those performed for the sake *yajna*; do you, therefore, O son of Kunti, perform action for *yajna* alone, devoid of attachment.’

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

अहङ्कारविमुढात्मा कर्ताहमिति मन्यते ॥ ३ - २७ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ।
ahaṅkāraviamuḍhātmā kartāhamiti manyate ॥ 3 - 27 ॥

‘The *gunas* of *prakṛti* perform all actions; with the understanding deluded by egotism, the human being thinks, “I am the doer”.

प्रकृतिं पुरुषं चैव विद् ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३ - १९ ॥

prakṛtiṁ puruṣaṁ caiva vid dhyanādī ubhāvapi ।
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān ॥ 13 - 19 ॥

‘Know that *Prakṛti* and *Purusa* are both beginningless; and know also that all modifications and *gunas* are born of *Prakṛti*’.

2.13.1.3 Vivekachudamani – Crest Jewel of Discrimination

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्तश्च बुध्योऽ व्यवसायिनाम् ॥ २ - ४१ ॥

vyavasāyātmikā buddhirekeha kurunandana ।

bahuśākhā hyanantaśca budhyo' vyavasāyinām ॥ 2- 41 ॥

‘In this, O scion of Kuru, there us but a single *buddhi* with a one-pointed determination. The purpose of the undecided are innumerable and many-branching’.

2.13.1.4 Upadesha Sahastri – Advice for practice for self realization

योगस्थ कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिध्यासिध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥

yogastha kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya ।

sidhyāsidyoh samo bhūtvā samatvaṁ yoga ucyate ॥ 2- 48 ॥

‘Being steadfast in *yoga*, O Arjuna, perform actions, abandoning attachment, remaning unconcerned as regards success and failure. This evenness of mind is known as *yoga*.’

कर्मणो ह्यपि बोधव्यं बोधव्यं च विकर्मणः।

अकर्मणश्च बोधव्यं गहना कर्मणो गतिः ॥ ४- १७ ॥

karmaṇo hyapi bodhavyaṁ bodhavyaṁ ca vikarmaṇaḥ ।

akarmaṇaśca bodhavyaṁ gahanā karmaṇo gatiḥ ॥ 4. 17 ॥

‘ For verily, (the true nature) even of *karrma* or action should be known, as also, that of *vikarma* or forbidden action, and of *akarma* or inaction: the nature of *karma* is deep and impenetrable’.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।

कर्मिभ्यश्चाधिको योगी तस्मात् योगी भवार्जुन ॥ ६ - ४६ ॥

tapasvibhyo'dhiko yogī jṣānibhyo'pi mato'dhikaḥ ।

karmibhyaścādhiko yogī tasmāt yogī bhavāṛjuna ॥ 6 - 46 ॥

‘The *yogi* is regarded as superior to those who practise asceticism, and also to those who have obtained knowledge (through the scriptures); the *yogi* is also superior to the performers of action (enjoined in the scriptures). Therefore, be you a *yogi*, O Arjuna’

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मां एव एष्यसि युक्तवैवं आत्मानं मत्परायणः ॥ ९ - ३४ ॥

manmanā bhava madbhakto madyājī mām namaskuru ।

mām eva eṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ ॥ 9 - 34 ॥

‘Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made your heart steadfast in Me, taking Me as the supreme Goal, you shall come to Me’.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पित मनो बुद्धिः यो मद्भक्तः स मे प्रियः ॥ १२ - १४ ॥

santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।

mayyarpita mano buddhiḥ yo madbhaktaḥ sa me priyaḥ ।

॥ 12 - 14 ॥

‘Ever content, steady in meditation, self—controlled, and possessed of firm conviction, with mind intellect fixed on Me—one who is thus devoted to Me, is dear to Me’.

2.13.2 Nature of Jivanmukta or Sthitaprajna Yogi

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २ - ५५ ॥

prajahāti yadā kāmānsarvānpārtha manogatān ।

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥ 2 - 55 ॥

‘When one completely casts away, O Partha, all the desires of the mind, satisfied in the Self alone by the Self, then he or she is said to be one of steady wisdom’.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।

सुखं व यदि वा दुःखं स योगी परमो मतः ॥ ६ - ३२ ॥

ātmaupamyena sarvatra samaṁ paśyati yo'rjuna ।

sukhaṁ va yadi vā duḥkhaṁ sa yogī paramo mataḥ ॥ 6 - 32 ॥

‘One who judges pleasure or pain everywhere by the same standard as one applies to oneself, that *yogi*, O Arjuna, is regarded as the highest’.

मानापमानयोः तुल्यः तुल्यो मित्रारिपक्षयोः।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४ - २५ ॥

mānāpamānayoḥ tulyaḥ tulyo mitrāripakṣayoḥ ।

sarvārambhaparityāgī guṇātītaḥ sa ucyate ॥ 14 - 25 ॥

‘He or she is said to have gone beyond the *gunas* who is same in honour and disgrace, same to friend and foe, and who has relinquished all undertakings.’

2.13.3 Vedanta Model of Leadership

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।

हेतुनाऽनेन कौतेय जगत् विपरिवर्तते ॥ ९ - १० ॥

mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram ।

hetunā'nena kauteya jagat viparivartate ॥9 -10॥

‘By reason of my over-all power under my authority, *Prakṛiti* produces all this, the moving and the unmoving; the world wheels round and round, O son of Kunti, because of this’.

कार्यकरण कर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३ - २० ॥

kāryakaraṇa kartṛtve hetuḥ prakṛtirucyate ।

puruṣaḥ sukhaduḥkhānām bhoktṛtve heturucyate ॥13 - 20 ॥

‘In the production of body and senses, *Prakṛti* is said to be the cause; in the experience of pleasure and pain, *Purusa* is said to be the cause’.

ममैवांशो जीवलोके जीवभुतः सनातनः।

मनःषष्ठानि इन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५ - ७ ॥

mamaivāṁśo jāvaloke jāvabhutaḥ sanātanaḥ |

manaḥṣaṣṭhāni indriyāṇi prakṛtisthāni karṣati ||15 - 7 ||

‘An eternal portion of Myself, having become a living soul in the world of the living, draws (to itself) from external nature, the (five) senses with mind for the sixth’.

आधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधाश्च पृथक्केष्टा दैवं चैवात्र पञ्चमम् ॥ १८ - १४ ॥

ādhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham |

vividhāśca pṛthakceṣṭā daivaṁ caivātra pañcamam || 18 - 14 ||

‘The body as well as the agent, the various senses, the different functions of manifold kind, and the presiding divinity, the fifth of these (are causes of all that comes to manifest in world)’.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।

निबध्नन्ति महाबाहो देहे देहिनं अव्ययम् ॥ १४ - ५ ॥

satvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ |

nibadhnanti mahābāho dehe dehinaṁ avyayam ||14 - 5||

‘O mighty armed one, the *gunas-sattva*, rajas and *tamas*— born of *Prakṛti*, bind the immutable embodied being to the body.’

तत्र सत्त्वं निर्मलत्वात् प्रकाशकं अनामयम्।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

tatra satvaṁ nirmalatvāt prakāśakaṁ anāmayam |

sukhasaṅgena badhnāti jñānasāṅgena cānagha | 14-6 |

‘of these, O sinless one, *sattva*, because of being pure, is luminous and harmless; it binds by attachments to happiness and by attachment to knowledge.’

रजो रागात्मकं विद्धि तृष्णा सङ्ग समुद्भवम्।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥ १४ - ७ ॥

rajo rāgātmakam viddhi trṣṇā saṅga samudbhavam ।

tannibadhnāti kaunteya karmasaṅgena dehinām ॥ 14 - 7 ॥

‘Know *Rajas* to be of the nature of passion, giving rise to thirst and attachment; it binds fast, O son of Kunti, the embodied one, by attachment to action.’

तमस्तु अज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।

प्रमाद आलस्य निद्राभिः तन्निबध्नाति भारत ॥ १४- ८ ॥

tamastu ajṣānajaṁ viddhi mohanaṁ sarvadehinām ।

pramāda ālasya nidrābhiḥ tannibadhnāti bhārata ॥ 14- 8 ॥

‘And know *Tamas* to be born of ignorance, stupefying all embodied beings; it binds fast, O descendant of Bharata, by miscomprehension, indolence and sleep’.

2.13.4 Leadership

कर्मणैव हि संसिद्धिमस्थिता जनकादयः।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि। ३ - २०।

karmaṇaiva hi saṁsiddhimasthitā janakādayaḥ ।

lokasaṁgrahamevāpi saṁpaśyan kartumarhasi । 3 - 20 ।

‘Verily, through action alone, Janaka and others attained perfection; even with the view to ensure *lokasaṁgraha*, the stability of human society, you should perform action’.

यद्यद् आचरति श्रेष्ठः तत्तदेवेतरो जनः।

स यत् प्रमाणं कुरुते लोकस्तत् अनुवर्तते ॥ ३ - २१ ॥

yadyad ācarati śreṣṭhaḥ tattadevetaro janaḥ ।

sa yat pramāṇam kurute lokastat anuvartate ॥3 - 21 ॥

‘Whatever the superior person does, that is also followed by others; what standard he or she demonstrates by action, people follow that.’

तस्मात् शास्त्रम् प्रमाणं ते कार्याकार्य व्यवस्थितौ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुं इहार्हसि ॥ १६ - २४ ॥

tasmāt śāstram pramāṇam te kāryākārya vyavasthitau |
jñātvā śāstravidhānoktaṁ karma kartuṁ ihārhasi || 16 - 24 ||

‘So, let the *sastras* be your authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in ordinance of the *sastra*, you should act in the world.’

2.13.5 Sankalpa - the propellant

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।

न ह्य सन्यस्त सङ्कल्पो योगी भवति कश्चन ॥ ६ - २ ॥

yaṁ saṁnyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava |
na hya sanyasta saṅkalpo yogī bhavati kaścana || 6 - 2 ||

‘Know that to be devotion to *yoga* of action which is called renunciation, O Pandava; for none becomes a *yogi* of action without renouncing selfish endeavours’.

यदा हि नेन्द्रियर्थेषु न कर्मस्वनुषज्जते ।

सर्व संकल्प संन्यासी योगारूढः तदोच्यते ॥ ६ - ४ ॥

yadā hi nendriyarthēṣu na karmasvanu ṣajjate |
sarva saṅkalpa saṁnyāsī yogārūḍhaḥ tadocyate || 6 - 4 ||

‘Verily, when there is no attachment either to sense-objects or to actions, having renounced all selfish endeavours, then is one said to have risen to *yoga* state.’

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया। १८-६१।

īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā | 18-61 |

‘The Supreme Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His *Maya*, to revolve, (as if) mounted on a machine’.

“All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak; do not believe that you are half-crazy lunatics, as most of us do nowadays. You can do anything and everything without even the guidance of any one. All power is there. Stand up and express the divinity within you.” — Swami Vivekananda

2.14 Shruti Prasthanā – Upanishads

The central theme of the Upanishads is the problem of philosophy. It is the search for what is true. The seers of the Upanishads try to lead us to this central reality which is infinite existence (sat), absolute truth (cit), and pure delight (ananda). The word ‘Vedānta’ usually refers to the Upanishads. All these works constitute the Vedānta philosophy.

सदेरुपनिपूर्वस्य क्विपि चोपनिषद्भिवेत्।

मन्दीकरणभावाच्च गर्भादेः शातनात्तथा। २-१-२६। - उपदेश साहस्री

saderupanipūrvasya kvipi copaniṣadbhivet |
mandīkaraṇabhāvācca garbhādeḥ śātanāttathā|26|

- upadeśa sāhastrī

The word ‘*Upnishat*’ is derived from the root ‘*sad*’ prefixed by two particles ‘*Upa*’ and ‘*ni*’ and followed by the suffix ‘*kwip*’. So that which loosens the bondage of birth, old age, etc., enables a man to approach *Brahman* and destroys birth, death, etc., is called *Upnishat*.

There are ten major Upanishads from which the following shokas or verses are selected with ‘shankara bhashya’, commentary by Adi Shankara, on them. Translations by monks of Ramakrishna order are referred.

2.14.1 Upanishads - on Knowledge of Self

यत्तद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भुतयोनिं परिपश्यन्ति धीराः। १-१-६।

-मुण्डक उपनिषद्

yattadadreśyamagrāhyamgotramavarṇamacakṣuḥśrotraṁ
tadapāṇipādaṁ | nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
tadavyayaṁ yadbhutayoniṁ paripaśyanti dhīrāḥ | 1-1-6|

- muṇḍaka upaniṣada

(By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing, and which is the source of all.

2.14.1.1 What happens when self is realized ?

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे। १-२-८। - मुण्डक उपनिषद्

bhidiate hrdayagranthiśchidyante sarvasaṁśayāḥ |
kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare |1-2-8 |

- muṇḍaka upaniṣada

When the Self, which is both the high and low, is realized, the knot of the heart gets untied, all doubts become solved, and all one's action become dissipated.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मवेदं विश्वमिदं वरिष्ठम्। २-२-११। - मुण्डक उपनिषद्

brahmaivedamamṛtaṁ purastād brahm paścād brahma
dakṣiṇataścottareṇa | adhaścordhvaṁ ca prasṛtaṁ brahmavedaṁ
viśvamidaṁ variṣṭham |2-2-11| - muṇḍaka upaniṣada

All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but Brahman, the highest.

सर्वं ह्येतत् ब्रह्म अयमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् । २ । -माण्डुक्य उपनिषद्
sarvaṁ hyetat brahma ayamātmā brahma so'yamātmā catuspāt
|2| - māṇḍukya upaniṣada

All this is surely Brahman. This Self is Brahman. The Self, such as It is, is possessed of four quarters.

नान्तःप्रज्ञं अ बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यामलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः । ७ ।

-माण्डुक्य उपनिषद्

nāntaḥpraṁjāṁ a bahiṣpraṁjāṁ nobhayataḥpraṁjāṁ na
praṁjānaghanāṁ na praṁjāṁ nāpraṁjāṁ |
adrṣṭamavyavahāryamagrāhyāmalakṣaṇamacintyamavyapadeśy
amekātmapratyayasāraṁ prapaṣcopaśamaṁ śāntaṁ
śivamadvaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ |7|
- māṇḍukya upaniṣada

They consider the Fourth to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor conscious, nor unconscious; which is unseen, beyond empirical dealings, beyond the grasp (of the organ of action), uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self, and that is to be known.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः । ११ । -माण्डुक्य कारिका

kāryakāraṇabaddhau tāviṣyete viśvataijasau |
prāṁjāḥ kāraṇabaddhastu dvau tau turye na sidhyataḥ |11|
- māṇḍukya kārikā

Those two, viz Visa and Taijasa are held to be conditioned by the cause and effect. Prajna is conditioned by cause. But both these do not exist in Turiya.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं।

तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं

तस्मादसतः सज्जायत। ६-२-१। - छान्दोग्य उपनिषद्

sadeva somyedamagna āsīdekamevādvitīyaṃ |

tadvaika āhurasadevedamagra āsīdekamevādvitīyaṃ

tasmādasataḥ sajjāyata |6-2-1| - chāndogya upaniṣada

‘O good looking one, in the beginning this was Existing alone, One only, without second. With regard to that some say, “In the beginning this was non-existence alone, one only, without second. From that non-existence issued existence.”

2.14.1.2 Realisation that Everything springs from Self

तस्य ह वा एतस्यैव पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत

आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत

आविर्भावतिरोभवावात्मतो बलमात्मतो विज्ञानमात्मतो

ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो

नामात्मतो मन्त्रा आत्मतः कर्मण्यात्मत एवेदुँ सर्वमिति। ७-२६-१।

- छान्दोग्य उपनिषद्

tasya ha vā etasyaiva paśyata evaṃ manvānasyaivaṃ vijānata ātmataḥ
prāṇa ātmata āśātматаḥ smara ātmata ākāśa ātmatasteja ātmata āpa ātmata
āvīrbhāvatirobhavāvātmato balamātmato vijñanamātmato
dhyānamātmataścittamātmataḥ saṅkalpa ātmato mana ātmato vāgātmato
nāmātmato mantrā ātmataḥ karmaṇyātmata eveduṅ sarvamiti |

| 7-26-1| - chāndogya upaniṣada

‘Of that man indeed who sees thus, who reflects thus, who realises thus, the vital force springs from the Self, hope springs from the Self, memory springs from the Self, Space springs from the Self, fire springs from the Self, water springs from the Self, appearance and disappearance springs from the Self, food springs from the Self, strength springs from the Self, understanding springs from the Self, meditation springs from the Self, intelligence springs from the Self, will springs

from the Self, mind springs from the Self, speech springs from the Self, name springs from the Self, text springs from the Self, rites springs from the Self. All these springs from the Self’.

2.14.1.3 Self is identified with intellect

Assuming the intellect it moves between the two worlds.

कतम आत्मेति योयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः

स समानः सन्नभौ लोकावनुसंचरति ध्यायतीव लेलायतीव

स हि स्वप्नो भुत्वेमं लोकमतिक्रामति मृत्यो रूपाणि । ४-३-७।

- बृहदारण्यक उपनिषद्

katama ātmeti yoyam vijñānamayaḥ prāṇeṣu hr̥dyantarjyotiḥ
puruṣaḥ, sa samānaḥ sannubhau lokāvanusaṁcarati dhyāyatīva
lelāyatīva sa hi svapno bhutvemaṁ lokamatikrāmati mṛtyo
rupāṇi | 4-3-7| - bṛhadāraṇyaka upaniṣada

‘Which is the self?’ ‘This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world-the forms of death (ignorance etc)’.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः । ४-३-१२।

- बृहदारण्यक उपनिषद्

prāṇena rakṣannavaraṁ kulāyaṁ bahiṣkulāyādamṛtaścaritvā |
sa īyate'mṛto yatra kāmaṁ hiraṇmayāḥ puruṣa ekahaṁsaḥ
|4-3-12| - bṛhadāraṇyaka upaniṣada

‘The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.

2.14.2 Upanishads - on creation and reality

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषाश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकदमृता भवन्ति। १-२। - केनोपनिषद्

śrotrasya śrotram manaso mano yad vāco ha vācam sa u
prāṇasya prāṇaḥ | cakṣuṣāścakṣuratimucya dhīrāḥ
pretyāsmāllokadamṛtā bhavanti | 1-2 | - kenopaniṣada

Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent men after giving up (self-identification with the senses) and renouncing this world, become immortal.

यदा पन्चावतिष्ठन्ते ज्ञानानि मनसा सह।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम्। २-३-१०। - कठोपनिषद्

yadā pañcāvatiṣṭhante jñānāni manasā saha |

buddhiśca na viceṣṭate tāmāhuḥ paramāṃ gatim | 2-3-10 |

- kaṭhopeniṣada

When the five senses of knowledge come to rest together with the mind, and the intellect, too, does not function, that state they call the highest.

2.14.2.1 Brahman created Itself by Itself

असद्वा इदमग्र आसीत् । ततो वै सदजायत।

तदात्मानं स्वयमकुरुत। तस्मात्तत्सुकृतमुच्यत इति। २-६-१।

- तैत्तरीय उपनिषद्

asadvā idamagra āsīt | tato vai sadajāyata |

tadātmānaṃ svayamakuruta | tasmāttatsukṛtamucyata iti |

| 2-6-1 | - taitarīya upaniṣada

In the beginning all this was but the un-manifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

स इक्षितेमे नु लोका लोकपालान्नु सृजा इति।

सोऽद्भुय एव पुरुषं समुद्धृत्यामुर्छयत्। १-१-३। - ऐतरेय उपनिषद्

sa ikṣite me nu lokā lokapālān nu sṛjā iti |

so'dbhuya eva puruṣaṁ samuddhṛtyāmurchayat |1-1-3|

- aitareya upaniṣada

He thought, 'These then are the worlds. Let Me create the protectors of the worlds. 'Having gathered up a (lump of the) human form from the water itself, He gave shape to it.'

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यमोषधयः संभवन्ति।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ।

।१-१-७। मुण्डक उपनिषद्

yathorṇanābhiḥ sṛjate gr̥ṇate ca yathā pṛthivyamoṣadhayaḥ sambhavanti | yathā sataḥ puruṣāt keśalomāni tathā'kṣarāt sambhavatīha viśvam | 1-1-7| - muṇḍaka upaniṣada

As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the imperishable does the Universe emerge here (in this phenomenal creation).

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।१-१-८। -मुण्डक उपनिषद्

tapasā cīyate brahma tato'nnamabhijāyate |

annātpṛaṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam |1-1-8 |

- muṇḍaka upaniṣada

Through knowledge Brahman increases in size. From that is born from food (the Unmanifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; the immortality that is *karmas*.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते । १-१-९ । -मुण्डक उपनिषद्

yaḥ sarvajñaḥ sarvavidyasy jñānamayaṁ tapaḥ ।

tasmādetad brahma nāma rūpamannaṁ ca jāyate । 1-1-9 ।

- muṇḍaka upaniṣada

From Him, who is omniscient in general and all knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour, and food.

Prajna, taijasa, vishva are three categories and are in fact one entity only.

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।

घनप्रज्ञास्तथा प्राज्ञ एक एव त्रिधा स्मृतः । १-१ । -माण्डुक्य कारिका

bahiṣpraṁśo vibhurviśvo hyantaḥpraṁśastu taijasaḥ ।

ghanapraṁśāstathā prāṁśa eka eva tridhā smṛtaḥ । 1-1 ।

- māṇḍukya kārīkā

Vidva experiences the external things and is all-pervading; but Taijasa experiences the internal things; similarly, Prajna is a mass of consciousness. It is but the same entity that is thought of in three ways.

2.14.2.2 why creation ?

विभुतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।

स्वप्नमयास्रूपेति सृष्टिरन्येर्विकल्पिता । १-७ । -माण्डुक्य कारिका

vibhutiṁ prasavaṁ tvanye manyante sṛṣṭicintakāḥ ।

svapnamayāsrūpeti sṛṣṭiranyervikalpitā । 1-7 । - māṇḍukya kārīkā

Others steeped in cognition about creation consider origination as an exuberance (of God), while by others it is imagined that creation is comparable to dream or magic.

इच्छामात्रं प्रभो सृष्टिरिति सृष्टौ विनिश्चिताः।

कालात्प्रसूतिं भूतानां मन्यते कालचिन्तकाः। १-७-८। -माण्डुक्य कारिका

icchāmātram prabho sṛṣṭirīti sṛṣṭau viniścītāḥ ।

kālātprasūtim bhūtānām manyate kālacintakāḥ ।1-7-8। -
māṇḍukya kārīkā

With regard to creation some have the firm conviction that creation is a mere will of the Lord. People engrossed in the thought of time (to mean astrologers) consider that birth of beings is from time.

भोगार्थं सृष्टिरित्यन्ते क्रीडार्थमिति चापरे।

देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा। १-७-९। -माण्डुक्य कारिका

bhogārtham sṛṣṭirityante krīḍārthamīti cāpare ।

devasyaiṣa svabhāvo'yamāptakāmasya kā sprhā । 1-7-9।

- māṇḍukya kārīkā

Some others say that creation is the enjoyment (of God), while still others say that it is for (His) disport. But it is the very nature of the Effulgent Being, (for) what desires can One (God) have whose desires is fulfilled?

मनो ब्रह्मेत्युपासीत्येत्यध्यात्ममथाधिदैवतमाकाशो

ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च। ३-१८-१। - छान्दोग्य उपनिषद्

mano brahmetyupāsītyetyadhyātmamathādhidaivatamākāśo

brahmetyubhayamādiṣṭam bhavatyadhyātmam cādhidaivatam
ca ।3-18-1। - chāndogya upaniṣada

The mind is to be meditated on as Brahman. This is on the personal plane. Then follows the meditation on the divine plane. Space is Brahman. Both these become enjoined, the personal and the divine.

इति तु पन्चम्यामाहुतावापः पुरुषवचसो भवन्तीति

स उल्बावृतो गर्भो दश वा नव वा मासानन्तः

शयित्वा यावद्वाथ जायते। ५-९-१। - छान्दोग्य उपनिषद्

iti tu pancamyāmāhutāvāpaḥ puruṣavacaso bhavantīti
sa ulbāvṛto garbho daśa vā nava vā māsānantah
śayitvā yāvadvātha jāyate |5-9-1| - chāndogya upaniṣada

Thus indeed, after the fifth oblation, waters come to be called a person. Covered by a membrane, that foetus having slept inside for ten or nine months or the time needed, takes birth thereafter.

2.14.2.3 Brahman said - I shall become many

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत

तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत

तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस

एव तद्ध्यपो जायन्ते। ६-२-३।

- छान्दोग्य उपनिषद्

tadaikṣata bahu syāṁ prajāyeyeti tattejo'sṛjata
tatteja aikṣata bahu syāṁ prajāyeyeti tadapo'sṛjata
tasmādyatra kvaca śocati svedate vā puruṣastejasa
eva tadhyāpo jāyante |6-2-3| - chāndogya upaniṣada

That (Existance) saw, 'I shall become many. I shall be born.' That created water. Therefore, whenever and wheresoever a person suffers or sweats, that occurs from fire indeed. Water comes out from that.

त आप ऐक्षन्त बः व्यः स्याम प्रजायेमहीति

ता अन्नमसृजन्त तस्माद्यत्र क्वच वर्षति तदेव भुयिष्ठमन्नं

भवत्यद् भ्य एवतदध्यन्नाद्यं जायते। ६-२-४। - छान्दोग्य उपनिषद्

ta āpa aikṣanta baḥ vyaḥ syāma prajāyemahīti
tā annamasṛjanta tasmādyatra kvaca varṣati tadeva
bhuyiṣṭhamannaṁ bhavatyad bhya evatadadhyannādyam jāyate
|6-2-4| - chāndogya upaniṣada

Those water saw: 'We shall become many, we shall born excellently.' They created food. Therefore, whenever and wherever it rains, there food becomes plentiful. There the edible food is surely born out of water.

तस्य क्व मूलं स्यादन्यत्राद् भ्योऽद् भिः सोम्य शुङ्गेन तेजो मुलमन्विच्छ तेजसा
सोम्य शुङ्गेन सन्मुलमन्विच्छ सन्मुलाः सोम्येमाः सर्वाः प्रजाः सदयतनाः
सत्प्रतिष्ठा, यथा न खुलु सोम्येमास्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति
तदुक्तं पुरुस्तादेव, भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्। ६-८-६। - छान्दोग्य उपनिषद्

tasya kva mūlam syādanyatrād bhyo'd bhiḥ somya śuṅgena tejo
mulamanviccha tejasā somya śuṅgena sanmulamanviccha
sanmulāḥ somyemāḥ sarvāḥ prajāḥ sadayatanāḥ satpratiṣṭhā,
yathā na khulu somyemāsro devatāḥ puruṣam prāpya
trivṛttrivṛdekaikā bhavati taduktaṁ purustādeva, bhavatyasya
somya puruṣasya prayato vānmanasi sampadyate manaḥ prāṇe
prānastejasi tejaḥ parasyām devatāyām | 6-8-6|
- chāndogya upaniṣada

Where can be the root of that apart from being in water? O good-looking one, through water which is the sprout, understand fire as the root. O good-looking one, through fire which is the sprout understand Existence as the root. O good-looking one, all these beings have Existence their root. Existence as their abode. Existence as their merger. O good-looking one, as to how each one of these three gods becomes three-fold and three-fold after coming in contact with a person, has already been stated earlier. O good-looking one, of this person when he departs, (the organ of) speech is withdrawn into the mind, mind into the fire, fire into the supreme Deity.

तद्वै तदेतदेव तदास -- सत्यमेव

स यो हैतं महद्यक्षं प्रथमजं वेदं सत्यं ब्रह्मेति जयतीमांल्लोकान्

जित इन्वसावसत् य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति

सत्यं ह्येव ब्रह्म। ५-४-१। - बृहदारण्यक उपनिषद्

tadvai tadetadeva tadāsa -- satyameva sa yo haitam
mahadyakṣam prathamajam vedam satyam brahmeti
jayatīmāmllokān jita innvasāvasat ya evametam mahadyakṣam
prathamajam veda satyam brahmeti satyam hyeva brahma ।

| 5-4-1 | - bṛhadāraṇyaka upaniṣada

That (intellect-Brahman) was but this-Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent-he who knows this great, adroable, first-born(being) thus, as the Satya-Brahman, for Satya is indeed Brahman.

2.14.3 Upanishads - on discrimination in real and non-real

यस्तु सर्वाणि भुतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते । ६ । - ईशोपनिषद्

yastu sarvāṇi bhūatānyātmanyevānupaśyati ।

sarvabhūteṣu cātmānaṁ tato na vijugupsate । 6 ।- Īśopaniṣada

He who sees all beings in the Self itself, and the Self in all beings, feels no hatred by virtue of that (realization).

विद्यां चविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते । ११ । - ईशोपनिषद्

vidyāṁ cavidyāṁ ca yastadvedobhayaṁ saha ।

avidyayā mrtyuṁ tīrtvā vidyaya'ṁṛtamāśnute । 11 ।- Īśopaniṣada

He who knows these two; *vidya* and *avidya* together, attains immortality through *vidya* by crossing over death through *avidya*.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते । १-६ । - केनोपनिषद्

yanmanasā na manute yenāhurmano matam ।

tadeva brahma tvam viddhi nedam yadidamupāsate । 1-6 ।

- kenopaniṣada

That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be Brahman and not what people worship as an object.

2.14.3.1 Example of chariot

आत्मानं रथिनं विद्धि शरीर रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च । १-३-३ । - कठोपनिषद्

ātmānaṁ rathinaṁ viddhi śarīra rathameva tu ।

buddhiṁ tu sārathim viddhi manaḥ pragrahameva ca । 1-3-3 ।

- kathopaniṣada

Know that (individual) self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer, and the mind as verily the bridle.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्। १-३-९। - कठोपनिषद्

vijñānasārathiryastu manah pragrahavānnarah |

so'dhvanah pāramāpnoti tadviṣṇoḥ paramam padam |1-3-9|

- kathopaniṣada

The man, however, who has as his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road; and that is the highest place of Visnu.

ॐ ब्रह्मविदाप्नोति परम्। तदेषाऽभ्युक्ता।

सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्।

सोऽश्नुते सर्वान् कामान् सह। ब्रह्मणा विपश्चितेति॥ २-१-१। - तैत्तरीय उपनिषद्

om brahmavidāpnoti param | tadeṣā'bhyuktā |

satyam jñānamanantaṁ brahma | yo veda nihitaṁ guhāyām

parame vyoman | so'snute sarvān kāmān saha | brahmaṇā

vipaściteti | 2-1-1 | - taitarīya upaniṣada

Om! The knower of Brahman attains the highest. Here is verse uttering that very fact: 'Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect which is lodged in the supreme space in the heart, enjoys, in identification with all-knowing Brahman, all desirable things simultaneously.

स यो ह वै तत्परम् ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति।

तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति। ३-२-९।

- मुण्डक उपनिषद्

sa yo ha vai tatparam brahma veda brahmaiva bhavati

nāsyābrahmavitkule bhavati | tarati śokam tarati pāpmānam

guhāgranthibhyo vimukto'mṛto bhavati |3-2-9|

- muṇḍaka upaniṣada

Anyone who knows that supreme Brahman, becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.

2.14.3.2 *Om is all this*

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव।

यच्चन्यत् त्रिकालातीतं तदप्योङ्कार एव। १। -माण्डुक्य उपनिषद्

omityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ bhūtaṁ
bhavadbhaviṣyaditi sarvamoṅkāra eva | yaccanyat trikālātītaṁ
tadapyoṅkāra eva |1-1| - māṇḍukya upaniṣada

This letter is that is *Om* is all this. Of this a clear exposition (is started with) : All that is past, present, or future is verily *Om*, And whatever is beyond the three periods of time is also verily *Om*.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम्।

सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति। २८। -माण्डुक्य कारिका

praṇavaṁ hīśvaraṁ vidyāt sarvasya hṛdi saṁsthitaṁ |
sarvavyāpinamoṅkāraṁ matvā dhīro na śocati |28|

- māṇḍukya kārīkā

One should know *Om*, to be God seated in the hearts of all. Meditating on all-pervasive *Om*, the intelligent man grieves no more.

2.14.3.3 *Importance of OM chanting-*

ओमित्येतदक्षरमुद् गीथमुपासीत।

ओमिति ह्रुद्गयति तस्योपव्याख्यानम्। १-१-१। - छान्दोग्य उपनिषद्

omityetadakṣaramud gīthamupāsīta |
omiti hrudgayati tasyopavyākhyānam |1|

- chāndogya upaniṣada

One should meditate on this letter *Om* which is Udgitha. Since one starts singing the Udgitha by uttering *Om*, therefore its proximate exposition is being commenced.

Vedas begin with om -

तेनेयं त्रयि विद्या वर्तत ओमित्याश्रवयत्योमिति

शंसत्योमित्युद् गायत्येतस्यैवक्षरस्यापचित्यै महिम्ना रसेन। १-१-९।

- छान्दोग्य उपनिषद्

teneyam trayi vidyā vartata omityāśravayatyomiti
śamsatyomityud gāyatyetasyaivakṣarasypacityai mahimnā
rasena |9| - chāndogya upaniṣada

These Vedic rites are begun with it. After uttering Om (the Adhvaryu) chants the hymns (for the gods), (the Hota) praises (the gods), (the Udgata) sings. (These rites are meant) for the worship of this very *Om*. Through the greatness and essence of *Om* (are begun the rites enjoined by the Vedas).

Meditation on mind gets freedom for movement. Is there anything greater than mind?

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति,

यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भुय इति मनसो वाव भुयोऽस्तीति तन्मे

भगवान्ब्रवीत्विति। ६-३-२। - छान्दोग्य उपनिषद्

sa yo mano brahmetyupāste yāvanmanaso gatam tatrāsya
yathākāmacāro bhavati , yo mano brahmetyupāste'sti bhagavo
manaso bhuya iti manaso vāva bhuyo'stīti tanme
bhagavānbravītviti |6-3-2| - chāndogya upaniṣada

‘Anyone who meditates on the mind as Brahman, anyone who rely on the mind as Brahman, he gets freedom of movement as far as the range of the mind extends’.

2.14.3.4 Example of Rope seen as Snake

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता।

सर्पधारादिभिर्भावैस्तद्ब्रह्मात्मा विकल्पितः। १७। -माण्डुक्य कारिका

aniścītā yathā rajjurandhakāre vikalpitā |
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ | 17 |
- māṇḍukya kārīkā

As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is the Self imagined variously.

निश्चितायां यथा रज्ज्वा विकल्पो विनिवर्तन्ते।

रज्जुरेवेति चद्वैतं तद्वैदात्मविनिश्चयः। १८। -माण्डुक्य कारिका

niścītāyām yathā rajjvā vikalpo vinivartante |
rajjureveti cadvaitam tadvaidātmaviniścayaḥ |18| - māṇḍukya
kārīkā

As illusion (on the rope) ceases and rope alone remains when the rope is ascertained to be nothing but the rope, so also is the ascertainment about the Self.

2.14.3.5 Example of Jar

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः।

घटादिवच्च संघातैर्जातावेतन्निदर्शनम्। ३। -माण्डुक्य कारिका

ātmā hyākāśavajjīvairghaṭākāśairivoditaḥ |
ghaṭādivacca saṁghātaiṛjātāvetannidarśanam |3|
- māṇḍukya kārīkā

Since the Self is referred to as existing in the form of individual souls in the same way as space exists in the form of spaces confined within jars, and since the Self exists in the form of composite things just as space exists as jars etc., therefore in the matter of birth this is the illustration.

घटादिषु प्रलिनेषु घटाकाशादयो यथा।

आकाशे संप्रलियन्ते तद्वज्जीवा इहात्मनि। ४। - माण्डुक्य कारिका

ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |
ākāśe saṁpraliyante tadvajjīvā ihātmani | 4 | - māṇḍukya kārīkā

Just as the space confined within the jars etc. merge completely on the disintegration of the jars etc., so do the individual soul merge here in this Self.

यथैकस्मिन् घतकाशे रजोधुमादिभिर्युते।

न सर्वे संप्रयुज्यन्ते तद्विज्जीवा सुखादिभिः।५। -माण्डुक्य कारिका

yathaikasmin ghatakāśe rajodhumādibhiryute |

na sarve samprayujyante tadvijjivā sukhādibhiḥ |5|

- māṇḍukya kārīkā

Just as all the space confined within the various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc.

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः।

जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषीया।१०। -माण्डुक्य कारिका

jarāmaraṇanirmuktāḥ sarve dharmāḥ svabhāvataḥ |

jarāmaraṇamicchantaschyavante tanmanīṣīyā |10|

- māṇḍukya kārīkā

All souls are intrinsically free from old age and death, and being engrossed in that thought, they deviate (from their nature).

2.14.3.6 Example of firebrand in motion -

ऋजुवक्रादिकाभसमलातस्पन्दितं यथा।

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा।४७। -माण्डुक्य कारिका

rjuvakraḍīkābhāsamalātaspaṇḍitaṁ yathā |

grahaṇagrāhākābhāsaṁ vijñānaspanditaṁ tathā |47|

- māṇḍukya kārīkā

As the movement of firebrand appears to be straight or crooked, so is it vibration of Consciousness that appears to be the knower and the known.

अस्पन्दमानमलातमनाभासमजं यथा।

अस्पन्दमानं विज्ञानमनाभासमजं तथा।४८। -माण्डुक्य कारिका

aspandamānamalātamanābhāsamajam yathā |
aspandamānam viṣṣānamanābhāsamajam tathā |48|
- māṇḍukya kārikā

As the firebrand, when not in motion, becomes free from appearances and birth, so Consciousness, when not in vibration, will be free from appearances and birth.

अलाते स्पन्दमाने वै नाभासा अन्यतो भुवः।

न ततो न्यत्र निस्पन्दन्नालातं प्रविश्यन्ति ते। ४९। -माण्डुक्य कारिका

alāte spandamāne vai nābhāsā anyato bhuvah |
na tatonyatra nispandannālātam praviśyanti te | 49 |
- māṇḍukya kārikā

When the firebrand is in motion, the appearances do not come to it from anywhere else. Neither do they go anywhere else from the firebrand when it is at rest, nor do they (then) enter into it.

न निर्गता अलातात्ते द्रव्यत्वाभवयोगतः।

विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः। ५०। -माण्डुक्य कारिका

na nirgatā alātātte dravyatvābhavayogataḥ |
viṣṣāne'pi tathaiva syurābhāsasyāviśeṣataḥ |50|
- māṇḍukya kārikā

They did not issue out of the firbrand, by reason of their unsubstantiality. With regard to Consciousness also the appearance must be of a similar kind, far as an appearance there is no distinction.

यावद् हेतु फलावेशः संसारस्तावदायतः।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते। ५६। -माण्डुक्य कारिका

yāvad hetu phalāveśaḥ saṁsārastāvadāyataḥ |
kṣīṇe hetuphalāveśe saṁsāram na prapadyate | 56 |
- māṇḍukya kārikā

As long there is mental preoccupation with causality, so long does the worldly state continue. When engrossment with causality is exhausted, one does not attain the worldly state.

धर्मा य इति जायन्ते जायन्ते ते न तत्वतः ।

जन्म मायोपमं तेषां सा माया न विद्यते । ५८। -माण्डुक्य कारिका

dharmā ya iti jāyante jāyante te na tatvataḥ ।

janma māyopamaṁ teṣāṁ sā māyā na vidyate । 58 ।

- māṇḍukya kārīkā

The entities that are born thus are not born in reality. Their birth is as that of a thing. Through Maya (magic). And that Maya again has no reality.

2.14.3.7 Infinite existence

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति

भूमैव सुखं भूमा त्वेव विजिज्ञासीतव्य इति

भूमानं भगवो विजिज्ञास इति । ७-२३-१। - छान्दोग्य उपनिषद्

yo vai bhūmā tatsukhaṁ nālpe sukhamasti

bhūmaiva sukhaṁ bhūmā tveva vijijñāsītavya iti

bhūmānaṁ bhagavo vijijñāsa iti । 7-23-1। - chāndogya upaniṣada

‘That which indeed is the Infinite, that is joy, There is no joy in the finite. The Infinite alone is joy. But the Infinite indeed has to be sought after’
one does not see anything else or understand anything else.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ

यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं

तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि व न महिम्नीति ।

। ७-२४-१। - छान्दोग्य उपनिषद्

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha

yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti tadalpaṁ yo vai

bhūmā tadamṛtamatha yadalpaṁ tanmartyaṅ sa bhagavaḥ

kasminpratiṣṭhita iti sve mahimni yadi va na mahimnīti ।7-24-1।

- chāndogya upaniṣada

‘The Infinite is that where one does not see anything else, and does not hear anything else, and does not understand anything else. Hence, the finite is that where one sees something else, hear something else, and understand something else. That which indeed is the Infinite, is immortal. On the other hand, that which the finite, is mortal’.

Mind chanted the devine song for gods to think common good for gods but as asuras struck it hence we come across that evil when we think improper things.

अथ ह मन ऊचुः तं न उद् गायेति। तथेति, तेभ्यो मन उद् गायत। यो मनसि भोगस्तं देवेभ्य आगायत् यत्कल्याणं सङ्कल्पयति तदात्मने। ते विदुरनेन वै न उद् गात्रात्येष्यन्तीति तमभिदृत्य पाप्मनाविध्यन्। स यः स पाप्मा यदेवेदमप्रतिरूपं सङ्कल्पयति स एव स पाप्मा। एवमु खल्वेता देवताः पाप्मभिरुपासृजन् एवमेनाः पाप्मनाविध्यन्। १-३-६।

-बृहदारण्यक उपनिषद्

atha ha mana ūcuḥ taṁ na ud gāyeti | tatheti tebhyo mana ud gāyata | yo manasi bhogastaṁ devebhya āgāyat yatkalyāṇaṁ saṅkalpayati tadātmane | te viduranena vai na ud gātrātyeṣyantīti tamabhidṛtya pāpmanāvidhyan | sa yaḥ sa pāpmā yadevedamapratirūpaṁ saṅkalpayati sa eva sa pāpmā | evamu khalvetā devatāḥ pāpmabhirupāsrjan evamenāḥ pāpmanāvidhyan |1-3-6| - bṛhadāraṇyaka upaniṣada

They said to the mind, ‘Chant (the Udgitha) for us.’ ‘All right’, said the mind and chanted for them. The common goods comes of the mind, is secured for the Gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil, struck them with evil.

2.14.3.8 Like a spider, Self emanates the world

स यथोर्णनाभिस्तन्तुनोच्चरेत् यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युचरन्ति
एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः,
सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत् सत्यस्य सत्यमिति प्राणा वै सत्यं
तेषामेष सत्यं ।२-१-२०। - बृहदारण्यक उपनिषद्

sa yathorṇanābhistantunoccaret yathāgneḥ kṣudrā visphulingā
vyucaranti evamevāsmādātmanah sarve prāṇāḥ sarve lokāḥ sarve
devāḥ, sarvāṇi bhutāni vyuccaranti tasyopaniṣat satyasya
satyamiti prāṇā vai satyaṁ teṣāmeṣa satyaṁ |2-1-20| -
brhadāranyaka upaniṣada

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) 'the Truth of truth.' The vital force is truth, and It is the Truth of that.

2.14.3.9 Knower and known

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं
विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं
विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन
विजानीयादिति। २-४-१४। - बृहदारण्यक उपनिषद्

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati taditara
itaraṁ paśyati, taditara itaraṁ śṛṇoti taditaramabhivadati
taditara itaraṁ manute taditara itaraṁ, vijānāti yatra vā asya
sarvamātmaivābhūttatkena kaṁ jighret tatkena kaṁ paśyet
tatkena kaṁ śṛṇuyāt tatkena kamabhivadet tatkena kaṁ manvīt

tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena
vijānīyāt ? viṣṭāramare kena vijānīyāditi |2-4-14 | -
bṛhadāraṇyaka upaniṣada

Because when there is duality, as it were, then one smells something, one sees something one hears something, one speaks something, one thinks something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this known-through what, O Maitreyi, should one know the Knower?

2.14.4 Upanishads – on Practices for Self realization

ॐ ईश्या वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्त्वा भुञ्जिथा मा गृधः कस्यस्विद्धनम् ।१। - ईशोपनिषद्

om īśyā vāsyamidaṁ sarvaṁ yatkiṣca jagatyāṁ jagat ।

tena tyaktva bhunjithā mā gṛdhaḥ kasyasviddhanam ।1।

- īśopaniṣada

Om. All this — whatsoever moves on the earth— should be covered by the Lord. Protect (your self) through that detachment. Do not covet anybody's wealth. (Or —Do not covet, for whose is wealth?)

2.14.4.1 Shreyas and preyas

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।

तयोः श्रेय अददानस्य साधु भवति हियतेऽर्थाद्य उ प्रेयो वृणीते। १-२-१।

- कठोपनिषद्

anyacchreyo'nyadutaiva preyaste ubhe nānārthe puruṣaṁ
sinītaḥ । tayoh śreya adadānasya sādhu bhavati hiyate'rthādya u
preyo vṛṇīte । 2-1 । - kaṭhopaniṣada

The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purposes, (as they do) bind men. Good befalls him who accepts the preferable among these two. He who selects the pleasurable, falls from the true end.

वेदमनुच्याचर्योऽन्तेवासिनमनुशास्ति।

सत्यं वदः। धर्मं चरः। स्वाध्यायान्मा प्रमदः।

आचार्याय प्रियं धनमहुत्य प्रजातन्तु मा व्यवच्छेत्सीः।

सत्यान्न प्रमदितव्यम्। धर्मन्न प्रमदितव्यम्।

भुत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनभ्यां न प्रमदितव्यम्

।१-११-१। - तैत्तरीय उपनिषद्

vedamanucyācaryo'ntevāsinamanuśāsti |

satyaṁ vadaḥ | dharmaṁ caraḥ | svādhyāyānmā pramadaḥ |

ācāryāya priyaṁ dhanamahrutya prajātantu mā vyavacchetsīḥ |

satyānna pramaditavyam | dharmanna pramaditavyam |

bhutyai na pramaditavyam | svādhyāyappravacanabhyāṁ n

pramaditavyam | 1-11-1 | - taitarīya upaniṣada

Having taught the Vedas, the preceptor imparts the post-instruction to students: 'Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no deviation from righteous activity. There should be no mistake about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

सत्येन लभ्यस्तपसा ह्येष आत्मा

समग्ज्ञानेन ब्रह्मचर्येण नित्यम्।

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो

यं पश्यन्ति यतयः क्षीणदोषाः।३-१-५। - मुण्डक उपनिषद्

satyena labhyastapasā hyeṣa ātmā

samagjñānena brahmacaryeṇa nityam |

antaḥ śarīre jyotirmayo hi śubhro

yaṁ paśyanti yatayaḥ kṣīṇadoṣāḥ | 3-1-5 | - muṇḍaka upaniṣada

The bright and pure within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable verily through truth, concentration, complete knowledge, and continence, practised constantly. (The Self is) *labhyah*, attainable; *satyena*, through truth, though the rejection of untruth; and further, *tapasa hi*, verily through the concentration, of the mind and the senses, which meaning (of *tapas*) follows from the Smṛti.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोकारः।

तस्माद्विद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति। २। - प्रश्न उपनिषद्

etadvai satyakāma param cāparam ca brahma yadomkārah |

tasmādvīdvānetenaivā'yatanenaikataramanveti |2|

- praśna upaniṣada

O Satykarma, this very Brahman, that is (known as) the inferior and superior, is but this *Om*. Therefore the illumined soul attains either of the two through this one means alone.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते।

तमोकारेणैवाऽऽयतनेनान्वेति विद्वान्

यतच्छान्तमजरममृतमभयं परं चेति। ७। - प्रश्न उपनिषद्

ṛgbhiretaṁ yajurbhirantarikṣaṁ sāmabhiryat tat kavayo

vedayante | tamomkāreṇaivā'yatanenānveti vidvān

yatacchāntamajaramamṛtamabhayaṁ param ceti |7|

- praśna upaniṣada

The intelligent know this world that is attainable by *Rk mantras*, the intermeditate space achievable by the *Yajur mantras*, and that which is reached by *Sama mantras*. The enlightened man attains that (threefold) world through *Om* alone; and through *Om* as an aid, he reaches that also which is the Supreme (Reality) that is quite and beyond old age, death, and fear.

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद।

नाना तु विद्या चविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा

तदेव वीर्यवतीति खल्वेतस्यैवाक्षरस्योपव्यख्यनं भवति। १-१-१०।

- छान्दोग्य उपनिषद्

tenobhau kuruto yaścaitadevaṃ veda yaśca na veda ।

nānā tu vidyā cavidyā ca yadeva vidyayā karoti
śraddhayopaniṣadā

tadeva vīryavatīti khalvetasyaivākṣarasyoṣvavyakhyanaṃ
bhavati ।10।

Both he who knows this (*Om*) and who does not, perform rites with that (*Om*). But knowledge and ignorance are different. Only that which is done with knowledge, faith and meditation, that alone becomes more powerful. This truly is the proximate exposition of this very letter *Om*.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो
ब्रह्मचर्याचार्यकुलवासी

त्रितीयऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति

ब्रह्मसंस्थोऽमृतत्वमेति। २-२३-१।

trayo dharmaskandhā yajṣo'dhyayanaṃ dānamiti
prathamastapa eva dvitīyo brahmacaryācāryakulavāsī
tritīyao'tyantamātmānamācaryakule'vasādayansarva ete
puṇyalokā bhavanti brahmasaṁstho'mṛtatvameti ।2-23-1।

There are three divisions of virtue. One is sacrifice, study and charity. The second austerly itself. The third is the Brahmacarin living in the house of his teacher, wholly dedicating himself there for life. All these become the attainers of the virtuous worlds; the man established in Brahman attains immortality.

“Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succor you want is within yourself. Therefore make your own future.” —Swami Vivekananda

2.15 Adi Shankaracharya’s literature works

Sri Adi Shankaracharya is arguably the most important philosopher in the history of Advaita Vedanta. It is Shankaracharya’s interpretation of the source texts of Vedanta that lays the foundation for classical Advaita. He taught the universality of the Vedic religion and successfully rid it of the contradictions of its partisan adherents of different schools. He also synthesized the triple way of karma, bhakti and jnana assigning to each its proper and necessary place in the unitary method of achieving liberation from the ills of samsara.

All these stemmed from the philosophy of Advaita which he taught as the central truth of the Upanishads, the Bramhasutras and the Bhagavat Gita known as the Prasthanatraya of Indian philosophy. He explained this at length lucidly and cogently in a language characterized as prasannagambhira in his commentaries on all three of them. That they have been surviving in the thoughts and utterances of men during the centuries that have elapsed since He wrote and that they have secured understanding appreciation even from people of alien faiths in lands far removed from ours is eloquent vindication of their truth and vitality.

A large number of (short) Advaita treatises, called Prakarana Granthas, are also attributed to Sankara. These works are often used to teach beginners. A large number of Stotras (hymns) are also attributed to Sankara. These range from the famous Bhaja Govindam hymn to the Dakshinamurti Stotram.

Apart from the aforementioned major works, Sri Adi Shankaracharya is also said to have written numerous other texts, like the Yogasutra Vivarana Bhashya and a commentary on the Adhyatma Patala of the Apastamba Dharmasutra, and commentaries on the Vishnu Sahasranama and Lalita Trishati. A Sankhya work called Jayamangala and a Nyaya work called Sthirasiddhi are also attributed to him.

His notable works can be summarized as - Prasthanas Traya Commentaries, i. e. Commentaries on Brahma Sutra, Major Upanishads and Bhagawad Gita, Prapancha Sara, Sarva VedAnta SiddhAnta Sara Sangraha Upadesha Sahasri, Viveka Chudamani Atma Bodha, Tatva Bodha, He has also written praises and prayers to Lord Ganesha, Vishnu, Shiva, Dakshinamurthy, Shakti, Lakshmi, and other deities etc.

“Bondage is of the mind; freedom too is of the mind. If you say 'I am a free soul. I am a son of God who can bind me' free you shall be.”

- Sri Ramakrishna

2.16 Atma Bodha - Know Your Self

Atmabodha or Self knowledge is a short treatise on Advaita Vedanta. It consists of only sixty eight verses in melodious Sanskrit. The ideas of divinity of the soul and reality of the absolute have become part of common human knowledge. Sankara takes every opportunity to insist that the essence of man and the universe is Existence-Knowledge-Bliss Absolute, the unity of existence. Self knowledge serves the practical purpose of destroying the pain and suffering and also the positive end of helping everyone enjoy supreme peace and blessedness here in this very life.

2.16.1 Characteristics of Brahman

यल्लाभान्नापरो लाभो यत्सुखान्नपरं सुखं।

यज्ज्ञानान्नापरं ज्ञानं तद् ब्रह्मेत्यवधारयेत्। ५४। - आत्मबोधः

yallābhānnāparō lābho yatsukhānnaparam sukham |

yajjñānānnāparam jñānam tad brahmetyavadhārayet |54| -
ātmabodhaḥ

Realize that to be Brahman the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other bliss to be desired, and the knowledge of which leaves nothing more to be known.

तिर्थगुर्ध्वमधः पूर्ण सच्चिदानन्दमद्वयम्।

अनन्तं नित्यमेकं यतद् ब्रह्मेत्यवधारयेत्। ५६। - आत्मबोधः

tirthagurdhvamadhaḥ pūrṇa saccidānandamadvayam |

anantaṁ nityamekaṁ yatad brahmetyavadharayet |56|
- ātmabodhaḥ

Realize that to be Brahman which is Existence, Knowledge-Bliss Absolute, which is non-dual and infinite eternal and One, and which fills all the quarters – all that above and below and all that exists between.

स्वयमन्तर्बहिव्याप्य भसियन्नखिलं जगत्।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डक्त। ६२। - आत्मबोधः

svayamantarbahirvyāpya bhasiayannakhilam jagat ।

brahma prakāśate vahniprataptāyasapiṇḍakta।62। - ātmabodhaḥ

The Supremen Brahman pervades the entire universe outwardly and inwardly and shines of Itself, like the fire that permeates a red-hot iron ball both inwardly and outwardly and shines of itself.

स्वयमन्तर्बहिव्याप्य भासयन्नखिलं जगत्।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत्। ६२। - आत्मबोधः

svayamantarbahirvyāpya bhāsayannakhilam jagat ।

brahma prakāśate vahniprataptāyasapiṇḍavat।62। - ātmabodhaḥ

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन।

ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका। ६३। - आत्मबोधः

jagadvilakṣaṇam brahma brahmaṇo'nyanna kiṣcana ।

brahmānyadbhāti cenmithyā yathā marumarīcikā ।63।

- ātmabodhaḥ

Brahman is other than the universe. There exists nothing that is not Brahman. If any objects other than Brahman appears to exist, it is unreal like mirage.

2.16.2 Method of knowing –

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।२। - आत्मबोधः
अविरोधतया कर्म नाविद्यां विनिवर्तयेत्।

विद्याविद्यां निरुन्त्येव तेजस्तिमिरसङ्गवत्।३। - आत्मबोधः
bodho'nyasādhanebhyo hi sākṣānmokṣaikasādhanam । 2।
- ātmabodhaḥ
avirodhatayā karma nāvidyām vinivartayet ।
vidyāvidyām niruntyeva tejastimirasaṅgavat ।3। - ātmabodhaḥ

As fire is the direct cause of cooking, so Knowledge and any other form of discipline, is the direct cause of Liberation; For Liberation cannot be attained without Knowledge.

Action cannot destroy ignorance, for it is not in conflict with ignorance. Knowledge alone destroys ignorance, as light destroys dense darkness.

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः।

स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भावेत्।६। - आत्मबोधः

samsāraḥ svapnatulyo hi rāgadveṣādisaṅkulaḥ।
svakāle satyavadbhāti prabodhe satyasadbhavet ।6।

- ātmabodhaḥ

The world, filled with attachment and aversions, and the rest, is like dream: it appears to be real as long as one is ignorant, but becomes unreal when one is awake.

एषमात्मारणौ ध्यानमधने सततं कृते।

उदितायगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत्।४२। - आत्मबोधः

eṣamātmāraṇau dhyānamadhane satataṁ kṛte ।
uditāyagatirjvālā sarvājñānendhanam dahet ।42। - ātmabodhaḥ

By constant meditation (comparable to the rubbing of the fire-wood) is kindled the flame of Knowledge, which completely burns up the fuel of ignorance.

स्थाणौ पुरुषवद् भ्रान्त्या कृता ब्रह्मणि जीवता।

जीवस्य तात्विके रूपे तस्मिन्दृष्टे निवर्तते।४५। - आत्मबोधः

sthāṇau puruṣavad bhrāntyā kṛtā brahmaṇi jīvatā ।

jīvasya tātvice rupe tasmindr̥ṣṭe nivartate ।45। - ātmabodhaḥ

Brahman appears to be a *jiva* through ignorance, as the stump of a tree appears to be a man. This *jiva-hood* is destroyed when the real nature of the *jiva* is realized.

श्रवणादिभिरुद्दिप्तज्ञानग्निपरितापितः।

जीवस्सर्वमलान्मुक्तः स्वर्णवद् द्योतते स्वयम्।६६। - आत्मबोधः

śravaṇādibhiruddiptajñānagniparitāpitaḥ।

jīvassarvamalānmuktaḥ svarṇavad dyotate svayam ।66।

- ātmabodhaḥ

The *jiva* free from impurities, being well heated in the fire of Knowledge kindled by hearing and so on, shines of himself, like gold.

2.16.3 Explanation with examples –

2.16.3.1 – Example of Crystal

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा। १४। - आत्मबोधः

paṣcakośādiyogena tattanmaya iva sthitaḥ |

śuddhātmā nīlavastrādiyogena sphaṭiko yathā |14| - ātmabodhaḥ

On account of union with the five sheaths, the pure Atman appears to be like them, as the case with crystal, which appears to be endowed with such colors as blue or red when in contact with blue or red cloth.

2.16.3.2 Example of King

देहेन्द्रियमोनोबुद्धिप्रकृतिभ्यो विलक्षणम्।

तदवृत्तिसाक्षिणं विद्यादत्मानं राजवत्सदा। १७। - आत्मबोधः

dehendriyamonobuddhiprakṛtibhyo vilakṣaṇam |

tadavṛttisākṣiṇaṁ vidyādatmānaṁ rājavatsadā |17| - ātmabodhaḥ

Realize Atman to be distinct from the body, sense-organs, mind, *buddhi*, and non-differentiated *Prakṛiti*, but the Witness of their functions, comparable to a king.

2.16.3.3 Example of moon in water

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि।

कल्पन्तेऽम्बुगते चन्द्रे चलनादि यथाम्मसः। २१। - आत्मबोधः

aṅśānānmānasopādheḥ kartutvādīni cātmani |

kalpante'mbugate candre calanādi yathāmbhasaḥ |21|

- ātmabodhaḥ

As the movement that belongs to water is attributed through ignorance, to the moon reflected in it, so also agency, enjoyment, and other limitations, which belong to the mind, are falsely attributed to Atman.

2.16.3.4 Example of rope seen as snake

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत्।

नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ।२६। - आत्मबोधः

rajjusarpavadātmānam jīvaṁ jṣātvā bhayaṁ vahet।
nāhaṁ jīvaḥ parātmeti jṣātaścennirbhayo bhavet ।26।
- ātmabodhaḥ

The Soul regarding Itself as a *jīva* is overcome by fear, just like the man who regards a rope as a snake. The Soul regains fearlessness by realising that It is not a *jīva* but the Supreme Soul.

“Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of nature's process.” - Sri Aurobindo

2.17 Tatva Bodha - Know the creation or reality

Tattva Bodha was written in Sanskrit, in the eighth century by Adi Shankaracharya and means ‘the knowledge of truth.’ It is an introductory text outlining the fundamentals of Vedanta. Tatva bodha is just a booklet of around 50 paragraphs. Shankara has used question and answer method for the beginners. After explaining the qualifications necessary to realize the Self it deals with the relationship between the individual, the world and the Self. It explains the technical terms that form the basis of Vedanta. The book is published by Ramakrishna Mission, Chennai as ‘Insights into Vedanta’ in narrative format explaining the gist of Vedanta philosophy.

2.17.1 Creation - How Brahman became many?

2.17.1.1 Nature of Maya

ब्रह्माश्रयासत्वरजोस्तमोगुणात्मिकामायाअस्ति। १८। - तत्वबोधः

brahmāśrayā satvarajostamogunaṭmikā māyā asti | 18 | - tatvabodhaḥ

Brahmāśrayā is that which has Brahman as the support; *sattav-rajastamogunatmika* of the nature of equipoise, activity and lethargy; *māyā* Maya asti is there.

2.17.2 The principle elements of creation

एतेषांपन्चतत्वानाम्समष्टिसत्त्विकांशान्मनो

बुद्ध्यहंकारचित्तान्तःकरणानिसम्भुतानि। २१-१। - तत्वबोधः

eteṣāṃ pancatatvānām samaṣṭisatvikāṃśānmano

buddhyahamkāraccittāntaḥkaraṇāni sambhutāni | 21-1 |

- tatvabodhaḥ

Eteṣāṃ pancatatvānām of these five elements *samaṣṭisatvikāṃśād* combined *sattava* quality *manobuddhyahamkāraccittāntaḥkaraṇāni* sambhutāni the mind, intellect, ego, memory and inner organs are born.

संकल्पविकल्पात्मकमनः।२१ - २। - तत्वबोधः

saṅkalpavikalpātmakam manah | 21 - 2 | - tatvabodhaḥ

निश्चयात्मिकाबुद्धिः।२१- ३। - तत्वबोधः

niścayātmikā buddhiḥ |21- 3| - tatvabodhaḥ

Manah the mind is saṅkalpavikalpātmakam that which wavers, buddhiḥ the intellect is niścayātmikā decisive.

2.17.3 Nature of the jiva and its bondage

अविद्याउपाधिःसन्आत्माजीवःइतिउच्यते।४-२८।- तत्वबोधः

avidyā upādhiḥ san ātmā jīvaḥ iti ucyate | 4-28 | - tatvabodhaḥ

Avidyā upādhiḥ san ātmā jīvaḥ iti ucyate the Self with the conditioning of ignorance is called jiva.

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेननिखिलकर्मबन्धविनिर्मुक्तःस्यात्।५-३६-२।

- तत्वबोधः

brahmaivāhamasmītyaparokṣajñānena nikhilakarmabandha
vinirmuktaḥ syāt | 5-36-2 | - tatvabodhaḥ

Aparokṣa jñānena by the immediate knowledge that *brahmaivāham asmī iti* I am Brahman Itself *nikhila-karma-bandha* all bondage of karma *vinirmuktaḥ syāt* becomes freed from.

2.17.4 Law of Karma

कर्माणिकतिविधानिसन्तीतिचेत्आगामिसंचितप्रारब्धभेदेनत्रिविधानिसन्ति

।५-३७-१। - तत्वबोधः

karmāṇi katividhāni santīti cet āgāmisāncita prārabdhahedena
trividhāni santi |5-37-1| - tatvabodhaḥ

Karmāṇi the fruits of action or karmas *katividhāni* are of how many types *santīti cet* if it is asked, *trividhāni santi* they are divided into three; *āgāmi-samcita-prārabdha-bhedena Agāmi, samcita and prārabdha.*

ज्ञानोत्पत्त्यनन्तरंज्ञानिदेहकृतंपुण्यपापरूपंकर्मयदस्ति तदागामीत्यभिदियते

।५-३७-२। - तत्वबोधः

jñānotpatyanantaram jñanidehakṛtam puṇyapāparūpaṁ karma yadasti tadāgāmītyabhidiyate | 5-37-2 | - tatvabodhaḥ

Jñānotpatyanantaram after awaking of knowledge *jñanideha-kṛtam* that which is done by the body of the person of knowledge *karma puṇya-pāpa-rūpaṁ* actions of the form of sin and virtue *yadasti* whatever are there *tadāgāmī iti abhidiyate* that is called *agami.*

“One is safe to live in this world, if one has viveka and vairagya and along with these intense devotion to God.” – Sri Ramakrishna

2.18 Vivekachudamani – Crest Jewel of discrimination

Vivekachudamani is called ‘Crest jewel of discrimination’ as it teaches us to know the difference. Out of compassion for common men, a series of prakarana granthas was written by Adi shankara. There are 580 melodious verses that are good to chant. The acharya narrates a sustained dialogue between a Guru and a shishya on human predicament, the nature of Ultimate Reality and the means of attaining freedom from the trammels of Samsara. This book was written by Sankara to motivate the seekers of liberation to make intense efforts for liberation. Thinking, analysing and discrimination are the ways.

2.18.1 Impotence of human birth

दुर्लभं त्र्यमेवैतद्देवनुग्रहहेतुकम्।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः। ३। - विवेकचुडामणि

durlabham tryamevaitaddevanugrahaHetukam ।

manuṣyatvaṁ mumukṣatvaṁ mahāpuruṣasaṁśrayaḥ । 3 ।

- vivekacuḍāmaṇi

Only through God’s grace may we obtain those three rarest advantages — human birth, the longing for liberation, and discipleship to an illumined teacher.

2.18.2 Qualifications of seeker -

विवेकिनोविरक्तस्य शमदिगुणशालिनः।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता। १७। - विवेकचुडामणि

vivekinoviraktasya śamadiguṇaśalinaḥ ।

mumukṣoreva hi brahmajijñāsāyogyatā matā । 17 ।

- vivekacuḍāmaṇi

He alone is qualified to seek Brahman who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquillity and the six of kind virtues, and who feels a longing for liberation.

2.18.2.1 Mumukshuta – Will for freedom from bondage of little self

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान्।

स्वस्वरूपवबोधेन मोक्तुमिच्छा मुमुक्षुता। २७। - विवेकचुडामणि

ahamkārādidehāntān bandhānajaṣānakalpitān |

svasvarupavabodhena moktumicchā mumukṣutā | 27 |

- vivekacuḍāmaṇi

Longing for liberation is the will to be free from the fetters of ignorance — beginning with the ego –sense and so on, down to the physical body itself — through the realization of one’s true nature.

2.18.2.2 Intense longing for liberation-

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः। २९। - विवेकचुडामणि

vairāgyam ca mumukṣutvam tīvram yasya tu vidyate |

tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ | 29 | -

vivekacuḍāmaṇi

When renunciation and the longing for liberation are present to an intense degree within a man, then the practice to tranquillity and the other virtues will bear fruit and lead to the goal.

2.18.3 Means of liberation –

2.18.3.1 Bhakti - as supreme mean for mumukshatvam

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते। ३१। - विवेकचुडामणि

mokṣakāraṇasāmagryām bhaktireva garīyasī |

svasvarupānusandhānam bhaktirityabhidhīyate | 31 |

- vivekacuḍāmaṇi

Among all means of liberation, devotion is supreme. To seek earnestly to know one’s real nature — this is said to be devotion.

2.18.3.2 Analysis of Vedanta will generate right knowlede

वेदान्तार्थ विचारेण जायते ज्ञानमुत्तमम्।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु। ४५। - विवेकचुडामणि

vedāntārtha vicāreṇa jāyate jñānamuttamam ।

tenātyantikasaṁsāraduḥkhanāśo bhavatyānu । 45 ।

- vivekacuḍāmaṇi

Meditation on the meaning of the truth as it is taught in Vedanta leads to the highest illumination. By this means, the misery of worldly life is altogether destroyed.

2.18.3.3 Other means

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो -

मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः।

यो वा येतेष्वेव तिष्ठत्यमुष्य

मोक्षोऽविद्याकल्पिताद्धेहबन्धात्। ४६। - विवेकचुडामणि

śraddhābhaktidhyānayogānmumukṣo -

rmukterhetūnvakti sāksācchrutergerīḥ ।

yo vā yeteṣveva tiṣṭhatyamuṣya

mokṣo'vidyākālpitāddhehabandhāt । 46 । - vivekacuḍāmaṇi

Faith, devotion, and constant communion with God through prayer — these are declared by the sacred scriputers to be the seeker's direct means of liberation. To hom who abides by them comes liberation from that bondage of physical consciousness which has been forged by ignoranance.

2.18.4 Phenomenon of mastery over life

Discriminate between higher Self and little self. Discard all identification with the body, identity and actions for little self. Vedanta scriptures say you are not little soul bound by body. Identify yourself with Brahman and then have intense thought for action. This knowledge will purify. Selfish work limits the will to generate seeds of desire. The selfish work with little 'will' creates bondage and seeds. These seeds are destroyed by working without selfish ends. The direction of 'will' or desire for action should be towards Supreme Self. Wrong will or thoughts full of selfish desires should be removed as it causes great fear when free man sees even a little difference in world. Practice disregard to outcomes of even past actions identified with little self.

2.18.5 Perform your Swadharma –prescribed duties

श्रुतिप्रमाणैकमतेः स्वधर्म निष्ठा तयैवात्मविशुद्धिरस्य।

विशुद्धबुद्धेः परमात्मवेदनं तेनैव संसारसमूलनाशः । १४८ । - विवेकचुडामणि

śrutipramāṇaikamateḥ svadharma niṣṭhā
tayaivātmaśuddhirasya |
viśuddhabuddheḥ paramātmavedanam tenaiva
samsārasamūlanāśaḥ | 148 | - vivekacuḍāmaṇi

From faith in the scriptures comes fidelity to one's own duty; and by the performance of that duty comes purification of the heart. There only is the knowledge of the Supreme Self, and by that knowledge comes the destruction of the tree of the world with its roots and all.

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते।

कार्यनाशाद् बीजनाशस्तस्मात्कार्य निरोधयेत्। ३१२। - विवेकचुडामणि

kāryapravardhanād bījpravṛddhiḥ paridrśyate |
kāryanāśād bījanāśastasmātkārya nirodhayet | 312 |
- vivekacuḍāmaṇi

By selfish work, we increase the seed of desire, and if we stop Selfish actions, we stop seed. Therefore, one should stop all selfish action.

क्रियानाशे भवेच्चिन्तानाशोऽस्माद् वासनाक्षयः।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते। ३१७। - विवेकचुडामणि

kriyānāśe bhaveccintānāśo'smād vāsanākṣayaḥ |

vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate | 317 |

- vivekacuḍāmaṇi

If you stop selfish work, you stop the internal desire. By stopping the internal desire, you stop the selfish thought. And the stopping of desire is what is called freedom even in this itself —jivanmukti.

2.18.6 Role of Yoga – How yoga works?

2.18.6.1 Principles of living with yoga – what you practice

योगस्य प्रथमद्वारं वाङ् निरोधोऽपरिग्रहः।

निराशा च निरीहा च नित्यमेकन्तशीलता। ३६७। - विवेकचुडामणि

yogasya prathamadvāraṁ vāṅ nirodho'parigrahaḥ |

nirāśā ca nirīhā ca nityamekantaśīlatā | 367 | - vivekacuḍāmaṇi

This is the first door to yoga: the control of speech (not talking too much), then control of the mind. Practise non-receiving in the mind. Then, give up all expectations, then all desires, and always be alone.

2.18.6.2 Process of merging of Panchkosha – what happens internally

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसक्षिणि।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व। ३६९। - विवेकचुडामणि

vācaṁ niyacchātmani taṁ niyaccha

buddhau dhiyaṁ yaccha ca buddhisakṣiṇi |

taṁ cāpi pūrṇātmani nirvikalpe
vilāpya śāntim paramāṁ bhajasva | 369 | - vivekacuḍāmaṇi

First join word with the mind. (Everything seen is word — names), then mind with the intellect, intellect with ego, ego with the witness, and that witness with Brahman who is the Soul of all. And by joining that way, enjoy the external Bliss.

2.18.7 Role of Karma – right action

2.18.7.1 Discriminate – that this life of body made of actions.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्पताम्।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः। ४५८। - विवेकचुडामणि

karmaṇā nirmīto dehaḥ prārabdham tasya kalpatām |
nānāderātmano yuktaṁ naivātmā karmanirmītaḥ | 458 |
- vivekacuḍāmaṇi

This body is made by actions. Imagine prarabdha for the body. It belongs to it. But this Atman is beginningless. It is not proper to imagine prarabdha for the Atman. The Atman is not made by action.

2.18.7.2 Give up the actions associated with bodily identification

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः।

देहात्मभावो नैवैष्टः प्रारब्धं त्यज्यतामतः। ४६०। - विवेकचुडामणि

prārabdham sidhyati tadā yadā dehātmanā sthitiḥ |
dehātmabhāvo naivaiṣṭaḥ prārabdham tyajyatāmataḥ | 460 |
- vivekacuḍāmaṇi

When one lives in the body, you can imagine prarabdha for him, but to live in the body is not desirable. Therefore, give up prarabdha.

2.18.8 Example of potter's wheel - be the center of the circle.

प्रारब्धकर्मपरिकल्पितवासनाभिः

सन्सारिवचरति भुक्तिषु मुक्तदेहः।

सिद्ध स्वयं वसति साक्षिवदत्र तूष्णी

चक्रस्य मूलमिव कल्पविकल्पशून्यः।५५१। - विवेकचुडामणि

prārabdhakarmaparikalpitavāsanābhiḥ

sansārivaccarati bhuktiṣu muktadehaḥ |

siddha svayaṁ vasati sākṣivadatra tūṣṇī

cakrasya mūlamiva kalpavikalpaśunyaḥ | 551 |

- vivekacuḍāmaṇi

Why does he do all these things? This free soul, according to the desires of prarabdha karma, enjoys objects like a man of the world; but always established in Brahman, he remains quiet as the witness, like the pivot of a potter's wheel, free from motion.

“I tell you one thing my child; if you want peace, do not find fault with others. Rather, see your own faults. Learn to make the world your own. No one is a stranger, my child; the whole world is your own.”

- Sri Sarada Devi

2.19 Upadesha Sahastrī - Advice in Practice for Self Realization

In the eagerness to do good to the people, Adi shakaracharya, has taken great pains to write the book. To make it clear to seeker, the idea of distinction between oneself and one's body, mind etc. and then he will realize that the one is the only Existence, the goal of human life. There are many advises and persuasions given in this to guide the seeker for knowledge of Ultimate Reality.

Obligatory duties should be performed as they are with knowledge for producing liberation. Knowledge removes ignorance and sense of doership.

2.19.1 Obligatory duties should be performed

नानु कर्म तथा नित्यं कर्तव्यं जीवने सति।

विद्यायाः सहकारित्वं मोक्षं प्रति हि तद् व्रजेत्। २-१-८। - उपदेश साहस्रि

nānu karma tathā nityam kartavyam jīvane sati |

vidyāyāḥ sahakāritvam mokṣam prati hi tad vrajet |8|

- upadeśa sāhastrī

Obligatory duties should be performed (along with the practise of knowledge) as long as life lasts, because these duties co-operate with Knowledge in producing liberation.

कारकाण्युपमृद्नाति विद्या बुद्धिमिवोषरे।

इति तत्सत्यमादाय कर्म कर्तुं व्यवस्यति। २-१-१४। - उपदेश साहस्रि

kārakāṅyupamṛdnāti vidyā buddhimivoṣare |

iti tatsatyamādāya karma kartuṁ vyavasyati |14|

- upadeśa sāhastrī

The Knowledge (of one's own real nature) destroys the ideas of doership etc. (on the part of oneself like the right knowledge of the nature of the desert which

destroys) the conviction of there being water in it. When this is do, how can (a man of knowledge) accept them as true and perform actions?

2.19.2 Understand the nature of mind and intellect

मच्चैतन्यावभास्यत्वात्सर्वप्राणिधियां सदा।

पूर्मम् प्राणिनः सर्वे सर्वज्ञस्य विपाप्मनः। २-९-६। - उपदेश साहस्री

maccaitanyaāvabhāsyatvātsarvaprāṇidhiyām sadā |

pūrmam prāṇinaḥ sarve sarvajñasya vipāpmanaḥ |2-9-6|

- upadeśa sāhastrī

As the intellects of all beings are illuminated by My Consciousness all beings are bodies belonging to Me who am all-knowing and free from all sins and virtues.

प्रबोधरूपं मनसोऽर्थ योगजं स्मृतौ च सुप्तस्य च दृश्यतोऽर्थवत्।

तथैव देहप्रतिमानतः पृथग्दृशोः शरीरं च मनश्च दृश्यतः। २-१३-४९।

- उपदेश साहस्री

prabodharupam manaso'rtha yogajam smṛtau ca suptasya ca
dṛśyato'rthavat |

tathaiva dehapratimānataḥ pṛthagdṛśeḥ śarīraṁ ca manaśca
dṛśyataḥ |2-13-49| - upadeśa sāhastrī

The impressions of the objects known in the waking state, owing to the contact of the mind with them, are perceived like real objects in memory and dream. So the body, the mind and their impressions are different from the Self as they are objects of perception.

यथा ह्यन्यशरीरेषु ममाहन्ता न चेष्टते।

अस्मिंश्चापि तथा देहे धीसाक्षित्वाविशेषतः। २-१५-१२। - उपदेश साहस्री

yathā hyanyaśarīreṣu mamāhantā na ceṣyate |

asmiṁścāpi tathā dehe dhīsākṣitvāviśeṣataḥ |2-15-12|

- upadeśa sāhastrī

Just as the ideas of ‘me’ and ‘mine’ are not thought to exist in other bodies, so, also they do not exist in one’s own. For the Self is the common witness of all intellects.

चित्ते ह्यादर्शवद्यस्माच्छुद्धे विद्या प्रकाशते।

यमैर्नित्यैश्च यद्वैश्च तपोभिस्तस्य शोधनम्। २-१७-२२। - उपदेश साहस्री

citte hyādarśavadyasmācchuddhe vidyā prakāśate ।

yamairnityaiśca yadnaiśca tapobhistasya śodhanam ।2-17-22।

- upadeśa sāhastrī

When the mind becomes purified like mirror, Knowledge is revealed in it. Care should, therefore, be taken to purify the mind by Yama, Niyama, scarifices and religious austerities.

2.19.3 Advice to seeker -

2.19.3.1 Attaining the knowledge is possible

नित्यमुक्तः सदैवास्मित्येवं चेन्न भवेन्मतिः।

किमर्थं श्रावयत्येव मातृवच्छृतिरादरात्। २-१८-३। - उपदेश साहस्री

nityamuktaḥ sadaivāsmityevaṁ cenna bhavenmatih ।

kimartham śrāvayatyeva mātrvacchṛtirādarāt ।2-18-3।

- upadeśa sāhastrī

If the conviction, ‘I am nothing but Existence and am ever free’ were impossible to be attained, why should the *Sruti* teach you that so affectionately like mother?

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निशिध्यते।

रज्ज्वामिवाहिधीर्युक्त्या तत्वमित्यादिशासनैः। २-१८-४। - उपदेश साहस्री

siddhādevāhamityasmādyuṣmadharmo niśidhyate ।

rajjvāmivāhidhīryuktyā tatvamityādiśāsanaiḥ ।2-18-4।

- upadeśa sāhastrī

Just as the idea of snake is negated from rope (in a rope-snake), so everything of the nature of the non-self is negated from the eternally existing Self implied by the word “I” on the evidence of the *Srutis* ‘Thou art That’ etc., in which the implied meaning of the words have been ascertained by reasoning (and the scripture).

सदस्मिति च विज्ञानमक्षजो बाधते ध्रुवम्।

शब्दोत्थं दृढसंस्कारो दोषैश्चाकृष्यते बहिः। २-१८-१३। - उपदेश साहस्री

sadasmiti ca vijsānamakṣajo bādgate dhṛvam ।

śabdottham dṛḍhasaṃskāro doṣaiścākṛṣyate bahiḥ।2-18-13।

- upadeśa sāhastrī

Firm impressions originating from sense-perception do surely negate the Knowledge, 'I am Brahman' arising from the *Srutis*. Moreover an aspirant is attracted toward external objects through (such as attachment and so on).

2.19.3.2 Repeat 'thou art that'

सदसीति फलं चोक्त्वा विधेयं साधनं यतः।

न तदन्यत्प्रसंख्यानात्प्रसिद्धार्थमिहेष्यते। २-१८-१७। - उपदेश साहस्री

sadasīti phalaṃ coktvā vidheyam sādhanam yataḥ ।

na tadanyatprasamkhyānātprasiddhārthamiheṣyate ।2-18-17।

- upadeśa sāhastrī

Just as everywhere in the *Vedas* the means to an end is enjoined after stating the result to be achieved, so here the result 'Thou art That' is stated and the means can be nothing but this repetition which only is regarded as being capable of revealing an eternally existing thing.

उपलब्धिः स्वयंज्योतिर्दृशिः प्रत्यक्सदक्रियः।

साक्षात्सर्वान्तरः साक्षी चेता नित्योऽगुणोऽद्वयः। २-१८-२६। - उपदेश साहस्री

upalabdhiḥ svayamjyotirdṛṣiḥ pratyaksadakriyaḥ ।

sākṣātsarvāntaraḥ sākṣī cetā nityo'guṇo'dvayaḥ ।2-18-26।

- upadeśa sāhastrī

(The Self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the Witness, One imparting consciousness to others Eternal, devoid of qualities and without second.

न येषामेक एवत्मा निर्दुःखोऽविक्रियः सदा।

तेषां स्याच्छब्दवाच्यत्वं ज्ञेयत्वं चात्मनः सदा। २-१८-५७। - उपदेश साहस्री

na yeṣāmeka evatmā nirduḥkho'vikriyaḥ sadā।

teṣāṃ syācchabdavācyatvaṃ jñeyatvaṃ cātmanaḥ sadā ।2-18-57।

- upadeśa sāhastrī

The Self is never knowable and is not directly denoted by any word according to those who hold that. It is eternally changeless, free from pain and one only.

आभासस्तदभावश्च दृशोः सीम्नो न चान्यथा।

लोकस्य युक्तितः स्यातां तद् ग्रहश्च तथासति। २-१८-८४। - उपदेश साहस्री

ābhāstadabhāvaśca dṛśeḥ sīmno na cānyathā ।

lokasya yuktitaḥ syātām tad grahaśca tathāsati ।2-18-84।

- upadeśa sāhastrī

The knowledge on the part of the people of the appearance and disappearance of the mental modifications is possible only on account of the Witness which is the limit and no other way. And if the reflection of the Self is accepted, the intellect may know itself to be *Brahman*.

स्वयंज्योतिर्न हि द्रष्टुरित्येवं संविदोऽस्तिताम्।

कौटस्थ्यं च तथा तस्याः प्रत्ययस्य तु लुप्तताम्।

स्वयमेवाब्रवीच्छस्त्रं प्रत्ययावगती पृथक्। २-१८-९८। - उपदेश साहस्री

svayamjyotirna hi draṣṭurityevaṃ samvido'stitām ।

kauṭasthyaṃ ca tathā tasyāḥ pratyayasya tu lupṭatām ।

svayamevābravīcchastraṃ pratyayāvagatī pṛthak ।2-18-98।

- upadeśa sāhastrī

The scripeters themselves discriminate between Knowledge Itself on the one hand and the knower, knowing and known on the other and prove that the former is changeless and really existing and that the latter deviate from existence as they say, 'It is self-luminous and the Knowledge of the knower does not (cease to exist).'

2.19.4 Method of liberation through “Thou art That”

अहंशब्दस्य निष्ठा या ज्योतिषि प्रत्यगात्मनि।

सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता। २-१८-१०१। - उपदेश साहस्री

ahaṁśabdasya niṣṭhā yā jyotiṣi pratyagātmani ।

saivoktā sadasītyevaṁ phalaṁ tatra vimuktatā । 2-18-101।

- upadeśa sāhastrī

It is the indirectly expressed meaning of the word ‘I’ viz., the innermost and self-luminous Self which is expressed in the teaching. ‘Thou art That. And the result is liberation.

2.19.4.1 Listening to – ‘Thou art That’

प्रतिबन्धविहिनत्वात्स्वयं चानुभवात्मनः।

जायेतैव प्रमा तत्र स्वात्मन्येव न संशयः। २-१८-१०४। - उपदेश साहस्री

pratibandhavihinatvātsvayaṁ cānubhavātmanaḥ ।

jāyetaiva pramā tatra svātmanyeva na saṁśayaḥ । 2-18-104।

- upadeśa sāhastrī

The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time of listening to the teaching as all obstacles are removed (beforehand).

दशमस्त्वमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि। २-१८-१७२। - उपदेश साहस्री

daśamastvamasītyevaṁ vākyaṁ syātpratyagātmani । 2-18-172।

- upadeśa sāhastrī

The sentence ‘Thou art That’ produces the immediate knowledge of Self-Brahman like the saying ‘You are the tenth’.

2.19.4.2 Negating the idea that I am unhappy

प्रत्यगात्मन आत्मत्वं दुःख्यस्मीत्यस्य बाधया।

दशमं नवमस्येव वेद चेदविरुद्धता। २-१८-१८९। - उपदेश साहस्री

pratyagātmana ātmatvaṁ duḥkhyasmītyasya bādhayā |
daśamaṁ navamasyeva veda cedaviruddhatā |2-18-189|
- upadeśa sāhastrī

There is no contradiction if by negating the idea that one is unhappy one knows oneself to be the Innermost Self (i.e. *Brahman*) like boy who knew himself to be the tenth and not one of the other nine.

दृशिरेवानुभूयेत स्वनैवानुभवात्मना।

तदाभासतया जन्म धियोऽस्यानुभवः स्मृतः। २-१८-२०५। - उपदेश साहस्री

ḍṛśirevānubhūyeta svanaivānubhavātmanā |
tadābhāsatayā janma dhiyo'syānubhavaḥ smṛtaḥ |2-18-205|
- upadeśa sāhastrī

The Witness is known by Itself which is the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of Consciousness that is what is known to be the knowledge of the Self.

2.19.5 Examples -

2.19.5.1 Example of Ghata -

मनोबुद्धीन्द्रियाणां या अवस्थाः कर्मचोदिताः।

चैतन्येनैव भास्यन्ते रविणेव घटादयः। २-१५-२६। - उपदेश साहस्री

manobuddhīndriyāṅām yā avasthāḥ karmacoditāḥ |

caitanyaenaiva bhāsyante raviṇeva ghaṭādayaḥ |2-15-26|

- upadeśa sāhastrī

The conditions of the mind, the intellect and the senses produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

2.19.5.2 Like the boy who knows by hearing – ‘you are the tenth’

दशमस्त्वमसीत्येवं तत्त्वमस्यादिवाक्यतः।

स्वमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम्। २-१८-१७६। - उपदेश साहस्री

daśamastvamasītyevaṁ tatvamasyādivākyaataḥ |

svamātmānaṁ vijānāti kṛtsnāntaḥkaraṇekṣaṇam|2-18-176|

- upadeśa sāhastrī

One knows one's own Self, the witness of the intellect and all the modifications, from the sentences such as ‘Thou art That’ like the boy who knew himself from sentence ‘You are the tenth’.

2.19.5.3 Eat sweets not poison

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति।

मिष्टान्नध्वस्ततृड् जानन्नामूढस्तं जिघति। २-१८-२३२। - उपदेश साहस्री

kṣudhayā pīḍyamāno'pi na viṣaṁ hyattumicchati |

miṣṭānnadhvastatṛḍ jānannāmūḍhastāṁ jighati | 2-18-232|

- upadeśa sāhastrī

No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweets.

2.19.6 Conversation between Self and mind –

अहं ममेति त्वमनर्थमीहसे परार्थमिच्छन्ति तवान्य ईहितम्।

न तेऽर्थबोधो न हि मेऽस्ति चार्थिता ततश्च युक्तः शम एव ते मनः

।२-१९-२। - उपदेश साहस्री

aham mameti tvamanarthamīhase parārthamicchanti tavānya
īhitam | na te'rthabodho na hi me'sti cārthitā tataśca yuktaḥ
śama eva te manaḥ |2-19-2| - upadeśa sāhastrī

Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts accordingly are for one other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quite.

न चेत्स इष्टः सदसद्विपर्ययः कथं भवः स्यात्सदुसद् व्यवस्थितौ।

विभक्तमेतद् द्वयमप्यवस्थितं न जन्म तस्माच्च मनो हि कस्यचित्

।२-१९-२२। - उपदेश साहस्री

na cetsa iṣṭaḥ sadasadviparyayaḥ kathaṁ bhavaḥ syātsadusad
vyavasthitau | vibhaktametad dvayamapyavasthitaṁ na janma
tasmācca mano hi kasyacit |2-19-22| - upadeśa sāhastrī

If the reversal of reality and unreality is not desirable, how can anything owe its origin to them which are of a fixed nature? For both of them stand without having any connection with each other. Nothing therefore, Oh my mind, is born.

“Stand up then and be free. Know that every thought and word that weakens you in this world is the only evil that exists.”

- Swami Vivekananda

2.20 Implications for Leadership

2.20.1 Vedanta concept of leadership phenomenon

वेदान्त सिद्धान्तनिरुक्तिरेषा ब्रह्मैव जीवः सकलं जगच्च।

अखण्डरूपस्थितिरेव मोक्षो ब्रह्माद्वितीये श्रुतयः प्रमाणम् ।४७८।

- विवेकचुडामणि

vedānta siddhāntaniruktireṣā brahmaiva jīvaḥ sakalam jagacca |
akhaṇḍarūpasthitireva mokṣo brahmādvitīye śrutayah
pramāṇam |478 | - vivekacuḍāmaṇi

This is the sure decision of Vedanta: Brahman is all — the jiva and the world. To stay in that state constantly is what is called freedom. And Brahman is One without a second. The scripture is testimony.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे। ३-२-६।

- मुण्डक उपनिषद्

vedāntavijñānasuniścītārthāḥ anyāsayogādyatayah śuddhasatvāḥ
| te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve
| 3-2-6 | - muṇḍaka upaniṣada

Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, who are assiduous and have become pure in mind through the Yoga of monasticism — all of them, at the supreme moment of final departure, become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।

एनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानं।३-१-५।

- मुण्डक उपनिषद्

satyameva jayate nānṛtaṁ satyena panthā vitato devayānaḥ |
enā''kramantyr̥ṣayo hyāptakāmā yatra tatsatyasya paramaṁ
nidhānaṁ |3-1-5| - muṇḍaka upaniṣada

Truth alone wins, and not untruth. By truth is laid the path called Devayana, by which the desire less seers ascend to where exists the supreme treasure attainable through truth.

2.20.1.1 Self is the inner director

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यम्येष योनिः सर्वस्य प्रभवाप्ययौ हि

भूतानाम्।६। - माण्डुक्य उपनिषद्

eṣa sarveśvara eṣa sarvajña eṣo'ntaryamyaeṣa yoniḥ sarvasya
prabhavāpyayau hi bhūtānām |6-6| - māṇḍukya upaniṣada

This one is the Lord of all: this one is Omniscient; this one is the inner Director (of all); this one is the Source of all; this one is verily the place of origin and dissolution of all beings.

Yagyavalkyas advice to king Janaka –

सलिल एको द्रष्टद्वैतो भवति, एष ब्रह्मलोकः सम्राडिति हैनमनुशशास

यज्ञवल्क्यः; एषास्य परमा गतिः, एषास्य परमा संपत्, एषोऽस्य परमो लोकः ,

एषोऽस्य परम आनन्दः, एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति

।४-३-३२। - बृहदारण्यक उपनिषद्

salila eko draṣṭadvaito bhavati eṣa brahmalokaḥ samrāḍiti
hainamanuśāśāsa yajñavalkyaḥ; eṣāsyā paramā gatiḥ eṣāsyā
paramā saṁpat eṣo'sya paramo lokaḥ eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni bhūtāni mātrāmupajīvanti |4-3-32|

- bṛhadāraṇyaka upaniṣada

It becomes (transparent) like water, one, the witness, and without second. This is the sphere (state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its Supreme attainment, this is its glory supreme bliss. On a particle of this very bliss others begins to live.

2.20.1.2 All is but perception of mind

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम्।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते।३१। -माण्डुक्य कारिका

manodṛśyamidaṁ dvaitaṁ yatkiñcitsacarācaram |

manaso hyamanībhāve dvaitaṁ naivopalabhyate |31|

- māṇḍukya kārīkā

All this that there is — together with all that moves or does not move — is perceived by the mind (and therefore all this is but the mind); for when the mind ceases to be the mind, duality is no longer perceived.

मनसो निग्रहायत्तमभयं सर्वयोगिनाम्।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च।४०। -माण्डुक्य कारिका

manaso nigrahāyattamabhayaṁ sarvayoginām |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca |40|

- māṇḍukya kārīkā

For all these Yogis, fearlessness, the removal of misery, knowledge (of the Self), and everlasting peace are dependant on the control of the mind.

2.20.1.3 It is imagination of self that creates the reality

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया।

स एव बुध्यते भेदानिति वेदान्तनिश्चयः।१२। - माण्डुक्य कारिका

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā |

sa eva budhyate bhedāniti vedāntaniścayaḥ | 12|

- māṇḍukya kārīkā

The self-effulgent Self imagines Itself through Itself by the power of Its own Maya. The Self Itself cognizes the objects. Such is the definite conclusion of Vedanta.

जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान्।

बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः। १६। -माण्डुक्य कारिका

jīvaṁ kalpayate pūrvam tato bhāvān pṛthagvidhān |

bāhyānādhyātmikāṁścaiva yathāvidyastathāsmṛtiḥ | 16 |

- māṇḍukya kārīkā

First He imagines the individual (soul) and then He imagines the different objects, extrenal and mental. The individual gets his memory in a accordance with the kind of thought-impressions he has.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता। ३२। -माण्डुक्य कारिका

na nirodho na cotpattirna baddho na ca sādhakah |

na mumukṣurna vai mukta ityeṣā paramārthatā | 32 |

- māṇḍukya kārīkā

There is no dissolution, no origination, none in bondage, non striving or aspiring for salvation, and none liberated. This the highest truth.

यद्वै तन्न पश्यति पश्यन्वे तन्न पश्यति

न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्।

न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्। ४-३-२३।

- बृहदारण्यक उपनिषद्

yadvai tanna paśyati paśyanve tanna paśyati

na hi draṣṭurdṛṣṭerviparilopo vidyate'vināśitvāt |

na tu tad dvitīyamasti tato'nyadvibhaktam yatpaśet | 4-3-23 |

- bṛhadāraṇyaka upaniṣada

That it does not see that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.

2.20.2 Process of transformation

यस्यामतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातं विजानतां विज्ञातमविजनतम्। २-३। - केनोपनिषद्

yasyāmatam tasya matam matam yasya na veda saḥ |

avijsātam vijānatām vijsātamaviajanatam | 2-3| - kenopaniṣada

It is known to him to whom It is unknown; he does not know to whom It is known.
It is unknown to those who know well, and known to those who do not know.

उत्तिष्ठत जाग्रत प्राप्य वरन्निबोधत।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्थत्कवयो वदन्ति । १-३-१४।

- कठोपनिषद्

uttiṣṭhata jāgrata prāpya varannibodhata |

kṣurasya dhārā niśitā duratyayā durgam pathasthatkavayo
vadanti | 1-3-14| - kaṭhopaniṣada

Arise, awake, and learn by approaching the excellent ones. The wise ones describe that path to be as impassable as a razors edge, which, when sharpened, is difficult to tread on.

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्येत्।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति। ४३। -माण्डुक्य कारिका

duḥkham sarvamanusmṛtya kāmabhogānnivaryet |

ajam sarvamanusmṛtya jātam naiva tu paśyati |43|

- māṇḍukya kārikā

Constantly remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire. Remembering ever the fact that birthless Brahman is everything, one does not surely perceive the born (viz the host of duality).

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः।

सकषायं विजानियात्समप्राप्तम् न चालयेत्।४४। -माण्डुक्य कारिका

laye sambodhayeccittam vikṣiptam śamayetpunaḥ।

sakaṣāyam vijāniyātsamaprāptam na cālayet।44।

- māṇḍukya kārīkā

One should wake up the mind merged in deep sleep; one should bring the dispersed mind into tranquillity again; one should know when the mind is tinged with desire (and is in a state of lategency). One should not disturb the mind established in equipoise.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते।

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते।४८। &।४-७१। -माण्डुक्य कारिका

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate।

etattaduttamaṁ satyaṁ yatra kiṣcinna jāyate।48।&।4-71।

- māṇḍukya kārīkā

No individual being, whichsoever, takes birth. It has no source (of birth). This (Brahman) is that highest Truth where nothing whatsoever takes birth.

यथा सोम्यकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं

स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।६-१-४।

- छान्दोग्य उपनिषद्

yathā somyakena mṛtpiṇḍena sarvaṁ mṛnmayam vijñātam

syādvācārambhaṇam vikāaro nāmadheyam mṛttiketyeva satyam

।6-1-4। - chāndogya upaniṣada

‘O good looking one, as by knowing lump of earth, all things made of earth become known: All transformation has speech as its basis, and it is name only. Earth as such is reality’.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते। ५-१-१। - बृहदारण्यक उपनिषद्

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate ।

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate । 5-1-1।

- bṛhadāraṇyaka upaniṣada

Om. That (Brahman) is infinite, and this proceeds from the infinite (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति

प्राणो वै ज्येष्ठश्च श्रेष्ठश्च, ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति,

अपि च येषां बुभूषति, य एवं वेद। ६-१-१। - बृहदारण्यक उपनिषद्

om yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda jyeṣṭhaśca śreṣṭhaśca

svānām bhavati prāṇo vai jyeṣṭhaśca śreṣṭhaśca, jyeṣṭhaśca

śreṣṭhaśca svānām bhavati, api ca yeṣāṁ bubhūṣati, ya evaṁ veda

। 6-1-1। - bṛhadāraṇyaka upaniṣada

Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among people related to him. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among people related to him as well as among those of whom he wants to be such.

“May the darkness of sin disappear, may the world see the rising of the sun of righteousness, and may the desires of all creatures be satisfied.” – Sant Dnyaneshwar

2.21 Sankalpa – Will power

The Sanskrit word ‘sankalpa’ is often translated in the West as “intention.” On a deeper level, your sankalpa is, “that which brings you into harmony.” The Vedas define ‘sankalpa’ as ‘the will that precedes all actions.’ It’s the thing that gets you out of bed in the morning. No, not the forced kind of will power when the alarm clock goes off and you begrudgingly drag yourself to the shower. It is the natural will, the one that feels like the authentic expression of your thoughts, your words and your actions.

Sankalpa shakti is a power. Without shakti you cannot be successful. All the great ones on the earth needed shakti; there was a shakti behind them to inspire them. Without inspiration, even the greatest ability is scattered. If you do not have sankalpa shakti, no mere technique imparted by either your teacher or the scriptures will help you. The teacher can give you all the techniques, but if you do not have sankalpa, nothing will happen. Sankalpa is determination. Willpower is a one-pointed mind plus determination. The more one-pointed your mind and the more determined you are, the more you will have willpower. If these two things are absent, then you will have no willpower. Usually you do not have enough concentration or determination to develop willpower, but you can build your dynamic will, and then you can do wonders. But the first aspect of shakti that you can see is not kundalini herself, but sankalpa shakti. One aspect of the great power of manifestation and creation is actually sankalpa shakti, or determination. This is a battlefield within. A meditator has to face this battlefield.

2.21.1 Creation is appereared after the WILL of Self.

ॐ आत्मा वा इदमेक एवाग्र आसीत्।

नान्यत् किञ्चन मिषत्।

स इक्षत् लोकान्नु सृजा इति । १-१-१ । - ऐतरेय उपनिषद्

om ātmā vā idameka evāgra āsīt ।

nānyat kimcana miṣat ।

sa iṅṣat lokānnu sṛajā iti । 1-1-1 । - aitareya upaniṣada

Om! In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. It made a will, 'Let Me create the worlds'.

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति । १-१ । - केनोपनिषद्

om keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah
praiti yuktaḥ । keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka
u devo yunakti । 1-1 । - kenopaniṣada

Willed by whom does the directed mind go towards its object? Being directed by whom does the vital force that precedes all, proceed (towards its duty)? By whom is this speech willed that people utter? Who is the effulgent being who desires the eyes and the ears?

यदेतद्धृदयं मनश्चैतत्।

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं

मेधा दृष्टिर्धृतिर्मतिर्मनिषा जूतिः स्मृतिः

संकल्पः ऋतुरसुः कामो वश इति।

सर्वाण्येवैतानि प्रज्ञाआनस्य नामधेयानि भवन्ति। ३-१-२ । - ऐतरेय उपनिषद्

yadetaddhṛdayam manaścaitat |
samjñānamājñānam vijñānam prajñānam
medhā drṣṭirdhṛtirmatirmaniṣā jūtiḥ smṛtiḥ
saṅkalpaḥ ṛturuṣaḥ kāmo vaśa iti |
sarvāṇyevaitāni prajñānasya nāmadheyāni bhavanti |3-1-2 |

- aitareya upaniṣada

It is the heart (intellect) and this mind that were stated earlier, It is sentience, rulership, secular knowledge, presence of mind, retentiveness sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life-activities, hankering, passion, and such others. All these verily are the names of Consciousness.

2.21.2 Will is bound by identification with little individual self

संकल्पं वर्जयेत् तस्मात् सर्वानर्थस्य कारणम्।

जीवतो यस्य कैवल्यं विदेहे स च केवलः।

यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः। ३२९। - विवेकचुडामणि

saṅkalpam varjayet tasmāt sarvānarthasya kāraṇam |

jīvato yasya kaivalyam videhe sa ca kevalaḥ |

yatkiñcitpaśyato bhedaṁ bhayaṁ brūte yajuḥśrutiḥ| 329|

- vivekacuḍāmaṇi

Selfish desires must be abandoned as they are the cause of all the problems. He who is free even in this body, he is free without a body also. He who cannot make himself free in this body — how can he be free when there is no body? So try to be free in this body itself.

2.21.3 Conciousness is vibration

विज्ञाने स्पन्दमाने वै नाभसा अन्यतोभुवः।

न ततोऽन्यत्र निस्पन्दन्न विज्ञानं विश्यन्ति ते।५१।

न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः।

कार्यकारणताऽभावाद्यतोऽचिन्त्याः सदैव ते।५२। -माण्डुक्य कारिका

viṣṇāne spandamāne vai nābhasā anyatobhavaḥ |
na tato'nyatra nisbandanna viṣṇānaṁ viśyanti te |51|
na nirgatāste viṣṇānād dravyatvābhāvayogataḥ |
kāryakāraṇatā'bhāvādyato'cintyāḥ sadaiva te |52|
- māṇḍukya kārikā

When Consciousness is in vibration, the appearances do not come to It from anywhere else. Neither do they go anywhere else from Consciousness when It is at rest, nor do they (then) enter into it.

चित्तस्पन्दितमेवेदं ग्रहग्रहकवदद्वयम्।

चित्तं निर्विशयं नित्यमसङ्गं तेन कीर्तितम्। ७२। -माण्डुक्य कारिका
cittasbanditamevedaṁ grahyagrāhakavadadvayam |
cittaṁ nirviśayaṁ nityamasāṅgaṁ tena kīrtitam | 72 |
- māṇḍukya kārikā

This duality, possessed of subject and object, is a mere vibration of Consciousness. And Consciousness is objectless; hence It is declared to be eternally without relations.

2.21.4 Man is identified with his conviction

सर्वं खल्विदं ब्रह्म तज्जलानिति शन्ति उपासीत।

अथ खलु क्रतुमयःपुरुषो यथाक्रतुरस्मिंल्लोके

पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत। ३-१४-१। - छान्दोग्य उपनिषद्

sarvaṁ khalvidaṁ brahma tajjalāniti śanti upāsīta |
atha khalu kratumayaḥpuruṣo yathākraturasmimlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṁ kurvīta
|3-14-1| - chāndogya upaniṣada

All this is Brahman. (This) is born from, dissolves in, and exists in that. Therefore, one should meditate by becoming calm. Because a person is identified with (his) conviction, (therefore) just as the conviction a man has in this world, so does he become after departing from here. Therefore he should shape his conviction.

2.21.5 Brahman appears like mind

मनोमयः प्राणशरीरो भारूपः सत्यसन्कल्प

आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः

सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः। ३-१४-२। - छान्दोग्य उपनिषद्

manomayaḥ prāṇaśarīro bhārupaḥ satyasankalpa

ākāśātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ

sarvarasaḥ sarvamidamabhyātto'vākyaṇādarāḥ |3-14-2|

- chāndogya upaniṣada

(He) appears like the mind, has Prana as the body, has form of consciousness, is of true resolves, is of the nature like space, is the performer of all actions, is possessed of all good essences, pervades all this, is devoid of speech, free from hankering.

2.21.6 Sankalpa is greater than mind

‘Sankalpa is greater cosmic power than the mind (thoughts). Sankalpa gives speech and mantras.

सङ्कल्पो वाव मनसो भुयान्यदा वै सङ्कल्पयतेऽथ

मनस्यत्यथ वाचमीरयति तामु नाम्निरयति नाम्नि

मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि। ६-४-१। - छान्दोग्य उपनिषद्

saṅkalpo vāva manaso bhuyānyadā vai saṅkalpayate'tha

manasyatyatha vācamīrayati tāmu nāmnirayati nāmni

mantrā ekaṁ bhavanti mantreṣu karmāṇi | 6-4-1|

- chāndogya upaniṣada

‘Will indeed is greater than mind. When anyone wills, then he thinks, then he utters speech. Then he impels that in the form of name(s). The *mantras* become united name(s), and the rites in the *mantras*’.

2.21.7 Everything operates through sankalpa or WILL

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पत्मकानि सङ्कल्पे प्रतिष्ठितानि
समकृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च
समकल्पन्तापश्च तेजश्च तेषां संकृत्ये वर्षं सङ्कल्पते वर्षस्य संकृत्या
अन्नं सङ्कल्पतेऽन्नस्य संकृत्ये प्राणाः सङ्कल्पन्ते प्राणानां
मन्त्राः सङ्कल्पन्ते मन्त्राणां संकृत्ये कर्माणि सङ्कल्पन्ते कर्मणां संकृत्यै
लोकः सङ्कल्पते लोकस्य संकृत्यै सर्वं सङ्कल्पते स एष सङ्कल्पः
सङ्कल्पमुपास्वेति।

| ७-४-२ | - छान्दोग्य उपनिषद्

tāni ha vā etāni saṅkalpaikāyanāni saṅkalpatmakāni saṅkalpe
pratiṣṭhitāni samakṛpatām dyāvāpṛthivī samakalpetām
vāyuścākāśam ca samakalpantāpaśca tejaśca teṣān saṅkṛptye
varṣam saṅkalpate varṣasya saṅkṛptyā annaṅ saṅkalpate'nnasya
saṅkṛptye prāṇāḥ saṅkalpante prāṇānān mantrāḥ saṅkalpante
mantrāṇān saṅkṛptye karmāṇi saṅkalpante karmaṇān
saṅkṛptyai lokaḥ saṅkalpate lokasya saṅkṛptyai sarvaṅ
saṅkalpate sa eṣa saṅkalpaḥ saṅkalpamupāssveti |7-4-2|
- chāndogya upaniṣada

‘Those things that are thus, have will as their one goal, are identified with will, are established on will. Heaven and Earth willed. Air and Space willed. Water and Fire willed. Rain wills in accordance with their will. Food wills through the will of rainfall. The vital forces will in accordance with the will of food. The *mantras* will in accordance with the will of vital forces. The rites will in accordance with the will of the *mantras*. The result (of rites) wills in accordance with the will of rites. Everything wills in accordance with the will of results. This such is will. Meditate on will.

2.21.8 Leadership by man of realization with unfailing will

In this world, people follow somebody's command or land etc for their livelihood. This shows defect of non independence.

स ब्रुयज्ञास्य जरयैतज्जीर्यति न वधेनास्य हन्यत

एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता

एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः

सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति

यथानुशासनं यं यमन्तंभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं

तमेवोपजीवन्ति। १८-१-५। - छान्दोग्य उपनिषद्

sa bruyajñāsya jarayaitajjīryati na vadhenāsya hanyata
etatsatyam brahmapuramasminkāmāḥ samāhitā
eṣa ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ
satyakāmaḥ satyasaṅkalpo yathā hyeveha prajā anvāviśanti
yathānuśāsanam yaṁ yamantambhikāmā bhavanti yaṁ janapadam yaṁ
kṣetrabhāgam taṁ tamevopajīvanti | 8-1-5| - chāndogya upaniṣada

He should say, 'This (Brahman) does not become deformed through the decrepitude of this (body), is not killed on the killing of this (body). This is the true city which is Brahman. Desires are located on it. This is the Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will. In the very same way as here (in this world) people follow the command of their own king, and whatever neighborhood, province, or whichever piece of land they are desirous of having, they accept those very ones for their livelihood (so also ignorant people, depending on others, enjoys the fruits of their actions).

2.21.9 Through mere 'Will' it happens as per scriptures

संकल्पादेव तु, तद्गृतेः।४-४-८। - ब्रह्मसुत्र

saṅkalpādeva tu tachrū teḥ |4-4-8| - brahmasutra

But through mere will (the released souls attain their purpose), for the scriptures say so.

2.22 Sthitaprajna and Jivanmukta – State of Leader

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत्।

सच्चिदानन्दरूपत्वात् भवेद् भ्रमरकीटवत्।५०। - आत्मबोधः

jīvanmuktastu tadvidvānpūrvopādhiguṇāmrastyajet |
saccidānandarupatvāt bhaved bhramarakīṭavat |50|
- ātmabodhaḥ

A Jivanmukta, endowed with Self-Knowledge, gives up the traits of previous upadhis. Because of his realization that he is of the nature of Existence-Knowledge-Bliss Absolute; he verily becomes Brahman, like the cockroach becoming a bhramara insect.

उपाधिस्थोऽपि तद्धमैरलिप्तो व्योमवन्मुनिः।

सर्वविन्मुढवत्तिष्ठेदस्को वायुवच्चरेत्।५२। - आत्मबोधः

upādhistho'pi taddhamairalipto vyomavanmuniḥ |
sarvavinmuḍhavattiṣṭhedaskto vāyuvaccaret |52| - ātmabodhaḥ

Though associated with *upadhis*, he the contemplative one, is undefined by their traits, like the sky and he remains unaltered under all conditions, like a dumb person. He moves about unattached like the wind.

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि।

अहंताममताऽभावो जीवन्मुक्तस्य लक्षणम्। ४३१। - विवेकचुडामणि

vartamāne'pi dehe'smiñchāyāvadanuvartini |
ahaṁtāmamatā'bhāvo jīvanmuktasya lakṣaṇam | 431 | - vivekacuḍaṁaṇi

He who follows the body as one follows a shadow, and yet with no idea of “me” or “mine” in this body — he is called a jivanmukta, free even in this world.

लीनधीरपि जागर्ति यो जाग्रद्धर्मविवर्जितः।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते। ४२९। - विवेकचुडामणि

līnadhīrapi jāgarti yo jāgraddharmavivarjitaḥ |

bodho nirvāsano yasya sa jīvanmukta iṣyate | 429 |

- vivekacuḍāmaṇi

He whose intellect is merged in Brahman, who though wakeful, is yet free from effects of wakefulness, and whose knowledge is free from desire — he is called a jivanmukta, free even in this world.

गुणदोषविशिष्टेऽस्मिन्भावेन विलक्षणे।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम्। ४३३। - विवेकचुडामणि

guṇadoṣaviśiṣṭe'sminbhāvena vilakṣaṇe |

sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam | 433 |

- vivekacuḍāmaṇi

In this nature that is composed of good and evil, one who sees sameness everywhere he is a jivanmukta, free even in this world.

तदेष श्लोकः

tadeṣa śloka

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम्।

सर्वं पश्यः पश्यति सर्वमाप्नोति सर्वशः। इति। - छान्दोग्य उपनिषद्

na paśyo mṛtyuṁ paśyati na rogaṁ nota duḥkhatām |

sarvaṅha paśyaḥ paśyati sarvamāpnoti sarvaśaḥ | iti |

- chāndogya upaniṣada

‘Here is a verse with regard to that:

‘The man of realisation does not meet with death, nor disease, nor even sorrow.

The man of realisation sees everything, attains everything in every way.’

य आत्मापहतपाप्मा विजरो विम्युर्विसोको विजिघत्सोपिपस

सत्यकाम सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च

लोकानप्रोति सर्वाँश्च कामान्यस्तमात्मानमुविद्य विजानातीति ह प्रजापतिरुवाच ।

।८-७-१। - छान्दोग्य उपनिषद्

ya ātmāpahatapāpmā vijaro vimtyurvisoko vijighatsopipasa
satyakāma satyasankalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa
sarvāṅśca lokānaproti sarvāṅśca kāmānyastamātmānamuvidya
vijānātīti ha prajāpatiruvāca |8-7-1| - chāndogya upaniṣada

Once upon a time Prajapati said, 'The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will— That has to be known, that has to be enquired into for realization. He who, after knowing that Self, realizes It, attains all the worlds, and all the desires'.

In this very body he realized Brahman when all desires of mind are gone as snakes cast off their slough.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनि वल्मीके मृता प्रत्यस्ता शयीत एवमेवेदं शरिरं शेते

अथायम् शरीरोऽमृतः प्राणो ब्रह्मैव तेज एव

सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ।४-४-७।

- बृहदारण्यक उपनिषद्

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavatyatra brahma samaśnuta iti ||
tadyathāhinirlvayani valmīke mṛtā pratyastā śayīta
evamevedaṁ śariraṁ śete athāyam śarīro'mṛtaḥ prāṇo brahmaiva
teja eva so'haṁ bhagavate sahastram dadāmīti hovāca janako
vaidehaḥ |4-4-7| - bṛhadāraṇyaka upaniṣada

Regarding this there is this pithy verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so doesthis body lie. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahaman, the Light. 'I give you a thousand (cows), sir said Janaka, Emperor of Videha.

2.23 Qualification of Adhikari – leadership competency

सम्यक् विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत्।

एकं च सर्वमात्मनमीक्षते ज्ञानचक्षुषा। ४७। - आत्मबोधः

samyak vijñānavān yogī svātmanyevākhilam jagat |

ekam ca sarvamātmanamīkṣate jñānacakṣuṣā |47| - ātmabodhaḥ

The yogi endowed with complete enlightenment sees, through the eye of knowledge, the entire universe in his own Self and regards everything as the Self and nothing else.

मेधावी पुरुषो विद्वानुहापोहविचक्षणः।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः। १६। - विवेकचुडामणि

medhāvī puruṣo vidvānuhāpohavicakṣaṇaḥ |

adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ | 16 | - ātmabodhaḥ

A man should be intelligent and learned, with great powers of comprehension, and able to overcome doubts by the exercise of his reason. One who has these qualifications is fit for the knowledge of the Atman.

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके।

यस्य नो भवतः क्वपि स जीवन्मुक्त इष्यते। ४३८। - विवेकचुडामणि

dehendriyeṣvahaṁbhāva idāmbhāvastadanyake |

yasya no bhavataḥ kvapi sa jīvanmukta iṣyate | 438 |

- vivekacuḍāmaṇi

He who does not feel his identification with the body or senses or with any objects of the world — he is a jivanmukta, free even in this life.

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह।

आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चेति। २-९-५। - तैत्तरीय उपनिषद्

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścneti |2-9-5|

- taitarīya upaniṣada

The enlightened man is not afraid of anything after realizing that Bliss of Brahman, failing to reach which, words turn back along with mind.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम्। १-२-१३।

- मुण्डक उपनिषद्

tasmai sa vidvānupasannāya samyak praśāntacittāya
śamānvitāya | yenaākṣaram puruṣam veda satyam provāca tām
tatvato brahmavidyām |1-2-13| - muṇḍaka upaniṣada

To him who has approached duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realizes the true and imperishable Purusa.

“The existence of poverty is the proof of an unjust and ill-organised society, and our public charities are but the first tardy awakening in the conscience of a robber.” - Sri Aurobindo

2.24 Chanakya Sutras – Principles for business leaders

2.24.1 Chanakya

Chanakya is also known as Kautilya or Vishnugupta (350-283 BC). He was the mentor and prime minister of the great Indian emperor, Chandragupta Maurya 340-293 BCE. His two famous books are ArthaSastra and Chanakya Sutras.

About 2300 years ago the Greek conqueror **Alexander** the Great invaded the Indian sub-continent. His offensive upon the land’s patchwork of small Hindu empires proved to be highly successful due to the disunity of the petty rulers. It was ChanakyaPandit who, feeling deeply distressed at heart, searched for and discovered a qualified leader in the person of **Chandragupta Maurya**. Although a mere dasi-putra, that is, a son of a maidservant by the Magadha King Nanda, Chandragupta was highly intelligent, courageous and physically powerful. Chanakya cared little that by birth he should not have dared to approach the throne. A man of acute discretion, Chanakya desired only that a ruler of extraordinary capabilities be raised to the exalted post of King of Magadha so that the offensive launched by the **Yavanas** (Greeks) could be repressed. It is said that Chanakya had been personally offended by King Nanda and that this powerful brahmana (Brahmin) had vowed to keep his long sikha (hair) unknotted until he saw to the demise of the contemptuous ruler and his drunken princes. After the Nanda downfall, it became easy for Chandragupta to win the support of the Magadha citizens, who responded warmly to their new heroic and handsome young

ruler. Kings of neighboring states rallied under Chandragupta's suzerainty and the last of the Greeks headed by Alexander's general Seleucus were defeated.

With the dual obstacles of the Nandas and Alexander's troops out of the way, ChanakyaPandit used every political device and intrigue to unite the greater portion of the Indian sub-continent. Under the able guidance and spiritual teachings of Chanakya, King Chandragupta Maurya conquered all the lands up to Iran in the Northwest and down to the extremities of Karnataka or Mysore state in the South (India). It was by his wits alone that this skinny and ill-clad brahmin directed the formation of the greatest Indian empire ever before seen in history. Thus the indigenous Vedic culture of the sacred land of Bharata (India) was protected and the spiritual practices of the Hindus could go on unhampered. It is perhaps the way that Chanakya applied his teachings of neeti-shastra (political science) that has made him stand out as a significant historical figure. The great Pandit teaches us that lofty ideals can become a certain reality if we intelligently work towards achieving our goal in a determined, progressive and practical manner.

2.24.2 Chanakya Sutras

Chanakya Sutras has wonderful guideline principles to help a person to achieve goals of life and attain good success.

चाणक्य सूत्र

cāṇakya sūtra

सुखस्य मूलम् धर्मः।१।

sukhasya mūlam dharmah | 1 |

Basis of happiness (is) ethics.

धर्मस्य मूलम् अर्थः।२।

dharmasya mūlam arthah | 2 |

Basis of ethics is resources.

अर्थस्य मूलम् राज्यम्।३।

arthasya mūlam rājyam |3|

Basis of resources is kingdom (enterprise).

राज्यमूलम् इन्द्रियजयः।४।

rājyamūlam indriyajayah | 4 |

Enterprise is rooted in conquering (body) organs.

इन्द्रियजयस्य मूलम् विनयः।५।

indriyajayasya mūlam vinayah | 5 |

Conquering organs is rooted in training/discipline.

विनयस्य मूलम् वृद्धोपसेवा।६।

vinayasya mūlam vṛddhopasevā | 6 |

Moral training is based in serving the elders.

वृद्धोपसेवया विज्ञानम् । ७ ।

vṛddhopasevayā vijñānam | 7 |

Worldly (Special) knowledge through serving learned elders.

विज्ञानेन् आत्मानम् संपादयेत् । ८ ।

vijñānen ātmānam sampādayet | 8 |

Equip yourself fully with special knowledge.

संपादितात्मा जितात्मा भवति । ९ ।

sampāditātmā jitātmā bhavati | 9 |

One who has acquired knowledge becomes one who has conquered himself.

जितात्मा सर्वार्थैः संयुज्येत । १० ।

jitātmā sarvārthaiḥ saṁyujyeta | 10 |

The self-conquered shall endow himself with all accomplishments and virtues.

“True knowledge is not attained by thinking. It is what you are; it is what you become.” – Sri Aurobindo

2.25 Yoga – process and methods of four yoga

Yoga practices are also mentioned in Upanishads and Bhagawad Gita. The importance of continuous practice has been mentioned in following verse from Kathopanishad. The major scripture used under logical enquiry of knowledge are denoted as sutras. These sutras are comparable to equations in any scientific theory and they denote the definitive truth in minimum words. Sutras define most subtle aspects of knowledge and bring clarity. Hence for Yoga based study on leadership has used these books as authoritative resources on Four Yogas – Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Four Yogas used in this context are based on teachings of Swami Vivekananda and the books based on his lectures on four yogas are referred along with the scriptures.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ। २-३-११। - कठोपनिषद्

tām yogamiti manyante sthirāmindriyadhāraṇām |

apramattastadā bhavati yogo hi prabhavāpyayau | 2-3-11 |

- kathopaniṣada

They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

“He is born in vain who having attained the human birth so difficult to get, does not attempt to realize God in this very life.” - Sri Ramakrishna

2.26 Jnana Yoga

Jnana Yoga refers to path of Knowledge. The methods used are three fold – **Shravana** (listening), **Manana** (reflecting or contemplating) and **Nidhidhyasana** (experiencing). Listening to ‘Tat Tvam Asi’ and reflecting on its meaning and finally experiencing the reality of Ultimate Truth is the process given in this yoga. But to attain liberation by listening only, the seeker has to be purified enough through sadhana and abhyasa, that degree of purification is said to be possible only after many births.

2.26.1.1 Introduction -

Jnana yoga is the yoga of knowledge—not knowledge in the intellectual sense—but the knowledge of Brahman and Atman and the realization of their unity. Where the devotee of God follows the promptings of the heart, the jnani uses the powers of the mind to discriminate between the real and the unreal, the permanent and the transitory.

Jnanis, followers of non-dualistic or Advaita Vedanta, can also be called monists for they affirm the sole reality of Brahman. Of course, all followers of Vedanta are monists: all Vedantins affirm the sole reality of Brahman. The distinction here is in spiritual practice: while all Vedantins are philosophically monistic, in practice those who are devotees of God prefer to think of God as distinct from themselves in order to enjoy the sweetness of a relationship. Jnanis, by contrast, know that all duality is ignorance. There is no need to look outside ourselves for divinity: we ourselves already are divine.

2.26.1.2 Process - Listen, Contemplate, Realize

What is it that prevents us from knowing our real nature and the nature of the world around us? The veil of maya. Jnana yoga is the process of directly rending that veil, tearing it through a two-pronged approach.

The first part of the approach is negative, **the process of neti, neti**—not this, not this. Whatever is unreal—that is impermanent, imperfect, subject to change—is rejected. The second part is positive: whatever is understood to be perfect, eternal, unchanging—is accepted as real in the highest sense.

In Self-affirmation we continually affirm what is real about ourselves: we are not limited to a small physical body; we are not limited by our individual minds. We are Spirit. We were never born; we will never die. We are pure, perfect, eternal and free. That is the greatest truth of our being.

The philosophy behind Self-affirmation is simple: **as you think, so you become**. We have programmed ourselves for thousands of lifetimes to think of ourselves as limited, puny, weak, and helpless. It is the worst poison we can ingest. If we think of ourselves as weak, we shall act accordingly. If we think of ourselves as helpless sinners, we will, without a doubt, act accordingly. If we think of ourselves as Spirit - pure, perfect, and free -we will also act accordingly.

2.26.1.3 Methods -

This is the most difficult path, requiring tremendous strength of will and intellect. Taking the philosophy of Vedanta, the Jnana Yogi uses his mind to inquire into its own nature. We perceive the space inside and outside a glass as different, just as we see ourselves as separate from God. Jnana Yoga leads the devotee to experience his unity

with God directly by breaking the glass, dissolving the veils of ignorance. Before practicing Jnana Yoga, the aspirant needs to have integrated the lessons of the other yogic paths - for without selflessness and love of God, strength of body and mind, the search for self-realization can become mere idle speculation.

A student who treads the path of Truth must, therefore, first equip himself with Sadhana Chatushtaya - the "four means of salvation". They are discrimination, dispassion, the six-fold quality of perfection, and intense longing for liberation - **Viveka, Vairagya, Shad-Sampat and Mumukshutva**. Then alone will he be able to march forward fearlessly on the path.

Viveka is discrimination between the real and the unreal, between the permanent and the impermanent, between the Self and the non-Self.

Vairagya is dispassion for the pleasures of this world and of heaven. The Vairagya that is born of Viveka is enduring and lasting.

The third requisite is **Shad-Sampat**, the sixfold virtue. It consists of Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana. All these six qualities are taken as one because they are calculated to bring about mental control and discipline, without which concentration and meditation are impossible.

1. Sama is serenity or tranquility of mind which is brought about through the eradication of desires.
2. Dama is rational control of the senses.
3. Uparati is satiety; it is resolutely turning the mind away from desire for sensual enjoyment. This state of mind comes naturally when one has practiced Viveka, Vairagya, Sama and Dama.

4. Titiksha is the power of endurance. An aspirant should patiently bear the pairs of opposites such as heat and cold, pleasure and pain, etc.
5. Sraddha is intense faith in the word of the Guru, in Vedantic scriptures and, above all, in one's own self. It is not blind faith but is based on accurate reasoning, evidence and experience. As such, it is lasting, perfect and unshakable. Such a faith is capable of achieving anything.
6. Samadhana is fixing the mind on Brahman or the Self, without allowing it to run towards objects. The mind is free from anxiety amid pains and troubles. There is stability, mental poise and indifference amid pleasures. The aspirant has neither like nor dislikes. He has great inner strength and enjoys unruffled peace of mind, due to the practices of Sama, Dama, Uparati, Titiksha and Sraddha.

Mumukshutva is intense desire for liberation or deliverance from the wheel of births and deaths with its concomitant evils of old age, disease, delusion and sorrow.

2.26.1.4 Seven stages of Knowledge –

There are seven stages of Jnana or the seven Jnana Bhumikas.

First, Jnana should be developed through a deep study of AtmaJnanaSastras and association with the wise and the performance of virtuous actions without any expectation of fruits. This is **Subheccha** or good desire, which forms the first Bhumika or stage of Jnana. This will irrigate the mind with the waters of discrimination and protect it. There will be non-attraction or indifference to sensual objects in this stage. The first stage is the substratum of the other stages. From it the next two stages, viz., Vicharana and Tanumanasi will be reached.

Constant **AtmaVichara** (Self-enquiry) forms the second stage.

The third stage is Tanumanasi. This is attained through the cultivation of special indifference to objects. The mind becomes thin like a thread. Hence the name Tanumanasi. Tanu means thread - threadlike state of mind. The third stage is also known by the name **AsangaBhavana**. In the third stage, the aspirant is free from all attractions. If any one dies in the third stage, he will remain in heaven for a long time and will reincarnate on earth again as a Jnani. The above three stages can be included under the Jagrat state.

The fourth stage is **Sattvapatti**. This stage will destroy all Vasanas to the root. This can be included under the Svapna state. The world appears like a dream. Those who have reached the fourth stage will look upon all things of the universe with an equal eye.

The fifth stage is **Asamsakti**. There is perfect non-attachment to the objects of the world. There is no Upadhi or waking or sleeping in this stage. This is the Jivanmukti stage in which there is the experience of AnandaSvaroop (the Eternal Bliss of Brahman) replete with spotless Jnana. This will come under Sushupti.

The sixth stage is Padartha Bhavana. There is knowledge of Truth.

The seventh stage is **Turiya**, or the state of super consciousness. This is Moksha. This is also known by the name Turiyatita. There are no Sankalpas of mind. All the Gunas disappear. This is above the reach of mind and speech. Disembodied salvation (Videhamukti) is attained in the seventh stage.

There is no difficulty at all in Atma-Darshan, in Self-Realization. You can have this **within the twinkling of an eye** as Raja Janaka had, before you can squeeze a flower with fingers, within the time taken for a grain to fall when rolled over a pot. You must do earnest, constant and intense practice.

Following Mahavakya from Chandogya Upanishad [6-8-7] is considered as the means.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तसत्यं स आत्मा तत्वमसि श्वेतकेतो,

इति भुय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच।

।६-८-७। - छान्दोग्य उपनिषद्

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tasatyam sa ātmā tatvamasi
śvetaketu , iti bhuya eva mā bhagavānvijsāpayatviti tathā somyeti
hovāca [6-8-7] - chāndogya upaniṣada

‘That which this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art that, O Svetaketu.’ ‘May the venerable sir explain to me again’.
He said, ‘Let it be so, O good-looking one’.

2.26.2 Brahma Sutras

It is in the nature of man, with his intellect, that he seeks to enquire into the causes of observed phenomena. The six topics of enquiry for a 'student of life' relate to the individual, the world, the cause for these two, suffering, liberation from this suffering and the means for attaining such liberation. Any consistent explanation for all of these is deemed a philosophy or darshana. There are 12 specific philosophies identified in India. Six of these are called **aastika** and the other six **naastika**. Aastika refers to those systems which accept the Vedas as a valid means for acquiring knowledge. Conversely, the naastika philosophies do not recognize the Vedas as valid or reliable sources of knowledge. These latter philosophies prefer to rely upon direct perception and inference or reasoning as the means for knowledge.

The Brahmasutra consists of four chapters; each chapter is divided into four sections and each section is divided into topics of which there are total of 191 or 192 depending on how the sutras are divided. Most of the topics are concerned with statements in the 10 principal upanishads. The topics are divided into sutras of which there are a total of 555. Each of the four chapters is concerned with a particular theme. The first chapter endeavors to establish that the central theme of the upanishads is **Brahman**. This is necessary because some of the other philosophies do not accept this. The second chapter shows there are **no contradictions** in the teaching since this would constitute a defect. There are three types of contradiction defined – internal (i.e. the Vedic statements themselves contradicting each other); contradiction with statements from smriti; contradiction with logic. The third chapter discusses the **means** for attaining Brahman, both direct and indirect (the latter covering such aspects as ritual etc., which

are merely means for purifying the mind). The fourth chapter is about the **'fruits'** of knowledge of Brahman, namely liberation from bondage and suffering, both delayed and immediate. Each topic consists of 5 aspects. The first is the **'subject'**, which is usually an idea from one of the ten principal Upanishads. The second element is the **'doubt'** inherent in the subject (if there is none, there is no need for enquiry). Thirdly, the **objections and reasoning** of other philosophies are considered. Fourthly, these objections are logically refuted and a **conclusion** consistent with Advaita is drawn. Finally, the connection with the previous topic is shown.

Shankara's discussion of adhyaasa - This effectively divides into six topics– the definition of error, objections to the theory as described, answers to these objections, showing the possibility for error, proof of the theory, conclusion.

Shankara gives two definitions of Adhyaasa. The simpler is that it occurs when the attributes of one thing are superimposed on another. Thus a snake is seen instead of a rope or silver is seen inside of a shell. The second suggests that it occurs when a previously experienced object is seen instead of the actual. This accounts for the fact that a snake could not be seen instead of the rope unless the observer knew what a snake was and had previously seen a real one (or an image of one). A third indirect definition is the one mentioned earlier; that it occurs when real and unreal are mixed up.

Shankara's introduction to the bhashya (called adhyasabhashya) is central to the entire advaitic philosophy, covering the explanation of the **basic errors or mistakes** (adhyaasa) that we make that lead us to our belief in a separate existence and hence to the eternal cycle (samsara) of suffering. Prior to discussing this, there is an introduction to the use of inferential logic, since this is fundamental for understanding the arguments

of the Brahmasutra. A distinction is made between valid and illusory knowledge. What constitutes a valid means of knowledge is crucial to the understanding of this subject of adhyaasa. The senses are usually regarded as our principal source of knowledge but, apart from the fact that information from the senses is not always reliable, much of what is discussed is not directly observable to the senses. Thus we have to be aware of the source of the information and the types of error that can occur in using this as a means of knowledge.

2.26.3 Brahma Sutras - verses

Brahma Sutras or Vedanta Sutras also provide the knowledge of 'Self' by critical analysis. Each shoka (verse) is translated to provide the proper meaning as below -

सुषुप्त्युत्क्रान्त्योर्भेदेन । १-३-४२ ।

suṣuptyutkrantyorbhedenā |1-3-42|

Because of the supreme Self being shown as different (from the individual soul) in the state of deep-sleep and death.

पत्यादिशब्देभ्यः । १-३-४३ ।

patyādiśabdebhyaḥ |1-3-43|

On account of words like 'Lord' etc. (the Self in the text under discussion is the supreme Self).

2.26.4 Brahma's will is cause of the world

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुप्रोधात् । १-४-२३ ।

prakṛtiśca pratijñādṛṣṭāntānuprodhāt | 1-4-23 |

(Brahman is) the material cause also, on account of this view alone) not being contradictory to the proposition and the illustration (cited in the Sruti).

अभिध्योपदेशच्च । १-४-२४ ।

abhidhyopadeśacca |1-4-24 |

Also on account of the statement of will (to create on the part of the supreme Self, It is the material cause).

साक्षाच्चोभयाम्नानात् । १-४-२५ ।

sākṣāccobhayāmnānāt |1-4-25|

And because the Sruti states that both (the creation and the dissolution of the world) (have Brahman as) the direct (cause).

आत्मकृतेः परिनामात् । १-४-२६।

ātmakṛteḥ parināmāt | 1-4-26|

(Brahman is the material cause of the world) because (the Sruti says that) It created
Itself by undergoing modification.

योनिश्च हि गीयते । १-४-२७।

yonīśca hi gīyate | 1-4-27 |

And because (Brahman) is called the origin.

न प्रयोजनत्वात् । २-१-३२।

na prayojanatvāt | 2-1-32|

Brahman is not the creator of the world on account of every activity having a motive.

न कर्माविभागादिति चेत् न अनादित्वात् । २-१-३५।

na karmāvibhāgāditi cet na anāditvāt | 2-1-35|

If it be said that is not possible for want of any distinction in work before creation we
say no because of the world being without a beginning.

सर्वधर्मोपपत्तेश्च । २-१-३७।

sarvadharmopapatteśca | 2-1-37|

and because all attributes (require for the creation of the world) are possible (only in
brahman, it is the cause of the world).

स्मरन्ति च । २- ३-४७।

smaranti ca | 2-3-47|

The smritis also state(that).

अदृष्टानियमात् । २- ३-५१।

adr̥ṣṭānīyamāt | 2-3-51|

There being no fixity about the unseen principle (there would result that confusion for
those who believe in many souls, each all-pervading).

कृतात्ययेऽनुशयवान् दृष्टस्मृभ्याम्, यथेतमनेवं च। ३-१-८।

kṛtatyayenuśayavan dr̥ṣṭasmṛbhyām yathetamanevaṁ c |3-1-8 |

On the exhaustion of (good) work (the soul) with the residual Karma (descends to this earth), as is known from the Sruti and Smriti, along with the path (it) went by (from here) and differently too.

आनर्थक्यमिति चेत् न तदपेक्षत्वात्। ३-१-१०।

ānarthakyamiti cet na tadapekṣatvāt |3-1-10|

If it be said (by such interpretation of the word ‘conduct’ good conduct would become) purposeless, (we say) not so, on account of (Karma) being dependant on that (good conduct).

सुकृतदुष्कृते एवेति बादरिः। ३-१-११।

sukṛtaduṣkṛte eveti bādariḥ |3-1-11 |

But (conduct) is merely good and evil work; thus (the sage) Bādari (thinks).

मायमात्रं तु कात्स्न्येनन्मिब्यत्तस्वरुपत्वात्। ३-२-३।

māyamātram tu kātsnyenannbhivyaktsvvarupatvāt |3-2-3|

But (the dream world is) mere illusion, on account of its nature not being manifest with the totality (of attributes of the waking state).

प्रकृतैतावत्त्वं हि प्रतिषेवति, ततो ब्रवीतै च भूयः। ३-२-२२।

prakṛtāitāvattvaṁ hi pratiṣevati tato bravītai c bhūyaḥ |3-2-22|

What has been mentioned up to this is denied (by the words ‘Not this,’) and (the Sruti) says something more than that (after words).

2.26.5 Brahman is experienced in perfect meditation

अपि च संराधने, प्रत्यक्षानुमानाभ्याम्। ३-२-२४।

api ca samrādhane pratyakṣānumānābhyām |3-2-24|

And moreover (Brahman is experienced) in perfect meditation, (as we know) from the Sruti and Smriti.

संज्ञातश्चेत्, तदुक्तम्, अस्ति तु तदपि। ३-३-८।

samjñātaścēt taduktam asti tu tadapi |3-3-8|

If on account of the name (of both Vidyas being the same, it be said that they are one), it has already been answered. But even that (identify the name in Vidyas admitted to be different) exists.

आनन्दादयः प्रधानस्य। ३-३-११।

ānandādayaḥ pradhānasya |3-3-11|

Bliss and other attributes (which depict the true nature) of the subject (i.e. Brahman) (have to be combined from all places in the meditation on Brahman).

2.26.6 Knower of Brahman becomes Brahman

पुरोषार्थोऽतः, शब्दादिति बादरायणः। ३-४-१।

puroṣārthotaḥ śabdāditi bādarāyaṇaḥ |3-4-1|

From this (results) the purpose of man because of the scriptures; thus (says) Bādarāyaṇaḥ leads to Liberation. The scriptural referred to is texts like: “The knower of the Self goes beyond grief”; “He who knows that Supreme Brahman becomes indeed Brahman”; “The knower of Brahman attains the highest”.

विधिवां धारणवत्। ३-४-२०।

vidhivām dhāraṇavat |3-4-20|

Or rather (there is an) injunction (in this text), as in the case of carrying (of the sacrificial fuel).

सर्वापेक्षा च यज्ञादिश्रुतेः अश्ववत्। ३-४-२६।

sarvāpekṣā ca yajñādiśruteḥ aśvavat |3-4-26|

And there is necessity of all works, for the scriptures prescribe sacrifices etc. (as means to the attainment of Knowledge, though they are unnecessary for the attainment of its results, viz. Liberation), even as the horse (is used to draw a chariot and not for ploughing).

सर्वान्नानुमतिश्च प्राणात्यये, तद्दर्शनात्। ३-४-२८।

sarvānñānumatiśca prāṇātyaye taddarśanāt |3-4-28|

(only) when life is jeopardized (there is) permission to take food indiscriminately, because the Sruti declares that.

2.26.7 Duties of the Aśrama are to be performed

विहितत्वाच्चाश्रमकर्मापि। ३-४-३२।

vihitatvāccāśramakarmāpi |3-4-32|

And the duties of the Aśrama (are to be performed) also (by him who does not desire Liberation), because they are enjoined (on him by the scriptures).

ऐहिकमप्यप्रस्तुप्रतिबन्धे तद्दर्शनात्। ३-४-५१।

aihikamapyaprastupratibandhe taddarśanāt |3-4-51|

(The fruition of Knowledge may take place) even in this life if there be no obstruction to it (the means adopted), because it is so seen from the scriptures.

एवं मुक्तिफलानियामः तदवस्थावघृतेस्तदवस्थाव धृतेः। ३-४-५२।

evam muktiphalāniyāmaḥ tadavasthāvaghṛtestadavasthāva dhṛteḥ |3-4-52|

With the respect to Liberation, the fruit (of Knowledge) there is no rule like this, because the Sruti asserts that state (to be immutable).

आवृत्तिः असकृदुपदेशात्। ४-१-१।

āvṛttiḥ asakṛdupadeśāt |4-1-1|

The repetition (of hearing, reflection, and meditation on the teaching of the Self is necessary), on account of the repeated instruction by the scriptures.

ब्रह्मदृष्टिः, उत्कार्षात्। ४-१-५।

bramhadṛṣṭiḥ utkāṛṣāt |4-1-5|

(The Symbol is) to be viewed as a Brahman (and not in the reverse way), on account of the elevation (of the symbol thereby).

आसीनः, सम्भवात्।४-१-७।

āsīnaḥ sambhavāt |4-1-7|

(One has to practice Upasana) sitting, because (in that way alone) it is possible.

ध्यानाच्च।४-१-८।

dhyānācca |4-1-8|

And on account of meditation (implying that).

स्मरन्ति च।४-१-१०।

smaranti ca |4-1-10|

The Smṛti texts also say (the same thing).

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ, तद्- व्यपदेशात्।४-१-१३।

tadadhigama uttarapūrvāghayoraśleṣavināśau tad- vyapadeśāt

|4-1-13|

When that (Brahman) is realised (there result) the non-clinging and destruction of the subsequent and previous sins respectively, because of it is (so) declared (by the scriptures).

अनारब्धकार्ये एव तु पूर्वे, तदवधेः।४-१-१५।

anārabdhakāryeṁ eva tu pūrveṁ tadavadheḥ |4-1-15|

But (of his) former works only those have not begun yield results (are destroyed by Knowledge); (for) death is the limit (set by the scriptures for Liberation to take place).

कार्यात्यये तदध्यक्षेण सहातःपरम् अभिधानत्।४-३-१०।

kāryātyaye tadadhyakṣeṇa sahātaḥparam abhidhānat |4-3-10|

On the dissolution of the Brahmanoloka (the souls attain), along with the ruler of that world, what is the higher than that (i.e the Supreme Brahman), on account of the declaration of the Sṛuti.

मुक्तः प्रतिज्ञानात् । ४-४-२ ।

muktaḥ pratiḥsānāt |4-4-2|

(The Self which manifests Its true nature attains) Liberation, (as is known) from the premiss (made in the scriptures).

2.26.8 Through mere will liberation is possible

संकल्पादेव तु, तच्छ्रुतेः । ४-४-८ ।

samkalpādeva tu tachrū teḥ |4-4-8|

But through mere will (the released souls attain their purpose), for the scriptures say so.

अभावं बादरिः, आह ह्येवम् । ४-४-१० ।

abhāvaṁ bādariḥ āha hyevam |4-4-10|

There is absence (of body and organs, in the case of the released souls) (considers) Bādari, because (the scripture) says thus.

प्रत्यक्षोपदेशादितिचेत्, न, आधिकारिकमण्डलस्थोक्तेः । ४-४-१८ ।

pratyakṣopadeśāditicet na ādhikārikamaṇḍalasthokteḥ |4-4-18|

If it is said (that the released soul attains absolute powers) on account of direct teaching (of the scriptures), (we say) no, for the scriptures declares (that the released soul attains Him) who entrusts the sun etc. (with their offices) and resides in those spheres.

विकारावर्ति च तथा हि, स्थितिमाह । ४-४-१९ ।

vikārāvartim ca tathā hi sthitimāha |4-4-19|

And (there is a form of the Supreme Lord) which is beyond all created things, because so the scripture declares (His) existence (in a two-fold form).

Following quote from Swami Vivekananda's lectures on Jnana Yoga will give the essence.

“Individuality in universality is the plan of creation. Each cell has its part in bringing about consciousness. Man is individual and at the same time universal. It is while realising our individual nature that we realise even our national and universal nature. Each is an infinite circle whose centre is everywhere and circumference nowhere. By practice one can feel universal Selfhood which is the essence of Hinduism. He who sees in every being his own Self is a Pandita (Sage).”

“The essence of the endless Vedas is this: Seek the shelter of God and repeat His name with all thy heart. The result of the cogitations of all the Shastras is also the same; Tuka says: The principle of the eighteen Puranas is also identical.” – Sant Tukaram

2.27 Bhakti Yoga

2.27.1.1 Introduction

Bhakti connotes devotion, or love, and love implies service. Service refers to that activity which is intended to please the beloved. Thus "**devotional service**" is an eloquent definition of Bhakti. Love is the most fundamental drive of every living entity. We cannot be happy without satisfying this desire to love, and we will not be able to perfectly fulfill this desire without permitting its expansion to the most inclusive extent.

2.27.1.2 Process – Love the God intensely

For those more emotional than intellectual, bhakti yoga is recommended. Bhakti yoga is the path of devotion, the method of attaining God **through love** and the loving recollection of God. Most religions emphasize this spiritual path because it is the most natural. As with other yogas, the goal of the bhakta, the devotee of God, is to attain God-realization—oneness with the Divine. The bhakta attains this through the force of love, that most powerful and irresistible force of emotions.

Love is accessible to everyone: we all love someone or something, frequently with great intensity. Love makes us forget ourselves, our whole attention being devoted to the object of our adoration. The ego loosens its grip as we think of our beloved's welfare more than our own. Love gives us concentration: even against our will, we constantly remember the object of our love. In an easy and totally painless way, love creates the preconditions necessary for a fruitful spiritual life.

The point to remember is that God is our own, the nearest of the nearest and dearest of the dearest. The more our minds are absorbed in thoughts of Him as the case may be the closer we shall be to attaining the goal of human life, God-realization.

2.27.1.3 Methods –

Srimad Bhagavatham elaborates nine forms of bhakti which, if cultivated and practiced regularly will no doubt lead us closer to the lord: shravanam, kirtanam, vishnohsmaranam, paada-sevanam, archanam, vandanam, daasyam, sakhyam, aatma-nivedanam (Srimad Bhagavatham - 7.5.23).

The nine forms of devotion are:

1. Shravanam – Hearing the names and glories of the Lord
2. Keertanam – Chanting His glories
3. Smaranam – Remembering the Lord
4. Paadasevanam – Serving the Lord’s feet
5. Archanam – Worshiping the Lord
6. Vandanam – Offering obeisance unto the Lord
7. Daasyam – Serving the Lord as His servant
8. Sakhyam – Developing friendship with the Lord
9. Aatma Nivedanam – Total surrender of oneself to the Lord

We gradually attain the states of Saalokya, Saaroopya, Saameepya and Saayujya. When we worship the lord, we attain the world/plane (loka) of that deity. This is called ‘Saalokya’. We then attain ‘Saaroopya’ or the form of that deity like Krishna’s dear friend Uddhava who had the exact form of Krishna due to his devotion.

Then, we attain 'Saameepya' or the proximity to that deity. Finally, we become one with that deity which is known as 'Saayujya'. Practically speaking, what it means is that when we do incessant chanting of the lord's name in the same place, divinity is created in that place around us.

Bhakti Yoga is path of love. Bhakti-Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. The emotional culturing through removal of likes and dislikes are considered. A sense of vairagya is also required for divine love to generate in mind. Love for the Supreme Lord Ishvara. Love for any other being, however great cannot be Bhakti. Loving god alone and nothing else is the sign of growth in bhakti yoga. Finally intense love and longing purifies the mind so that the realizations of Truth occurs in due course of time.

Following verse from bṛhadāraṇyaka upaniṣada gives the difference of gross love and love for God. Self is dearer than son, wife and wealth. They are dear to us because of Self in them. This is how bhakta will lead to Liberation.

तदेतत्प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात्सर्वस्मात् अन्तरतरं यदयमात्मा ।
स योऽन्यमात्मनः प्रियं बृवाणं बृयात् प्रियं रोत्स्यतीति इश्वरो ह तथैव स्यात्
आत्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं
भवति ।१-४-८। - बृहदारण्यक उपनिषद्

tadetatpreyaḥ putrāt preyo vittāt preyo'nyasmātsarvasmāt
antaratarām yadayamātmā | sa yo'nyamātmanaḥ priyam bṛvāṇam
bṛyāt priyam rotsyatīti iśvaro ha tathaiva syāt ātmānameva
priyamupāsīta sa ya ātmānameva priyamupāste na hāsya priyam
pramāyukam bhavati |1-4-8| - bṛhadāraṇyaka upaniṣada

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(What you hold) dear will die'.—he is certainly competent (to say so)—it will indeed come true. One should meditates upon the Self alone as dear, the dear ones are not mortal.

2.27.2 Narada Bhakti Sutra

The Bhakti Sutras of Narada and the Bhakti Mimansa of Shandilya are the most authoritative treatises among the ancient Sanskrit texts on Bhakti literature. These texts outlive the philosophy and the classical authority of the concept of Bhakti. The ancient form of Sutra literature in Sanskrit is often very terse and its meaning is obscure and is liable to various interpretations. There is always room for different and often clarity is lacking. Fortunately, the **Bhakti Sutras of Narada** stand out their clarity, simplicity and **internal coherence**. Among ancient texts such clarity and simplicity is very rare. The Narada Bhakti Sutra is a very ancient and authoritative scripture. Seers and Scholars of ancient as well as modern times have written their commentaries on it. Adi Shankaracharya (A.D. 788-820) has written a commentary on Narada Bhakti Sutra.

2.27.2.1 About Narada

Narada is credited with the compilation of four treatises. These are Bhakti Sutras of Narada, NaradaSmiritiNardiyashiksha and Sangeetmakarand. Besides Naradaparabrajakopnishad, Nardiyapurana and Naradapancharatna are said to be inspired by him. Whether these works are by the same person or there were different persons named Nard's, we cannot ascertain. A careful study of the Sutras makes it clear that these are the conclusions reached by someone who is a realised soul like the divine sage Narada.

Narada is a divine sage. He is mentioned in ancient scripture and Puranas quite frequently. The personality of Narada, as depicted in these Puranas, is such that we can accept that these Sutras are based on his experiences. Narada finds mention in Rigveda as a seer of Mantra. Two more mantras of Rigveda are said to be composed by Narada, jointly with sage Parnata. Samaveda also makes a mention of Narada. In the Puranas Narada is known as the divine minstrel and he is also given credit as the inventor of Veena. Narada is mentioned as the son of Brahma and also an incarnation of Lord Vishnu. He is the third incarnation of Lord Vishnu. But Narada has his share of detractors too.

Narada is known as a divine messenger. He is constantly wandering around in all three worlds and he gives information to all, the Devas, the Rakshas and the men. He is a friend, Philosopher and guide to all. He is mentioned in Shabdakalpadruma as one who gives knowledge of God. He works for the ultimate good. Destruction of demon Bhasmasura, insult of Ravan by Bali, killing of all the sons of Devaki by Kamsa etc. are deeds done for the public good by Narada. During the period when Hiranyakashyapa went for penance, Narada protected women of Rakshas from the vindictive devas, he gave shelter to the wife of Hiranyakashyapa and through his grace, Prahlada, who was in the womb of his mother, became a devotee of God. He also guided Dhruva to reach his goal. Thus, we see that the status of Narada is very exalted one.

Narada is a **yogi's yogi**, a Jnani's Jnani and the foremost among the devotees, (Bhaktas). He has a unique combination of Yoga, Jnana and Bhakti. But he finds the path of Bhakti as the easiest and open to all. Ultimately all the path of Yoga, Jnana and Bhakti merge into one, as they lead to the same goal. But the path of Bhakti is easiest in the beginning. The path of Narada is that of devotion.

2.27.3 Narada Bhakti Sutra - verses

नारदभक्तिसुत्र

nārada bhakti sutra

अथातोभक्तिं व्याख्यास्यामः । १-१ ।

athāto bhaktim vyākhyāsyāmaḥ |1-1|

Therefore, I will try to explain the process of devotional service.

2.27.4 Bhakti is love of God

सतस्मिन्परमप्रेमरूपा । १-२ ।

sa tasmin paramapremarūpā |1-2|

Devotional service manifests as the most elevated, pure love for God.

अमृतस्वरूपा च । १-३ ।

amṛta svarūpā ca |1-3|

This pure love for God is eternal.

यल्लब्ध्वा पुमान्सिद्धो भवत्यामृतो भवति तृप्तो भवति । १-४ ।

yal labdhvā pumān siddho bhavatyāmṛto bhavati tṛpto bhavati |1-4|

Upon achieving that stage of transcendental devotional service in pure love of God, a person becomes perfect, immortal and peaceful.

नारदस्तु तदर्पिताखिलाचारतातद्विस्मरणे परमव्याकुलतेति । २-१९ ।

nāradastu tadarpitākḥilācāratā tadvismarāṇe paramavyākulateti

|2-19|

Narada, however, says that bhakti consists of offering one's every act to the Supreme Lord and feeling extreme distress in forgetting Him.

सातुकर्मज्ञानयोगेभ्योऽप्यधिकतरा। २-२५।

sā tu karmajñānayogebhyo'pyadhikatarā |2-25|

Pure devotional service, on the other hand, is far superior to fruit-seeking work, philosophical speculation, and mystic meditation.

2.27.5 Bhakti is fruit of all endeavours

फलरूपत्वात्। २-२६।

phala rūpatvāt |2-26|

After all, bhakti is the fruit of all endeavors.

ईश्वरस्याप्यभिमानिद्वेषित्वाद्दैन्यप्रियत्वाच्च। २-२७।

īśvarasyāpyabhimānidveṣitvāddainyapriyatvācca |2-27|

Furthermore, the Lord dislikes the proud but is pleased with the humble.

स्वयंफलरूपेतिब्रह्मकुमारः। २-३०।

svayaṁ phalarūpeti brahmakumārah |2-30|

But the son of Brahma says that bhakti is its own fruit.

मुख्यतस्तुमहत्कृपयैवभगवत्कृपालेशाद्वा। २-३८।

mukhyatastu mahatkr̥payaiva bhagavatkr̥pāleśādvā | 2-38 |

Primarily, however, one develops bhakti by the mercy of great souls, or by a small drop of the Lord's mercy.

महत्सङ्गस्तुदुर्लभोऽगम्योऽमोघश्च। २-३९।

mahatsaṅgastu durlabho'gamyo'moghaśca | 2-39|

The association of great souls is rarely obtained, difficult to understand, and infallible.

लभ्यतेऽपितत्कृपयैव । २-४० ।

labhyate'pi tatkr̥payaiva |2-40|

The association of great souls can be attained—but only by the Lord's mercy.

2.27.6 Pure love transforms into subtle consciousness

गुणरहितंकामनारहितंप्रतिक्षणवर्धमानम् अविच्छिन्नसूक्ष्मतरमनुभवरूपम् । २-५४ ।

guṇarahitaṁ kāmanārahitaṁ pratikṣaṇavardhamānam avicchinnam
sūkṣmataramanubhavarūpam |2-54|

Pure love of God manifests as the most subtle consciousness, devoid of material qualities and material desires, increasing at every moment and never interrupted.

सुखदुःखेच्छालाभादित्यक्ते काले ।

प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम् । ३-७७ ।

sukhaduḥkhecchālābhādityakte kāle |

pratīkṣamāṇe kṣaṇārdhamapi vyartham na neyam |3-77|

Patiently enduring till the time when one can put aside material happiness, distress, desire, and false gain, one should not waste even a fraction of a second.

त्रिसत्यस्यभक्तिः एव गरीयसी भक्तिः एव गरीयसी । ३-८१ ।

trisatyasya bhaktiḥ eva garīyasī bhaktiḥ eva garīyasī

Devotional service is the most precious possession of a person who honestly uses his body, mind and words.

Following quote from one of the lectures of Swami Vivekananda gives essence of Bhakti Yoga.

“That love of God grows and assumes a form which is called Para-Bhakti or supreme devotion. Forms vanish, rituals fly away, books are superseded; images, temples, churches, religions and sects, countries and nationalities — all these little limitations and bondages fall off by their own nature from him who knows this love of God. Nothing remains to bind him or fetter his freedom. A ship, all of a sudden, comes near a magnetic rock, and its iron bolts and bars are all attracted and drawn out, and the planks get loosened and freely float on the water. Divine grace thus loosens the binding bolts and bars of the soul, and it becomes free. So in this renunciation auxiliary to devotion, there is no harshness, no dryness, no struggle, nor repression, nor suppression. The Bhakta has not to suppress any single one of his emotions, he only strives to intensify them and direct them to God.”

“Dare to be free, dare to go as far as your thought leads, and dare to carry that out in your life” – Swami Vivekananda

2.28 Raja Yoga

2.28.1.1 Introduction

Rāja Yoga ("Royal yoga," "Royal Union," also known as Classical Yoga or simply Yoga) is one of the six orthodox (astika) schools of Hindu philosophy, outlined by Patanjali in his Yoga Sutras. It is also sometimes referred to as Aṣṭāṅga (eight-limbed) yoga because there are eight integral practices on its yogic path. Raja yoga is concerned principally with the cultivation of the mind using meditation to control the mind and subdue mental fluctuations in order to still the mind and achieve liberation.

2.28.1.2 Process - Mastering the Mind

Raja yoga, is the royal path of meditation. As a king maintains control over his kingdom, so can we maintain control over our own “kingdom”—the vast territory of the mind. In raja yoga we use our mental powers to realize the Atman through the process of psychological control. Raja Yoga is path of **self control**. This is mastery over the energies of body. Yogic methods mentioned in Patanjali Yoga Sutras are practiced to gain **control over the life forces**. The eight parts of Patanjali yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. The science of Raja-Yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. It means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided and directed towards the internal world, will analyse the mind, and illumine facts for us. The basic premise of raja yoga is that our perception of the divine Self is obscured by the disturbances of

the mind. If the mind can be made still and pure, the Self will automatically, instantaneously, shine forth.

While we may have grown accustomed to living with an uncontrolled mind, we should never assume that it's an acceptable, if not inevitable, state of affairs. Vedanta says that we can master the mind and, through repeated practice, we can make the mind our servant rather than being its victim. The mind, when trained, is our truest friend; when left untrained and reckless, it's an enemy that won't leave the premises. Meditation is an **intensely personal matter**; only a **genuine spiritual teacher** can accurately gauge the student's personal tendencies and direct the student's mind accordingly.

2.28.1.3 Methods –

Rāja Yoga seeks to discipline and calm one's body and thoughts so that their true spiritual nature will shine forth. By learning to control the universe of one's own mind, it is said that a yogi (practitioner of yoga) can attain spiritual liberation (enlightenment).

Compiled by the Sage Patanjali Maharishi in the Yoga Sutras, the Eight Limbs are a progressive series of steps or disciplines which purify the body and mind, ultimately leading the yogi to enlightenment. These 8 limbs are:

1. Yamas - The Yamas or restraints (Don'ts) are divided into five moral injunctions, aimed at destroying the lower nature. They should all be practiced and developed by the letter but also more importantly in the spirit. They should all be practiced in word, thought and deed.

- a) Ahimsa or non-violence
 - b) Satyam or truthfulness
 - c) Brahmacharya or moderation in all things (control of all senses). Also refers to celibacy
 - d) Asteya or non-stealing
 - e) Aparigraha or non-covetousness
- 2) Niyamas - The Niyamas or observances (Do's) are also divided into five and complete the ethical precepts started with the Yama.. These qualities are:
- a) Saucha or purity - this internal and external cleanliness.
 - b) Santosha or contentment
 - c) Tapas or austerity
 - d) Swadhyaya or study of the sacred texts
 - e) Ishwara Pranidhana which is constantly living with an awareness of the divine Presence (surrender to God's Will)
- 3) Asanas – Postures, different sitting, standing, supine and prone postures. If one learns to get steady posture for longer duration, it helps in meditation.
- 4) Pranayama - regulation or control of the breath. Asanas and Pranayama form the sub-division of Raja Yoga known as Hatha-Yoga
- 5) Pratyahara - withdrawal of the senses in order to still the mind.
- 6) Dharana - concentration. The last 3 steps constitute the internal practice of Raja Yoga. When Dharana is achieved, it leads to the next step:
- 7) Dhyana - meditation is that state of pure thought and absorption in the object of meditation. There is still duality in Dhyana. When mastered Dhyana leads to the last step:

8) Samadhi - the super conscious state. In Samadhi non-duality or oneness is experienced. This is the deepest and highest state of consciousness where body and mind have been transcended and the Yogi is one with the Self or God.

Further, spirituality is caught, not taught. A genuine spiritual teacher ignites the flame of spirituality in the student by the power of his or her own attainment: the student's candle is lit by the teacher's flame. Our candles cannot be lit by books any more than they can be lit by unqualified teachers who speak religion without living it. True spirituality is transmitted: only pure, unselfish teachers who have achieved some level of spiritual awakening can enliven our own dormant flame.

Following verses from chandogya Upanishad give importance of body and prana or breathing. The meaning provided here is that mind control, mana prashanama, is important in yoga which is possible through proper moderation in food and breathing.

Food becomes Mind and Mind is bound to Prana -

अन्नमशितं त्रेधा विधियते तस्य यः स्थविष्ठो

धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं

योऽणिष्ठस्तन्मनः। ६-५-१। - छान्दोग्य उपनिषद्

annamaśitam tredhā vidhiyate tasya yaḥ sthaviṣṭho
dhātustatpurīṣam bhavati yo madhyamastanmāṁsam
yo'ṇiṣṭhastanmanah |6-5-1| - chāndogya upaniṣada

Food when eaten becomes divided in three ways. Of it, that which is the grossest ingredient, that turns into faeces. That which is the medium constituent becomes flesh. That which is the subtlest becomes mind.

स यथा शकुनिः सुत्रेण प्रबद्धो दिशं दिशं

पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत

एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा

प्राणबन्धनं हि सोम्य मन इति। ६-८-२। - छान्दोग्य उपनिषद्

sa yathā śakuniḥ sutreṇa prabaddho diśaṁ diśaṁ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṁ diśaṁ patitvānyatrāyatanamalabdhvā
prāṇabandhanaṁ hi somya mana iti | 6-8-2| - chāndogya upaniṣada

As a bird bound to string, flying in all directions and failing to get abode, anywhere else, repairs to the place of bondage alone, in this very way indeed, O good-looking one, that mind, flying in all directions and failing to get abode, anywhere else, resorts to the vital force itself, for, O good-looking one, the mind is bound to the vital force'.

2.28.2 Patanjali Yoga Sutra

The greatest classical text from the yoga school of Indian philosophy is the **Yoga Sutras by Patanjali**.

The Yoga Sutras of Patanjali, written almost 2,500 years ago, is the earliest treatise on yoga, and an Indian classic. In this work, Sage Patanjali elucidates, in a scientific manner, on how to control one's thoughts — it's a process that makes the mind so powerful that when it focuses on any subject, the result is complete knowledge.

In the section known as Vibhuti Pada (Divine Powers), Patanjali talks about how by concentrating on various subjects such akash (space) or various parts of the body a yogi understands the laws of the universe and the human body. At the end of Vibhuti Pada, Patanjali also discusses the concept of space and time - and what he says is similar to what Einstein talked almost more than two millennia later. To paraphrase one of the world's foremost experts on relativity, Einstein's theory of gravitation refers simply to how events and the interval between events build space-time. The geometric nature of space-time gives rise to gravity, tells the mass how to move, and is the basis of universe and the movement of all heavenly bodies.

Patanjali says, "By making sanyam (combination of concentration, meditation and samadhi) on a single moment and on the sequence of moments, a yogi gets vivek (exalted knowledge) so that he/she can comprehend all objects in universe simultaneously irrespective of their location and sequence of change." Or in other words, the mind of God!

Similarly, there are other sutras whose knowledge is mirrored by modern science. These "threads" on yoga or union, are extremely terse, stating concisely and often precisely, essential points or techniques. Originally these teachings were oral and were explained and interpreted by commentaries from a teacher guiding the student.

The book consists of 195 sutras and is divided into four sections. The first two sections give instructions on how to practice yoga for control of thought waves; the third section is on the physical powers that a yogi obtains due to his or her practice; and the last section is on how to get liberated from the cycle of birth and death. The sutras are divided into four chapters, or padas: samadhi, sadhana, vibhuti, and kaivalya.

2.28.2.1 Samadhi Pada

The first chapter is about enlightenment, focusing on concentration and meditation. The 51 sutras discuss the process to become One. The sutras define yoga, obstacles to achieving yoga, the purpose of yoga, the importance of abhyasa (constant practice), and vairagya (detachment from material experiences).

2.28.2.2 Sadhana Pada

The second chapter is about the practice. The Yamas and Eight-Limbed system of yoga are introduced. The 54/55 sutras outline Karma, Kriya yoga, Ashtanga yoga, and the first six parts of the Eight Limbs of Yoga are discussed in-depth.

2.28.2.3 Vibhuti Pada

The third chapter is about the results, power, and manifestation once union is achieved. The 56 sutras clarify the last two Limbs, dhyana and samadhi, as well as introduce the power of simultaneously activating the last three limbs. The chapter begins to highlight the ability of yoga to empower the mind.

2.28.2.4 Kaivalya Pada

The last chapter is about liberation, or moksha. The 34 sutras clarify liberation and what is achieved by the mind. This final chapter is devoted to complete, unconditional, and absolute liberation. While reading all of the sutras is suggested, reading and making one sutra pure in your life is enough. The sutras are tools to foster the inner experience and elevate the spirit. Practice leads to wisdom and the ability to allow the inner light to guide the present moment, or atha.

2.28.3 Yoga Sutras of Patanjali - verses

पतञ्जलि योग सुत्र

patañjali yoga sutra

2.28.4 1st chapter – Samadhi pada

2.28.5 Definition of Yoga

योगश्चित्तवृत्तिनिरोधः । २ ।

yogaścittavrittinirodhaḥ | 2 |

Yoga is the control of thought waves in the mind.

तदाद्रष्टुःस्वरूपेऽवस्थानम् । ३ ।

tadā draṣṭuḥ svarūpe'vasthānam | 3 |

Then man abides in his real nature.

वृत्तिसारूप्यमितरत्र । ४ ।

vṛttisārūpyamitaratra | 4 |

At the other times, when he is not in the state of yoga, man remains identified with the thoughtwaves in the mind.

अभ्यासवैराग्याभ्यां तन्निरोधः । १२ ।

abhyāsavairāgyābhyāṁ tannirodhaḥ | 12 |

They are controlled by means of practice and non-attachment.

तत्रस्थितौ यत्नोऽभ्यासः । १३ ।

tatra sthitau yatno'bhyāsaḥ | 13 |

Practise is the repeated effort to follow the disciplines which give permanent control of the thought waves of the mind.

सतुदीर्घकालनैरन्तर्यसत्कारसेवितोदृढभूमिः । १४।

sa tu dīrghakālanairantaryasatkārasevito dṛḍha bhūmiḥ | 14 |

Practice becomes firmly grounded when it has been cultivated for long time, uninterruptedly, with earnest devotion.

दृष्टानुश्रविकविषयवितृष्णस्यवशिकारसंज्ञावैराग्यम् । १५।

dṛṣṭānuśravika viṣayavitr̥ṣṇasya vaśikāra sañjñā vairāgyam |15|

Non-attachment is self-mastery; it is freedom from desire for what is seen or heard.

तस्यवाचकःप्रणवः । २७।

tasya vācakaḥ praṇavaḥ |27 |

The word which express Him is Om.

मैत्रीकरुणामुदितोपेक्षाणां

सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् । ३३।

maitrīkaruṇāmuditopekṣāṇām

sukhaduḥkhaṇyāpuṇyaviṣyāṇām

bhāvanātaścitta prasādanam | 33 |

Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

यथाभिमतध्यानाद्वा । ३९।

yathābhimatadhyānād vā | 39 |

Or by fixing the mind upon any divine form or symbol that appeals to one as good.

तज्जःसंस्कारोन्यसंस्कारप्रतिबन्धी । ५०।

tajjaḥ saṁskāro nyasaṁskārapratibandhī | 50 |

The impression which is made upon by that samadhi wipes out all other past impressions.

तस्यापिनरोधेसर्वनिरोधान्निर्बीजःसमाधिः ।५१।

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ | 51 |

When the impression made by that samadhi is also wiped out, so that there are no more thought waves at all in the mind, then one enters the samadhi which is called “seedless”

2.28.6 2nd Chapter – Sadhana Pada

2.28.7 Method of Kriya yoga

तपःस्वाध्यायेश्वरप्राणिघाणानिक्रियायोगः ।१।

tapāḥ svādhyāyeśvara prāṇidhāṇāni kriyāyogaḥ | 1 |

Austerity, study, and the dedication of the fruits of one’s work to God: these are the preliminary steps toward yoga.

सुखानुशयीरागः ।७।

sukhānuśayī rāgaḥ |7|

Attachment is that which dwells upon pleasure.

दुःखानुषयीद्वेषः ।८।

duḥkhānuśayī dveṣaḥ | 8 |

Aversion is that which dwells upon pain.

ध्यानहेयास्तद्वृत्तयः ।११।

dhyānaheyāstadvṛttayah | 11 |

In their fully developed form, they can be overcome through meditation.

क्लेशमूलःकर्माशयोदृष्टादृष्टजन्मवेदनीयः ।१२।

kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ |12 |

A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.

स्वस्वामिशक्त्योःस्वरूपोपलब्धिहेतुःसंयोगः । २३ ।

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ | 23 |

The Atman—the experiencer—is identified with Prakriti—the object of experience—in order that the true nature of both Prakriti and Atman may be known.

विवेकख्यातिरविप्लवाहानोपायः । २६ ।

vivekakhyātiraviplavā hānopāyaḥ | 26 |

Ignorance is destroyed by awakening to knowledge of the Atman, until no trace of illusion remains.

2.28.8 Yoga practice leads to wisdom

योगाङ्गानुष्ठानादशुद्धिक्षयेज्ञानदीप्तिराविवेकख्यातेः । २८ ।

yogaṅgānuṣṭhānādaśuddhikṣaye jñānadīptirā vivekakhyāteḥ | 28 |

As soon as all impurities have been removed by the practice of spiritual disciplines—the “limbs” of yoga— a man's spiritual vision opens to the light giving knowledge of the Atman.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावअङ्गानि । २९ ।

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭ
āva aṅgāni |29|

The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observance (niyamas), posture (asana), control of the mind from sense objects (pratyahara), concentration (dharana), meditation (dhyana) and absorption in the Atman (Samadhi)

2.28.9 Definition of Asana

स्थिरसुखम्आसनम् ।४६।

sthirasukham āsanam | 46 |

Posture (asana) is to be seated in a position which is firm but relaxed.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।४७।

prayatnaśaithilyānantasamāpattibhyām | 47 |

Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the Infinite.

ततोद्वन्द्वानभिघातः ।४८।

tato dvandvānabhighātaḥ | 48 |

Therafter, one is no longer troubled by the dualities of sense-experience.

2.28.10 3rd Chapter 3 – Vibhuti Pada

देशबन्धश्चित्तस्यधारणा ।१।

deśabandhaścittasya dhāraṇā |1|

Concentration (dharna) is holding the mind within a center of spritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

2.28.11 Definition of meditation

तत्रप्रत्ययैकतानताध्यानम् ।२।

tatra pratyayaikatānatā dhyānam | 2 |

Meditation (dhayna) is an unbroken flow of thought toward the object of concentration.

तदेवार्थमात्रनिर्भासंस्वरूपशून्यमिवसमाधिः ।३।

tadevārthamātranirbhāsaṁsvarūpaśūnyamiva samādhiḥ | 3 |

When, in meditation, the true nature of the object shines forth, not disorted by the mind of the perceiver, that is absorption (samadhi)

त्रयम्एकत्रसंयमः ।४।

trayam ekatra saṁyamah | 4 |

When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

सत्त्वपुरुषान्यताख्यातिमात्रस्यसर्वभावाधिष्ठातृत्वम्सर्वज्ञातृत्वंच ।५०।

sattvapuruṣānyatākhyātimātrasysarvabhāvādhiṣṭhāṭṛtvam
sarvajñāṭṛtvaṁ ca | 50 |

By making samyama on the discrimination between the sattwa guna and the Atman, one gains omnipotence and omniscience.

2.28.12 4th Chapter 4 – Kaivalya Pada

जन्मौषधिमन्त्रतपःसमाधीजःसिद्धयः ।१।

janmauṣadhimantratapaḥ samādhījaḥ siddhayaḥ | 1 |

The psychic powers may be obtained either by birth, or by means of drugs, or by the powers of words, or by the practice of austerities, or by concentration.

कर्मशुक्लाकृष्णंयोगिनःत्रिविधमइतरेषाम् ।७।

karmaśuklākṛṣṇaṁ yoginaḥ trividham itareṣām | 7 |

The karma of the yogi is neither white nor black. The karma of others is of three kinds; white, black or mixed.

जातिदेशकालव्यवहितानाम्अप्यानन्तर्यस्मृतिसंस्कारयोःएकरूपत्वात् ।९।

jātideśakālavavyavahitānām apyānantaryaṁ smṛtisaṁskārayoḥ
ekarūpatvāt | 9 |

Because of our memory of past tendencies, the chain of cause and effect is not broken by change of species, space or time.

परिणामैकत्वाद् वस्तुतत्त्वम् ।१४।

pariṇāmaikatvād vastutattvam ।14 ।

Since the gunas work together within every change of form and expression, there is a unity in all things.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।२५।

tadā vivekanimnaṁ kaivalyaprāgbhāraṁ cittam ।25।

When the mind is bent on the practice of discrimination, it moves toward liberation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।२६।

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ । 26 ।

Distractions due to past impressions may arise if the mind relaxes its discrimination, even little.

ततः क्लेशकर्मनिवृत्तिः ।२९।

tataḥ kleśakarmanivṛttiḥ । 29 ।

These come cessation of ignorance, the cause of suffering, and freedom from the power of karma.

Following quote by Swami Vivekananda reveals the essence of Raja Yoga.

“According to the Raja-Yogi, the external world is but the gross form of the internal, or subtle. The finer is always the cause, the grosser the effect. So the external world is the effect, the internal the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. The man who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control. The Yogi proposes to himself no less a task than to master the whole universe, to control the whole of nature.”

“The best way to find your self is to lose yourself in the service of others.” – Mahatma Gandhi

2.29 Karma Yoga

Karma Yoga is path of selfless service. The word Karma is derived from the Sanskrit Kri, to do; all action is Karma. Technically, this word also means the effects of actions. Karma Yoga is the path of ‘action’, of putting in all efforts, without being attached to the outcome. Karma yoga can be applied to everything you do: from the most trivial, ordinary tasks to greater, more challenging works. When action is performed selflessly, with full focus and attention, it brings fulfillment and freedom. Acting without being attached to the fruits of one's deeds – this alone can lead to union with the Self, which is the goal of yoga.

2.29.1.1 Introduction -

Karma yoga is the yoga of action or work; specifically, karma yoga is the path of dedicated work: renouncing the results of our actions as a spiritual offering rather than hoarding the results for ourselves. Karma is both action and the result of action. What is experienced today is the result of our karma—good and bad—created by previous actions. This chain of cause and effect that have been created can be snapped by karma yoga: fighting fire with fire, we use the sword of karma yoga to stop the chain reaction of cause and effect. By disengaging the ego from the work process, by offering the results up to a higher power, whether a personal God or to the Self within, the whole snowballing process can be stopped. Even sitting and thinking is action. Since action is inevitable, an integral part of being alive, it needs to get reoriented into a path to God-realization.

All humans tend to work with expectations in mind: people work hard in our jobs to get respect and appreciation from our colleagues and promotions from the boss. They clean our yards and make them lovely with the hope that our neighbors will be appreciative if not downright envious. They work hard in school to get good grades, anticipating that this will bring us a fine future. They cook a splendid meal with the expectation that it will be received with praise. They dress nicely in anticipation of someone's appreciation. So much of their lives are run simply in expectation of future results that we do it automatically, unconsciously.

2.29.1.2 Process – Law of Karma

The simple and precise definition of Karma is that "each and every physical action or deed that you perform with the cooperation of the mind, right from morning to evening, during the whole day and night, during the whole week, whole month, and whole year and during the whole of your life right from birth to death is called Karma".

For example, getting up, sitting down, taking bath, washing, walking, standing, going to job, doing business, crying, laughing, awakening, seeing, not-seeing, joking, inhaling, exhaling, thinking, not-thinking, speaking, not-speaking, eating, not-eating, drinking, not-drinking, smelling, not-smelling, touching, not-touching, grasping or throwing by hands, excreting, not excreting, procreating and not procreating etc. - all these physical actions performed by all your ten senses, organs and limbs, performed as influenced and propelled by the likes and dislikes, attachments and non-attachments and with the co-operation of your mind and intellect are called 'Karma'.

All these Karmas are divided into three categories according to their stages as under-

(1) Kriyaman Karma - means an action done at the spur of a moment or time in the present tense which instantaneously bears fruit and results in reaction then and there.

(2) Sanchit Karma - (Cumulative Karma) means the actions done but not yet ripe to give fruits immediately or on the spot but take some time to get ripened. Such Karmas are kept in abeyance pending in the balance waiting for the opportune time to become ripe, to give fruits in future. Till then they remain in balance and are accumulated (Sanchit). Until their fructification, these Sanchit Karmas would not be neutralised.

(3) Prarabdha Karma - means those actions, out of the accumulated Sanchit Karmas which have now become ripe and are ready to give fruits. They are commonly known as destiny, luck, fate, fortune etc.

There are three types of karma – Sukrama, Akarma, Vikarma. Actions which are add-on to the karmic account are called 'Sukrama'. These leaves great impact on karmic accounts. These increase the value in the accounts. It has no cause and effects or we can say which does not affect our karmic accounts. The actions relating to our daily routine like: daily essential activities of going toilet, cleansing, eating etc. are called Akarma. Actions which are performed under the influence of five vices and results in the subtraction to the Karmic accounts of an individual, is called as 'Vikarma'. These gives negative impact on Karmic accounts.

Law of Karma works like this -

Each individual has a huge bag of karma (Sanchita Karma) good/ bad karmas accumulated from all the past births. To this, one's present life karmas (Agami karma) gets accumulated. Again from this, a small bag of karma (Prarabhda Karma) is

removed to be enjoyed/borne during this lifetime. So whatever karma we might do in this life, good or bad, one does not get to reap its result in this life, as it again gets accumulated (as Agami karma) into the Sanchita karma, to be endured in any one of the future lives if not in this life. But the above is not true too. We have astrology to guide us about the possible karmas that we might be facing during our life time. So based on the suggestion of the astrologer, we do have some prayaschitta karmas which can be done in this lifetime to reduce the ill effects of the karmas that one might be facing in the future.

2.29.1.3 Methods -

Thus all the human wants, desires, likes, requirements etc. are categorised into four categories in our scriptures as under: dharma (ethics, religion), artha (wealth-unlimited worldly materialistic objects), kama (enjoyment - desire to enjoy wealth for sensegratification), moksha (liberation-emancipation from the cycle of birth and death).

For dharma and moksha, a man should always constantly do purushartha (efforts) and should never leave it to prarabdha. As for artha and kama he should totally leave them to prarabdha as he is going to get only that much of wealth (artha) and enjoyment (kama) which is destined in his prarabdha (luck, fate, fortune) and nothing more in spite of all his purushartha (efforts).

The main purpose of having a human body is to acquire moksha i.e liberation from the cycle of birth and death and secure union (yoga) with god from whom you are separated. That is the only final target and ultimate goal of human life. It is within the means of every person to unshackle himself from the mortal bondage, merging his essential self into the supreme universal reality. What is more, every person has also the

freedom of choice to accept this as his goal, because in the ultimate analysis he is surely an intrinsic part of the same Supreme Reality and is irrefutably destined to be merged into the same, thereby achieving true salvation which is the birthright and essence of the soul.

The method to wipe off completely all the Kriyaman Sanchit and Prarabdha Karmas is prescribed as under:

(1) First of all you should control your present Kriyaman Karmas which is within your powers and competence. You should perform only those Kriyaman Karmas which would not be accumulated as Sanchit Karmas during your present lifetime. Thus you stop the flow and do not allow any new Karmas to be accumulated increasing the present stock of your Sanchit Karmas which you have earned during your past births.

(2) Then all the Sanchit Karmas in balance earned and accumulated uptill now because of your past deeds should be got completely burnt in the fire of knowledge.

(3) And the Prarabdha Karmas have to be exhausted only by enjoying and suffering them during this lifetime in the present birth.

Following verse from Chandogya Upanishad says the nature of work.

In this world, results of actions get exhausted. And in other worlds (lunar and solar worlds etc.), results of virtue get exhausted. Hence try to realise the Self before you depart from this world.

तद्यत्थेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते

तद्य इहत्मानमननुविद्य ब्रजन्त्येताश्च सत्यान् कामाँस्तेषा सर्वेषु लोकेष्वकामचारो
भवत्यथ य इहत्मानामनुविद्य ब्रजन्त्येताश्च सत्यन्कामाँस्तेषा सर्वेषु लोकेषु कामचारो
भवति।८-१-६। - छान्दोग्य उपनिषद्

tadyattheha karmajito lokah kṣīyata evamevāmutra puṇyajito lokah
kṣīyate,

tadya ihatmānamanuanuvidya vrajantyetāśca satyān kāmāmsteṣā
sarveṣu lokeṣvakāmacāro bhavatyatha ,

ya ihatmānāmanuanuvidya vrajantyetāśca satyankāmāsteṣā sarveṣu
lokeṣu kāmācāro bhavati |8-1-6| - chāndogya upaniṣada

As to that, as in this world the result acquired through action gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world. Therefore, in this world those who depart without realizing the Self and these unfulfilling desires, for them there is no freedom of movement in all the worlds. On the other hand, in this world those who depart after having realized the Self and these unfulfilling desires, for them there is freedom of movement in all the worlds.

2.29.2 Karma Yoga Sutra shatakam

It was written by Swami Harshananda to compile and organize the various diversified guidelines given in scriptures into one concise logical method. It covers all aspects of Karma yoga.

कर्म योग सूत्र शतकम्

karma yoga sūtra śatakam

अथातः कर्म योगं व्याख्यास्यामः । १ ।

athātaḥ karma yogam vyākhyāsyāmaḥ |1|

This is the first aphorism of Karma-yoga desired to be expounded.

2.29.3 Definition of Karma Yoga

निष्कामत्वकौशलास्तिक्यबुद्धिलक्षणः कर्मयोगः । ५ ।

niṣkāmatvakauśalāstikyabuddhilakṣaṇaḥ karmayogaḥ |5|

Characteristics of Karmayoga are described—

Desirelessness, proficiency and faith in the existence of the highest good—these characterise Karmayoga. Niṣkāmatva to be without attachment towards fruits of actions. Kauśalā is skill. Astikyabuddhi is the belief in the existence of the highest good and the unshakable faith that it can be attained through Karmayoga.

इदंशब्दवाच्यं जगत् । १८ ।

idaṁśabdavācyaṁ jagat |18|

That is the world which is expressed by the word ‘this’.

तत्कर्ममयम् । १९ ।

tatkarmamayam |19|

That world which is expressed by the word ‘this’ is full of karma.

त्रिगुणात्मकं च ।२०।

triguṇātmakam ca |20|

It has inherent in it, the three gunas.

2.29.4 World is mixture of good and bad.

अत एव शुभाशुभसङ्किर्णम् ।२१।

ata eva śubhāśubhasaṅkirṇam |21|

That is why (it is) a mixture of good and bad.

शुभाशुभसमष्टिः स्थिरैव ।२२।

śubhāśubhasamaṣṭiḥ sthiraiva |22|

The sum-total of good and bad is (always) constant.

नियतादृष्टोत्पन्नत्वाद्विशिष्टसर्गस्य ।६।

niyatādr̥ṣṭotpannatvādviśiṣṭasargasya |6|

Because a particular creation is made in accordance with a fixed amount of adrsta (i.e. 'the unseen' or karma).

2.29.5 World's defects will revert

तद्दोषहरणं श्वलूमवत् ।७।

taddoṣaharaṇam śvalūmavat |7|

The removal of defects can be likened to the (straightening of) a dog's tail.

मोक्षो नैष्कर्म्यम् ।२७।

mokṣo naiṣkarmyam |27|

Moksa is freedom from action.

कर्मणो नैष्कर्म्यम् ।२८।

karmaṇo naiṣkarmyam |28|

Freedom from action (is attained) through action.

कर्मणैव कर्मातिक्रान्तव्यम् । ३३ ।

karmaṇaiva karmātikrāntavyam |33|

Action has to be transcended through action alone.

बाह्यकार्यान्तरसंस्कारनिर्वर्तकञ्च । ३७ ।

bāhyakāryāntarasamskāranirvartakaṣca |11|

All actions produces a certain external effect and creates an internal impression at the same time.

संस्कारो ह्यासङ्गानुगुणः । ३८ ।

samskāro hyāsaṅgānugūṇaḥ |38|

Impression is proportional to attachment.

तस्मादसक्तिः कर्तव्या । ४५ ।

tasmādasaktiḥ kartavyā |45|

Therefore detachment has to be practiced.

2.29.6 Do action for liberation

मोक्षेच्छया कुर्यात् । ५९ ।

mokṣecchayā kuryāt |59|

Action must be done with the desire for liberation.

कुर्याद्वा लोकसङ्ग्रहार्थम् । ६१ ।

Kuryādvā lokasaṅgrahārtham |61|

Action may be performed as loksanghaha (doing good to the world).

2.29.7 Do ordained duties

नियतम् कर्तव्यम् । ७४ ।

niyatam kartavyam |74|

Ordained (duties) must be performed.

नियतं सर्वं समानम् ।७७।

niyataṁ sarvaṁ samānam |77|

All ordained duties are equal.

स्वधर्मपराः समानाः ।७८।

svadharmaparāḥ samānāḥ |78|

All those who are devoted to their respective duties are equal.

2.29.8 Sastra is the source of authority.

शास्त्रं प्रमाणं ।८२।

śāstram pramaṇam |82|

Sastra is the source of authority.

श्रुतिस्मृतिवृद्धवचनव्यवहाराः शास्त्रम् ।८३।

śr̥tismṛtivr̥ddhavacanavyavahārāḥ śāstram |83|

Sastra means sruti, smriti, saying and actions of great man.

विषयचार्यपि प्रसन्नः ।९६।

viṣayacāryapi prasannaḥ |96|

He is at peace even though moving amidst sense-objects.

2.29.9 Work like a master

स्वामिवत्करोति ।९७।

svāmivatkaroti |97|

He works like a master.

Following quote by Swami Vivekananda gives the secret of actions -

“All the actions that we see in the world, all the movements in human society, all the works that we have around us, are simply the display of thought, the manifestation of the will of man. Machines or instruments, cities, ships, or men-of-war, all these are simply the manifestation of the will of man; and this will is caused by character, and character is manufactured by Karma. As is Karma, so is the manifestation of the will. The men of mighty will that the world has produced have all been tremendous workers — gigantic souls, with wills powerful enough to overturn worlds, wills they got by persistent work, through ages, and ages. Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life, for we know who their fathers were.”

2.30 Literature Review mindmap

Following Mindmap [Figure 4] explains how the literature review is organized around the theme of Vedanta Model of Leadership. It includes Atma Bodha, Tatva Bodha, Vivekachudamani and Upadesha Sahastri as main literatures from Adi shankaracharya.

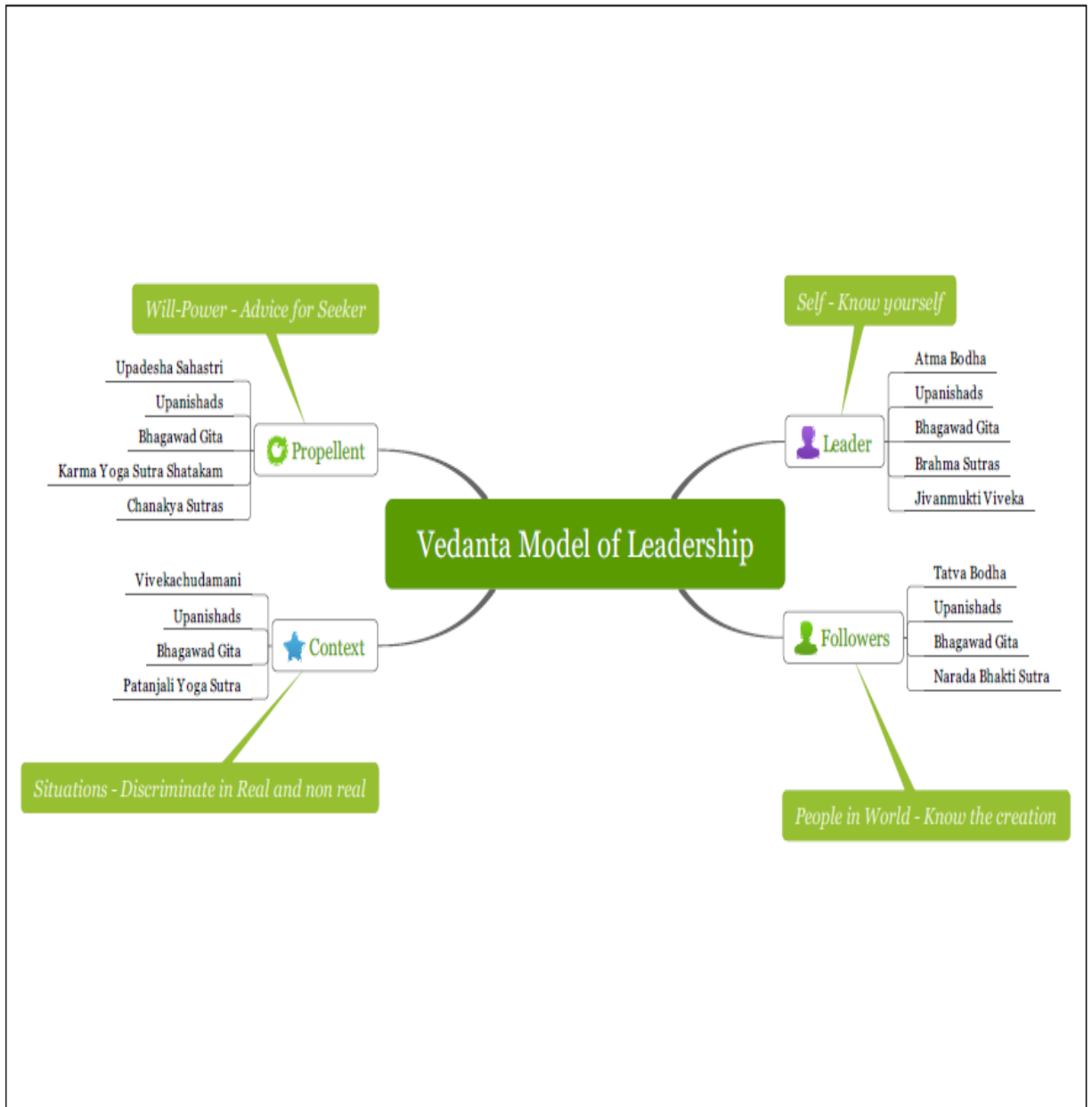


Figure 4: Literature Review mindmap