CHAPTER III

REALITY

Most of the Indian philosophical systems in general and the exponents of the Vedānta system in particular are concerned with five basic doctrines. These are: (1) The nature of the Ultimate Reality which is known as Brahman in the Upaniṣads, (2) The nature of the individual soul (Jīvātman) and its relation to Brahman, (3) The nature of the universe (Jagat) and its relation to Brahman, (4) The nature of means (sādhanā) to attain Brahman, and (5) The nature of the Supreme Goal (Parama Puruṣārttha) known as (Mokṣa).

As far as Vedānta is concerned, all the Ācāryas have acknowledged that the Upaniṣads which mainly deal with the philosophical theories together with the Brahmasūtras of Bādarāyaṇa which systematize the Upaniṣadic teachings are the authoritative source-books for understanding these doctrines. Nevertheless, Śaṅkara and his followers among the earliest extant schools, uphold the doctrine of Advaita or 'Abhedavāda' as the true purport of Vedānta, according to which the undifferentiated Brahman (Nirviśeṣa Brahman) alone is real, that Jīva is identical
with Brahman and the Jagat is illusory in character. The main thesis of Śaṅkara is that Brahman alone is the Ultimate Reality while everything else is false. In C.R. Paramātman, is known as Jīva, Īśvara, and Ātman is just a Mahāmāya. So we can consider that Māyā is nothing but a false conception.¹

Jīvanīśvaranātmāvingane colliṭunna-tavayum mahāmāyākāryamāyiripponnu.
kāraṇanāya paramātmāvenniye māyā-kāriyamellām poyyākunnitennariṇāṅālum.

Śaṅkara introduced the distinction of a common sense view (vyāvahārika) and a philosophic view (pāramārthika). C.R. says Ātman itself is the Paramātman. Paramātman itself is the Jīvātman.²

Paramātmāvū tanne jīvātmāvākunnatum
vāriyum ghaṭodarapūravāriyum pole.

The Vedānta takes a two fold view of things: the first view refers to Ultimate Reality and the second to appearance. This Ultimate Reality is pure intelligence as identical with pure bliss and pure being. This is called the ultimately real in the sense that it is regarded as changeless. By pure intelligence the Vedānta does not
mean the ordinary cognitional states; for these we have a subjective and an objective content which are extraneous to them. According to the Advita Vedānta the inconceivable, inexpressible, qualityless, actionless and differenceless Brahman, lying beyond the world process, is the Ultimate Reality, while all other realities are but empirical manifestation of the same.\(^3\) Brahman alone is the Real, One and abiding Reality, nothing else is real. Brahman alone is everlastingly and identically self-same and Brahman Itself appears to our finite vision as the world of multiple and finite existences.

In the Rg.V. what was the wood, and what the tree from which they fashioned forth the earth and heaven?\(^4\) The following answer is given later on in a Brāhmaṇa, Brahman was the wood, Brahman was the tree out of which they carved heaven and earth.\(^4\) This concept is very prominent in Upaniṣads. The word Brahman is derived from a root 'bṛḥ' meaning 'to grow or expand', it also stands for the power which of itself burst into utterance as prayer.\(^5\) The word 'Brahman' seems originally to have meant prayer, for it is derived from the root 'bṛḥ': to grow, to expand. Brahman as prayer is that which manifests itself as articulated language. From there comes the philosophical meaning which no longer applies to language only, but to that which opens up spontaneously i.e. to the
first cause of the universe.⁶ The word 'Brahman' means growth and is suggestive of life, motion, and progress, and not death, stillness or stagnation.⁷ At many places in the Rg.V., the word carries the meaning of the priest.⁸ And at many places it occurs for praising the gods.⁹ According to Śaṅkarā, the word 'Brahman' comes from the root (brh) which means great and it is the greatness of Brahman that it is omniscient, and endowed with all powers and its nature is internal purity, intelligence and freedom.¹⁰ He defines Brahman as the omniscient, and omnipotent cause from which proceed the origin, subsistence and dissolution of this world which is differentiated by names and forms, are contains many agents and enjoyers, and is the abode of the fruits of actions which have their definite places, times and causes and the nature of whose (world's) arrangement cannot be conceived by the mind, that cause is Brahman.¹¹ According to the great philosopher of India, Dr. S. Radhakrishnan, the Brahman means reality which grows, breathes or swells.¹²

In C.R. the Ātman is eternal. It is the unrelated Paramānanda. Sorrow is natural element of Jīva. Sorrow is a mere habit of Jīva.¹³

Ātmāvunirāñjananākayālonniṅkalu
āstikyamilla paramānandanatre nityam.
The cause from which the origin or subsistence and dissolution of this world which is extended in names and forms, which includes many agents and enjoyers, which contains the fruit of works specially determined according to space, time and cause a world which is formed after an arrangement inconceivable even for the spirit, this omniscient and omnipotent cause is the Brahman. Brahman is the omniscient and omnipotent cause of the origin, persistence and passing away of the world.

In the Upaniṣads, the word Brahman exists for both the indeterminate and determinate Brahman. The indeterminate and determinate Brahman also have been described Para-Brahman and Apara-Brahman respectively. According to C.R. though the Paramātman is one, it is known as three namely, Ātman, Jīvatman, and Paramātman. Countless brahmāṇḍas existing in the womb of Paramātman.
According to Śāṅkara Vedānta, the determinate Brahman is the subject of worship and not the indeterminate Brahman. The indeterminate Brahman can be known or realized.¹⁸

Brahman has been mentioned in many ways like the Supreme Reality, Supreme Soul, all pervading Divinity, the Absolute Reality, the Ultimate, the Permanent Reality, The Highest Being, the Spirit, the Ātman and the Paramātman. Brahman is the term which is generally used in the Upaniṣads to denote the Ultimate Reality. The Upaniṣads teach that the Ultimate Reality is one and only one. It's unseen, but pervasive, presence is thus set forth in one of the Upaniṣads. It is Brahman that is below and is above, that is to the west and to the east, that is to the south and to the north. Brahman, indeed, is this whole universe. ¹⁹ All this is based upon spirit; spirit is the foundation of the universe, spirit is Brahman. ²⁰

C.R. says that the rising world is always emerging from the Paramātman.²¹

Aññaneyullā paramātmāvutāṅka ninnu
poññina jagattellāmorikkalūṇḍāy varum.

The passage of the Tai. Up. which defines Brahman. Bhṛgu requests his father Varuṇa to teach him about Brahman. Varuṇa
replies, that from which these beings are born, that by which when born they live, and that unto which when departing, they enter: seek to know that; that is Brahman. That from which these beings are born, that in which when born, they live, and that into which they enter at their death that is Brahman. 22

C.R. points out that Ātman is the first one, non-God, eternal, unborn, all-pervade, ultimate, Brahman, Ultimate Bliss, gist of Veda, stagnant, Īśvara, that which exists beyond Veda, sorrowless, Brahmātman, the Ultimate Cause of all, baseless, unconditional. It is YogĪśvara, it is Amṛtātmaka, and beyond laws, who is the Ultimate exists in the hearts of the Jñāna-yogis-and who gives the knowledge of the self to Ātmajñānins. 23

Ādyanavyayanajanakhiśdaḥharan paran
vedyanallāta paramānandanan vedātmakan
niścalan nirāmayan nigamāntārthavedyan
saccil brahmātmā sakalādhāran nirādhāran
yogeśanīśanamṛtātmakan niyaminām
yoginām हṛदि sthitickeytiṣum-paripūrṇan
ātmajñānīnikalkkātmabodha-te nalkunnavaṇ
ātmāveṇānayiripponnennu dharikkeṭo!
Śāṅkara Ācārya, declares that the Upaniṣadic texts clearly
unmistakably, repeatedly and emphatically declare that Ultimate
Reality is the Foundational Self, which is non-dual, self-luminous,
self-proved, eternal and pure consciousness and bliss, and
denounce, difference, duality, plurality, and origination as mere
appearance projected by Māyā. 24 According to him, the real is
Brahman or Ātman, the absolute and the Foundational Self. It is
eternal and Pure Consciousness, which is at once infinite and
uninterrupted bliss. It is beyond senses, intellect and speech. As the
foundation of all knowledge and experience it is self-proved and
self-shining. Due to its own power 'Māyā', it appears as individual
souls and as the external world. These appearances are merely
projections of 'Māyā' and are not real creation. These are not
different from their ground reality, the Ātman. 25

C.R. says that Ātman exists as indifferent, as witness to all, it
exists inside and in the soul of all, Ātman itself is the God or
Īśvara. It is non-dual and sorrowless. 26

Nirvikāriyāy sarvasākṣiṁyāy kūṭasthanāy
sarvātmāyāyātmāvadvayān nirāmayaṁ.

53
Brahman is truth, knowledge, infinite, attributeless, and Absolute. It has no modification or change. It is beyond all contacts. It is the most ancient, without beginning and end. Brahman shines with all its nature Sat, Cit, and Ānanda and is also attribute less. It is defined as the one which is changeless in the stages of wakefulness, dream, and deep dreamless sleep. The self-luminous Brahman can be experienced in the state of Turiya which is beyond the state of wakefulness, dream and deep sleep. It is the source of the whole universe, while it is self-existent, and self-reviling, there being no other entity from which it could be derived or by which it might be made known. That is the infinite. The term Infinity must not be confused. That which is infinite is Bliss. The threefold essential nature of Brahman is called attributes metaphorically, since they appear to be distinct in the external adjunct. C.R. states that Atman exists as indifferent and witness to the three states of waking, dreaming, and deep sleep.

Jāgarādyavasthakal mūnininum sākṣibhūta-
nāyirikkunnitātmā nirvikāriyāy sadā.

Brahman is defined in the Upaniṣads as Pure Being (Sat) the eternal, unchanging reality, Pure Consciousness (Cit), the
undeniable self and Pure Bliss (Ānanda) which is eternal, and unmixed and beyond empirical pleasure and pain, all in one. These are not three, but one. Brahman is Being, Consciousness, and Infinitude. Here 'Infinitude' (Anantaṇ) means Bliss (Ānandaṇ) because, as the Ch.Up. says the infinite alone is Bliss, for there is no joy in the finite.  

Brahman is Pure Consciousness and Bliss or simply, Brahman is Bliss because Bliss includes Consciousness and Being, as only a conscious being can enjoy Bliss. Brahman is not a self-conscious person enjoying its own bliss, but Bliss itself. The identification of the subject and object is a result of avidyā, though it is the presupposition of all empirical life. The Absolute is called Brahman or Ātman the transcendental unity underlying the subject and the object. Brahman is defined as 'Being, Consciousness, and Infinitude as Consciousness and Bliss or as simply Bliss which includes Being and Consciousness within it.  

This Absolute (Brahman) appears as God (Īśvara), the creative consciousness or Knowledge will manifesting Himself as the Creator, Protector, and Destroyer of this universe. In itself the Absolute or Para-Brahman is the transcendental non-dual super-cosmic (niṣprapaṇca or nirguṇa) ground of which the world is an appearance.
Brahman as Sat

According to C.R. though the Para Brahman and Mahāmāyā are one, they appear to be two. Ātman has no beginning and end. This can be known only by Jñānins.\(^{33}\)

Parabrahmavum, mahāmāyāyumonnu raṇḍā-
yiripponnanādiyāyuḷava raṇḍum pārttal
Ādyantaviḥīnanāmātmāvenni mattilla-
nādyaneyariṁṇavarkkariyāṁ vazhipole.

Brahman alone is 'Sat' in the sense of eternal and all else is 'asat' in the sense of being contingent and transient, Śaṅkara explains 'Sat' in an easy manner. Whatever is existent in all the three tenses is 'Sat'. Brahman is Sat. The Upaniṣadic concept is that Sat is Brahman which is the substance that cannot be contradicted. Brahman is self-luminous and illumines all objects. It is in the form of the Self which is Turīya. Brahman is pure with out attributes and forms undifferentiated and non-qualified. Brahman is essentially qualityless (nirguṇa), actionless (niṣkriya), limitless (niravayava), free (nirupādhika) and non-particular (nirviśeṣa). It is to be convinced that truth is non-dual Para Brahman. It is also to be convinced that truth itself is the blissful knowledge and is the God itself. Devotion has to be increased by such a realization.\(^{34}\)
Satyamullonnennuḷḷilurappu varuvānum
satyajñānānandamīśvaram prati citte
bhakti varddhiccuvaruvānumetrayum vegāl.

**Brahman as Cit**

C.R. says vidyā as 'citsvarūpa' will increase as an easy way to acquire knowledge\(^{35}\)

Vṛttiṇānānūvumātmajñānānum varuvānum
etrayumeḷuppamāyuḷḷoru vazhiyāyi
citsvarūpiṇi vidya varttikkumatu neram.

The word 'Cit' signifies consciousness and not having consciousness. Consciousness is knowledge.\(^{36}\) Consciousness or knowledge therefore is not an adjunct of Brahman not Brahman itself. Self consciousness is a reality is undeniable. It is said to be unknown because it is more than to be known. Actually Truth is not known but lived. It is called unknown because 'It' is beyond all the conceptions of mind. It is the ultimate-subject, the source and even the seer of the mind. He is the eternal among all those are intelligent.\(^{37}\)

Brahman as an intelligent being as such, he seems to require a motive for his actions. In life that an intelligent being, who thinks
before he acts, for example, a human being prepares for no undertaking, whether great or small, unless a motive, leads him to it. The application of this rule of experience to Brahman is, as it seems, confirmed by the scriptures, when they teach that the world is clear to him not for the world's sake, but for the sake of his own self. If we ascribe to God a motive which determined him to create this contradicts his all sufficiency, but if we do not ascribe such a motive to him, creation becomes impossible. 

**Brahman as Ānanda**

According to C.R. as Para Brahman is Ultimate Bliss, sorrow can never be experienced. 

Vannanubhavikkunnavārataṇāṇane para-māṇandasvarūpanallo sadākālattilum.

The intelligence nature of Reality is ordinarily manifested where as the bliss nature is generally obscure. Knowledge refers to the general nature of Reality. Its particularization is Bliss. The word of 'Bliss' does not here mean 'made of bliss' but indicate only the fullness of the bliss of Brahman which is the source of all bliss. That is the infinite, where in nothing else is perceived, nothing else is known. Love is his head, joy his right side, rejoicing his left side, bliss his body, Brahman his support, his base. According to
C.R. the realization of Ātman paves way to the eradication of the ignorance which is the impurity of the mind. One can realize the Ultimate Bliss through the realization of Ātman.\(^{42}\)

\[\text{Ātmānbhūtikoṇḍaṇāṇādimalamati-} \]
\[\text{ḥṭātmānandamām paramānandam prāpiccītām.}\]

In Pd., Vidyāraṇya also agrees with infinity is threefold. First kind of infinity is from the point of place. Ākāśa is infinite in a particular sense. Brahman is not limited even by this space. It is all pervasive. Brahman is also infinite from the point of time. In this way Brahman is infinitum in all the three aspects of time, place and object.\(^{43}\) The nature of Brahman is eternal. It is not contradicted by time. Brahman is infinite as it is not limited by any object. It is of the nature of everything.\(^{44}\) All this is indeed Brahman, Brahman is all this.\(^{45}\) C.R. which is the nature of the Paramāṁṛta will give bliss to the mind.\(^{46}\)

\[\text{Paramārthajānānamunḍāvatinnelippamām} \]
\[\text{caritāmṛtam cintāratnamānandodayam.}\]

**Brahman is Partless**

C.R. says that Brahman is one. It is undivisible.\(^{47}\)

\[\text{Brahmamennuḷḷa vastuvonneyyuḷḷatutanne} \]
\[\text{candramāvineppole tonnippticīṭunnuṭi.}\]
Brahman is one only without a second. In Pd., Vidyāraṇya explains this oneness, onlyness and secondlessness are explained through the three types of differences e.g. 1) difference existing in oneself 2) difference in species 3) difference in guṇas. The difference of a tree from its leaves, flowers, fruits, etc. is Svagatabheda. The difference of a tree from another tree is Sajātīyabheda. The difference of a tree from stone is Vijātīyabheda. Reality has been denied in all the three types of differences.\(^{48}\)

Oneness of Reality is maintained by the negation of 'Svagatabheda'. A tree has Branches, flowers etc. But Brahman is partless. Having difference in a partless thing is out of question. 'Onlyness' negates Sajātīyabheda in Reality. There exists nothing apart from Brahman, therefore, Sajātīyabheda is negated. The word Advitiyaṃ implies that Reality is devoid of Vijātīyabheda. Vijātīya of 'Reality' is non-reality. Names and forms are not the parts of Brahman. These subsist on existence. Names and forms are given for differentiating the things. Brahman is one and only thus, names and forms cannot be predicated of Him. Vidyāraṇya's aim is to clarify that Brahman is absolute. The idea of oneness of Brahman is more easily grasped from the Pd.
Brahman is Indefinable

Brahman is signified by the negative term 'neti-neti'. It is beyond senses, thought and speech and can be indirectly indicated through negative predicates. The best definition of Brahman is not this not this (neti neti) which reveals Brahman as indefinable. But as the Foundational Self, self luminous and self-proved, it can be realized through immediate spiritual experience. Neti-neti is exact expression for Reality. This expression doesn't deny the existence of Reality but it denies all the empirical characterization of Reality. Neti-neti seems the negation on the surface but it is actually a denial made on behalf of deeper-yes. The double negative neti-neti (deeper) is used in the śruti purposely. The first 'neti' negates Māyā and the second negates all its effects-the gross and the subtle. C.R., says, Ātman appears as many to those who are in the darkness of ignorance because the real nature is veiled by ignorance.

Māyāyāmajñaśīna maraccanīrīkkayāl
māyāmohitanmārkku tonniṭum palataram.

Negative definition is nothing but 'negation of definition', 'neti neti' does not negate Brahman; it negates only the characteristics ascribed by thought to Brahman. By negating all descriptions of Brahman it reveals Brahman as the underlying
reality beyond senses, thought to Brahman. By negating all
descriptions of Brahman it reveals Brahman as the underlying
reality beyond senses, thought and language. There can be no better
way of describing the indescribable than this negative method.\textsuperscript{51}

According to Advaita, Reality must be constant, identical to
itself, self-evident, indivisible, and infinite, beyond time, space and
causality. Absolute Reality were to change or depend upon other
realities or to be conditioned by time-space-causality, or still, if it
were of an inconstant and contradictory order it would not be
Absolute Reality. A reality which we can perceive today but no
longer perceive tomorrow cannot be considered as Absolute
Reality.\textsuperscript{52} According to Śaṅkara there is only one Reality and that
this Reality, just to give it a name is called Brahman. The empirical
truth is but a mere reflection of this reality. According to C.R., we
get Ātmānanda by the grace of vidyā or knowledge which helps to
understand the difference between Ātman and anātman.\textsuperscript{53}

\begin{quote}
\textbf{ātmānātmanabhedaññālāriyākiya vidyā-
nugrahāsaktikoṇḍātmānandaprāptiyuṇḍām}
\end{quote}

The world is an actual change of Māyā or that it is a change,
as it were, of Brahman. Māyā is conceived as really undergoing
change in the process of manifesting the world, Brahman in the
same process is conceived as remaining changeless. Brahman also as the cause of the universe, though only in the sense in which a rope is the cause of the serpent in our example of illusory experience. Spirit is the only reality, all else being either Mâyā or its transformations. Brahman in itself is devoid of unity as well as diversity, which are the characteristic features of the empirical world. It is regarded as devoid of qualities or featureless (nirguṇa). So that it is also saying 'not this not this' (neti neti).\textsuperscript{54}

Svarūpalakṣaṇa and Taṭasthalakṣaṇa

According to Śaṅkara, there are two types of characteristics Svarūpalakṣaṇa, and Taṭasthalakṣaṇa. Svarūpalakṣaṇa indicates the essential nature of an existent. While Taṭasthalakṣaṇa distinguishes an existent from all other existents. To explain the state of Brahman, Śaṅkarā has adopted both the methods. Through the method of Svarūpalakṣaṇa he has described Brahman as Existent, Consciousness, and Bliss.\textsuperscript{55} At another place Śaṅkarā has characterized Brahman as Truth, Knowledge, and Infinite. The Tai. Up. defines Brahman as 'Satyaṁ, Jñānaṁ, Anantaṁ Brahma'. That is, Brahman is Reality, Knowledge and Infinite. The spiritual and unitary character of this Absolute Reality is very well expressed by the classical phrase 'Saccidānanda', 'Sat'. 'Cit' and 'Ānanda' are used
of Brahman. Sat, which means 'being', points to the positive character of Brahman distinguishing it from all non being. The next epithet 'Cit', which means 'sentience', shows that it is spiritual. The last epithet 'Ānanda' which stands for 'peace' indicates its unitary and all-embracing character, in as much as variety is the source of all trouble and restlessness Brahman is 'Sat', 'Cit', and 'Ānanda'. Existence, consciousness and identity are not the attributes of Brahman but these constitute the threefold essential nature of Brahman. Knowledge refers to the general nature of reality. Its particularization is Bliss. The characteristics of Brahman-truth, knowledge, infinity, existence, consciousness, and bliss are not at all contradictory and they are one and the same.

According to Taṭasthalakṣaṇa Brahman is that from which origin, subsistence, and dissolution of the world proceeds. Para Brahman and Mahāmāyā are one. The division takes place for creation, sustain and dissolution of the world.

Prapañcasṛṣṭiḥsisamhārakāryattināy
paran tāntanne raṇḍāy camāṇiḥṭīrirṛippatu.

Compared with the Sole Reality, empirical reality is simply a mental representation, a verbal concept and nothing more. Brahman the Supreme Being, regarded as impersonal and divested
of all quality and action. According to Vedāntins Brahman is both the efficient and the material cause of the visible universe, the all-pervading Soul and spirit of the universe, the essence from which all created things are produced and into which they are absorbed.

Nirguṇa Brahman

The indeterminate Brahman (Nirguṇa Brahman) or Para Brahman is without attributes (nirviśeṣa) permanently real, self-illumined, infinite, self-identical, non-dual and the highest entity. C.R., says that Ātman is non-qualified, nirañjana, pure, without form, and which is above the three guṇas that Para Brahman is not affected by Māyā. It is the nature of truth, knowledge, and bliss; it is eternal, without divisions or separations, and beyond the reach of the senses, without beginning and end.  

Nirguṇan, nirañjana, niṣkalana, nirāmaya
mugguṇahīnan, māyārahitan, parabrahmam
saccidānandāsvarūpan sanātana para-
ncyutakhaṇḍanavyaktanādyantahīnan
satyajñānātmā paramātmā sarvātmāvātmā
nityanadvayanennu bodhikka vazhipole.

The Upaniṣads describe Brahman as having two aspects, the one devoid of qualifying characteristics-Brahman without attributes
(Nirguṇa Brahman)-and the other endowed with qualities- Brahman with attributes (Saguṇa Brahman). It is the undifferentiated, non-qualified nature of Brahman. The Pure Brahman free from all predicates is the 'nirupādhika satta', or the Nirguṇa Brahman, accepted by Śaṅkara. Śaṅkara revealed that Nirguṇa Brahman is the one Supreme Reality. If you wished to realize the Absolute, unqualified unity, it would seem obvious that you should renounce this world which expresses itself through the relative and empirical truth.62

Nirguṇa Brahman cannot be characterized by any indicative marks, qualities, or attributes. It is devoid of upādhis, or limiting adjuncts. Nirguṇa Brahman is not in space for it is spaceless. It is not in time for it is timeless, nor is. It subjects to causality, for it is independent of the casual nexus. Brahman, spaceless, and immeasurable, is also indivisible, in corporal, partless one who is without parts, without actions, tranquil, faultless, timelss, and the highest bridge to immortality is like a fire that has consumed its fuel.63 Sve. Up. says, He is watching over all actions, dwelling in all things.64 Brahman as essentially nirguṇa i.e. without any attribute; nīśkriya without any activity or movement; niravayava without any
part; nirupādhika unconditioned; and nirviśeṣa having no distinguishing qualification. C.R. says that, Ātman appears as various upādhis or mediums in living beings. It exists without any contact by the spirit of Ātman.

Ayatupoleyatma palatayacetana-
kariyamayittupadhikalil prakasiccu
tannute caitanyattal jadattvangaleyum
nannay sobhippiccu tanonnilum kutitate.

**Sauguṇa Brahman**

Saguṇa Brahman means Brahman endowed with attributes. It is the lower Brahman and is not the mere self projection of the yearning spirit, or a floating air-bulb. According to C.R., anātman is the same as the earth. It is troubled by the ignorance, and the darkness of-passive, sorrow and phantasm. Though diary, turret, convent, houses, temples, arts etc are various things of this universe with different names they are without Ātman. So anātman becomes many, equal to the Ātman.

Avanisamamākumanātmāvajñānamā-
yanyatajaḍaduḥkhamohāndhakāraṇānalāy
goṣṭham gopuram maṭham maṇḍapam ḍhaṇḍalum
kṣetraññal ghaṭaśarāvāśaṇḍibhāṇḍaṇñalevam
dhātrīmaṇḍalamonnākunnuteṅkilumatil
perttu nāmaññal palatiṅṅane collumpole
ātmāvallāteyullā kāryamāmanātmāvu-
mātmatulyamāy palatāyitṭu bhavikkunnu.

Brahman is the creator of the universe and it is with qualities (saviśeṣa), in the Upaniṣads Brahman has been described as Creator, Protector, and Controller and this decidedly indicates the qualities of the Saguna Brahman. Some of the better known titles of Saguna Brahman to be formed in the Upaniṣads are Brahma, Hiraṇyagarbha, Virāṭ, Prāṇa, and Sūtrātmā which in a general way denote the world soul, the cosmic soul, the cosmic mind, or the cosmic person. The self conditioning of Nirguṇa Brahman that produces Saguna Brahman, is not real, but only apparent. Saguna Brahman is one of the infinite seeds of Nirguṇa Brahman. It is a seed that has naturally indefinite possibilities. Saguna Brahman is a principle-seed with indefinite expressive possibilities in both the horizontal and vertical directions. This expression is qualified and also cyclical, where for a Jīva which joins the principle-seed follows the law of the principle until the latter returns to nirguṇa.
Today we are living one of the indefinite qualified expressions of the Īśvaric Principle-seed. The moment will come when, due to the cyclical law that directs the principle this expression of universal life will enter praṇaya, as it is called, that is into the Īśvaric-state of sleep, into the Īśvaric or Brāhmaṇic night, only to appear again at a new dawn. He who has realized sāguṇa is free to move consciously within the indefinite vital expressions of the Principle-seed, while the non realized one is devoid of freedom, or rather, his freedom is reduced to the bare minimum. Hence the ordinary Jīvas urge to look for freedom and for physical and psychological independence. Put it will never be able to find freedom unless and until it transcends its own limitations which are the causes that keep it in bondage. Freedom cannot come from outside but only from within.

Sāguṇa Brahmaṇa creates the entire phenomenal universe. Māyāsakti is contained in Brahmaṇ and is not separate from Brahmaṇ it is the inherent character of Brahmaṇ. Brahmaṇ and Māyā may each be represented as the cause of the universe, though in different senses. The blend or combination of Brahmaṇ and Māyā what is known as the qualified (sāguṇa) Brahmaṇ,
comprehending all the diversity of experience, including the experiencing selves. Brahman may like Māyā, be conceived in two stages-as cause and effect. Mingled as Brahman thus becomes with the falsity of Māyā, it perforce descends to the phenomenal level, and is consequently designated the lower (apara) Brahman to distinguish it from the higher (para).\textsuperscript{71}

The forms of the cosmic parallel the individual self or the ego. Each is Brahman itself with an unreal adjunct; only the adjunct is all-comprehensive in one case, while it is finite in the other. The finite adjunct of the individual self is sometimes designated as avidyā to contract it with the cosmic Māyā of the qualified Brahman-Māyā is the whole of which the many avidyas associated with the individual selves, are parts or phases. The whole universe is the effect of Māyā, the portion of the universe which constitutes the accompaniments of an individual self, like the physical body and the internal organ, are regarded as derived from the avidyā of that particular self. Whatever distinction there appears to be between the ego and the qualified Brahman or between one ego and another is entirely due to these differing adjuncts. In themselves, the egos are not distinct from one another or from the qualified Brahman.
Man attached as he is to the body and material acquisitions and influenced by passion cannot worship or mediate upon the impersonal Brahman. It is difficult for man to concentrate on what appears to as nothingness to him. It is for such one's benefit that Upaniṣads provide a personal Brahman. By the yogins he is realized through worship. The qualified Brahman, if personified becomes the God or Īśvara of Advaita. God also may be represented as the cosmic parallel to the finite individual self, the distinction between them being entirely one of adjuncts. The consequence of this distinction is that God remains untouched by any of the evil consequences associated with a finite adjunct, such as narrow love and hate. It is attachment which implies preferences and exclusions; but God, being equally attached to all, is really detached. One should give up attachment; but if that be not possible, one might cultivate it, but it should be equal attachment for all. God is represented as the creator of the universe, and Māyā as the power (śakti) that helps him in creating it. In this form he becomes the material as well as the efficient cause of the universe. 72 Īś. Up., says, 'He is the transcendent and uncreated, He has duly allotted the eternal world creators their respective duties.' 73
It is for such a one who must approach the real through worship that Ka. Up., describes Brahman as the providence who determines the course of the universe. It is seen by subtle seers through their one pointed and subtle intellect.74

Atman

The term 'Atman' initially meant 'breath'. It has come to denote the essential element of everything and, in particular of human individuality (Jīva). Thus we see that, in the end, these two terms come to represent; Brahman, the ultimate source of the outer world, and Atman, the inner self. Hence forth Brahman and Atman are used as synonyms.75 C.R., says, Atman is eternal, beginningless and endless. We should know the Atmatattva with this knowledge.76

Adyantavihinānāmātmāv nityanenum
vedyamāy bodhiccātmatatvārthamarikeṭo!

The Atman is one, simple, eternal, infinite, incomprehensible being, itself without any form, but assuming every form the only yet immovable and immutable agent, the cause of all action and all change. In the V.C. it in which there is no differentiation of knower, knowledge and the known. It is infinite, transcendent, and the essence of knowledge of the Absolute.77 It is beyond all
contacts. It is the most ancient. It is beginningless and endless. Brahman is the light of consciousness. The terms Brahman and Ātman both denote, the first principle of the universe, and in this sense are ordinarily employed in the Upaniṣads as synonymous, and are interchanged with one another. Brahman as the first principle so far as it is comprehended in the universe, Ātman so far as it is known in the inner self of man. The Brahman, the power which presents itself to us materialized in all existing things, which creates, sustains, preserves, and receives back into itself again all worlds, this eternal infinite divine power is identical with the Ātman, with that which, after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the soul. This identity of the Brahman and the Ātman of God and the soul, is the fundamental thought of the entire doctrine of the Upaniṣads. C.R. says that, Ātman does not do any action as niṣkriya. As eternal, He is without birth, death, and sorrow. As nirguṇa, He is not dissolving into anything. As non-dual, He is impotent. As pure, He is not related to Māyā.

Niṣkriyanennākayāl karmamceyyunnonalla
nitianākayāl janmamṛtyuduḥkhavumilla.
Nirgunanennākayālōnnum kūṭunnona-
lladvayanennākayāl nissahāyanumāyān
nirmalanennākayālanādiyāya māya-
tanmalavirahitānāyi mevīṭunnavan.

By Ātman or the self which is some times described negatively by denying that it is breath, the senses, etc. which are all the not-self (anātman) and sometimes as the true subject which knows but can never be known— the unseen seer, the unheard hearer and the unthought thinker. It is unknowable in the ordinary sense of the term. Up., brings out the uniqueness of the self by stating contradictorily that it is known only to those that do not know it, meaning that through intuitively realizable. In Ch. Up., the question proposed 'what is our Ātman or self? What is Brahman?' They betake themselves with this question to Uddālaka Āruṇi, who they know is even now engaged in studying the 'Ātman Vaiśvānara', i.e. the Ātman as the all-pervading first principle of the universe, where Śaṅkara remarks that Brahman denotes the term to be defined, 'viśeṣyam', and Atman that which is defines it, 'viśeṣaṇam'. The conception of Brahman is very complex, and the conception of Ātman is a negative and relative idea, which declares to us rather where in the essence of man and of the universe is not to be sought, than affords us any positive information as to its real nature.
The terms Brahman and Atman are synonymous names of the Ultimate Reality. Its nature is consciousness (prajñā) and Bliss (Ānanda). It also indicates that the light of the sun and the light of the Atman are one and the same. And out of the Atman or the Brahman everything, the material elements, various species of animal life, and the natural and ethical laws (dharmanas) originated. In dreams we see the objects of the light of Atman. The Atman pervades things as the salt which has dissolved in water pervades the water; from the Atman things spring as the sparks fly out from the fire, as threads from the spider, or sound from the flute.

In the A.V. the universal self or world-soul is stated to have, the earth for its feet, the atmospheric region for its belly, the sky for its head, the sun and moon for its eyes and the wind for its breath. The two conceptions are also sometimes identified and that constitutes the essential teaching of the Upanisads. It is represented by the well-known sayings, 'That Thou Art' and 'I am Brahman'. They mean that the principle underlying world as a whole and that which forms the essence of man is ultimately the same. The light coming from the Sun leaves the Sun unchanged. This seems to be the individual is a mere ābhāsa or appearance of Brahman. C.R. says Atman has no concordance with the objects of
this universe. This Ätman is same as Paramätman. This Paramätman becomes Jïvätman.\footnote{88}

\[
\text{Atmävinonninoṭumaikyatayilla cettu-
mätmävutanne paramätmävennariṅṅālum.}
\]

\[
\text{Paramätmävutanne jïvätmävākunnatum}
\]

B.G. explains the Ätman is never born nor does it die. Being in existence always, it does not cease to exist.\footnote{89} The śruti declares that the Ätman which is the self of all is verily Brahman. Brahman is the creator, the sustainer, and the destroyer of the world. He is infinite, omnipotent, and omnipresent. He is the substratum of the entire physical universe. Īśa. Up., describes the Ātman has the Lord of the universe and says that it moves and does not move, that it is near and far, and that it is inside everything and yet outside it. By using these contradictory predicates it shows that and earlier view that the Ätman is pure activity.\footnote{90} Everything such as mind, senses, speech, etc. are created by the Ätman. None of these can know their activator, but He knows them. If anyone says that he knows the Atman, verily he does not know it. But it is known even by those who think that they do not know it. The senses and organs cannot work without the activation of the Ätman.\footnote{91}

Śaṅkara admits that the Ätman is the same as the Brahman as involved in the mind, the senses, and the physical body; and the
Brahman is the same as the Ātman without that involvement. So when man is able to realize his Ātman without the mind, etc., he actually realizes as the Brahman. Brahman means the eternal principle as realized in the world as a whole; and Ātman the inmost essence of one's own self. These two conceptions—Brahman and Ātman—are of great importance and occur not only independently, but are sometimes correlated with each other; and their parallelism is pointed out by representing the self of the world as related to the physical universe in the same manner in which the individual self is related to its body.

C.R. says Ātmajñāna is the recognition of Ātman and also the identification of Ātman and Anātman separately.^

Ātmāvumāntmāvumeññaneyennu cinti-ccātmāvettiricciniiitunnatātmajñānam.

Brahman as the ultimate cosmic principle or the source of the whole universe, is all-comprehensive. The establishment of the spiritual character of this principle and the removal of the uncertainty about its existence are both accomplished by its identification with Ātman or the self. For our own self is known to us to be spiritual and there is an intuitive obligation to recognize it.
If we start from the idea of the self, instead of that of Brahman, we meet with a similar difficulty, for, while the self points to what is spiritual and is an indisputable certainty. It is, as known to us, necessarily limited in its nature. It is the deficiency of fitness that is made good by its identification with Brahman or the all-comprehensive first cause of the universe. The outcome of the identification therefore is that the Ultimate Reality, which may indifferently be termed either Brahman or Ātman, is spiritual and that it accounts for not only all the selves but also the whole of physical universe. The Ātman is not like Jīva. The Jīva is the ethical soul or personality. It is subject to transmigration and is composed of everything that the final personality has accepted the physical body. The Ātman does not really experience pleasures and pains. It is the Jīva that experience them.

According to Śaṅkara the Ātman is not the same as the 'I'-consciousness(ahaṃ dhi). The 'I'-consciousness is only the ego (ahaṅkāra) which knows, acts, and also calls itself the son of so and so on. The ego is only a part of the Jīva' which has several parts or factors. They are the causal body, a perceptive reason (citta),
decision making reason (buddhi), ego (ahaṅkāra), mind (manas), the five senses, and the five organs of action. The function of mind is to synthesize (saṅkalpa) and analyze (vikalpa).  

The self is without particular characteristic. It is itself Brahman. It is all-pervading and omnipresent. It is one, non-dual, partless, beyond space, time, ultimate and true. C.R. says that, the independent Ātman has no paternity to anything.

Svatantranāmātmāvinonninoṭum
Kartṛtvamilla

In the Ka. Up., it is defined as what is soundless, formless, imperishable, likewise beginning, without end, higher than the great, stable, by discerning that one is liberated from the jaws of death.

According to C.R. Jīvatman, Ātman, Paramātman etc. are synonyms.

Ātmajīvātmaparamātmāvennevam pala-tāy parayunnitatu paryāyanāmamallo.

The examples like, the spinning of the web by the spider, the bearing of the child by the mother, the production of notes from musical instruments, attempt to bring out the intimate relationship
between the cause and the effect. It is the oneness or 'tādātmya' between Brahma and the world that is conveyed in all this wealth of symbol and image. The external world is not something separate, existing side by side with the Ātman. Śaṅkara says, 'other than Brahma there is no other material cause (upādāna) of this world-order. The entire world, therefore, is nothing else but Brahma'.

**Sākṣin**

In C.R., He is called the witness or Sākṣin by knowing the actions and conditions of Paramātman, other beings, and gods are alike.⁹⁹

\[\text{Lokattilekananyanmāruṭeyavasthayum}
\]
\[\text{vyāpāraṇṇāḷumīśanmāreyumorupole}
\]
\[\text{kaṇḍirikkayāl sākṣiyennu collunmitati—}
\]

When embodied it is a special sense organ often called the 'antahkaraṇa'.¹⁰⁰ The 'antahkaraṇa' functions as an awareness or attention 'mechanism'. It is special and subtle. The 'antahkaraṇa' lies in the sense and object realm, the world of relation and discrimination. It acts through and correlates other senses, but ultimately it too is an inconstant and delusive adjunct of the self.

Our true underlying self (Ātman) is equivalent to Brahma. The
Atman is only an onlooker (Sākṣi). The Atman as such is neither the knower nor the agent of actions. Yet the conscious aspect of the Jīva is due to the Atman. The Atman with reference to the Jīva is the onlooker. Without the Atman the Jīva can have neither consciousness nor even existence. According to C.R. Atman is the Sākṣin which always exists as impassive, all-pervading, and also Saccidananda in all inner organs or 'antaḥkaraṇas' to enlighten the knowledge.

Sākṣiyārennāl, nirvikāriyāy kūṭasthanāy sarvavyāpiyāy sarvātmasvarūpanāy sadā nirvikāriyāy sarvāntaḥkaraṇaṇāṁaltorum jñānatte prakāśippan saccidānandātmāvāy mānāhinānāyītumātmāvu sākṣibhūtan.

And also Atman exists as Sākṣin to the three states.

Sākṣitvamātmāvinu kūṭumennariṁnāḷum.

C.R. also says that, when the Jīvatman remains in the three states, at the same time Atman always exists as Sākṣin to all.

Jīvatmāvekam mūnnunāmampūṇṭavasthayil mevunnaneram sākṣibhūtanāy madhyasthanāy caitanyasvarūpanāyītumātmāvu sadā sarvasākṣiyennariṁnāḷum nī varānane!
The unchanging self lies in the background and illumines the transient, every day perceptions; it is the unknown knower, the self luminous witness (Sākṣin) of our delusively conceived individuation (ahaṃpratyaya). When the self takes itself to be an embodied and conditioned agent, it is called the Jīva. The Jīva has three states and three bodies. At first there is the body of the waking consciousness (Jāgrat), secondly the body of the dream (Svapna) then there is the body of deep sleep (Suṣupti) which is called the causal body (kāraṇaśarīra), because it contains the roots of our being, which determine what we are. Our body is a vehicle of our finitude and its experiences. The body of deep sleep also is such a vehicle. It is the individual unconscious. The Vedāntins believe that the Jīva carries this causal body in transmigration.\(^{105}\)

C.R. says that, Ātman is known by the mind. When the mind is fulfilled with the spirit of Ātman we can feel the Ātman by the mind. Ātman known by the Ātman is called the mind.\(^{106}\)

\[\text{Ātmāve manassinālariṇīṇātaṇamati-} \]
\[\text{nātmāvin prakāśatvam manassiluṇṭākaṇam.} \]
\[\text{Ātmacaitanyamatu manassiluṇṭākumpo-} \]
\[\text{Īātmāve manassukoṇṭariyām vazhipole.} \]
Atmāveyatmāvariṁ niṭṭāṇamennutanne

tātparyam manssennu raṇṭāyipparaṁ niṭṭāṁ.

Mind (the 'antahkaraṇa' and senses) and matter (viṣaya) arise form a single substratum, Brahman. Advaitins hold not only that here is something prior to both mind and matter but also in a higher sense, both are false notions (mithyāpratyaya) only Brahman is real. One's senses (indriya) are said to actively go out and collect an apparent object, whose form is then taken by the inherently formless 'antahkaraṇa'. This form of the 'antahkaraṇa' is then illumined by self as witness. Thoughts, feelings, and the 'external world' are equally cognized as 'antahkaraṇavṛttis'.

Advaita identifies the Jīva and its character of Sākṣin with Brahman. The self is said to be witness-intelligence and being self-luminous, illumines all other objects. Jīva is really a witness since in reality it is luminous indifferent and non-attached. All psychical functions are imposed on it due to superimposition adhyāsa and falsely identified with the internal organ to which only all psychic functions belong. Advaita answers by saying that Brahman is like the ether unconditioned where as the witness intelligence appears to be conditioned as ether in a pot. Both Jīva and Īśvara are
reflections of Brahman while the reflection of Brahman in the 'antahkaraṇa' is the Jīva, its reflection in Māyā is called Īśvara.¹⁰⁷

Sākṣī like Brahman, is pure eternal consciousness, self-luminous and self-proved being presupposition of all knowledge and experience, unqualified (nirguṇa) and indeterminate and is the pure subject unknowable as an object. Brahman is unconditioned (nirupādhika) Sākṣī unlike, it, is sopādhika as it appears in association with the upādhi of Māyā or avidyā or 'antahkaraṇa', though it is not involves in or limited by this upādhi. It appears to be associated with upādhi and is not limited by it (antahkaraṇa). It is called the witness-self, a disinterested looker on, illuminating itself and everything presented to it as an object.¹⁰⁸

Jāgrat

C.R. says the actions of all organs with the knowledge of external matters in vitality are called the state of wakefulness or Jāgrat.¹⁰⁹

Bāhyārthamariṇṇu sarvendriyaṁnaṁalīnālum
tātparyattoṭu vyāpāraṁnalecceyyunnatum
Yātorikkalaṁnatu jāgramennariṁṇālum.

Jāgrat is the awakening state of the Jīva. In the state of waking, one sees the world which is super imposed on one's self, as if it exists
outside. Since the superimposition of identity with the body, etc., which are superimposed on the self, and sees the world as if it exists outside. In the state of waking, the self is conscious what is without. The external world is its field of knowledge and enjoyment. The outward turned sense-organs are the channels of experience. The ego is set over against the non-ego. The former enjoys the latter and the enjoyment is gross in nature because it is of the objects of the outer world. The individual soul which thus resides in the physical body and uses the mind and the organs of sense as its instruments is identical with the world-soul. The seven limbs are the seven parts of the universe. The seven limbed cosmic soul is in essence non-different from the nineteenmouthed individual. This is the meaning that one must learn by analysis of the waking experience. The intelligence, the reigns within us, illuminates for us, the world of the waking state without undergoing any experience.

According to Śaṅkara waking is simply the awareness of gross external objects which arises from ignorance. Many kinds of objects are experienced through the many different organs of perception (eye, ear etc.) of action and mental activity. Waking
with its various means of knowing appears as if it has external objects, but which is really seen is only the whirling of the intellect.\textsuperscript{111}

C.R. says Jīvātman is dynamic in the gross body by the name of Viśva in the state of Jāgrat.\textsuperscript{112}

Trividha karaṇavyāpārayuktanāy tadā
jīvātmā viśvanenna nāmavum kaykkoṇṭuṭān
sthūlavigrham tannilabhīmāniyāy jāgra-
kāle mevunnu-----------------------.

The self of the waking individual is the same Vaiśvānara. Waking (Jāgrat) appears in the 'Viśva' or 'Vaiśvānara' (common to all men) form the self. Waking cognition is directed externally towards the gross (sthūla) 'objective' world. The self appears to use sense organs and to be physically limited. Thus, waking possesses most the superimposition of unreal conditions (upādhi) on non-dual reality.\textsuperscript{113} In the waking condition one experiences gross 'objective' cognition, utilizing the senses (indriyas). B.G. says; Brahman is the perceiver of all sense objects. This is at the same time devoid of all senses.\textsuperscript{114} That Brahman is all and Supreme; is of the nature of space, there is nothing Superior to it. It is higher than the highest,
unthinkable and is free from the experience of the waking state. It is
not that the sages who devote themselves to the Truth do not know
it as the Reality.

**Svapna**

According to C.R. the dreaming state of the mind is without
knowing the external matters and also act as enjoyer and subject to
experience the tendencies of the waking state.\(^{115}\)

\begin{quote}
Cetassu pinne bāhyārthaṁ
mānasādhiṁ
vāsanāvīṣayaṁ
maninīmaṇe!
\end{quote}

In the state of being awake the Ātman is supposed to perceive and
act by the means of the 'manas' and 'indriyas'. The 'indriyas' cease
to act, but the 'manas' remains active, and the Ātman. Joined to the
'manas', moves through the veins of the body and sees dream made
out of the remnants of former impressions (vāsanas).\(^{116}\) The
diversified dream universe appears and passes away in the dream itself. The person who dreams creates a world of his own from his impressions of waking experiences. It is a universe of his images fashioned out of the memory of past experience. These experiences are subtle.

C.R. says that, Jīvātman enters into the self with the name of Taijasa as subtle body in the dreaming state.

Pinne svapnamāmavasthayil
taijasanenna nāmam kaikkoṇṭu sūkṣmatanu
tannil pukkabhimāniyāyirunnanantaram

Dream objects consist of mental images (vāsanā) which are fabricated (nimitta) from waking deeds (Karma). Waking deeds create mental modifications (vṛttis) in the intellect, the vṛttis really consist of mental images which form dream objects, dream objects are confined within the intellect, which is actor, action and thing acted in dream. The whole process is ultimately illusory appearance (Māyā), illumined by the self. In the dream condition, the mind cognizes as an internal subtle form. It is through the mental impressions (vāsanā) alone. Dream cognition is luminous (Taijasa) because it shines as subject even when the mind is devoid of external objects.
The V.C. holds that in dreamless sleep, when the mind is reduced to its causal state, nothing exists (for the person asleep) as is evident from universal experience. Hence man's relative existence is simply the creation of his mind and has no objective reality. The state that there are no chariots, no spans, and no roads. But he projects from himself bliss, pleasure, and delight. There are no tanks, there no lotus pools, and no streams. But he projects from himself tanks, lotus pools, and streams for creation. In dreams having put the body aside without the help of sense organs. These have gone to rest, but he is awake. No need is there fore him to depend on external lights for even in dream he is self-illuminated. This dream world is nonexistent. In dream, the mind is highly ornamented (saṃskṛta), and stimulated by various means (past) action, desire, and ignorance. There is still much mental agitation, but now there is no 'external' means of knowing.

The dream-self often behaves in a manner shockingly different from the waking self. In Br.Up., 'but when he sinks to sleep, then he takes from this all embracing world the wood, fells it himself and himself builds it, in virtue of his own radiance, his own light; when he so sleeps, then this spirit serves as its own light.
There are no chariots, nor teams, nor roads, there, but he forms for himself chariots, and teams and roads; there is neither bliss, joy nor pleasure but he creates for himself bliss, joy and pleasure; there are no springs, and ponds and rivers— for he is the creator. For him it is only a state of waking, for what he sees in waking, the same also he sees in sleep. Thus therefore this man serve as a light to itself. There on after he has enjoyed himself and wandered forth in dream, and behold good and evil, he hastens back, according to his entrance, according to his place, to the condition of waking; and by all that he beholds in this he is not touched, for to this spirit nothing adheres, and again, after he has taken delighted and wandered forth in the waking state, and after he has beheld good and evil, he hastens back, according to his entrance, according to his place, to the condition of dream, and like as a great fish glides along both banks on this side and on that, so glides the Spirit along both conditions, that of dream and that of waking.\textsuperscript{125}

Dreams depend on the activities of our waking state. Even the sāṃskāras that sprout in dreams were laid down in the waking state. Hence to manipulate our dream world we need to work in an appropriate manner during the day. Our night dreams usually
contain fragments of our experience from the previous day. According to Śaṅkara dreams are mental creations; these creations are largely, but not completely, derived from waking, and to the extent that dreams are different from waking, they are less real than waking.

The Vedāntists, recognize the fact, actually the selves, termed Taijasa and Viśva respectively, as distinct entities. Purification and integration of the subconscious by means of our conscious selves is the primary aim of spiritual practice. The first step towards integration involves acceptance of the reality of the unconscious.\textsuperscript{126} Dream (Svapna) is manifested in the self in the form of inner light (Taijasa). Cognition is directed internally to subtle (sūkṣma) 'unconscious' notions and desires (vāsanā). Gross physical spatial temporal limitations disappear, but the dreamer is still bound to false apprehension of cause and effect, enjoyer and enjoyed.\textsuperscript{127}

In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experience, etc.\textsuperscript{128} The object of explaining the state of dream is to show that the self does not really act and is unattached.\textsuperscript{129} Śaṅkara also says that dreams are a reflection (pratibimba) of waking
thought and action. One sees mental images corresponding to previously experienced things (pūrvānubhūtavastu) which arise from waking fears, deeds, and desires.

An example for the appearance, outside of what is within is dream experience. The dream world is what is superimposed on the Self which is the witness; yet it appears as if outside the self. The dream narratives are derived from devotees steeped in intense spiritual sādhanā. In the words of Pd., 'a student diligent in reciting the Vedas reads or recites them even in his dreams through the force of habit. Similarly one who practices meditation continues it even in his dreams.'

**Suṣupti**

According to C.R., Suṣupti or the deep sleep is the state that indulge in the cause of ignorance or ajñāna without knowing the states of wakefulness and dream.

Jāgral svapnāvasthakahālōnnume tonniṭāte
vāykkumandhakāram polonnume tiriyāte
kāraṇamākumajñānattināl īnaṃāyi
mevīṭumavasthayākunnatu suṣuptiyum.
Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle, seed-like form. Dream passes into deep sleep which is its end, where there are no distinctions whatsoever of knowing subject and known object, and sleeper attains temporary union with the Prājña, Ātman, the pure witness or self. The state of deep and dreamless sleep arises from a complete separation of the Atman from the 'manas' and the 'indriyas'. While these are absorbed in the vital spirit, which remains in full activity, the Ātman in the heart is supposed to have for a time become one with Brahman, but to return unchanged at the time of awakening.

C.R. says that, deep sleep is the means of ignorance or avidyā.

Susuptyāvasthayavidyopadhiyennu munpi

Sleep is a derivative of 'tamas', but unlike other tāmasic products like inadvertence (pramāda), laziness (ālasya), and delusion (moha), sleep has a vital physiological function and cannot be summarily dispensed with. In fact, while advising moderation in sleep, the B.G. expressly produces success in yoga for the excessive sleepers as well as those who keep excessively awake.

According to C.R., Jīvātman exists as the causal body with the causal happiness by the name of Prājña in the deep sleep.
In the deep dreamless sleep, one is over powered by 'Tejas' and some do not dream but enjoy 'bliss'. Deep sleep (Suṣupti) is the self in the form of 'Prājñā', an undifferentiated and self-luminous mass of consciousness. Here, one is desireless, without the superimposition of gross or subtle limitations. One rests in pure self-awareness, full of bliss (Ānanda). Sleep is the source and limit of the other states and most like the self in its true nature. Still, one inevitably returns from sleep to waking limitations, and the sleeper is ignorant within the bliss. A basic consciousness exists in sleep, which allows sleep to be remembered as restful and even blissful. According to Śaṅkara the sleep underlies the 'objective' or 'subjective' mental modifications (vṛtti) of the two states, i.e. waking and dream. Sleep is undifferentiated (aviśiṣṭa), desireless, and characterized by the non-awareness of reality, unlike the first two states, which are marked by misapprehension of reality. Waking and dream are distinguished by the whirling of the intellect. But sleep brings non-discrimination (aviveka) and unification (ekībhūta) cognition is now 'pure' or massed. Being asleep is like being surrounded by darkness; forms have not ceased, they are merely unseen.
In the state of deep sleep, the mind and the senses are at rest, and the souls, as it were, dissolved in its own self and regain its true nature. A discriminative awareness rather than a simple objective awareness since it consciously holds on to one true inner self, distinguishing it from the external world as well as the inner layers or 'kośas' of the personality. When stretched into deep sleep one can even objectify the deep-sleep-self or 'Prajña' which comprises nescience or ajñāna alone without the usual diversity associated with mental function. In this state a man is known as 'Prajña'. He is entirely unaware of the external world, and also the internal world. As when the darkness of the night covers the day, and with the night, the objects before us seem to disappear, similarly the gloom of ignorance in deep sleep covers up consciousness and thoughts and knowledge apparently vanish in this, third state.

This 'Prajña' or causal body (kāraṇaśarīra) is coterminous with the innermost of the five 'kośas' of our personality, the sheath of bliss (Ānandamayakośa). Identification with the Ānandamayakośa in the depths of sleep suffuses the psyche with bliss due to its proximity to the Atman, and thus reinvigorates the sleeper. In fact, even in our waking hours, the pleasure that we
derive from sense objects is mediated by the Ānandamayakośa with which the personality gets temporarily identified when mental cogitation is stilled. This also happens spontaneously when the effects of past good work come to fruition.\textsuperscript{142} This Ānandamayakośa or causal body is of particular interest to the spiritual aspirant for it is by means of this that one enjoys divine bliss and communes with God.\textsuperscript{143}

C.R. says that, liberation and deep sleep are alike. Happiness of deep sleep is known to all that is the darkness of ignorance. Happiness of deep sleep which is insensible exists apart from the body and the organs to those who know wakefulness and dream. It happens by the union in the hold of concealing power without vṛttijñāna, which is known as ignorance. All are not liberated by the happiness of deep sleep which is non-eternal, and is ignorance. Jīva then gets sorrow after the bliss or Ānanda from deep sleep to wakefulness. But eternal Bliss exists persistently.\textsuperscript{144}

Muktiyum suṣuptiyumonnupolennu conna-
tuttame! Ninakkariṁṉīṭuvān collīṭuvan.
Suṣuptisukham sakalarkkumuṇṭallo pārttal
muzhuttoraṁṇāṁṇāṁḥakāramāyirippatum
According to the opinion of Dr. S. Radhakrishnan, 'in the case of deep sleep, the limiting 'upadhis' exists, so that when it starts up into being, the Jīva must start up into existence'.\textsuperscript{145} According to the Vedānta, in deep sleep we are united with our Self or Atman. However, in sleep, the persistence of an ajñānavṛtti prevents us from realizing this fact. The Jñāni aims to attain this state consciously in 'samādhi'. In Sri Ramakrishna's words, a man born with an element of Śiva becomes Jñāni; his mind is always inclined to the feeling that the world is unreal and Brahman alone is real. But when a man is born with an element of Viṣṇu he develops ecstatic love for God.\textsuperscript{146}

Ma. Up., says, the self of the deep sleep state identifies it with Īśvara, the Lord of the universe. 'This is the Lord of the all,
this is the knower of all, this is the inner ruler of all'. What is invisible, ungraspable, unoriginated and attributless; what has neither eyes, nor ears, nor hands, nor feet, what is eternal, all pervading, immeasurably subtle and limitless in manifestation- that imperishable Being is what the wise perceive as the source of all creation. Ch.Up., says that, when a man has been completely lulled to rest, he sees no dreams, no evil troubles him, for he has become one with the luminous self (Tejas) the Self which is the immortal, fearless Brahman.

T.M.P.Mahadevan explains that in sleep one is not conscious of what is without, or what is within. The very notions of without and within have no meaning then. The Self is beyond desires, free from evil, and fearless. All empirical distinctions vanish in the state of sleep. The Self is realized to be relationless. In this state there a father becomes not a father; a mother not a mother; the worlds do not the worlds; the gods not the gods; the Vedas not the Vedas. Thus all the three states are unreal, in as much as they are the creator of the three guṇas, but their witness (the reality behind them) is, beyond all guṇas, eternal, one and is consciousness itself. Sleep is also the 'door way' to the intellect's empirical awareness,
seen in waking and dream. The particularized knowledge of waking and dream merges and emerges from sleep's pure knowing. Deep sleep has figured prominently in Advaita thought it is often regarded merely as passive resting, but rather as a clearer indicator of fundamental reality than waking or dreaming. Sleep is also seemingly non-dual, which makes it a valuable state, that is, non-dual sleep is an intimation of release and shows clearly that the self is conscious even when the mind is unaware. Sleep further indicates that bliss arises where non-duality appears.

**Turīya**

The term Turīya meaning the 'fourth' is highly significant. It serves to distinguish the Self from Vaiśvānara, Taijasa, and the Prājña. Vaiśvānara is the self that leads all creatures of the universe in diverse ways to the enjoyment of the different objects, it pertains as we saw, to the state of waking. Taijasa is the name of the self that dreams. In the absence of external object it functions as the subject, for it is the nature of light. Prājña, it is the self of the state of sleep which is consciousness devoid of distinctions. It indicates the absolute as the Turīya. The Ma. Up. uses the word 'caturttha' and not Turīya, both words mean the same and they are
synonyms. The Ma.Up. calls it the fourth (caturttha). As we said it is not one in addition to or over and above the three forms of self that appear in waking, dream, and sleep. It is the One Reality of which they are appearances. Since it is not a finite entity or one of it cannot be designated or described in positive terms. It is the cessation of the world, quiescent, blissful and non-dual. It is the Self which is Brahman.\textsuperscript{153} In the early Upaniṣads and mentions three states; waking (Jāgrat), dream (Svapna), and deep dreamless sleep (Suṣupti). A fourth, Turīya, is added to these states by the time the Ma. Up. appears. This fourth state is latter analyzed at some length in the Advaita school, particularly by the progenitors of the schools, Gauḍapāda and Śaṅkara. According to them, Turīya designates the undifferentiated substratum of the conditioned states of consciousness and is identical with the ultimate non-dual Reality, Brahman.\textsuperscript{154}

C.R says that, Ātman as Saccidānanda remains as Sāksin. The awareness by the great tenants like 'that thou art' etc. elucidate the doubts in the mind. And it gives the knowledge of Ātman as eternal and incessant. After that everyone recognize that 'I am not eternal Ātman, not body, not organs of senses and actions, not
mind, not other principles'. Every one should know 'I am Ātman' as 'Saccidānanda'.

\[
\text{Deham mūnnavattoṭum pañcakośaṁnaḷoṭum}
\]

\[
\text{Veronnāyavasthakal mūnnum sākṣiyāyi}
\]

\[
\text{Saccidānandamāyiṭṭirikkumātmāvine}
\]

\[
\text{'tattvamasyā'di vākyārthaṁnaḷāḷariṁnuṭan}
\]

\[
\text{Uṭṭalāriṅkaluḷla samśayaṁnaḷum pokki}
\]

\[
\text{Nityanāṁmātmavakhaṇḍārthamennarivoṭe}
\]

\[
\text{Nityanāṁmātmavu ṇān ṇānalliddehendriya}
\]

\[
\text{Cittabuddhyāhaṅkārādyakhilatattvaṁnaḷum}
\]

\[
\text{Duḥkhādisaptakramabhavumenikkilla}
\]

\[
\text{Satyajñānānandamāyiṭṭirikkumātmāvu ṇān}
\]

Having successfully objectified all mental phenomena spanning the three states of wakeful awareness, dreams, and dreamless sleep (this is termed Avasthātrayavicāra), the Jñāni finally lets go of even the attempt at objectification. At this juncture something wonderful takes place since cogitative objectification is the very essence of the mind, cessation of cogitation also implies cessation of the mind. Śaṅkara wrote about Turīya in his commentary of Ma.Up., that is not indictable by words and is therefore defined
best by the negation of attributes (višeṣa). By its intrinsic nature the fourth possesses no qualities (nirguṇa), generic form, or activity. It is indescribable (anabhidheya). Since there is no cause for use of words. The unreal is the cause of the use of words and the fourth is indescribable since there is no real relation between unreal attribute and real basis. Turīya is the basis of all false notions (vikalpa) like the silver in mother-of-pearl.\textsuperscript{157}

S.C.S asserts that the experience of Brahman or Turīya can be explained only on the state of Turīya which is beyond the states of waking, dreaming, and sleeping.\textsuperscript{158} During Turīya state, the Jāgrat state, the self consist with the objects of sense which are eternal, and its enjoyments are gross. In dreams it reveals in a world of images and its experience is subtle. In dreamless sleep there are neither desires nor dreams; the self becomes one, without the distinction of seer and seen, it is then a mass of sentience and remains as bliss enjoying bliss. The self of the three is designated respectively as Vaiśvānara, Taijasa, and Prājña.\textsuperscript{159} Turīya is regarded as qualitatively different from the three alternating states of waking, dream, and sleep. The fourth is not one among other states, it is the unconditioned substratum of these states, and they
are different aspects of it. Advaitins make the radical assertion that there is ultimately no other to be known through or in these transient conditions; the apparent other is inexplicable illusion. Knower, knowing, and known are one; the fourth state actually illumines itself. Thus, unqualified and self-luminous Tturīya cannot be sensed, perceived, or conceived it is realized when adventitious perceptions cease.\textsuperscript{160}

Dream and sleep constitute ignorance of the Self.\textsuperscript{161} Gauḍapāda says that the one alone is known as three. Viśva, Taijasa, and Prājña appear as different from one another. But the Self of which they are illusory manifestations is one and the same. These triple forms which are shining one, the all pervading Turīya.\textsuperscript{162} Turīya, the fourth is in short, the Supreme mystic experiences.\textsuperscript{163} Turīya is the Supreme Brahman which is the substratum of the phenomenal universe and witness as well. The Turīya which is high witness- awareness is where the three states of consciousness (wakeful. etc.) come into being subsist and dissolve. The Upaniṣads refer to the term Turīya.\textsuperscript{164} The manifestation of waking, dream, and deep sleep is analogous to the rope that appears to rise up, there in on being known up by the magician.\textsuperscript{165} The
appearance of Viśva, Taijasa, and Prājñā is like the magician's climbing up the rope to the skies. But the real Self has not moved nor changed. The self is unchanging, immutable. The non-absolute forms of the self Vaiśvānara, Taijasa, and Prājñā, have their own names but not the Absolute Reality which is therefore referred to as Turīya.

Turīya is the real self, which is beyond the changing modes of existence, it is not caught in the triple stream of waking, dream, and dreamless sleep, though it is their underlying substrata. It is invisible; it is not the content of empirical usage. It is the one self which is the essence of consciousness, it is that into which the universe gets resolved, it is tranquil bliss, which is non-dual. It is not inwardly cognitive nor outwardly cognitive, nor cognitive both wise; neither is it an indefinite mass of cognition, nor collective cognition, non-cognition. It is unseen, unrelated, inconceivable, unimaginable, and indescribable. It is the essence of the one-self-cognition common to all states of consciousness. All phenomena cease in it. It is peace, it is bliss, it is non-duality. This is the Self, and it is to be realized. Turīya can be seen as pervasive, unchanging radio waves obscured by the constant static of mental
conditioning. The static is taken as real, but it is only superimposed on the wave. This superimposition must be removed to reveal the true nature of the wave. 169

Turīya and Brahman are synonymous. They are different names for the undifferentiated substratum continues with all conditioned states or entities. Psychic activity (mind) and physical entities (matter) are non different. The realization of Brahman, is zenith of the sādhanā of a Jñāni, is expressed in the Ma.Up.; Turīya (the Ultimate Reality) is not that which is conscious of the internal (subjective world), nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass of sentiency, nor that which is simple consciousness, nor that which is insentient. It is unseen, not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially the nature of consciousness, constituting the Self alone; negation of all phenomena, the peaceful, all Bliss and non-dual. 170

After realizing that the fourth is the self, the thirst for the self ceases, and vices like ignorance and desire are possible. Knowledge of Turīya from the negation of attributes is simultaneous with the
cessation of illusory manifestation (prapāṇca) in the self, as
discrimination of the snake from the rope is simultaneous with the
cessation of the snake in the rope. Realization and cessation are not
two different operations. Knowledge (of non-duality) is not some
positive thing or activity added after cessation (of duality)- removal
of the darkness of ignorance by superimposition of attributes
naturally and immediately reveals the eternally present (though
unknown) fourth self. 171

Consciousness as the very essence of one's being, the
Vedāntin returns to the world with a transformed vision. He cannot
but help see this consciousness underpinning all observable
phenomena. Further, causality, in his eyes, is the determinant of
external events no more than it is a determinant of the chain of
thoughts arising spontaneously in our minds. 172 To him, every act of
falling asleep is a dissolution of the personal world of experience
(nitya prālaya) and conversely, arousal from sleep an act of creative
manifestation. 173

Brahman as the source of this world is not unreal but real.
The real is existent and unreal can never come into being. 174 In Pd.
Vidyāraṇya says, the sun does not have the attribute of darkness
nor is it itself of the nature of darkness. Vidyāraṇya mentions that there is only one Reality. From the viewpoint of non-duality neither questions, nor answers are possible. All exists within the existence of Brahman.

According to Vaiśeṣikas Ākāśa is a Reality. They are truly against Vedāntins view of only one Reality. According to them Ākāśa composed of molecules is eternal. But Vedāntins say Ākāśa is material. It cannot be conceived except in relation to other things. Ākāśa is a relative term and is perishable. Vaisesikas conceive Ākāśa as Sat in the absence of the atomic world then Vedāntins also can conceive of Brahman without Ākāśa. Vaiśeṣikas claim that Ākāśa is not perceived by the senses does not stand to reason, Brahman is realized even when all the mentations cease in deep sleep or in the state of 'samādhi'. C.R. says Ātman acts as subject by the presence of mind. So the principles like intelligence, is a medium which is not always magnificent. As they are passive objects, Ātmasvarūpa, as mind, is also a passive principle.

Cittinte sānnidhyena cittanetraṁnalāya
tattvaṁnalāle kāṇappetunnitatukoṇṭu.
Buddhyupāddhyādikāḷāṁ tattvaṁnaḷeḷḷāyppožhum
Brahman alone is the Ultimate Reality, while everything else is false. Śaṅkara in his introduction to the commentary on the Brahmasūtra he says that the essence of all illusory perception is that one thing is mistaken for another, that the qualities, characteristics or attributes of one thing are taken for the qualities, characteristics or attributes of another.Śaṅkara suggests that since the universal self (pratyagātman) is (aparokṣa), it is not absolutely unrelated and unindicated (avisaya) is felt through our feeling of 'I' and since it is immediate in all experience (aparokṣa), it is not absolutely unrelated and unindicated (avisaya) in experience, and consequently it is quite possible that the non-self (anātman) and its characteristics may be illusorily imposed upon the universal Self. This illusory imposition of the non-self and its characteristics on the universal Self is called nescience (avidyā).

According to C.R., eternal Bliss or Brahmānanda is got from the pure knowledge of Ātman. The world, living and non-living beings, worldly sorrows, happiness, sensuous matters, are illusory
and it creates this universe. Knowing the ultimate Truth as Ātman by oneself this is Brahman and by removing deep sleep etc. we should attain Turiya. This state is known as Śivālaya ie. Videhamukta. The condition of Turiya is soluble in refulgence.

Brahmānandaprāptikku nervazhi kāṭṭīṭunna
nirmalamāyorātmajāṇānamennatu mūlam
rāgadveśādidehādyavasthatrayaਵnaਵalum
mohasādhānānālām gehavittādikaḷum
lokavum carācarajātiyum laukikavum
śokasantoṣasukhaduḥkhabhogādikaḷum
okkeyum mithyābhūtam samsārodbhavamennu
cittattiluraccu satyasvarūpanāyīṭum
ātmāveyariṅṅutānātmāvāyirunnaḷu-
mātmāvākunnatakhalāṇḍavumennu nannāy
buddhiyiluraccu kaṇṭariṅṅu suṣuptau cā-
pyutthaya sivaturyaṃ prapiccū Śivanāyi
parajāgrattil pukkuparamārthattekkaṇṭu
paramāṇandamāyiṭṭirikka śubhātmike!

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   ------------------------------------------
   कार्यस्य सर्वेष मृत्यु भवतीति बोधव्यथम्।।

   परं परमात्मेव च जीवात्मा भविष्यति।
   वावि घटोदरस्थितविवादिति भो:।।


5. Ibid, p. 20.


8. Rg.V., 1.80,64,34, cf. Prof. Ram Murti Sharma, Some Aspects of Indian Philosophy, Eastern Book Linkers, Delhi, 1985, p. 1.


    यस्तु तद्वितीय निद्य---।

11. Ibid, 1.1.3, p. 9
    अस्य जगतो नामस्यपाभ्या व्याकृतस्य ----।


आत्मानं निरञ्जनस्वभावात्कुलापि च।

-----------------------------------------------

शैलाच्छ नापगच्छेत् शैलाच्छेयं हि वै॥


यः पृथिविः तिष्ठन्त पृथिविः अन्तरो यं पृथिविः न वेद यस्य पृथिविः शरीरः यः पृथिवीमन्तरः यमवत्येष त आत्मान्तर्ययम्यूतः।


आत्मा च परमात्मा जीवात्मा चेति भेदात्।

-----------------------------------------------

ब्रह्माण्डवर्जयाचारसंख्यपि शेषते च॥


अथात् आत्मादेशं एव आत्मेव अधरसतामोपपि परिष्ठाताम्मा पुरचाताम्मा पुरसताताम्मा दक्षिणात् आत्मोत्तरं आत्मेवेवं सर्वभीति।

*Mu.Up.*, 2.2.2.

यद्विधिमदधुन्योऽऽ्यु च वस्तिल्लोकोऽनिहिता लोकनात्।

तदेतदधायं ब्रह्म स प्राणस्तु वाहम्यनः।

तदेततसत्यं तदमृतं तद्द्वं तद्द्वं सोम्य विद्धि।

एष अद्वैतः इद्द एष ज्ञापतिरते ।

प्रजानेण प्रतिष्ठितं प्रजानेत्रो लोकः

प्रजा प्रतिष्ठा प्रजानं ब्रह्म॥


सम्मानंवस्यस्य प्रत्यग्यात्मनं पुनः

नामरूप्यश्याकृतं जगदाविभवत्वच॥


भृगुवः बाहुणि। वरुणं पितरयुपप्सर।

जलं सर्गतपुत्र। स सूक्ष्मस्तस्त्व॥


आद्योसमध्योजोखिलाधारेरें पर॥

परमत्यरः धर्मस्तत्त्व॥


निविद्यरूपस्य सर्वसाधीं च कृतस्मा।

सर्वार्थमार्थमध्यमं परमो निरामय॥


जाप्रायांवस्थासु तितृष्ण्यि साखीं च।

भवति पुरात्मा निविद्यकरत्वन तु॥


यो वे भूमा तत्स्युखम्। ।

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   चरितमूलं चिन्तारलमपीर्खि नित्यम्॥
   ब्रह्मवर्षेनं तत्त्व जलादौ चन्द्र इव।
   बिप्रते बहुविधातलधर्मतया भो:॥
   वृक्षस्य स्वगतो सजातीयो विजातीयशिलादित। सजातीयशिलादित।
   ब्रमातु॥
   स एष्य नेति नेत्यात्मा॥
   मायेवाज्ञानश्च चावरणश्च प्राय।
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56. *Tai.Up.*, 2.1.1. सत्यं ज्ञानमन्नतं ब्रह्मवेति ब्रह्मणो लक्षणार्थ वाक्यम्।

57. Prof. Ram Murti Sharma, *Some Aspects of Indian Philosophy*, p. 2.


ब्रह्म निजसितव्यम्। किलक्षणं -----------------जन्माद्यस्य यतः।


प्रपज्वसूचिस्थितिसंहारकार्यं च।

ब्रह्मवस्त्तेतेव सत्य द्विधाभूतवत् विभाभिः।

60. Raphael, *Tat Tvam Asi (That thou Art)* *The path of the fire according to Asparsa-yoga*, p. 22.


निर्गुणो निरज्ञानः-------

नित्योपपद्ययशिवति बुद्धिस्वय यथविविधः।

62. Raphael, *Tat Tvam Asi (That thou Art)* *The path of the fire according to Asparsa-yoga*, p. 23.


64. *Sve.Up.*, 6.11.

एको देवः सर्वभूतेऽश्च गूढः सर्वोपरः -----------------केवलो निर्गुणस्य।


निष्कल्पकान्तिहि शाश्वतं निरक्षितं निरज्ञानम्।

अमृतस्य परं सेतुं दर्पणोदन्वितन्तम्।


70. Raphael, *Tat Tvam Asi (That thou Art) The path of the fire according to Asparsa-yoga*, pp. 35-36.

71. M. Hiriyanna, *The Essentials of Indian Philosophy*, p. 163.


77. V.C., 239.
78. Dr. Paul Deussen, *The Philosophy of The Upaniṣads*, p. 39.


79 a. आत्मा निन्दियोऽपि च कर्म न करोऽये।


81. *Ch.Up.*, 5.11.1. को न आत्मा किं ब्रह्म?


83. *Br,Up.*, 1.4.1.।


86. *Ch.Up.*, 6.8.7. तत्त्वमसि।

87. *Br,Up.*, 1.4.10. अहं ब्रह्मास्य।


89. *B.G.*, 2.20.।

90. *Īśā.Up.*, 1।

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आत्मानात्माम्: कौशृपुष्मिति विवेके
परमात्मा च विज्ञातो भविष्यतः: श्रुणु।।

93. M. Hiriyanna, The Essentials of Indian Philosophy, p. 22.


95. R.N.Sharma, Indian Philosophy, Orient Longman Ltd., Delhi, 1972, p. 297.


नित्योऽयं कर्ता त्वात्मा साक्षी च गुणात्रय-  
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स्फण्डनम्ज्ञातेन मानसे भविष्यति।।


अशब्दस्यश्रामरुपमवयं  ------------------
--------- निचांय्य तमृपुमुखात्रामुच्यते।।


आत्मा जीवात्मपरमात्मेति बहुधात्रः
सर्वाःणि तत्वानि च पर्यायनामानयेव।।


लोकेष्मोन्येष्मांवस्थां चात्र पुनः
व्यापारांश्च पुनरीश्वर्ष्च तुल्यत्वेन।।
पशुतीत्वं स च साक्षीश्च तथ्यते।।

100. B.S.S.B., 2.3.32, p. 289.


साक्षी क इति प्रस्ने कृटस्थो निविकारः।

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मानहीमोऽयमात्मा साक्षीपूतो विज्ञे॥


साभःत्वात्मनोषोपि भवतीत्वेव ज्ञेयम्।


जीवात्मा चैव क नामत्रं च भजन्न स्वयम्।

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चेत्ये पि त्वया पुनः ज्ञातव्यं बरानने॥


आत्मज्ञाने तदा तस्यापि तात्पर्यं च।

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आत्मरूपः प्रकाशो मानसे च भासेत॥


वाहायत्मवृद्धं सर्वेद्विवेदर्थि च।

तात्पर्यः पूर्वः सर्वकर्माणि कुर्वंति च॥

तदेतत्सर्वः यत्र स एव जाग्रत्कालः॥


जागरितस्थायो बहि:प्रजः सप्ताहं एकोनिश्चितमुखः स्थूलभुविवेधानः प्रथमः पादः।


120. V.C., 171.

न तत्र रथा न रथयोग न पञ्चानो भवन्ति। -------- अथ वेशन्तानुः
पुष्करिणीः: सवन्तीः सृजन्ते। स हि कर्ताः।


129. *Br.Up.*, 4.3.16.

स का एश एतमिस्मः स्वन्ते रथ्याच चारित्याः दृष्ट्वेव पूण्याः पापं पुनः प्रतिज्ञाय
प्रतित्योग्या दृश्याति बुद्धात्नात्येव।


वेदाध्यायी ह्याप्रमत्तोधीते स्वपनेद्विवस्तत।

जपित तु जयते यथा ध्यातापि वास्येतु॥


जाग्रत्व्यावस्थयोः: --------

------------------------------- सुपुतिरिष्टिनेतु॥

134. Max Muller, *The Six Systems of Indian Philosophy*, p. 175.
136. *B.G.*, 6.16, *कारणसरीराभिमानी च प्रज्ञानवानः। कारणान्दप्राप्तिलाभेनाविष्टस्ते।*
142. *V.C.*, 207.


148. *Ch.Up.*, 8.6.3.


156. *M.K.*, 3.32.

Ibid, 4.79.

Ibid, 4.80.

निवृत्तः सर्वदुःखानामीशानः प्रभुर्व्ययः।
अद्वैतः सर्वभावानां देवस्तुर्यं विभुः स्मृतः॥

अनादिमायया सुतो यदा जीवः प्रवृद्ध्यते।
अजमनिद्रमस्वनमद्वैं बुद्ध्यते तदा॥
165. T.M.P. Mahadevan, *Gaudapāda A Study in Early Advaita*,

pp. 105-106.

अमात्वचार्कुशोऽविचारः प्रपञ्चोपशामः शिवोऽड्डेतः।
एवमोऽकार आत्मेव संविश्वात्मनात्मानं य एवं वेद।
p. 23.

    नासतो विद्यते भावो नामावो विद्यते सह।

175. *Pd.*, 2.23.
    न युक्तस्तम्भः सूयो नापि चासो तमोमयः।

    अतः द्वितीयं न हि सक्यते।

177. *M.K.*, 2.32.
    न निरोधः न चोत्पत्तिः बद्रो न च साधकः।
    न मुमुशुन्नवेन मुक्तं इत्येष परमायंतः।

    अयमात्मा हि ब्रह्मव सर्वात्मकत्वाः स्थितम्।

179. *Pd.*, 2.43.
    कवः दृष्टं किष्चं ते पक्षे न प्रत्यक्षं वियतंहतः।

180. *Ibid*, 2.44.
    सहस्त्रु शुद्धत्वस्माभिनिर्मितीदतेनुभृत्य।

    चित्तानिःधरेन तु ------------।
    ------------ श्रोतवं समझामः।


    ब्रह्मानन्दप्राप्तेश्च ------------।
    ------------ तिष्ठ तं शुभाग्रिष्ये॥