

AN INTRODUCTION TO THE PHILOSOPHY OF PANCHADASI

by
SWAMI ABHEDANANDA



CALCUTTA
RAMAKRISHNA VEDANTA MATH





DELHI UNIVERSITY
LIBRARY

1971

DELHI UNIVERSITY LIBRARY

Cl. No. $\Delta 2y7M66:9$ H8

Ac. No. 135538

Date of release for loan

This book should be returned on or before the date last stamped
below. An overdue charge of 5 Paise will be collected for each
day the book is kept overtime.

FIRST PUBLISHED MARCH, 1948.

All rights reserved.

PUBLISHED BY SWAMI PRAJNANANANDA,
RAMAKRISHNA VEDANTA MATH, 19B, RAJA
RAJKRISHNA STREET, CALCUTTA—6
PRINTED BY MINIR KUMAR MUKERJEE
AT TEMPLE PRESS, 2, NAYARATNA LANE,
CALCUTTA—4.

CONTENTS

SUBJECT.	PAGE
PREFACE	vii—xviii
PHILOSOPHY OF PANCHADASHI,	1—47
What is Vedânta, 1-2—What 'is the Absolute, 3— <i>Brahmajñâns</i> is called Vedânta, 3—Three <i>prasthânas</i> , 5— <i>adâdhavâchârya</i> , 6— <i>Brahman</i> is beyond of everything empirical, 8—Words' are lative, 10— <i>Vâchyârthâ</i> and <i>lakshârtha</i> , —What is <i>mâyâ</i> ; 11—The projection <i>risti</i>) of the world is due to <i>mâyâ</i> , or <i>rakriti</i> , 12-13—Three <i>gunas</i> , 13-14—Who is <i>Isvara</i> , 14—Who is <i>jiva</i> , 14-15—hree phases of the <i>jiva</i> , 15-16—What is <i>tahkarana</i> , 16—Five kinds of air, 17—What is superimposition, 18— <i>Jiva</i> as <i>artâ</i> and <i>bhoktâ</i> , 19—What is <i>sokâ-</i>	

panodana, 19—What are the *vāsanās* or desires, 20—The *karmas*, 20—How a *jiva* transcends the cycle of births and deaths, 22—What is *sādhana*, 22—The *oneness* with Brahman, 23—The right knowledge of Brahman, 24—Names and forms (*nāma-rupa*), 25-26—The necessity of *vichāra*, 27—The *Mahāvākyas*, 27-31—*Tat and tam*, 32—*Vichāra*, 33-35, 37—What is *vādha*, 33-34—What is realization, 36—Meditation removes *false knowledge*, 37—The state of realization, 38—The cause of difference, 39—What is *triputi*, 39—The state of a *jīvanmukta*, 40-41.

PREFACE

An Introduction to the Philosophy of Panchadasi is an offer of ours that contains the philosophical thoughts of *Panchadasi* delivered at the Christo-theosophical Society at Bloomsbury Square on the 27th October, 1896. Swâmi Vivekânanda was present on the occasion and was highly pleased at the crown success of his beloved spiritual brother. It is the maiden speech of Swâmi Abhedânanda before the learned Western audience. Below are quoted certain authentic records of this lecture from the *Life of Swâmi Vivekânanda* (Vol. II):

“One of the events which satisfied the Swâmi (Vivekânanda) immensely, was the success of the maiden speech of the Swâmi Abhedâ-

nanda, whom he had designated to speak in his stead at a club in Bloomsbury Square, on October 27. The new monk gave an excellent address on the general character of the Vedânta teaching; and it was noticed that he possessed spiritual fervour and possibilities of making a good speaker. A description of this occasion, written by Mr. Eric Hammond, reads:

'Some disappointment awaited those that had gathered that afternoon. It was announced that Swâmiiji did not intend to speak, and Swâmi Abhedânanda would address them instead.

'An overwhelming joy was noticeable in the Swâmi (Vivekânanda) in his scholar's success. Joy compelled him to put at least some of itself into words that rang with delight unalloyed. It was the joy of a spiritual

father over the achievement of a well-beloved son, a successful and brilliant student. The Master was more than content to have effaced himself in order that his Brother's opportunity should be altogether unhindered. The whole impression had in it a glowing beauty quite indescribable. It was as though the Master thought and knew his thought to be true; *'Even if I perish on this plane, my message will be sounded through these dear lips and the world will hear it * *'*. He (Vivekânanda) remarked that this was the first appearance of his dear Brother and pupil, as an English-speaking lecturer before an English audience, and he pulsated with pure pleasure at the applause that followed the remark. His selflessness throughout the episode burnt itself into one's deepest memory.' "

The present booklet is an attempt

to throw light upon the Vidyâraṇya or Vivarana school of Vedânta. It is the first lecture of Swâmi Abhedânanda before the Western audience and as such the method employed in it is not marked by that peculiar novelty which characterises his later lectures and addresses. Yet the fact is to be noticed that the maiden speech also exhibits remarkable lucidity of expression and directness of appeal.

The philosophy of *Panchadasi* is a unique contribution to the domain of Indian thought. Swâmi Abhedânanda's treatment of the subject is thoroughly subjective. He has revealed here the central idea of *Panchadasi* philosophy faithfully and thereby has sought to awaken an interest of the reader in it. His method is essentially logical rather than historical. The historical background is furnished here for the sake of reader's convenience.

First of all we like to mention here the varying opinions with regard to time and historicity of Vidyâranya. It is quite clear that Muni Vidyâranya belongs to the Vivarana school of thought and he wrote many learned books on Vedânta, such as *Vivarana-prameya-samgraha*, *Panchadasi*, *Drik-drishya-viveka* and others. But there is a dispute among scholars whether Vidyâranya was the self-same person as Sâyana, the commentator of the Vedas, or they were totally two different persons? Dr. S. N. Dasgupta is of opinion that Vidyâranya, the author of *Panchadasi*, and Sâyana, the author of *Sarvadarsana-samgraha* are identically the same. He says in his *A History of Indian Philosophy* (Vol. II, p. 215): "Vidyâranya is reputed to be the same as Mâdhava, brother of Sâyana, the the great Vedic commentator." Dr. Dasgupta accredited Vidyâranya with

the authorship of many more books on philosophy, such as, *Vivaranaprameya-samgraha*, *Jivanmukti-viveka* and others. He admits: "In addition to the *Sarna-darsana-samgraha* Mâdhava wrote two works on the Samkara Vedânta, viz. *Vivaranaprameya-samgraha*, and *Panchadasi*, and also *Jivanmukti-viveka*." (Cf. HIP., Vol. II, p. 214). Prof. Râdhâkrishnan is also inclined to identify Vidyâranya with Mâdhava-Sâyana and he says: "Vidyâranya (fourteen century), generally identified with Mâdhava, wrote *Vivaranaprameya-samgraha* as the gloss on Prakâsatman's work. While his *Panchadasi* is classic of later Advaita, his *Jivanmukti-viveka* is also of considerable value" (Vide *Indian Philosophy*, Vol. II, p. 551). Pandit Râjendranath Ghose (afterwards Swâmi Chidghanânanda) also admits this view and mentions in his Bengali edition of *Advaitasiddhi* (Vol. I) that

Vidyâranya was no other person than Mâdhavâchârya who wrote not only the *Panchadasi*, *Sarvadarsana-samgraha*, and *Vivaranaprameya-samgraha*, but also *Anubhutiprakâsa*, *Jivanmukti-viveka*, the glossary on *Aparokshânubhuti* and 108 *Upanishads*, the short commentary on '*Sautasamhitâ*, *Aitareya*, *Taittiriya* and *Chândogya Upanishads*. He wrote also *Brihadâranyaka-vârṇikasâra*, *Samkhya-vijaya*, *Jaiminiyamâlâ-vistara*, *Mâdhaviya-dhâtuvritti*, *Parâsara-mâdhava* and *Kalâ-mâdhava*, etc. But Dr. T. M. P. Mahdâdevan expresses his view with regard to it thus: "But Vidyâranya, ** was only 'an insignificant ascetic who presided over the Sringeri Matha from C. 1377 to 1386 A.D. The works that are definitely attributed to Vidyâranya are only the *Panchadasi* and the *Vivaranaprameya-samgraha*' " (Vide '*The Philosophy of Advaita*, p. 2).

* As regards the time of Vidyâranya,

Dr. Mahâdevan says that Vidyâranya lived probably in the fourteenth century A.D. and he was the preceptor of Harihara I, the emperor of Vijayanagar and Bukka. Swâmi Abhedânanda mentions: "Mâdhava was at first the Prime Minister of the King Bukka of South India and he flourished some 400 hundred years after Sankarâchârya. Afterwards he renounced his ministership, poverty and worldly position and entered the order of *Sannyâsin*." Mr. M. A. Doriswâmi Iyengar says in his article on *The Mâdhava-Vidyâranya-Theory* (Cf. *Indian Historical Quarterly*, Vol. XII) that Vidyâranya was 'an insignificant ascetic and the president of the Sringeri Math. Mr. N. Venkataramanayya proves in his *Vijayanagar, Origin of the City and the Empire* (Ch. II, p. 48ff) that Mâdhava and Vidyâranya were not identical. Because 'the identity-theory seems to be more probable

than the opposite theory' (Cf. *The Philosophy of Advaita*, p. 3). So he infers that Vidyâranya lived in time of Harihara I, the King of Vijayanagar, and the Harihara I, was really the builder of Vijayanagar Kingdom, the name of which was given after the name of Vidyâranya. But Mr. R. Râma Rao in his suggestive article on *Vidyâranya and Mâdhavâchârya* (Cf. *Indian Historical Quarterly*, Vol. VI, p. 701) holds a quite different view. He says that 'King Bukka I is referred to as the patron, while the inscriptions of Vidyâranya are all of the reign of Harihara II (1377-1404)'. But Dr. Mahâdevan contends: "The evidence of the copper-plate grant is corroborated by a few inscriptions of the Tulava period which declare that the city of Vidyânagara was built by King Harihara I and named Vidyânagara in the name of Vidyâranya Sripâda. Two inscriptions dated

respectively 1538 and 1559 A.D. state that Harihara Raya built Vidyânagara in the name of Vidyâranya' (Vide *The Philosophy of Advaita*, p. 4).

As regards the teacher or preceptor of Vidyâranya there is also a dispute among scholars. Some say that the teacher of Vidyâranya was Sankarânanda; according to some, Bhârati-Tirtha, while others hold that Vidyânanda was the teacher of Vidyâranya. But Dr. Dasgupta is of opinion that Bhârati-Tirtha, Vidyânanda and Sankarânanda, these three savants were the teachers of Vidyâranya. Appaya-Dikṣit, the author of *Siddhântaleśa-samgraha* differs from it. He holds that Bhârati Tirtha and Vidyâranya refer to the same man. He calls the *Vivaranā-pramēyā-samgraha* as the *Vivaranopanyāsa*; as he admits with the words:

‘विद्यारण्योपन्यासे भारतीतीर्थवचनम्’ and

‘इति श्रीविवरणोपन्यासे प्रथमवर्णकम् समाप्तम्’

in his celebrated work *Siddhântalesa-samgraha*, Dr. Mahâdevan also agrees with Appyaya Dikshit and he says: “From the evidence afforded by the *Siddhântalesa* of Appyaya Dikshit * *, we are led to the conclusion that Bhârâtîrtha was the author of the three works and that the name Vidyâranya was an appellation which was common to both Mâdhava and Bhârâtîrtha” (Cf. *The Philosophy of Advaita*, p. 7). Thus it follows from the foregoing lines that the title of ‘Vidyâranya’ was common both to Mâdhava and Bhârati Tirtha. Vidyâranya was not the name of any individual, and; Mâdhavâchârya-Vidyâranya and Bhârati-Tirtha-Vidyâranya were quite different persons. Appyaya-Dikshit says that Bhârati-Tirtha-Vidyâranya was the author of *Vivaranopanyâsa* or *Vivaranaprameya-*

samgraha. According to Dr. Mahādevan Bharāti-Tīrtha-Vidyāranya was senior to Madhavāchārya-Vidyāranya though they were contemporaries. But Swāmi Abhedānananda disagrees with this view and holds that Vidyāranya was the disciple or pupil of the *Sannyāsī* Bhārati-Tīrtha.

In conclusion we add further that our labours for bringing out this neat booklet will be rewarded with success if it wins the real appreciation of the reading public.

THE PUBLISHER.

Rāmakrishna Vedānta Math
19B, Raja Rajkrishna Street,
Calcutta.

1st March, 1948

AN INTRODUCTION TO THE PHILOSOPHY OF PANCHADASI

Ladies and gentlemen, the subject of my discourse, I am afraid, is one which may not be interesting to you on account of its being very dry and metaphysical. It is a discourse on the Vedânta philosophy of the Hindus and its teachings as explained in *Panchadasi*.

Before I proceed with my subject I shall tell you what the meaning of the word *Vedânta* is and how it became the name of a certain school of philosophy in India.

‘Vedânta’ is a Sanskrit com-

2 AN INTRODUCTION TO THE

pound word of *veda* and *anta*. The word *Veda* comes from the Sanskrit root *vid* i.e. to know. So *Veda* means literally the 'act of knowing' or knowledge. Knowledge is a general term. There may be the knowledge of external things and of things internal; there may be the knowledge of natural things and of things supernatural; there may be knowledge of relative things and of things beyond all sorts of relation, or, in other words, things which we cannot perceive, cannot sense, cannot feel, cannot think of or imagine. The word *anta* means 'end,' or the latter portion of the Vedas. Therefore, 'Vedânta' means that portion of knowledge by which we can under-

stand the true nature of those things which are internal or mental, which are super-natural or above the gross material side of nature and of things which are above all relations i.e. the Absolute, the soul universal.

The Absolute is called by Vedânta *Brahman*. *Jñāna* is another word for knowledge. The term which the Vedântists use for the knowledge of the Absolute is '*Brahmajñāna*'. So, Vedânta means *Brahmajñāna*.

Such being the scriptural or literal meaning of the word Vedânta, the scriptural literature of the Hindus which deals with *Brahmajñāna* is also called Vedânta. The most ancient parts of this scriptural literature

which the Hindus believe as revealed, are the *Upanishads*.

There is another book *Bhagavad Gîtâ* which contains the doctrines of Vedânta as taught by Sri Krishna to Arjuna before the commencement of the great battle of Kurukshetra. It is considered by the Vedântists as an authority. These *Upanishads* and *Bhagavad Gîtâ* form the real scriptural foundations of the Vedânta philosophy. Upon these foundations is built the huge superstructure of Vedânta by different sages and philosophers who flourished both before and after Sâkyasimha, the great founder of the Buddhist faith.

The scattered flowers of the

Vedântic truth that are to be found here and there in the mass of the simplest form of the *Upanishads* were collected and placed each in its proper place by Bâdarâyana, so as to form a beautiful bouquet that may please the scrutinizing and truth-seeking eyes of all philosophers of all ages and climes. He put these grand philosophical tenets in short pithy sentences called *Vedânta-sutras* or aphorisms of Bâdarâyana. These *Upanishads*, *Gîtâ* and the *Sutras* of Bâdarâyana form the three *prasthânas* or steps to the realization of the background underlying all phenomena. These three being the basic literature of the Vedântic school, volumes after volumes of commenteries and annota-

tions was written on them, in prose and in verse by Sankarâchârya and his disciples and other Advaitists who flourished later. *Panchadashi* is one of these works on the Vedânta philosophy written in verse by Mâdhavâchârya. (Sâyana), the great commentator of the Vedic literature. Few countries have ever produced such a voluminous writer as Mâdhava. Mâdhava was at first the prime minister of the King Bukka of South India and he flourished some 400 years after Sankarâchârya. (eighth or ninth century A. D). Afterwards he renounced his ministership, property, and worldly position and entered the order of *Sannyâsin*. He was initiated into that order by a *Sannyâsin* named

Bhârati Tirtha and thenceforth was called Vidyâranya.

The first six chapters of *Panchadasi* was written by Bhârati Tirtha, but his sudden and unexpected death left the work to be completed by his disciple who wrote the remaining nine chapters. The word *Panchadasi* comes from the Sanskrit '*panchadasa*' which means fifteen and the book is called *Panchadasi* on account of its having fifteen chapters. The *Panchadasi* contains altogether 1530 *śloka*s or verses and is divided into three books, each containing five chapters.

In the first chapter the true nature of the unconditioned *Brahman* is explained. We can never define this

unconditioned *Brahman* because every thought of the human mind or reasoning faculty will be under some condition or relation while *Brahman* transcends them all. *Brahman* is beyond space and time, beyond thought and beyond all human expression. It is not to be the object of our consciousness. Our mind cannot approach it. It is beyond all human expression. It is indescribable and unspeakable. Human mind cannot, however, rest satisfied unless it reaches that state where all human search after truth ceases. It is a state where all desires for transitory and worldly things vanish, where peace and happiness reign through all eternity and where all qualities of ego and non-ego end, and

the whole universe merges into one ocean of universal consciousness. After realizing that superconscious state of perfect bliss and unity the Vedântic sages declare in a trumpet voice before the world :

वेदाहमेतं पुरुषं महान्तं ।
 आदित्यवर्णं तमसः परस्तात् ।
 तमेव विदिस्व तिमृत्युमेति
 नान्यः पन्था विद्यते आयनाय ॥

'I have reached that one conscious Being, effulgent with divine light and beyond the limits of darkness. Knowing Him alone one attains that state which is beyond the reach of death. There is no alternative course to it.'

These ancient sages began to coin different words to give a clear

idea what they realized in the superconscious state. Most of these words are of negative categories (*neti mulakam*). Its attributes are all in the negative form. It is without colour, without form, without smell etc. Very few words in the affirmative have been accepted as correct to represent the Absolute or *Brahman*. Words are relative and they carry with them a conditional sense. But *Brahman* is unconditional. So, we must be cautious while using the words for describing the unconditioned. Words should then be used not in their relative sense but in their absolute sense. Suppose, if we use existence, intelligence and bliss to describe *Brahman*, we must take their

meanings not as used ordinarily, but in their absolute sense or in the language of *Panchadasi* not in their *vāchyārtha* but in their *lakṣhyārtha*. Therefore, *Brahman* is described in *Panchadasi* as *Sat-chit-ānanda*, pure existence, pure consciousness and pure bliss. It is also established in this chapter that the soul of man is in reality a part and parcel of *Brahman*, conditioned by the illusive nature of *māyā* which makes it appear different from *Brahman*, individualizes it and forces it to think, feel, perceive, sense, and do all sorts of works.

What is this *māyā*? It is a name given by the Vedāntists to that eternal energy whose manifestations are the phenomena and the universe, This

māyā acting upon the ocean of *Brahman*, produces waves which we call the organic and inorganic phenomena of nature. She evolves and manifests herself as atoms and molecules. She attracts them, combines them so as to produce all the elements and constructs out of them myriads of suns, moons, stars and solar systems. Even the greatest minds stand stupefied in dumb astonishment when they try to think of that supreme power whose inkling has evolved this gigantic manifestation. *Māyā* creates division—division between individual self and *Brahman*. The projection or the world-appearance is due to only *māyā* or nescience. This *māyā* or *Prakṛiti* has three *gunas* or qualities,

sattva, *rajas* and *tamas*. This broad and general sense of the word *māyā* as expressed in *Panchadasi* is *Prakṛiti* and the word *māyā* has been used in a little restricted sense.

Panchadasi divides *Prakṛiti* into *māyā* and *avidyā* :

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ।

सत्त्वशुद्धयविशुद्धिभ्यां मायाविदो च ते मते ॥ 1.15-16

When *sattva guna* or the power by which we can know things as they are, is not overcome by *rajas* (activity) and *tamas* (ignorance), and on the other hand, *sattva* prevails over *rajas* and *tamas*, then only *Prakṛiti* is called *māyā*. When *sattva guna* is overcome by *rajas* and *tamas*, the *Prakṛiti* is called *avidyā*. The *sattva* is

described as a pure reflecting substance that has the power of catching the image of *Brahman* and reflecting its rays as a mirror reflects and casts the rays of the same on all sides.

This *mâyâ* together with the image of *Brahman* reflected therein is *Isvara* or the creator, preserver and destroyer of the universe. *Isvara* of Vedânta is the same God as different nations worship and pray to in different names. He is all-pervading, all-powerful, all-knowing and all-merciful.

The image or reflection of *Brahman* in *avidyâ* is the *jîva* or the conditioned *Brahman* in man. This *jîva* because of his impure *sattva* has

got partial knowledge and with it he tries to gain fuller knowledge. In Vedânta, therefore, *jiva* is called *prājña* or partial knower while *Isvara* is all-knowing. This *jiva* gets the name *prājña* when he assumes *avidyā* as his *kāraṇa-sarira* or causal body. *Panchadasi* teaches that there are three bodies of every man : (1) The *sthūla-sarira*, the gross material body ; (2) the *suṅsma-sarira*, the subtle body and (3) the *kāraṇa-sarira*, the causal body. The last one is the cause of the other two bodies, or, in other words, it contains the seeds of the subtle and the gross bodies.

मायाविम्बो वशीकृत्य तां स्यात् सर्वज्ञ ईश्वरः ॥

अविद्यावशगस्तन्यस्तद्वैचित्र्यादुनेकधा । I. 16-17

The *jiva* with his subtle body is

called *taijasa* : 'प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रतिपद्यते ।' and 'साकारणशरीरं स्यात् प्राज्ञस्तत्राभिमानवान् ॥'
 The subtle body contains the *antah-karana* (अन्तःकरण), the internal organ or the mind in its different manifestations, the five *jñānendriyas* or instruments of knowledge : the senses of seeing, hearing, smelling, tasting and touching, five *karmendriyas* or instruments of action : power of seizing, moving, speaking, excreting and generating, and the five *prānas*. The *prāna* is the life-sustaining power or the vital energy in us. Although it is one, it has five different names on account of the five different functions it performs. While working in the upper part its name is *prāna* and that which moves the lower

part is *apāna*. When it performs digestive function it is *samāna*, and when it is the cause of bringing down food from the alimentary canal to the stomach it is *udāna*. Again, it is *vyāna* when it works through the canals of the body.

When the *jīva* identifies himself with the gross body, he is called *visva*. This gross body contains the instruments through which those *indriyas* and *prānas* work on the material plane.

The gross body dies as the physical instruments, but the *jīva* or inner man can never die or lose his powers, impressions and thoughts. The *jīva* or the inner man goes to heaven or hell, or to any other planet.

He assumes different bodies, and wherever he goes, he carries with him his subtle body, which is the seed of his gross body. All these divisions, differentiations and limitations, says *Panchdasi*, are imposed on *Brahman*. They are false like *māyā*; they have no independent status. They cannot bring any change in the unchangeable, just as the apparent redness of a crystal cannot affect its genuine whiteness and transparency when a red object is placed near it. The qualities of the changeable are often attributed to the unchangeable. This process is called the superimposition. The superimposition or *upadhi*, is caused by *avidyā*. The *jiva* conditioned by

avidyā and entangled in the meshes of the three bodies, thinks himself as actor (*kartā*) and enjoyer (*bhoktā*). As long as these two ideas of being actor (*karitva*) and enjoyer (*bhoktriva*) will remain in the *jīva*, he will have to go on with his work and enjoy the fruits coming therefrom. Even after the perish of body he still retains the ideas of doer (*kartriva*) and enjoyer (*bhoktriva*). These two ideas will bring forth desires as their offspring and as long as these desires will remain, they will create new bodies. So *Panchadasi* says :

'When one can transcend the sense of self, as well as bring under control the desires, this can be defined as *sokūpanodana* (शोकपनोदन). And

the pleasure and satisfaction one derives from it may be defined as *tripti* (तृप्ति) and *harsa* (हर्ष).

In Sanskrit the desires are called *vāsanās*. The desires or *vāsanās* for work and enjoyment are the causes of our births and re-births. If these desires remain in us, we shall be born again and again. As these desires or *vāsanās* are the roots of all our *karmas* or works, good or bad, *jiva* cannot escape from reaping what he has sown. So, he enjoys pleasure and pain which are the results of his works, good or bad. Thus fettered by the trammels of *karma*, *jiva* moves on from one body to another enjoying or suffering the good or bad results of his own deeds.

Is there no end to this process of births and re-births? Can we not be free from the inevitable law of *karma*? So, the author of *Panchadasi* himself raises these questions :

नद्यां कीटा इवावर्तादावर्तान्तरमाश्रुते ।
 ब्रजन्तो जन्मनो जन्म लभन्तेनैव नि-वृत्तिम् ॥
 सत् कर्म परिपाकात् ते करुणा निधिनौद्धृता ।
 प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥

As a small insect falling into the current of a river passes from one whirlpool to another and does not find a resting place, so the *jiva* passes from one birth to another without finding rest or peace. But if any kind-hearted man seeing the miserable plight of the rapid current and places the insect

under the shade of a tree on the bank, it escapes the ever-running current of the water. Similarly, the *jiva* can escape the continuous recurring births and deaths, if any God-realized man shows him the path to freedom and peace. Following the advice of the realized man (तत्त्वदर्शी) the *jiva* can be liberated from the pangs and cares of the deceitful world.

Then comes the practice or *sādhana*. Nowhere we can find in world's history, except in India, that the highest metaphysical conception has formed the basis of a religion. The religion of Vedānta is not merely theoretical, but it is also practical. It is the realization of the universal soul in the individual self. It is being

and becoming one with that eternal existence.

The union with the supreme pure consciousness forms the keynote of the Vedântic religion. The Vedânta proclaims that the *oneness* with *Brahman* is the ultimate end of human life. It is the Be-all and End-all of our individual existence. It is the final goal of all searches after Truth. What becomes after regaining the state of *oneness* is described in the following lines :

भिद्यते हृदयग्रन्थिश्चिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्मानि तस्मिन् दृष्टे परावरे ॥

When man reaches that state of *oneness*, all knots of desires are torn asunder, all doubts and questions

are solved for ever, and all works with their fruits are transcended.

But how to attain such a state of oneness or freedom? To this the Vedânta answers that by right knowledge of *Brahman* or *Brahmajñâna* we can obtain oneness with *Brahman* and consequently the absolute freedom. And as before daylight the darkness of night disappears, so the darkness of false knowledge (*mithyâ pratyaya*) vanishes before the light of *jñâna* or right knowledge.

The Vedânta says that this world is manifested form of *mâyâ*. These phenomena are nothing but the the apparent waves in the ocean of *Brahman*. We live and move and have our being in *Brahman*. These

names and forms (*nāme-rupa*) are the *māyā* or nescience. They are the cause of creation : 'नामरूपोद्भवस्यैव सृष्टित्वात् सृष्टितः पुरा ।' Really *Brahman* appears as different only for name and form, otherwise it is pure and one without the second— एकमेवाद्वितीयम् । *Panchadasi* also says : 'नामरूपोपाधिभेदं विना नैव सतो भिदा ।' But, truly speaking, *Brahman* is never affected by time and space. It is unchangeable amidst the changeful and deceitful world. *Panchadasi* also mentions :

प्रवहत्यपि नीरेऽव स्थिरा प्रौढा शिला यथा ।

नामरूपान्यथात्वेऽपि कूटस्थं ब्रह्म नान्यथा ॥

As a rushing stream cannot dislodge a huge stone, likewise *Brahman* remains unaffected amidst the

changes of names and forms (*nāma-rupa*). Name and form have their ground upon *Brahman*. Without the support of *Brahman* they cannot exist. *Panchadasi* describes this as :

निश्चिद्रे दर्पणे भाति वस्तुगर्भं बृहद्वियत् ।

सच्चिद्घने तथा नानाजगद्गर्भमिदं विद्यत् ॥

As in a mirror one can see the reflected images of every object, likewise everything having a name and a form is revealed by *Brahman*.

In truth, every particle of matter in the universe is *Brahman* conditioned by *nāma* and *rupa* i.e. name and form. This vision of *Brahman* is called in Vedānta *samyag-darshana* or right knowledge. This *samyag-darsana* is acquired by

vichāra or proper analysis of the true nature of things and by realizing *Brahman* which is *sat-chit-ānanda* or existence-intelligence-bliss. To describe the necessity of *vichāra Panchadasi* says :

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेण वर्णितम् ।

महावाक्यैः स्तुथाप्येतत् दुर्योधमचिचारिणः ॥

Although the individual soul has been described as *Brahman* in the *mahāvākyas* or the great Vedic words, yet it is very difficult to understand for them who do not practise *vichāra* or the proper analysis of spirit and matter—*jada* and *chaitanya*.

What these *mahāvākyas* are and what do they mean? The *mahāvākyas* are the great words which

contain the fundamental ideas of Vedânta. *Panchadasi* also deals with these *mahāvākyas* and explains them in an explicit way. They are four in number :

(1) *Tat tvam asi* (तत्त्वमसि) *Tat* means 'that' i.e. *Brahman* and the individual self is denoted by *tvam*, i.e. 'thou.' So, *Tat-tvam-asi* means 'That Thou art' or the self is *Brahman*.

(2) *Aham Brahmasmi* (अहं ब्रह्मासि) i.e., I am *Brahman*.

(3) *Ayam Atmā Brahman* अयं आत्मा ब्रह्म) i.e., this *Atman* or the individual soul is *Brahman*.

(4) *Prajñānam Brahman* (प्रज्ञानं ब्रह्म), i.e., the pure consciousness is *Brahman*.

Panchadasi says :

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
 स्वाद्वस्वादु विजानाति तन् प्रज्ञानमुदीरितम् ॥
 चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
 चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥
 परिपूर्णः परात्मास्मिन् देहे विद्याधिकारिणि ।
 बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥
 स्वतः पूर्णः परात्मान्न ब्रह्मशब्देन वर्णितः ।
 अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥
 एकमेवाद्वितीयं सत् नामरूपविवर्जितम् ।
 सृष्टेः पुराधुनाप्यस्य तादृकत्वं तदितीर्यते ॥
 श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
 एकता गृह्यतेऽसीति तदैक्यमनुभूयताम् ॥
 स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
 अहंकारादिदेहान्तात् प्रत्यगात्मेति गीयते ॥

दृश्यमानस्य सर्वस्य जगत्स्तत्त्वमीर्यते ।

ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥

—Ch. 17., 1—8

The consciousness existing in connection with our intelligence is the source of our speech, perception, and desires, etc. It can be defined as the *prajnāna*. The great soul is existing in the gross material bodies of different animals as the ruler of their hearts. Therefore, the great soul is existing within me; also the *prajnāna* and supreme consciousness are existent within me. So, we can deduce that the supreme pure consciousness and *prajnāna*, together, are *Brahman*. The supreme consciousness being guided by the phe-

nominal emanation is existing within gross body as witness of everything. As it is guided by the phenomenal emanation being present within the gross body, so we can define it as *self*. The word *Brahman* means the ever-present prime soul. The word *asmi* (अस्मि) means our individual consciousness and reflected consciousness. Therefore, *self* means individual consciousness. By that we can easily deduce that one who transcends the phenomenal emanation, is *Brahman*. Before emanation i.e. projection, the supreme soul (*Atman*) alone existed. It is also existing in the same state now. So, we can define it as *tat* (तत्). We can define our reflected consciousness as *tam* (त्वम्).

Therefore, *tal* (तत्) and *tam* (त्वम्) have no difference between them. We ought to know this. The reflected consciousness which is self-luminous can be defined as *ayam* (अयं). It is also known as self, because desires are guiding it. Therefore, we can deduce that this reflected consciousness is known as self and *ayam* (अयं). *Brahman* is the source i.e. ground of everything. It is self-luminous. Therefore, we can deduce that no difference exists between self and the supreme self, the *Brahman*.

The *mahāvākyas* expressed in the form of *sutras* or aphorisms contain the central truths of Vedānta philosophy. *Panchadasi* again says :

देहाद्यात्मत्वविभ्रान्तौ जाग्रतां न हठान् पुमान् ।
ब्रह्मात्मत्येन विज्ञातुं क्षमते मन्दधीत्यतः ॥

As long as there will remain in us देहात्म-भ्रान्ति i.e., as long as we shall mistake the body for the self, it will be impossible for us to realize the true nature of the self as *Brahman*. The mistake or false knowledge we can get rid of by *vichāra* or discrimination only. Thus according to the teachings of *Panchadasi* we learn that *vichāra* is the first means which helps the acquirement of *samyag-darsana* (सम्यग्दर्शनम्). *Panchadasi* mentions,

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।
जीवभावजगद्भाववाधे* स्वात्मैवशिष्यते ॥

*The word *vādha* means 'the falsity

It has already been said that by logical discourse or ratiocination (*vichāra*) we can get the right knowledge (of the *ātman*) that dispells the darkness of delusion. Therefore, we should determine by ratiocination the nature of the world (*jagat*), the individual petty self (*jīva*) and the highest Self (*paramātman*). Because knowledge derived from *vichāra*, if it once becomes permanent, nothing can hinder it. It destroys all delu-

of everything knowing their destructibility' and not 'the absence of knowledge' or 'forgetting them altogether'— 'नाप्रतीतिस्तयोर्बाधः किन्तु मिथ्यात्वनिश्चयः ।' If it be so, then men would attain salvation in deep sleep or swoon— 'नो हेतु सुषुप्तिमूर्च्छादौ मुच्येता यत्नतो जनः ॥' But in deep sleep and swoon, the false knowledge or nescience is not corrected,

sions. With its help only one attains to God-realization even in this life and gets over the fruits of the actions of former life. So the *vichāra* like the thrashing of corns must be continued till the grain of right knowledge appears. Again says *Panchadasi*,

अनेकजन्मभजनात् स्वविचारं चिकीर्षति ।

विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥

'A man follows the path of ratiocination and true knowledge in the world, after spending many past lives in prayer (*upāsana*). By ratiocination, first of all, the nescience is cancelled and then the knowledge of the pure *Brahman* is regained'. The false imposition of duality and sorrow upon the nondual *Brahman* is called

bondage, and the right knowledge of the *Brahman* is known as salvation or realization. The *Panchadasi* mentions further that bondage is due to the want of right knowledge and it can be cancelled only by *vichāra*. Therefore, everyone should determine who is the *jiva* and who is the *paramātmā* (*Brahman*):

अद्वयानन्दरूपस्य सद्वयत्वञ्च दुःखिता ।

बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीर्यते ॥

अविचारकृतो बन्धो विचारेण निवर्तते ।

तस्माज्जीव परात्मानौ सर्वदैव विचारयेत् ॥

But, for those who are not so intellectually advanced as to be able to practise this kind of *vichāra*, *Panchādasi* says :

‘यी विचारं न लभ्यते

ब्रह्मोपसीति सोऽनिशम् ।’

‘He who is not able to make *vichāra*, must meditate upon *Brahman* within.’ The process of meditation is described as :

आत्मोपदेशं विश्वस्य श्रद्धालुरविचारयन् ।

चिन्तयेत् प्रत्ययैरन्यैरनन्तरितवृत्तिभिः ॥

‘Believing in the words of the enlightened the faithful disciple should try to abstract his mind from external objects and concentrate upon the self without being disturbed by any other thought. This kind of meditation will make his *false knowledge* of the soul vanish by and by.’ And when by constant meditation such false impressions as, ‘my

Self is the body,' 'I am born with the body' and 'shall die with it' will disappear, the indivisible non-dualistic *Atman* will be perceived in its fullness.

Whosoever will realize it, will remain eternally free even in this life. He will be one with *Brahman*. He will come no more under the bondages of *māyā* or delusion. Then he will act as witness (*sākshi*) or seer of his mind, body and whole universe. So *Panchadasi* says :

विद्यायां सच्चिदानन्दा अखण्डैकरसात्मताम् ।
प्राप्य भान्ति न भेदेन भेदकोपाधिवर्जनात् ॥

* * * *

निरूपाधिब्रह्मतत्त्वे भासमाने स्वयंप्रभे ।
अद्वैते विपुटी नास्ति भुमानन्दोऽयमुच्यते ॥

After becoming perfect in meditation one attains to the *Brahma-vidyā*. After the perfection in the *Brahman*-knowledge, one can realize the supreme soul. At that time the realized man perceives everything what is in reality. Owing to nescience one perceives the difference between him and *Brahman*. But after attaining to right knowledge, no distinction is perceived by the realized soul. After one succeeds in dispelling the sense of difference, one realizes the self-revealing light of *Brahman*. At that time *triputi* i.e., subject, object and relation, is vanished. That supreme state can be defined as the *bhumnānanda* or the highest pleasure and eternal bliss. The fortunate man who attains to this

superconscious state, is called a *jivanmukta* i.e., one who is liberated in one's lifetime. *Panchadasi* describes the mental state of such a *jivanmukta* as,

कृतकृत्यया तृप्तः प्राप्तप्राप्यतया पुनः ।

तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।

धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।

धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ॥

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित् ।

धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्यसम्पन्नम् ॥

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेत्लोके ।

धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनः ॥

That is, the *jivanmukta* thinks and

says: 'I have known the supreme *âtman*, therefore I am happy, I am enjoying highest bliss, therefore I am happy, I am free from the worldly bonds, I am also free from the chains of delusion, therefore, so I am happy. I have no obligation to anyone, I have attained that highest object, for which I was practising so long, therefore I am happy. I am enjoying the sublime bliss, therefore I am the happiest of the happy !

INDEX

- Absolute, 3, 10.
Aham-Brahmâsmi,
 28.
Antahkarana, 16.
Âpâna, 17.
Atman, 31, 34, 38,
 41.
Avidyâ, 13, 14, 15,
 19.
Ayam, 32.
Ayam-âtmâ-Brahma,
 28.

Bâdarâyana, 3.
Bhârati Tirth, 7.
Bhoktâ, 19.
Bhoktritva, 19.
Bhumânanda, 39.
 Births, 20, 21.
 ,, Re—, 20, 21.

 Bliss, 10.
 Body, gross, 18.
 ,, subtle, 18.
 Bondage, 36.
Brahmajñana, 3.
Brahma-vidyâ, 39.
 Brahman, 7, 8, 10,
 11, 12, 14, 18, 23,
 24, 25, 26, 27, 30,
 31, 33, 35, 36, 38,
 39.
 Bukka, King, 6.

 Chaitanya, 27.
 Consciousness, 9, 23,
 30, 32.
 ,, reflected, 32.
 Creation, 25.

Dehâtma-bhrânti,
 33.

- Delusion, 34, 38.
 Desire(s), 23.
 Ego, 8.
 ,, non—, 8.
 Emanation, 31.
 Existence, 10.
Gitâ, Bhagavad, 4,
 5.
 God, 14.
Guna(s), 12, 13.
 Harsa, 20.
 Ignorance, 13.
Indriyas, 17.
 Intelligence, 10.
 Isvara, 14, 15.
Jado, 27.
Jagat, 34.
 Jiva, 14, 15, 17, 18,
 20, 21, 22, 34, 36.
Jivâhman, 40.
Jñâna, 3.
Jñânendriyas, 16.
Karma, 20, 21.
Karmendriyas, 16.
Katritva, 19.
 Knowledge, 1, 2, 3,
 26.
 ,, right, 26, 34,
 35, 39.
 ,, false, 33, 37.
 Krishna, Sri. 4.
Lakshyârtha, 11.
 Mâdhava, 6.
 Mâdhavâchârya, 6.
Mahâvâkhyâ, 27, 32
 Matter, 27, 28.
Mâyâ, 11, 12, 13
 14, 18, 24, 25, 38
 Meditation, 37.
 Mind, 16.

- Names and Forms, *Samāna*, 17.
 25, 26. *Samyagdarsana*, 26,
 33.
 Nescience, 12, 25, 33.
 34, 39.
Oneness, 23, 24.
Paramātman, 36.
 Perception, 30.
 Phenomena, 11.
Prajñāna, 30.
Prajñānam-
Brahman, 28.
Prājña, 15.
Prakriti, 12, 13.
Prāna(s), 16, 17.
Rajas, 13.
 Ratiocination, 34.
 Realization, 22.
Sādhanā, 22.
Sākshi, 38.
 Salvation, 34.
Sankarâchârya, 6.
Sarira, Kârana, 15.
 „ *Sthula*, 15.
 „ *Sukhma*, 15.
Sat-chit-ânanda, 27.
Sattva, 13, 14.
Sâyana, 6.
 Self, 12, 31, 32, 34,
 37.
 Sleep, deep, 34.
Sokâpanodana, 19.
 Space, 25.
 Spirit, 27.
 Swoon, 34.
Taijas, 16.
Tam, 31, 32.
Tamas, 13.
Tat, 31, 32.
Tattvam-asi, 28.
 Time, 25.

- | | |
|-------------------------|---|
| <i>Tripurāṭi</i> , 20. | <i>Vedānta</i> , 1, 2, 3, 4,
22, 23, 28. |
| <i>Udāna</i> , 17. | <i>Vichāra</i> , 27, 33, 34,
36, 37. |
| <i>Upādhi</i> , 18. | <i>Vidyāranya</i> , 7. |
| <i>Upāsana</i> , 35. | <i>Visva</i> , 17. |
| | <i>Vyāsa</i> , 17. |
| <i>Vāchyārtha</i> , 11. | <i>Witness</i> , 31, 38. |
| <i>Vādha</i> , 33. | <i>Works</i> , bad, 20. |
| <i>Vāsanā</i> , 20. | „ good, 20. |
| <i>Vedas</i> , 2. | <i>World</i> , 34. |

ERRATA.

Page	Read	For
9	त्वा	स्वा
9	भयनाय	मायनाय
13	प्रवृत्तिद्विविधा	प्रवृत्तिद्विविधा
13	शुद्धयविशुद्धिभ्यां	शुद्धयविशुद्धिभ्यां
13	भायाऽविद्ये	भायाविद्ये
15	वशागस्त्वन्य	वशागस्तन्य
15	दैचित्र्यादनेकधा	दैचित्र्यदुनेकधा
16	प्रपद्यते	प्रतिपद्यते
23	दिच्छयन्ते	श्चिद्यन्ते
23	कर्माणि	कर्मानि
26	निश्छिद्रे	निश्चिद्रे
27	प्रत्यक्त्वेण	प्रत्यक्त्वेन
27	स्तथाप्येतत्	स्तुथाप्येतत्
29	स्वादू	स्वादु
29	बृद्धा	ब्रह्मा
29	प्यस्य	प्यस्य