CHAPTER IX

CONCLUSION AND OBSERVATIONS

T.R.E., was born in Tūncan parambu located in the Ponnāni Taluk in the middle of the famous Veṭṭattunādu of old Malabar district, west of Trkkantiyūr Śiva temple of the same Taluk and 1 km. south west to Tirur railway station in the 16th century. Historically the cultural atmosphere of Kerala in the 16th century was on the decline. T.R.E paved a new way for the people to arise from the darkness of ignorance through the literal activities and devotion. He donated a new branch to the Malayalam poetry known as 'Kilippāṭṭu'. He is known as 'father of Malayalam language'. It was also a starting point of the devotional movement or 'bhakti prasthāna' in Kerala. He tried to awaken the people spiritually and morally through his poems. His works are mainly based on Advaitic principles. He believed only the non dualistic principles could unite the people of Kerala who were divided by the castes. C.R., of T.R.E., is purely Advaitic. This poem is presented in the form of a discussion between T.R.E. and his female disciple who wants liberation. In C.R., T.R.E., tried to convey the most rigid Advaitic principles to the ordinary people in a simple poetical language.
Reality

Upaniṣads are the basic texts of Indian philosophy. Advaita philosophy is the main content of them. According to Advaita philosophy the whole universe and creatures including human beings are illusory or Māyā in Brahman. T.R.E., has revealed the non dualistic philosophy which has been recognized in the whole world in a simple language through C.R., According to this, the principles about Brahman are summarizing as follows:

1. Brahman is one only without a second.
2. It is beginningless and endless.
3. It is eternal.
4. It is Ultimate.
5. Brahman is 'Sat', 'Cit', 'Ānanda'.
6. Brahman is substratum of the visible universe.
7. It is beyond the reach of jāgrat, svapna and suṣupti.
8. Brahman is non-dual.
9. Brahman is everlasting.
10. It is all pervasive.
11. Brahman is essentially 'nirguṇa', 'niṣkriya', 'nirayava', 'nirupādhika', and 'nirviśeṣa'.

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12. Brahman is pure, auspicious, and attributless.

13. Brahman is self-luminous.

14. Brahman is changeless in the three phases of time.

15. Nirguṇa Brahman conditioned by avidyā is known as Saguoṇa Brahman.

16. Saguoṇa Brahman creates the visible universe.

17. The Jīvātman, Ātman and Paramātman are the synonyms of Brahman.

18. Saguoṇa Brahman is the creator, sustainer, and dissolver of the universe.


20. Brahman is indefinable.

21. Brahman is partless.

**Concept of Māyā**

Though the Indian philosophers say that unqualified, partless, incessant, and non-dual Brahman does not undergo any change, they also acknowledge the pragmatic condition of the visible world. They also recognized a force which is known as Māyā, a synthesized form of satva, rajas and tamas in Nirguṇa Brahman. Māyā illusorily creates the universe. It is impossible not to
recognize the unreal world as real in the time of experience while it exists. All philosophers admit that Māyā is the cause of visible illusory images of the universe in pragmatic condition. We can summarize the facts about Māyā as mentioned by T.R.E., in C.R., as follows:

1. Vidyā, avidyā, mithyā, tamas, avyaktam, and pradhānam are synonymous to Māyā.
2. Māyā has three qualities viz., satva, rajas, and tamas.
3. From the sātvik part of Māyā Īśvara is born.
4. The Mahāmāyā originates from Brahman, and dissolves in it.
5. Brahman and Māyā are One. But they are seen as two.
6. Viṣṇu takes birth from the pure sattvaguṇa Māyā.
7. Brahma takes birth from the rajoguṇa Māyā.
8. Lord Śiva takes birth from the tamoguṇa Māyā.
9. World is illusory product of Māyā like rope and snake.
10. The illusory product of Māyā is destroyed by real knowledge.
11. Māyā is mithyā because it is not eternal and true.
12. The self can identify itself by removing the darkness of ignorance (avidyā).
13. Mahāmāyā known as 'malina' or impure and 'suddha' or pure entities.

14. 'Suddhamāyā' leads Jīva to jīvanmukti.

15. 'Malinamāyā' leads Jīva to 'samsāra'.

16. 'Prakṛti' which has in three qualities is called deep sleep.

17. Sattvaguna is the cause of vidyā.

18. Avidyā is by the cause of tamoguṇa.

19. Tamoguṇa is divided into two types- 'āvaranaśakti' (concealing power) and 'vikṣepaśakti' (projecting power).

20. When the real knowledge dawns Māyā and its products will be destroyed.

**Appearance of Universe**

Visible universes are created from the Brahman. Saguṇa Brahman with Māyāśakti appears as the universe and worldly objects. It is not Real and is subject to illusion. The universe only exists in the vyāvahārika sattā among the sattātrayas. When we get real knowledge, we realize that the universe and its objects are unreal. These facts which are got from the Upaniṣads are elaborately explained in the C.R., of T.R.E. They are objectively summarizes as follows;
1. The world is originated from the Māyā.

2. All the visible and invisible things of the world are projected by Māyā.

3. Māyā is the creative power of God.

4. Lord of jagat, Para Brahman divides the same object into vastu and avastu and also creates, sustains, and dissolves in the universe.

5. The effect of the world created by the cause Brahman.

6. The cause is Real and the effect is unreal.

7. Māyā is the cause for the projection of effect is unreal.

8. The dual universe which is included in the difference of Ātman and anātman are also creating from the Māyā.

9. The passive object creates all the universal objects through the Prakṛti as spiritual object.

10. God gives the knowledge to good devotees by removing the ignorance. But it always creates worldly sorrows in the mind of ignorant people.

11. We can see ourselves in the mind by the removal of ignorance, like the objects reflecting in the mirror.

12. The universe as effect is created from the cause, Brahman.

   So that truth is the cause and untruth is the effect.
13. Brahman is the cause of all creation. Brahman is truth. The universe as effect is created by the Māyā as untruth.

14. People take interest in the medium of avidyā and think of the fourteen worlds with living and non-living beings as real and eternal like rope as snake, conch shell as silver by the illusion. So they have an urge to make wealth.

15. God exists inside and outside by the reflection of stagnant spirit of vidyā. Likewise they create the three worlds from the three names.

16. All other objects in the universe are irradiating by the self-luster of Atman. That is like the billet burns in the fire. But man does not know the Real object by ignorance. Jīvātman exists in all the bodies iike the lamp in the houses.

17. The fourteen worlds are Virāṭpuruṣa as Brahmāṇḍakoṣa.

Creation

Māyā is the cause of creation. Brahman is Real and Jagat is unreal. We see creation by the Māyā in Real Brahman. There is no permanent reality to creations including the universe. It has only existence in the pragmatic time. So the Indian philosophers also included creation in their studies. T.R.E., also admits the same
creation in C.R., which is mentioned in the Upaniṣads. The creation in the view point of T.R.E., is summarizing as follows:

1. The Brahman takes two forms viz. Saguṇa Brahman and Nirguṇa Brahman for the creation of visible world.

2. When the Saguṇa Brahman starts to create the world he is accompanied by Māyā (Prakṛti).

3. At the time of creation, the Brahman takes two forms viz. 'vyāṣṭि', and '-samaṣṭि'.

4. The Ātman one only takes the forms of vital force, non vital force, and living beings.

5. The human body is constituted of seven adjuncts.

6. Ātman is the cause of the world.

7. Jīva is the Paramātman.

8. There is no creation without Māyā.

9. The Jīva has seven types of imperfections as sorrow, birth, action, worldly sorrow, pride, non-discrimination, and ignorance.

10. Ātman is sorrowless, but it is imposing the Ātman as sorrowfulness by ignorance.

11. Attributless Ātman is imposing as body by ignorance.
12. The human physical body is constituted by 96 principles like pañcabhūtas, jñānendriyas, karmendriyas etc.

13. The body is also framed by 14 major nādis (nerves) and 72,000 minor nādis.

14. The kośas or sheaths are five viz. Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya.

15. Samaśṭi is of three types viz. kāraṇasamaśṭi, sthūlasamaśṭi and sūkṣmasamaśṭi.

16. Vyaśṭi is also of three types viz. kāraṇavyaśṭi, sūkṣmavyaśṭi and sthūlavyaśṭi.

17. The five sūkṣmabhūtas are quintuplicated.

18. Sky is originated from the projecting power.

19. From the sky, the air.

20. From the air, the fire.

21. From the fire, the water.

22. From the water, the earth.

23. Quintuplicated elements constitute the gross body.

Karmas

In the Advaita Vedānta philosophy the action or karma has great importance. It is widely recognized that everyone should do
the karma which is obligatory on every one. The Upaniṣads proclaims Mokṣa or liberation is possible through action. Karmas are the causes of worldly sorrows. We can't live without any karma. There are many karmas. Those are mentioned by T.R.E., as follows:

1. The karma causes rebirth.
2. Māyā, karma and body are the bases of Jīvātman.
3. Karmas are the causes of worldly sorrows.
4. Karmas are also the causes of bodies.
5. Karaṇas are the causes of the karma.
6. Each karma is done by the human beings in the thought of 'I am body'.
7. By the desire of karma, Jīva experiences sorrow.
8. Though the Jīva is pure, he experiences sorrow by karma.
9. If karma is destroyed there is no rebirth.
10. By the destruction of karma all the sins will be destroyed.
11. Karma is relating to virtue and sin.
12. The ignorant think the karma is good.
13. Karma is natural by birth.
15. The virtuous action helps to realize the Brahman.

16. The sinful action does not help to realize the Brahman.

17. Kāmyakarma obstructs the Mukti.

18. Puṇyakarma is the real path to acquire vidyā.

19. Nityānityavastuviveka is the true way of Brahmajñāna.

**Liberation**

All the Indian Vedāntins have recognized the liberation. The unification of Jīva and Brahman are called liberation or Mukti. According to Advaitins they are trying to get liberation through knowledge. The methods to get the unification of Jīva and Brahman by knowledge from the sciences that are treated in the Upaniṣads. Karma is also a cause of liberation. Advaitins give more importance to the realization as 'I am Brahman'. C.R., of T.R.E., also elaborately deals about the liberation. It is summarizes as follows:

1. Mokṣa is the self realization of Brahman.

2. We get Ātmajñāna by the union of svaprakāṣa and manovṛtti of unqualified Ātman.

3. When the eternal, non-dual, and partless Brahman is known, the ignorance will disappear and we get the realization of Brahman.
4. One who is eternally and subjectively removed, the three qualities with the logic is called Ātmajñāni.

5. Realization is possible by the hearing, reflection and meditation of Brahman.

6. Purification of mind is possible through the avoidance of the eight fold imperfections.

7. Ātmajñāna creates in the mind an understanding of the Real, with the blessings of a good teacher.

8. The destruction of sorrow and happiness by the self-realization of Atman.

9. There are three kinds of dehamukti viz. Sālokya, Sārūpya, and Sāmīpya.

10. Dehamukti has no rebirth.

11. The liberation created from the Kāmyakarma is worldly.

12. Severance is the liberation.

13. Reflection of mind leads to the knowledge of Brahman.

14. Ātmajñāna is of two types viz. svarūpajñāna and vṛttijñāna

15. Sāyūjyamukti destroys the rebirth.

16. We should have devotion and caution by knowing the true liberation which is Sāyūjya.
17. We can realize Para Brahman as partless, ingenious, baseless, all pervading, emotionless, eternal bliss, witness of all, in the ingenious mind by the devotion.

18. The real substance is Brahman and that discriminative knowledge is liberation.

Observations :-

T.R.E., father of modern Malayalam poetry literature was a great poet who tried to reform social and cultural life of people of Kerala. He understood that, the divine light of devotion could only make wonders among the Keralites who were totally ignorant in all aspects. To fulfil this intention he occasionally included the attributive words in all his works, which reminds the thoughts of God. He also motivated all the people to read his literature daily in their houses. He realized the fact that, through reading of his literature, the people of Kerala are being spiritually reformed. This made him to write a simple work in Malayalam language named 'Cintāratnam' which deals with the Indian philosophical thoughts of Upaniṣads to bring them at the zenith of devotion.

The purpose behind the creation of C.R., was to raise the people to non-dualistic thoughts that 'I' and 'you' are not two but
everything is Brahman only. If that goal is achieved there will not be any difference between human beings and all living creatures. By acquiring this knowledge, we recognize the whole creation as our own self in essence. There will not be any injustice, violence, and inequality. T.R.E., thereby wished to uplift the people of Kerala to the heights of cultural eminence.

T.R.E.'s wish became true. The people of Kerala became enlightened through the Real Knowledge. They began to love and help each other by the influence of this non-dualistic thought. They began to live and work as equals without violence and injustice. They obtained progress educationally, socially, and culturally. We can assert without any exaggeration that it was T.R.E. that paved the way for the social equality that we see in the social scenario of Kerala.