CHAPTER I
INTRODUCTION

T.R.E was born in the latter part of 16th century. At that time the majority of the people of Kerala were educationally and culturally backward. Being aware of this he tried to culturally uplift the people through devotion. Then he wrote 'Kilippāṭu' poems, like Adhyātma Rāmāyaṇaṁ, which are based on Adhyātma Rāmāyaṇaṁ in Sanskrit language and he spread these ideas all over the Kerala. He repeatedly used the words as attributes of Brahman in the place of name of Śrī Rāma of this poem which has given more prominence to Śrī Rāma as the divine incarnation. Those words deeply influenced the readers of Rāmāyaṇa and got better result. Then he wrote C.R. to introduce the philosophy of the Upaniṣads in Malayalam language which forms the basis of Indian philosophy among the Malayalees. The secrets of Advaita Vedānta could be easily understood through C.R. by the ordinary people who were illiterate in the Sanskrit language. C.R. accomplished a great role in the social change of Kerala. So we give keen attention to the deep study of C.R.

According to T.R.E. the Brahman is only one without a second. It is non different, unborn, eternal, all-pervading. Ultimate
Bliss, stagnant, creator, sustainer, destroyer, almighty, sorrowless, Ātman, substratum, and everything. He is emotionless. He is the witness. He is the inner soul of all living beings. He is non-dual. He is beyond the reach of waking, dreaming, and deep sleep. Brahman is beginningless, and endless. Ignorance is the cause of dualities.

Brahman is qualityless (nirguṇa). Brahman is touchless, pure. Brahman is truth, intelligence, and bliss. He is partless. He is invisible. Brahman is everlasting. Brahman is shining forth in every being. He is non describable. Brahman is essentially actionless (niṣkriya), limitless (nirayava), free (nirupadhika), and non particular (nirviśeṣa). The scriptural texts say that a Māyāsakti is contained in Brahman and is not separate from Brahman. It is the inherent character of Brahman. Saguṇa Brahman creates the entire phenomenal universe. The method of knowing and realizing Brahman is not the ordinary method of intellectualization which we have come to use for the purpose of gaining knowledge. Brahman is pure without attributes and form, undifferentiated and nonqualified. The Jīvātman, Ātman and Paramātman are the synonyms of Brahman. Brahman is the witness in the three states. Self realization is possible by the Real knowledge of Brahman.
According to T.R.E. Māyā is the cause for the appearance of the universe. Vidyā, avidyā, mithyā, tamas, avyakta, and pradhāna are synonymous to Māyā. Māyā has three qualities viz. sāttvika rājasika, and tāmasika. Māyā is part of Brahman and they are non-differentiated. Māyā and its creations may disappear when the real knowledge dawns. From the sāttvik part of Māyā, Īśvara is born. All the creations including human beings, creatures and the visible world are nothing but Brahman. The cause of the worldly life (saṃsāra) is sattvāvaraṇa and asattvāvaraṇa. The Mahāmāyā originates from Brahman and it dissolves in it. We feel Brahman and Māyā are two but they are one. Viṣṇu takes birth from the pure sattvaguṇa Māyā, Brahma from the rajoguṇa Māyā, and Lord Śiva from the tamoguṇa Māyā. World or Jagat originated from the Brahman by Māyā. Saguṇa Brahman is the cause of Prakṛti. Parāśakti or Parāmāyā creates everything including the world. The world is the illusory product of Māyā like rope and snake. Ignorance is the cause of worldly life. The illusory product of saṃsāra can be destroyed by real knowledge (vidyā). Māyā is the cause of everything in the world like truth, eternity, and falsehood. Māyā is also the cause of real knowledge and liberation. Māyā is mithyā because it is not eternal and true. The self can identify itself
by removing the darkness of ignorance (avidyā). Mahāmāyā is known as malina or impure and śuddha or pure entities. Śuddhamāyā leads Jīva to jīvanmukti. Malinamāyā leads Jīva to the world or saṃsāra. Those who believe in Mithyāmāyā and Malinamāyā as truth can not realize the Ātman. They are in the cycle of rebirth. Prakṛti which has three qualities is called deep sleep. Sattvaguna is the cause of vidyā. Īśvara is reflected with the stagnant spirit of knowledge which exists inside and outside. Tamoguṇa is the cause of avidyā. Tamoguṇa is divided into two types i.e., concealing power (āvaraṇaśakti), and projecting power (vikṣepaśakti). Philosophical knowledge is two types, indicative knowledge and implied knowledge. The asatvāvaraṇa is destroyed by the advice of a good teacher. Then the Jīva realizes 'I am Brahman.'

The world originated from Māyā. The 14 Lokas in the body are created by Puruṣa. All creations are connected with Māyā. All the visible and invisible things in the world are projected by Māyā. God gets creating power from Māyā. The cause of ignorance is avidyā. Paramātman divides the one thing into two, viz. object (vastu) and non-object (avastu) and created universe. To the ignorant persons, the Brahman exists as avidyā. The Brahman by
His avidyā creates worldly sorrows to the ignorant persons. The effect of the world is created by the cause of Brahman. The cause is Real and the effect is unreal. Māyā is the cause for the projection of unreal as Real. As the rope and snake, the 14 abodes are unreal.

Māyā is the creative power of God. It creates, sustains, and dissolves all the visible things. For the creation of universe, the Paramātman takes two forms viz. Saguna Brahman and Nirguna Brahman. Saguna Brahman accompanied with Prakrti creates the world. At the time of creation, the Ātman takes two forms viz. samaṣṭi and vyāṣṭi. Ātman is one only. Jīva is Ātman. The Ātman (one only) takes the forms of vital force, non vital force, and living beings. The Ātman is Īśvara. The human body is constituted of the seven adjuncts (skin, flesh, blood, bone marrow, bone, fat and sperm). Ātman is the cause of the world. Jīva is the Paramātman. There is no creation without Māyā. The Jīva has seven types of imperfections as sorrow, birth, actions, worldly sorrows, pride, non-discrimination, ignorance. Ātman is sorrowless. We impose sorrow in the Ātman by ignorance. Ātman is attributless. But it is imposed on the Ātman as body by ignorance. The human body is constituted of 96 principles like pañcabhūtas, jñānendriyas, karmendriyas, etc. This body is also framed by 14 major nerves (nādis) and 72,000 minor nerves. The sheaths (koṇas) are five viz. Annamaya,
Prāṇamaya, Manomaya, Vijnānamaya, and Ānandamaya. Samaṣṭi is of three types viz. kāraṇasamaṣṭi, sthūlasamaṣṭi, sūkṣmasamaṣṭi. Vyaṣṭi is also three types, kāraṇavyaṣṭi, sūkṣmavyaṣṭi, and sthūlavyaṣṭi. The five sūkṣmabhūtas are quintuplicated. The sky originated from the projecting power, from the sky, air, from the air, fire, from the fire, water, and from the water, earth. Elements being quintuplicated constitute the gross body.

Karma helps to reach Paramātman. The causes of body are Māyā and karma. Māyā, karma, and body are the bases of Jīvātman. Karmas are the causes of worldly sorrows. Karmas are also the causes of bodies. Karaṇas are the causes of the karmas. Each karma is done by the human beings under the impression 'I am body'. By the desire of karma, the Jīva experiences sorrows. Though the Jīva is pure, he experiences sorrows by karmas. If Karma is destroyed, there is no rebirth. By the destruction of karma all the sins will be destroyed. Karma is related to virtue and sin. The ignorant think that the karma is good. Karma is natural by birth. Virtuous action (Puṇyakarma) is happiness. The virtual action helps to realize the Brahman. Sinful action does not help to realize the Brahman. Kāmyakarma obstructs the Mukti. Puṇyakarma is the real path of real knowledge. Nityānityavastuviveka is the true way of Brahmajñāna.
Mokṣa is the self realization of Brahman, self-luminous of Ātman and the self-luminous of Jīva. When the eternal, non-dual, and partless Brahman is known, ignorance will disappear and one attains the realization of Brahman. One who has eternally and subjectively removed his three qualities with the logic is called Ātmajñāni. Realization is possible by listening, reflecting on and meditation of Brahman. Purity of mind is possible through the avoidance of the eight fold imperfections. Ātmajñāna creates understanding of the Real with the blessings of a good teacher. The destruction of sorrow and happiness is possible by the self realization of Ātman. Eternal Jīva is Brahman. There are three kinds of Dehamukti viz. Sālokya, Sārūpya, and Sāmīpya. Dehamukti has no rebirth. The Mukti which is made up of Kāmyakarma is worldly. Severance is liberation. Reflection of mind leads to the knowledge of Brahman. Ātmajñāna is of two types viz. svarūpajñāna and vṛttijñāna. Sāyūjayamukti destroys the rebirth. There is nothing beyond Paramānanda. We should have devotion and caution for knowing the true liberation, which is Sāyūjya. We can realize Para Brahman as partless, ingenious, baseless, all-pervading, emotionless, eternal bliss, and witness of all. The real substance is Brahman and that discriminative knowledge is liberation.