(श्रवण), logically considering (मन) and meditating upon (निदिष्टन) the Vedāntavākyas like 'Tattvamasi'.

The second kind of absolution can be attained by the upāsanā of Brahman, whose symbol is 'Om'. The spiritual world of the individual Soul has three states viz. Jāgrat, Svapna, and Suṣupti which are also known as the Viśva, Taijasa and Prājña respectively. The object world has corresponding three states called Virāt, Hirānyagarbha and Avyākṛta. And the supreme Soul has three corresponding states causing the preservation, creation and destruction of the world and known as Viṣṇu, Brahmā and Rūdra respectively. These three sets of three states correspond to the parts A, U, M of the syllable 'Om'. The aikyopāsanā (meditation on the identity) of these three sets leads to the attainment of Hirānyagarbhaloka. Thus in Kramamukti the total liberation is attained gradually through the purification of antahkarana. An individual

1. एवमेऽत्मात्माविषयाविषयविषयविषयाविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविषयविष�
Soul does not attain complete liberation eventhough his body is perished. But it goes to the region of Hiranyagarbha known as Brahmaloka or Satyaloka, and stays there till the end of the Kalpa. And then, when his Karana-sarīra gets absorbed in the avyākṛta, along with the Hiranyagarbha, the Soul of an individual becomes one with the Brahman.

A question is raised by an opponent that Atman is all-pervading and hence eternal and positive, therefore, it can not be of the nature of removal or absence of misery. It cannot also be of the nature of pleasure because pleasure being ephemeral the eternal Atman cannot be identical with it. Consequently the absolution which is identical with the nature of Atman cannot be the goal of any human being. This is answered by Madhusūdana as follows: the word 'Bonura' ('वरि ' (i.e. 'Good') is employed in this context. This means that the principal

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1. नन सब्याफलवत्र नित्यत्वादुभावसूपत्वाच्चात्पथा । न हँ सलिन्यविदुःः। ।
तापि युधसुः । वस्यायानित्यत्वात्वित्यात्मसूपपत्वानुपसत्ते ।
लय चत्तमत्वसूपी मौलानापुराणार्थ स्वेति ।
- S. B. p. 144.
The aim of human being is Hita (Good) and Śruti lends support to this by saying "This our Self which is nearer to us is dearer than a son...." (Br. Up. I. 4.8); "Brahman is wisdom and bliss" (Ibid. III. 9.28); "That which is the infinite is bliss" (Chan. VII. 23.1). Thus Madhusūdāna with the help of Śruti says that the self is of the nature of supreme bliss which is beyond pleasure and pain.

The self is eternal and therefore ever-free. The knowledge of Brahman arises from the Mahāvākyas. It does not mean that the meaning of the words leads one to Liberation, but the meaning of the sentence with intellectual understanding and realization of the truth embodied in the mahāvākyas leads one to emancipation. When such knowledge arises, the worldly bondages are cut off and man attains final absolution which is infinite Bliss. This Bliss is eternal, but in the worldly state it gets manifest by the vṛttis of antahkarana that arise on account of dharma and hence origination and destruction are secondarily attributed to this eternal Bliss.  

1. तस्य च नित्याभेदित् लोके भर्तीक्षणतोत्सनं विज्ञानयुग्मयतः तत्तत्वज्ञिनाशैपाठः।

- S. B. p. 145.
The Bliss veiled by avidyā is metaphorically deemed as unattained, but when by true reedimming knowledge, the Veil of avidyā is removed, Bliss is metaphorically deemed as attained. Hence for the removal of this veil, the one desirous of liberation or Bliss strives for the acquisition of knowledge. The world superimposed on Brahman being of the nature of misery the ultimate goal is Brahman from which the super-imposition of the world is removed and consequently misery is annulled. For the removal of this superimposition true knowledge is to be acquired.

Again a doubt is raised whether or not the Happiness of Bliss in final liberation is known by the liberated? Kevalādvaitins cannot say that the liberated is conscious of the happiness in the liberated state, because consciousness becomes manifest through body, senses etc. and connection with them is not supposed to exist in that

1. ज्ञानच्यवस्तिः च तत्याप्रस्तवाश्वमान्यादिक्षानिनित्या प्राप्तिच्छित्वानि तुद्धेसे सुभुप्रूचवरपुर्वाचः।
   - S. B. p. 145

2. विषयान्यमेव दुःखवर्त्त्वापिष्टफलवालस्त एवामाव इति दुःखामावपत्वेत्तापि तत्य पुरुषात्माता।
   - S. B. p. 145.
state. And still if it is asserted that happiness is known even without the presence of those instruments then it would have to be assumed that such a consciousness exists even in the state of worldliness. The second alternative is also not tenable. If this alternative is accepted then the attainment of final absorption ceases to be worthy of being striven for by man because nothing is worthy of being striven for unless there is consciousness of happiness in the state of absolution; and that is why Vaisnava followers say that the position of a man in the final state is like a sugar which itself does not know its own sweetness whereas its enjoyers do know. The Vaisnavas believe that in the state of liberation, the liberated live in the presence of Brahman or Visnu which is of the nature of perennial

1. तवानं देहेि-स्याह्यामाहैनन्ति अकामावात् ।
   - S. B. p. 145
2. अकमावादविष किष्ञावन्ति सवादशायामाविष तथा प्रक्षारह ।
   - S. B. p. 145
3. न कित्वः। अहुत षान्ति ततः जायमानहेद तथा पुरषाख्येत्।
   तत एव सर्वाधृष्टिनिमार्थिति कृष्णावर्मन्यानमुद्गार हति ।
   - S. P. p. 145
happiness and consequently enjoy this happiness.

Madhusūdana denies the above objection by saying that Ātman is Self-luminous knowledge. That is, Ātman requires no instrument to manifest its consciousness or knowledge. Its nature of consciousness or knowledge is veiled by ignorance in the worldly state and hence in this worldly state the soul requires instruments like sense organs etc. to manifest its consciousness. But when the veil of avidyā is removed by redeeming knowledge, its

1. d पौराणिक-नारायणाजीवाच क्रस्वर-पत्रेण द्रव्यम् \सुखर-सन्धि-नवस्मावनामाविशाल। अहो सुधारस्यांहो क्रस्वर-पत्रेण मित्रज्ञतिः जीवक्षेत्र नून सुखकराय। सत्यादिनेषु नून जीवास्वत्तितितिस्यम् तव तत्सति क्रस्वरप- सुखस्य संवेदन सुक्षमयोपयते। यथा श्रीरामो नारायणाजी भणेन सुक्ष्मवेदनात्मकर्ने न तु सन्तानालावल-विनास्तितुस्कस्य लोष्ट्यादे।

- किन्द्रपालंकितकः पृ० १४६
consciousness of happiness is manifested, without requiring any instrument.

The opponent says that although happiness may be identical with knowledge which does not require anything else to make it manifest, it cannot be identical with self for the following reasons: (i) the nature of knowledge is identical with the significance of the forms of the root "Jñā" and as such it is an action and as an action it must have a substratum. (ii) Our daily perception assumes the form as 'I know' not 'I am knowledge.' (iii) Knowledge is an action, has both production and destruction, while Atman is eternal. So Atman cannot be of the nature of 'Self-luminous knowledge'.

With the help of śrutī sentences Madhusūdana refutes the above objection and says that Atman has got no substratum. It is self-luminous knowledge and Bliss.

The modification of the inner organ is falsely supposed.
to be Atman as in - 'I know' where 'I' in fact does not stand for Atman but stands for Antahkaraṇa or Ege.¹

The Atman which is knowledge or consciousness, is the substratum of everything but it itself is not dependent upon anything at all. And so there seems no danger of duality stepping in the Advaita doctrine. The production and destruction pertain to the vṛttis of the antahkaraṇa, while the ultimate knowledge that constitute the nature of Brahman is absolutely eternal and does not admit production and destruction.²

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1. कन्तकरणातात्माध्यक्षनं च तद्विव ज्ञातधार्मक-ज्ञानार्थिति।

2. उपविनिष्ठानन्तरं वान्तेकरणद्विवेदियति सत्वरूपसूक्ष्मज्ञातस्य

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¹ S. B. p. 147.

² S. B. p. 147