

PANCHADASI

SRI VIDYARANYA SWAMI
Notes by James Swartz

Table of Contents

I. THE DIFFERENTIATION OF THE REAL PRINCIPLE	3
WHY THE SELF IS NOT KNOWN FOR WHAT IT IS --- AVIDYA	4
PANCHIKARANA <i>PRAKRIYA</i>	5
MACROCOSM AND MICROCOSM <i>PRAKRIYA</i>	6
METHOD OF SELF REALIZATION – THE FIVE SHEATHS (<i>PANCHA KOSA PRAKRIYA</i>)	7
ELIMINATION OF NON-ESSENTIAL VARIABLES – MANDUKYA <i>PRAKRIYA</i>	7
JIVA/ISVARA IDENTITY (<i>AIKYAM</i>)	8
METHOD OF SELF REALIZATION --- SRAVANA, MANANA, NIDIDHYASANA	9
II. THE DIFFERENTIATION OF THE FIVE ELEMENTS – BEAUTIFUL INTELLIGENT IGNORANCE	10
THE SENSES ARISE FROM THE PROPERTIES OF THE ELEMENTS	10
ORGANS OF ACTION	11
THE MIND	11
THE EGO	11
DIFFERENCES, DUALITY	12
INQUIRY INTO NON-EXISTENCE, NOTHINGNESS, <i>SAT AND ASAT</i> .	12
YOGA	14
THE NATURE OF MAYA	14
SPACE/AWARENESS DISTINCTION	15
CONDITIONED SUPERIMPOSITION	18
DEFINITION OF A JIVAN MUKTA	18
WHAT ENLIGHTENMENT IS...WHAT SELF KNOWLEDGE IS	18
III. THE DIFFERENTIATION OF THE FIVE SHEATHS – <i>PANCHA KOSA PRAKRIYA</i>	19
SELF AS THE NATURE OF EXPERIENCE	20
INQUIRY	21
NATURE OF THE SELF AND THE DEFINITION OF GOD	22
MAYA	22
IV. THE DIFFERENTIATION OF DUALITY	23
DEFINITION OF JIVA	24
YOGA AND VEDANTA	26
STANDING AS AWARENESS	27
ENLIGHTENMENT SICKNESS	28
PURIFICATION OF DESIRE	28
A LIBERATED PERSON	29
V. THE MEANING OF THE GREAT SAYINGS --- MAHAVAKYAS	29
(ORDINARY) AWARENESS IS LIMITLESS --- <i>PRAJNAMAM BRAHMA</i>	29
I AM LIMITLESS --- <i>AHAM BRAHMASMI</i>	30
YOU ARE (LIMITLESS ORDINARY) AWARENESS --- <i>TATTVAMASI</i>	30
THIS AWARENESS (THAT I AM) IS LIMITLESS --- <i>AYAMATMA BRAHMA</i>	30
VI. THE LAMP OF THE PICTURE	30

DIRECT AND INDIRECT KNOWLEDGE	32
WHAT BEAUTIFUL INTELLIGENT IGNORANCE DOES	33
MAYA	33
VASANAS, CAUSAL BODY, MACROCOSM	35
MOKSHA ATTAINED ONLY THROUGH KNOWLEDGE OF REALITY	39
THE PRACTICE OF KNOWLEDGE – VEDANTA SADHANA	42
THE LIBERATED PERSON (JIVAN MUKTA)	44
CRAZY WISDOM, ENLIGHTENMENT SICKNESS	45
THE THREE VIRTUES	46
VII. THE LAMP OF PERFECT SATISFACTION	48
THE 'I', LANGUAGE	48
SEVEN STAGES OF ENLIGHTENMENT	50
SELF REALIZATION/ENLIGHTENMENT	51
KARMA FOR THE WISE?	60
SUBLIMATION	64
NATURE OF THE SELF	65
IF YOU CAN'T MAKE IT, FAKE IT	66
KARMA FOR THE WISE	67
PERFECT SATISFACTION	67
JIVAN MUKTA	68
VIII. THE LAMP OF AWARENESS	70
SEPARATING THE JIVA FROM THE SELF	70
IX. THE LAMP OF INQUIRY	78
HOW MEDITATION CAN LEAD TO MOKSHA I.E. 'LEADING ERROR'	78
DIFFERENCE BETWEEN KNOWLEDGE AND MEDITATION	81
X. THE LAMP OF THE THEATRE	88
THE SELF, THE WITNESS	89
XI. THE BLISS OF AWARENESS	90
JIVAN MUKTA	90
WHAT IS BLISS?	91
PURIFICATION OF THE MIND	97
XII. THE BLISS OF THE SELF	99
XIII. THE BLISS OF NON-DUALITY	105
VEDANTA SADHANA	111
XIV. THE BLISS OF KNOWLEDGE	112
LIBERATED WHILE LIVING	114
XV. THE BLISS OF OBJECTS	116
SATTVA RAJAS TAMAS	116
MEDITATION AND SELF KNOWLEDGE	117

I. THE DIFFERENTIATION OF THE REAL PRINCIPLE

1. Salutation to the lotus feet of my Guru Sri Sankarananda whose sole desire is to destroy Self ignorance and its effects: attachment to the belief that the pursuit of happiness through objects can bring lasting peace.
2. This discussion unfolding the discrimination between the Self and the non-Self is undertaken for the understanding of those whose hearts have been purified by service at the feet of the guru.
3. The objects of sense knowledge (sound, sight, taste, touch and smell) that are perceived in the waking state have different properties but the Awareness of these is one.
4. In the dream state the perceived objects are transient in contrast to the objects in the waking state which seem permanent. But the awareness because of which both dream and waking objects are known is one.
5. Waking from deep sleep one consciously remembers a lack of the perception of objects. Because remembrance consists of previously experienced objects it is clear that in deep sleep lack of knowledge of objects is experienced.
6. Ignorance of objects is the object of awareness in deep sleep. The awareness of the objects in the waking and dream and the awareness of the lack of objects in deep sleep is the same.

Notes: Awareness is unchanging. It is the same awareness of objects of objects in the waking state as the absence of objects in deep sleep. Time is a way to measure changes apparently taking place in awareness.

7. Awareness is unchanging throughout all cycles of time and in the past, present and future. Unlike the sun it does not rise or set. It is self-revealing.
8. This awareness is the self of all beings. Its nature is bliss because it is for the sake of the self that people wish to never die and live forever.

Notes: The joy is not in the objects. Joy is the nature of awareness.

9. Others are loved for the sake of the self but the self is loved for none other. Therefore the love for the self is the highest.
10. Scripture establishes by reasoning that the individual self and the impersonal self are of the nature of existence, awareness and bliss. The Upanishads teach that the individual and the limitless self are one.

Notes: They are one because awareness is non-dual. It seems like there is an impersonal transcendental self because during epiphanies the mind is pure sattva and the self is experienced as limitlessness. When it is disturbed by a vasana the sense of individuality returns. Individuality is only a feeling of a thought, not a fact.

11. If it is not known that the Self is limitless bliss there will not be intense love for it.

Notes: Both scripture and epiphanies are the source of this knowledge. Scripture is experience-based knowledge.

When it is known, there is no attraction for worldly objects because all one's love goes to It.

Notes: And a burning desire for liberation ensues.

It is difficult to say that it is either completely known or completely unknown.

Notes: The purpose of Vedanta is to make clear what is incompletely known.

12. For example, a parent may distinguish his or her child's voice singing in a chorus with other children but may fail to note its subtle characteristics because it is mingled with other voices. The bliss of the self is easily obscured by the small blisses occurring when desired objects are attained.

Notes: The obstruction can be in the form of momentary blisses or it could appear in the form of deluded emotions (moha) such as fear, anger, desire or jealousy.

13. Experience of everyday objects leads to the conclusion that they are self-existent and self-revealing. An obstruction, like blindness, prevents an appreciation of the self-existence and self-revelation of objects.

Notes: An obstruction is something that hides the nature of something and makes it possible to mistake it for something else.

Why the Self is not known for what it is - Avidya

14. The universal obstruction to the appreciation of oneself as awareness is only beginningless ignorance which is called *avidya*.

15. Nature (*prakriti*) which is composed of *sattva*, *rajas* and *tamas* is a subtle form of awareness that is capable of reflecting Awareness. It is of two kinds.

Notes: Prakriti is substance of creation. It is grosser than pure awareness but subtler than everything that it contains. It is inert.

16. When the *sattvic* element is pure, *prakriti* is known as *Maya*. When it is mixed with *rajas* and *tamas* it is called *avidya*. The Self, Awareness, reflected in pure *sattva* (*Maya*) is known as the omniscient *Isvara* (God, the Creator). In this role it controls *Maya*.

Notes: Later the text will say that Maya controls Isvara. In the next verse Maya and Isvara are equated with the Causal Body and Ignorance. For all intents and purposes all these terms refer to the same fact.

Before creation prakriti (nature) rests in the form of three distinct energies (gunas) that will transform it into the subtle and gross objects that make up the creation. Awareness in association with pure sattva, (sumaya) the knowing principle, which is responsible for the intelligent design of the creation, is called Isvara, the Creator or the Causal Body. At this stage rajas (activity) and tamas (ignorance) have not manifested. When they manifest, Isvara appears as the Subtle Body. Awareness plus the Subtle Body is called Jiva, the individual or the 'soul.' As Isvara, awareness, which is uncreated, becomes responsible for all the objects that appear in it. Objects are experiencible forms that appear in awareness. Isvara/Maya has the power to conceal (arvarana) and project. It projects the three gunas and the five elements simultaneously.

From awareness standpoint there is no creation. From Jiva's standpoint Isvara is the Creator and the controller of the creation i.e. the objects appearing in awareness.

Vedanta is a complete means of self knowledge that relies on words to remove ignorance. So the author, Vidyaranya Swami, in line with tradition is establishing the terminology at the beginning so that subsequent ideas will be understandable.

17. The individual embodied self (*Jiva*) is apparently conditioned by *avidya*, *sattva* contaminated by *rajas* and *tamas*. The *Jiva* is multi-faceted and complex due to the many combinations of *sattva*, *rajas* and *tamas*. Ignorance of the self (*avidya*) is called the Causal Body. The *Jiva* identified with the Causal Body is called *Prajna*.

Notes: Prajna is the deep sleeper. Deep sleep is a metaphor for avidya as well as a state of experience for Jiva. Pranja is a subtle vritti, a special jiva, that permits Awareness to experience itself as limitless bliss. It is not conscious but seems to be conscious. It is different from the Jiva...which is conscious...because the Jiva is the Self with three bodies although the text later will say that the jiva appears as pranja in the deep sleep state.

Avidya refers to Jiva's ignorance of its nature as awareness. Maya refers to the power of Isvara to delude all jivas, sentient beings. Both Maya and avidya have no beginning but both come to an end. Avidya ends never to return when the Jiva gains self knowledge. Maya 'sleeps' in awareness when the creation has run its course only to appear again after billions of years. It is eternal.

Panchikarana Prakriya

*Notes: The purpose of the Panchikarana prakriya is to make clear the relationship between the individual, (*Jiva*), the world (*Jagat*) and Awareness in its role as the Creator (*Isvara*). Clarity with reference to this teaching is liberation for Awareness. Awareness can be liberated because it is not actually bound. Owing to *Avidya* it thinks it is bound. Its bondage is simply lack of clarity with reference to the nature of reality, *satya* and *mithya*.*

18. By the will of awareness in the form of *Isvara* and for the experience of *Prajna* the five subtle elements (space, air, fire, water and earth) arose from the part of *Prakriti* (nature) in which *Tamas* predominates.

Notes: 'For the experience (of awareness) as Prajna' is the reason given for creation. Experience can be seen as for its own sake or for liberation from experience. One concludes that the creation is for experience because that is what is happening in it.

19. From the *sattvic* part of each of *prakriti's* five subtle elements arose in turn the five sense organs: hearing, touch, sight, taste and smell.

20. From a combination of all the *sattvic* portions of the five subtle elements), arose the organ of inner experience called the *antahkarana* (the Subtle Body). The *antahkarana* functions in two ways: it doubts and it determines. In its doubting function it is called *Manas* (mind). Its determining, discriminating function is called *Buddhi* (intellect).

21. From the *Rajas* portion of the five elements arose in turn the organs of action: speech, hands, feet, anus and sex.

22. *Prana*, the Vital Air, arose from the *rajas* portion of the five subtle elements (*tanmatras*). It divided into the five physiological functions which are *Prana, Apana, Samana, Udana* and *Vyana*.
23. The five sensory organs, the five organs of action, the five vital airs, mind and intellect together form the Subtle Body, called the *linga* or *suksma sarira*.

Notes: The Subtle Body cannot be perceived by the sense organs. It is known as the linga sarira, that by which something is known. Linga means a sign and sarira means something that is perishable. It is made of sattva and reflects awareness. Hence it is a sign or indicator of the presence of awareness. It is subject to change as the gunas modify it.

Macrocosm and Microcosm Prakriya

- 24-25. When *Prajna* identifies with an individual Subtle Body it is called *Taijasa*, the ‘shining one’ or the dreamer.

When *Ishvara* identifies with the totality of subtle bodies it is known as *Hiranyagarbha*, the golden egg. *Taijasa* is the individual because it only has knowledge of its own Subtle Body.

Notes: Ishvara has all knowledge. Ishvara is that part of awareness, that knows everything in samsara. Ishvara is omniscient. Jiva has limited knowledge.

26. To provide the individual *Jivas* with objects of enjoyment and make their bodies fit for enjoyment. Awareness as *Ishvara* causes each of the subtle elements to share a part of each of the other subtle elements.
27. Dividing each subtle element into two equal halves and again dividing one half of each subtle element again into four equal parts *Ishvara* mixed the subtle elements so that the resulting gross elements would contain one half of its original nature and one eighth portion of each of the other four.
28. From these composite elements the cosmic egg arose and from it evolved all the worlds, the objects of experience and the bodies in which experience takes place. When *Hiranyagarbha* identifies with the totality of gross bodies it is known as *Vaisvanara*. When *Taijasa* identifies with the gross bodies of animals, men or gods it is known as *Visva*.

Notes: ‘Cosmic egg’ is the womb, the seed from which all gross and subtle objects emerged. ‘Identifies with the gross bodies of animals, men or gods’ means that Jiva is not a specific person.

29. *Visvas*, waking state entities, see only external things and are devoid of the knowledge of their true nature. Therefore they perform actions for results they believe will make them happy. They enjoy performing action.

Notes: Jivas are awareness turned outward, facing gross objects.

30. They pass from birth to birth like insects that have hatched and fallen in a river are swept from one whirlpool to another, never attaining peace.
31. When their good deeds bear fruit they enjoy temporary rest as if they had been removed from the river by a kind person and set on the shore.

32. Similarly individuals, caught in the whirlpool of *samsara*, sometimes receive teaching from a teacher who has realized the Self and, differentiating the Self from its five sheaths attain the supreme bliss of release.

Notes: The word 'supreme' does not indicate an intense state of experiential joy that results when awareness is realized to be one's nature. It is used to distinguish the bliss of awareness...which is steady and fulfilling...from the temporary blisses that jivas experience when they get what they want.

Method of Self Realization – The Five Sheaths (*Pancha Kosa Prakriya*)

33. The five sheaths of the self are: food, vital air, mind, intellect and bliss. Caught up in them it apparently forgets its real nature and is subject to transmigration.
34. The Gross Body is known as the *Anamaykosa* or the food sheath. That portion of the Subtle Body which is composed of the five vital airs and the five organs of action is called the *Pranamayakosa* or the sheath of vital airs.
35. The doubting mind and five knowledge gathering sensory organs (*Jnanindriyas*) make up the *Manomayakosa*, the mind sheath. The intellect and the *Jnanindriyas* make up the *Vignanamayakosa*, the intellect sheath.
36. The impure *Sattva* which is the Causal Body, bliss and other mental modifications in seed form (*vruttis*) is called the *Anandamayakosa* or the bliss sheath. When the self identifies with the various sheaths it seems to take on the attributes of the sheath with which it is identified.
37. By differentiating the unchanging self from the ever-changing five sheaths one can realize the nature of the self with and without form.

Elimination of non-essential variables – Mandukya Prakriya

38. The physical body, present in the waking state and absent in the dream state, is an inconstant factor but the witnessing element, pure awareness, is present in both and is therefore the invariable factor.
39. Similarly, in the state of deep sleep the Subtle body does not exist but Awareness witnesses that state so the Subtle Body is inconstant and the self the constant factor.
40. Using the Subtle Body one discriminates the sheaths, which are the result of the three *gunas*, from the self.

Notes: Discrimination is the recognition of the transient nature of the sheaths brought about by the endless disequilibrium of the three gunas and the recognition of the unchanging nature of awareness. In discriminating, awareness is the invariable factor (anvaya) and the sheaths are the inconstant factor (vyatireka). Awareness is always present. Discrimination shows that the Subtle Body is not the Self because it is not present in the deep sleep state and in samadhi. Discrimination is called anvaya-vyatireka, separating what is always present from what is sometimes present.

41. In the state of *Nirvikalpa Samadhi* the Causal Body does not exist so it is an inconstant factor. In *Nirvikalpa Samadhi* the self exists as the witnessing awareness and therefore it is invariable.

Notes: Negation of Nirvikalpa Samadhi shows that liberation is not experiential. It is Self knowledge.

42. As the tender pith of the munja grass can be drawn out from its gross covering, the self can be distinguished through reasoning from the three bodies or the five sheaths. It is then recognized as unconditioned awareness.

Notes: Munja grass has a soft core that exudes a sweet liquid and it is encased by layers of leaves. In order to get to the core, one has to skilfully remove the leaves. It is a delicate task which needs patience and full attention.

43. In this way the identity of awareness and *Jiva* is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as ‘You are That. The method of Self realization is through the elimination of variable attributes.

Notes: Eliminate the five sheaths and you are left with only awareness. The sheaths, which are non-essential because they can be negated, make Awareness seem to be limited.

44. The self, awareness, becomes the material and efficient cause of the world when it is associated with those aspects of *Maya* in which there is a predominance of *tamas* and *sattva* respectively.

Notes: Tamas is the material for the creation and awareness as sattva is the intelligence that designs the creation.

The Self is referred to as ‘That’ in the statement ‘You are That.’

45. When the self is under the spell of *Avidya*, ignorance, it associates with *rajas* and *tamas* and becomes a *Jiva*, pursuing its desires by means of various activities. ‘You’ in the statement ‘You are That’ refers to the *Jiva*.

Notes: Associated with sattva it is Isvara. Isvara is not an individual with fears (tamas) and desires (rajas).

46. When the three *gunas* are rejected as apparent realities, the self alone remains. The self’s nature is existence, awareness and bliss. This is revealed by the statement ‘You are That.’

Notes: The three gunas can be rejected because they come and go.

47. In the sentence ‘This is that Devadatta’, ‘this’ and ‘that’ refer to different times, places and circumstances. When the particulars of ‘this’ and ‘that’ are eliminated Devadatta remains as their common basis.

Notes: Two friends, Devadatta and Somadatta, met after a very long time. Somadatta saw a large gathering listening to a discourse given by an unknown monk so he sat down and listened. After a while he was struck with the realization that the serene looking, orange robed, bearded monk, Swami Guhananda, was none other than his fun-loving high school friend, Devadatta, much transformed by time. The time, name, and his friend’s appearance were different but by eliminating the differences the common core, he realized the oneness of his friend and the monk.

48. Similarly, when the apparently conditioning adjuncts, *Maya* and *Avidya*, are removed the self alone remains. The nature of the self is existence, awareness and bliss.

Notes: Maya and Avidya, Isvara and Jiva share the same identity as limitless awareness. By eliminating them one realizes one’s identity as awareness. You, awareness, are beyond the creator and the creature.

Jiva/Isvara Identity (Aikyam)

49. (Doubt): In the first place, if the self has attributes it is unreal and secondly, something without attributes can neither be seen nor conceived of.

50-52. (Answer) The self is free of attributes but it seems to have attributes because of superimposition. It cannot be perceived because it is the essence of the perceiver.

Method of Self Realization - Sravana, Manana, Nididhyasana

53. The discovery of the true significance of the identity of the individual self and the limitless self by contemplating the great sayings like 'You are That' is known as *sravana*. To come to the same conclusion through logical reasoning is called *manana*.

54. When through *shravana* and *manana* the mind develops a hard and fast conviction of the nature of the self it is called *nididhyasana*, unbroken meditation.

Notes: Shravana is listening with an unprejudiced mind to Vedanta as it is unfolded by a qualified teacher and manana is using the unexamined logic of one's own experience that Vedanta reveals to remove beliefs and opinions about the nature of the self.

55. When the mind gradually lets go of the idea of the meditator and the act of meditation and is merged in the self alone and becomes steady like the flame of a lamp in a breezeless spot, it is called *nirvikalpa samadhi*.

56. Though in this *samadhi* there is no awareness of meditator and the object of meditation, the existence of the merged mind is inferred after coming out of the *samadhi*.

57. The mind continues to be fixed in the Self in the state of *samadhi* as a result of an effort of will helped by the merits acquired in previous births and strong impressions (*vasanas*) created through the constant efforts to attain *samadhi*.

Notes: Samadhi here must refer to savikalpa Samadhi because the subject/object distinction remains producing experience.

58. Sri Krishna pointed out the same fact to Arjuna in the Bhagavad Gita when he compared the steady mind to the flame of a lamp in a breezeless spot.

59. As a result of *nirvikalpa samadhi* countless results of actions accumulated in this beginningless world over past and present births (*vasanas*) are destroyed, and the *dharma* that is helpful to Self realization grows.

60. The experts in Yoga call this *samadhi* 'a rain cloud of *dharma*' because it pours forth countless showers of the bliss of *dharma*.

Notes: Jiva feels light and high and purposeful because the Samadhi effaces many vasanas.

61. The entire network of desires is destroyed and the accumulated merits and demerits are fully rooted out by this *samadhi*.

Notes: They are eventually destroyed if one persists in the Samadhi. The Samadhi does not require sitting but can be practiced in daily life assuming most of one's worldly karma is complete and the remaining karma is done with the karma yoga attitude.

62. Then the great statement, 'You are That' frees one of all doubts about one's nature and gives rises to direct realization of the self...which previously was known indirectly.
63. The knowledge of awareness obtained indirectly from the Guru, teaching the meaning of 'You are That' burns up all *vasanas* in play before the attainment of Self knowledge.
64. The direct realisation of the knowledge of the self obtained from the Guru's teaching of 'You are That' is like a scorching sun, dispelling the darkness of self ignorance which is the root of transmigration.
65. Thus a person distinguishes the self from the five sheaths, concentrates the mind on It according to scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the supreme bliss.

*Notes: Taken together verses 53-69 show that liberation (moksa) is self knowledge, not an experiential state. Here liberation is said to depend on the complete elimination of the 'network of desires' but this is a slight exaggeration, in so far as desire does not limit Awareness once it knows its nature. The text should read, 'the elimination of **binding** desires.' As long as the desires bind, Avidya remains.*

II. THE DIFFERENTIATION OF THE FIVE ELEMENTS – BEAUTIFUL INTELLIGENT IGNORANCE

1. According to the Upanishads the Self is non-dual and can be known by differentiating it from the five elements. This process will now be discussed in detail.

Notes: The self is free of qualities and limiting factors so it can only -be known by analysing the nature of creation, which seems to limit it. The limiting factors (adjuncts) need to be eliminated so the self can be known as it is.

2. The properties of the five elements are sound, touch, colour, taste and smell. In space, air, fire, water and earth. The number of properties successively are one, two, three, four and five.
3. Because sounds arise in space we infer that the property of space is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. Flames make crackling sounds.
4. Fire is hot, and its colour is red. Water makes a rippling sound, is cold to the touch, colorless and sweet in taste.
5. The earth makes a rattling sound, is hard to the touch, comes in variegated colours and is sweet, sour and so forth in taste.
6. The earth emits both pleasant and unpleasant smells. Thus the characteristic properties of the five elements are enumerated.

The Senses Arise from the Properties of the elements

The five senses that perceive the five elements are hearing, touch, sight, taste and smell.

7. The five senses function through the gross organs: the ears, the skin, the eyes, the tongue and the nose. The senses are subtle; their presence is inferred from their functions. They usually move outwards.
8. But sometimes we hear the sounds made by our in-going and out-going breaths and we hear buzzing sound when our ears are stopped. We feel an internal sensation of hot and cold when food and water are swallowed.
9. When our eyes are closed, we see the absence of light inside, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body.

Organs of Action

10. The actions of human beings can be classified into five groups: speech, grasping, movement, excretion and enjoyment of sexual intercourse.
11. The five types of action are performed through the five organs of action – the mouth, the hands, the feet, the anus and the genitals.

The Mind

12. The mind, the *ruler* of the ten organs of sense and action, is situated in the Subtle Body. Because it depends on the organs of sense and the organs of action for its functions in relation to external objects it is called the 'internal organ' (*antahkarana*).
13. The mind enquires into the merits and defects of objects perceived by the senses.

Notes: The mind is the doubting function. When something happens it wonders what should be done.

Sattva, rajas and tamas cause the mind to undergo various modifications.

Notes: It is controlled by the gunas

14. Non-attachment, forgiveness, generosity, etc., are the result of the influence of *sattva*. Desire, anger, avarice, effort, etc., are the result of the influence of *rajas*.
15. Lethargy, confusion, drowsiness, etc., are the result of the influence of *tamas*. When *sattva* functions, merit is acquired; when *rajas* functions, demerit is produced.

Notes: Merit = karma conducive to attaining happiness.

16. When *tamas* functions, neither merit nor demerit is produced, but life is wasted.

The Ego

- 16: The ego or I-awareness is the agent that acts out the modifications of the mind.

Notes: It is the part of the Subtle Body that owns action.

17. It is evident that the clearly discernable sense stimuli are caused by the five elements. With the help of scriptural texts and reasoning it can be seen that the subtle elements are the basis of the senses and the mind.

18. Whatever is perceived by the senses, experienced by the organs of action, known by the mind and intellect is referred to as **'this'** (*idam*) in the Upanishad text that follows.

Notes: The discrimination begins with the definition of 'this' i.e. the objects.

19. "Before all this was created there was only non-dual being, alone, one without a second. There was neither name nor form." So said the sage Aruni.

Differences, Duality

20. Differences are of three kinds: The difference of a tree from its leaves, flowers, fruits etc., is the difference within an object. The difference of one tree from another tree is the difference between objects of the same class. The difference of a tree from a stone is the difference between objects of different classes.

21. The doubt may arise that the self, the one and only reality, may also have differences. But all differences in the three worlds (gross, subtle and causal) have been dismissed by the Upanishads in the words, "All this is the non-dual self."

Notes: If reality is non-dual, there are no differences, only apparent differences.

22. One cannot doubt that awareness, the self, the one and only reality, has no parts. As creation is only the appearance of names and forms, parts cannot exist before creation.

Notes: Maya makes it seem to have parts after creation. From the Avidya perspective reality seems to be made up of parts. We teach awareness as parts in such a way that it is revealed to be partless.

23. Therefore the self, limitless awareness, is partless like space and there are no differences in it.

24. The difference between objects of the same class does not apply to awareness because nothing else exists. One object differs from another on account of its name and form whereas the self is without name and form.

Notes: A simple examination of one's awareness reveals it to be without divisions. Names and forms apparently divide awareness.

25. Because non-existence does not exist it cannot be used as an argument to disprove the existence of the self.

26. It is established by scripture that the self, *sat*, is non-dual.

Notes: And the knowledge extracted from epiphanies...which are the basis of scripture.

Inquiry into Non-existence, Nothingness, Sat and Asat.

But there are still those who are confused by texts that say that nothing existed before creation.

Notes: This is a reference to the Buddhist notion of "nothingness" or "emptiness". How can the meaning of 'existence' and 'nothing' be reconciled? The only way to reconcile time is to take the word nothing to mean 'no objects.'

27. As a drowning man becomes bewildered and cannot exercise his senses so do some people react when they hear that reality is non-dual.

28,30. The teacher Gaudapada speaks of the great fear of certain yogis who worship the self with form regarding the objectless, non-dual self. The highly respected Sankara also says that some people are confused concerning the self-existent self which is beyond thought.

Notes: Gaudapada coined the clever phrase, asparsa yoga, the yoga of no-contact to point out that awareness is not experienciable as an object.

29. It is true the identification with the ungrasped and ungraspable reality is difficult to achieve but they unnecessarily see fear in the fearless.

Notes: They fear the loss of ego. But there is no ego loss, only ignorance loss. The fear comes from the belief that something without form does not exist. It is based on identification with the senses. It is difficult to achieve because it is already accomplished. You cannot get what you already have by doing something.

Notes: Beyond = other than, the witness of

31. These people see through the single eye of inference and neglect the authority of the Vedas so they conclude that there is nothing beyond this world.

Notes: They infer the self doesn't exist because they cannot experience it as an object. They negate the objects without taking the negater, the self, into account and arrive at the concept of nothingness. Nothing is purely conceptual because there is only awareness.

32. We ask them, "When you say, 'nothing existed' do you mean that nothing is somehow connected to existence (Sat) or that existence is nothing? In either case you cannot establish the existence of nothingness.

Notes: That nothing is somehow connected to awareness is not possible because awareness is everything that is, including 'nothing' ...if it existed. Existence cannot be nothing because nothing means something exists, i.e. nothing. Even if nothing exists it cannot exist if it is not known to exist, so awareness is always present.

33. The sun does not have the attribute of darkness nor is its nature darkness. As existence and non-existence are similarly contradictory how can you say 'nothing existed?'

34. (Doubt) While you say *Maya* projects names and forms on the self I say *Maya* projects names and forms on non-existence.

35. (Answer) We reply that it is not possible to project on something that does not exist. Projection needs a substratum.

36. (Doubt) OK, but what about the Vedic text that says, 'Existence was?' Doesn't this imply duality?

37-38. No, it is a figure of speech. The statement 'Before creation the self alone was' is meant for beginners who believe in the existence of time. It does not imply the existence of duality.

39. Objections are raised and answered from the point of view of duality. From the standpoint of pure non-duality neither questions nor answers are possible.

40. What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, apparently indefinite something, beyond light and darkness, and all-pervading.

Notes: "After dissolution" can mean after Maya is removed by teaching. It can mean once the creation is withdrawn.

Yoga

44. The self, pure being, can definitely be experienced when all the activities in the Subtle Body cease. At that time what is experienced is not nothing because one cannot be conscious of nothing. Either you are conscious of things or, in the absence of things, you are aware of awareness.

Notes: The Self is experienced when the mind is active too. But it is not known because Maya causes it to identify with the objects/thoughts appearing in it. So the self is apparently not conscious of itself.

45. (Doubt): The idea of existence is also absent when the mind is inactive. (Answer): It does not matter because the self is self-revealing and can be known as the witness of the empty mind.

Notes: Or the self luminous ever-present witness (sakshin) of a busy mind.

46. When the mind is empty we know/experience the self in its purity, free of agitation. Similarly, prior to the functioning of *Maya*, the self which is existence, is free of all movement.

Notes: Vedanta pramana 'empties' the mind.

47. As the power to burn resides in fire, so the power *Maya*, which has no existence independent of awareness and which is inferred by its effect, resides in the self. Before the effect appears, the power behind the effect is not directly known.

The Nature of Maya

48. A substance has no power to transform itself. It can only be transformed by a conscious agent acting on it. Similarly, *Maya* has no power of its own, only what is borrowed from awareness.

49. One cannot say that *Maya* is 'nothingness' because nothingness is an idea, an effect of *Maya*. An effect cannot be identical with its cause because the cause is subtler than the effect. *Maya* is neither non-existence (*asat*) nor existence (*sat*, awareness) but something altogether different.

Notes: Nothingness in this context means the absence of objects, which is not nothingness. You can't say Maya doesn't exist because you can't experience something that does not exist. Maya here means the effects of Maya, the objects.

Maya cannot be defined by the categories of 'existence' nor 'non-existence'. Awareness is self-existent existence and while the objects exist, they do not exist in pure awareness, nor do they exist all the time. They exist conditionally. The existence of objects depends on Maya, which is not self-existent because it depends on awareness.

50. The peculiar nature of *Maya* is mentioned in an Upanishad. It says that before creation there was neither existence or non-existence but there was ‘darkness’ by which is meant *Maya*. This does not mean that *Maya* exists independently of the self but that it borrows whatever degree of reality it has from the self.

Notes: Maya is said to be ‘darkness’ because it has the power to apparently obscure the self, limitless awareness. It is eternal because it is a power in awareness and awareness is eternal. Maya appears as avidya in jiva but avidya is non-eternal because it ends with self knowledge.

51. Hence, like nothingness, *Maya* is not a distinct stand-alone entity. In the apparent reality too jivas are not considered to be different from their abilities.

454. The power of the earth to produce pots does not apply everywhere but only to those places where the earth contains clay. *Maya* does not operate on the whole of the self but only on a small part of it.

55. The Upanishad says: ‘Creation is only a small fraction of the vast limitlessness of awareness. The remainder is self-revealing; it does not depend on *Maya* to reveal itself.

56. In the Bhagavad Gita, Sri Krishna, speaking as the self, says to Arjuna, ‘The world is sustained by a small part of me’, indicating that the world is supported by only a small part of the self.

57. Another Upanishad verse confirms this view: ‘The self pervades the world on every side and extends ten fingers beyond it’. In the Sutras too the self is declared to transcend the world of duality.

58. Although the self is a partless whole, the Upanishad speaks in terms of parts to make it easier to understand its non-dual nature to someone who is accustomed to thinking in dualistic terms.

59. With awareness as its substrate *Maya* creates the various objects of the world just as an artist draws many colored pictures on a white canvas.

Notes: It makes unmoving awareness seem to move.

Space/Awareness distinction

60. The first modification of *Maya* is Space. Space provides a field in which objects and beings can come into existence grow and die. Space is not a stand-alone principle but derives its existence from awareness, its substratum.

61. The nature of awareness, the self, is existence. There is no space in it.

62. The property of Space is sound. Awareness is soundless. Thus Space has two properties, sound and existence, whereas awareness is only existence.

63. The power of *Maya* projects Space on the self, creating an apparent duality.

65-66. It is common knowledge that correct understanding makes things appear as they are and illusion makes them appear to be different from what they are. So let us now discuss the nature of Space.

Notes: Consider the blueness of the sky.

68. Awareness, is the locus and substance of Space. It pervades Space but Space does not pervade it because it is less subtle. Space pervades the elements that subsequently evolve from it. Space is located within the scope of awareness. When, by the exercise of reason or intellect, Space is separated from awareness, Space disappears.

Notes: It disappears just as a shirt disappears when it is viewed from the point of view of cotton, its substrate. The only argument necessary to distinguish Space from awareness is: awareness is conscious, Space is not. "Am I Space? No, I am conscious of Space."

69. If you say that Space remains as it is when it is disassociated from the self, you are wrong.

Notes: You cannot disassociate space from awareness because space only exists if it is known to exist. It cannot be known to exist if awareness is absent. Awareness is always present.

If you say Space is different from both the self and non-existence we disagree because reality is non-dual.

70. If you argue that Space is real we say, 'It seems to be real because *Maya* makes it appear to be real. In the dream state a non-existent elephant is taken to be a real elephant by the dreamer.

71. As there is a distinction between a class and a member of a class, a living man and his body, and the possessor of an attribute and the attribute, so there is a distinction between existence (limitless awareness) and Space.

72. If you argue that one can make an intellectual distinction between the self and Space when in practice there is none, we say that this conclusion is due to a lack of clear thinking.

73. If you cannot resolve the problem intellectually fix the mind on the Self and discover the distinction for yourself. Or contemplate on the fact that awareness is conscious but space is not conscious until the distinction is clear.

Notes: This is not a real problem because nobody thinks they are Space. But there are many strange ideas floating around in the spiritual world, one of which is that the self is Space, or the 'space' in which things happen owing to the similarity of Space and awareness.

74. By means of meditation, evidence and logical reasoning, awareness and Space can be known to be different from one another. Space will not be known to be real nor will the self, limitless awareness, be known to have properties, like Space.

Notes: I have capitalized the basic principles (tattvas) in the mandala of existence except the words self and awareness because capitalizing the word self gives the impression that there are two selves, a 'higher' or 'real' self and a 'lower' or 'unreal' self. I did not capitalize awareness because to do so gives the impression that there are two awarenesses: the ordinary awareness by which objects are known by individuals is the same awareness that knows all objects in existence. The self is not a special awareness hidden in some transcendental sky. Self and awareness are synonyms.

75. To a knower of the self, Space is illusory. The self shines apart from the properties projected on it by *Maya*.

Notes: The projection of Maya makes no change to the self. It only affects the Subtle Body in the form of the belief that the self is limited. This belief is removed by inquiry.

76. When one's knowledge about the difference between the self and space is unshakable owing to meditation and careful reasoning it is clear that someone who thinks space is real or that the self is a void is ignorant.

Notes: The Space/self distinction is only relevant for people who think Vedanta is a philosophy because there is no logic to the argument that Space is conscious. There is also no evidence that Space exists apart from the idea of space. Space is only a concept brought about because awareness, under the spell of Maya, identifies with the body. When it does so, there seems to be a separation between the self and the objects appearing in it. My immediate experience is "I am awareness." When the location of objects is investigated they are found to be only awareness.

77. When one is firmly convinced that Space and the self are not the same one should differentiate the other elements from the self using the same reasoning.

78. Awareness is all-pervasive. Maya is a power dependent on awareness and is more limited than awareness but less limited than its effects, i.e. Space and the elements that evolve from Space. Air is more limited than Space because it is an effect of Space but more pervasive than fire which evolves from it. Etc.

79. The following are the properties of Air: ability to absorb moisture, perceptibility to by touch and the power to move. Existence and the properties of *Maya* (ignorance) and Space are also found in air.

Notes: Air exits and takes up space.

80. When we say Air exists, we mean that it does so by virtue of the non-dual universal principle, existence. If the idea of existence is abstracted from Air what is left is of the nature of *Maya*, i.e. an apparently existent object. The sounds experienced in the Air belong to Space which pervades it. Sound is the property of Space.

Notes: Existence and awareness are the same. Existence is called sat in Sanskrit. Awareness is called chit.

86. What is real in Air is existence, *sat*. Other constituents of Air such as Space are unreal. Understanding the unreality of Air (by reason and meditation) give up the false notion that it is real.

Notes: Existence is awareness.

87. In the same way we should think of Fire, which is less pervasive than Air. Water and Earth are successively less pervasive.

88. Fire is formed from a tenth part of air, and in this way each element is one tenth as pervasive as the preceding one. This is the traditional theory described in the Puranas.

Notes: This fraction is not meant to be taken literally. It means a 'a small fraction.'

89. Heat and light are the specific properties of Fire in addition to the properties of *Maya*, Space, Air and Awareness. Fire can be heard, felt and seen.

90. Endowed with the properties of Awareness, *Maya*, Space and Air, respectively, the property of Fire is light and color. By discrimination understand that other properties of Fire are unreal.

Notes: Discrimination means that there is nothing to experience, only something to know.

91. Since the reality of Fire as awareness and its unreality apart from awareness has been established, it is easy to understand the unreality of Water apart from awareness since it consists of only one-tenth part of Fire.
92. Its apparent reality apart from existence, i.e. its perceptibility to the senses of sound, touch and sight are taken from the sources from awareness, *Maya*, Space, Air and Fire respectively. Its specific property is taste.
93. Since the illusory character of Water considered apart from existence has thus been established, let us now consider Earth, which arises from one-tenth part of water.
94. Earth exists. Apart from that it is perceptible to the sense of sound, touch, sight and taste. Its specific property is smell. Its difference from awareness is obvious.

Notes: As the elements evolve they become less like their substrate, awareness.

95. The illusory character of Earth is realised when it is considered apart from existence. **One-tenth part of it forms the cosmos.**

96. The cosmos contains the fourteen worlds and all the living beings suited to each world.

Conditioned Superimposition

97. If the cosmos is abstracted from the existence which underlies it, all the worlds and all objects are reduced to appearances. It does not matter if they continue to appear once they are understood to be apparent worlds.
98. When a deep impression has been created in the mind about the apparent nature of *Maya*, the elements and their derivatives, the knowledge of the nature of the self becomes permanent.

Notes: Conditioned superimposition means that the elements do not disappear when they are known to be unreal. They continue to appear just as a mirage continues to appear when it is known to be water.

Definition of a Jivan Mukta

102. A person whose intellect is firmly established in non-duality is liberated in life and is called a Jivanmukta
103. Referring to a liberated person, the Bhagavad Gita says, “This is called having one’s being in Awareness. No one who understands this is deluded. Being established therein, even *at the last moment*, a person is one with awareness.”

Notes: The Bhagavad Gita is one of the three main source texts of Vedanta. Its teachings are sourced in the Upanishads.

What enlightenment is...What Self knowledge is

104. ‘At the last moment’ means when duality disappears as a result of discriminating the Self from the elements.

Notes: And discriminating the self from the five sheaths about which more will be unfolded presently. The conventional translation of ‘at the last moment’ is ‘at the time of death.’ This is not a useful translation because someone who wants liberation is not willing to wait until the time of death. He or she would like to live free in this life.

105. In common parlance the expression 'at the last moment' may mean 'at the last moment of life'. Even at that time, the illusion that is gone does not return.
106. A realised soul is not affected by delusion and is awareness whether the body dies healthy or illness, sitting in meditation or writhing in agony, conscious or unconscious.
107. The knowledge of one's name in the waking state is lost during the dream and deep sleep states, but it returns when one wakes. Similarly self knowledge is never lost.
108. The knowledge of awareness, based on the evidence of the Vedas, cannot be dismissed because there is no evidence that contradicts the Vedas.

Notes: The Vedas cannot be contradicted because they are apaurasheyajnanam, revealed knowledge. Revealed knowledge comes from awareness, not from the human mind. There is no means of knowledge that can form a basis for doubt because the object of knowledge is beyond the scope of all other means of knowledge.

109. Therefore the knowledge of the non-dual Reality established by Vedanta is not negated however one interprets the phrase 'at the last moment.' The discrimination of the elements from awareness ensures abiding peace.

Notes: Vedanta refers to the idea that reality is non-dual contained in the appended portion of each Veda.

III. THE DIFFERENTIATION OF THE FIVE SHEATHS – Pancha Kosa Prakriya

1. It is possible to know awareness which is apparently hidden by the five sheaths by differentiating It from them. Consider now the five sheaths.
2. Within the physical sheath is the vital sheath; within the vital sheath is the mental sheath; within the mental sheath is the intellect sheath or the agent sheath and within it is the bliss sheath or the enjoyer sheath. This succession of one within another apparently covers the self.

Notes: Like the layers of an onion conceal the core.

2. The body, which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food alone. It is not the self, for it does not exist either before birth or after death.

Notes: It is born and dies but the self is unborn and therefore deathless.

4. Since this body did not exist in the previous birth it could not have produced this birth. For that would be an effect without a cause. Unless it exists in a future birth it cannot enjoy the results of action accumulated in this birth, which means that one person could suffer and enjoy the karma of someone else, which is not possible.

Notes: In fact the body is not the doer or the enjoyer. It is merely a counter across which the indwelling Jiva transacts business. The Jiva aided by the Subtle Body is the doer and the enjoyer. The idea that someone can take on someone else's karma is a common myth in the spiritual world, the most obvious example of which is the idea that Christ died for our sins. If Christ died for anyone's sins, he died for his own. The cause of the body is awareness operating Maya in the form of karma.

5. The vital airs, which pervade the body and give power and motion to the eyes and other senses, constitute the vital sheath. It is not the self because it is not conscious.
6. That which gives rise to the ideas of 'I' and 'mine' with regard to one's body, house and so forth, is the mind sheath. It is not the self because it has desires, is moved by pleasure and pain, is subject to delusion and is fickle.
7. The intellect, which is the reflection of pure awareness and which pervades the whole body up to the tips of the fingers and toes in the waking state but disappears in deep sleep, is known as the intellect sheath. It also is not the self because it changes.

Notes: 'Intellect' means Subtle Body in this verse.

8. The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, i.e. the intellect sheath and the mind sheath. Their fields of operation are the inner and outer worlds respectively.

Notes: The mind, manas, acting as an instrument, collects and integrates sense data and presents them to the intellect, buddhi. The intellect, acting as an agent, performing the executive function makes determinations and orders.

9. When the Subtle Body gets what it wants, it turns inward, catches the reflection of the bliss of awareness and merges into conscious sleep. This is known as the sheath of bliss.
10. This bliss sheath also cannot be the self because it is temporal and impermanent. The bliss which reflects in the bliss sheath is eternal, immutable awareness.
11. (Question): When the sheaths are negated it seems that nothing is left, not even awareness.
12. (Reply): It is true that the sheaths are experienced and in their absence there is no experience but you have not considered that because of which what is experienced, including the absence of experience, is known.

Notes: That because of which experience is known is awareness, the self of everything.

Self as the nature of experience

- 13. As awareness is the essence of experience, it cannot be an object of experience. Since there is no experiencer nor any experience other than It, the self is unknowable – not because It does not exist but because It cannot be objectified.**

Notes: It is self-knowing, self-luminous, self-revealing. It needs no instruments like the Subtle Body to know itself. From the Subtle Body perspective awareness is the essence of every experience. It is there in every experience and therefore is 'beyond' experience. It is the essence of experience, experience and discrete experiences.

14. Objects of taste like sweet and bitter, impart their tastes to other objects, the objects do not impart their natures to them.
- 15. Whatever is experienced is awareness experiencing itself even when the subject-object duality necessary for experience is not present.**

16. Vedanta declares: ‘This self is self-revealing. Before the evolution of the universe, the self alone shone. It shines and everything shines after it. In its light the universe is revealed.’

Notes: It is not technically correct to that awareness exists before the universe because creation is a projection of ignorance. However, for those who take time to be real, it is presented as the cause of creation.

17. How can that by which the whole universe is known, be known by anything other than itself? By what can the knower be known? The instruments of knowledge can know only reveal objects.

Notes: The instruments of knowledge are the senses, mind and intellect.

18. The self knows all that is knowable. There is no one to know it. It is awareness or ‘knowledge’ itself and is different from both the known and the unknown.

19. How can we teach this to someone whose intellect is so dull that he or she cannot see that every act of knowing requires awareness?

20. As it is shameful for a person to say that he or she does not have a tongue, it is equally shameful to say “I do not know what awareness is. I want to experience and know it.”

Inquiry

21-22. Determine the nature of the self by dismissing perceived objects i.e. the five sheaths. Only awareness remains. It is not non-existence.

23 - 25. There can be no doubt that one’s self exists as awareness. If there was no awareness, who could deny the existence of awareness? Scripture says that only fools claim they don’t exist. If you believe awareness doesn’t exist, you don’t exist. The self can’t be an object of knowledge, but you can’t doubt that you exist.

26. If you ask what the self is, we reply that the Self cannot be described as being ‘this’ or ‘that’ so take it as your true nature.

Notes: Take it as the awareness of ‘this’ or ‘that.’ The self is indescribable so it cannot be a this or a that.

27. An object which the senses perceive is said to be ‘like this’; an object which is beyond the range of sense perception is said to be ‘like that’. That which is the subject cannot be an object of the senses. But as it is the very self of everyone, it cannot be said to be beyond the realm of experience and knowledge.

28. Though it cannot become an object of knowledge, the self is experienced directly. So it must be self-revealing. Existence, awareness and limitlessness are the nature of the self.

Notes: It cannot become an object of knowledge but it can appear as an object of knowledge when ignorance operates.

29. Existence is awareness and cannot be negated. If awareness, the witness of the perishable world, becomes perishable, how will perishability be known? You cannot say that change happens without a witness to it.

Notes: ‘Not negated’ means that awareness never ceases to exist. Just as you cannot hear sound with a background of silence, you cannot know change without awareness.

30. When all forms in space are destroyed, formless space remains. Similarly when all changing things are negated by inquiry, the unchanging self remains.
31. If you say that nothing remains after everything has been destroyed we reply and say that what you call 'nothing' is the self. The witness to the destruction of all things remains.
32. It is for this reason that the scriptural statement 'That self is not this, not that' negates all names and forms, but does not dismiss the self.
33. This entire world can be negated, but the negater cannot be negated. It is the unchanging witness, awareness.

Notes: The self is not an agent so it does not 'negate.' It makes it possible for knowledge of the self to negate ignorance of the self. Therefore it is said to negate.

Nature of the Self and the Definition of God

34. The scripture establishes the eternal existence of awareness with statements like, 'Existence is awareness.'
35. Because it is all-pervasive, the self is not limited by space; because it is eternal, It is not limited by time. Because it is the nature of everything, it is not limited by any object. In every way it is limitless.
36. Because space, time and the objects in them are temporary appearances caused by *Maya*, they do not limit the self.
37. The self which is existence, awareness and limitlessness, is Reality. Its appearance as God and the individual are superimpositions caused by collective and individual ignorance.

Notes: God and man are ideas appearing in awareness.

38. God, *Isvara*, controls every existent object by the powers of *Maya*, informing all things with being...from the bliss sheath on down to the physical body and the material world.

Notes: Maya has three powers: veiling (tamas), projecting (rajas) and revealing (sattva).

39. Were the particular attributes of objects not determined by this power, there would be chaos in the world, for there would be no way to distinguish the properties of one object from another.

Notes: And therefore purposeful action would not be possible and life would cease.

Maya

40. This power appears to be conscious because it is associated with the self, limitless awareness. Because of its association with *Maya* awareness becomes omniscient.

Notes: The omniscience of the self is different from the omniscience of Isvara. Isvara knows itself and the creation but the self only knows itself because it is free of objects.

41. The limitless self is called an individual when it is associated with the five sheaths just as a man is called a father and a grandfather in relation to his son or his grandson.

42. As a man is neither a father nor a grandfather when he is considered apart from his son and his grandson, so the self is known to be neither God nor the individual when it is separated from *Maya* or the five sheaths.
43. He who knows awareness as it is 'becomes' awareness. Awareness is not born, so there is no rebirth or death for the one who knows his or her nature.

Notes: It is an apparent, not an actual becoming because he or she was never not awareness.

IV. THE DIFFERENTIATION OF DUALITY

1. Now the discussion on the world of duality created by *Isvara* and *Jiva* ensues. Its purpose is to clarify the ways duality causes bondage for *Jiva*.
2. The Svetasvatara Upanishad says: 'Awareness associated with *Maya* is God, the Creator (*Isvara*). It creates the worlds by lending existence and awareness to them.'

Notes: The 'worlds' of gross and subtle matter are created by Maya out awareness. Both Maya and matter are necessary for creation.

3. The Aitareya Upanishad says that before creation there was awareness alone and it thought, 'Let me create the worlds.' Then it created the worlds by its will.

Notes: Awareness doesn't think, although it is capable of thought when Maya is operating. This is not meant to be taken literally because prior to creation awareness has no instruments to create. But when Maya is operating it assumes the power of creation, maintenance, and dissolution.

4. The Taittiriya Upanishad says the whole creation arose out of Space from which Air, Fire, Water, Earth, vegetation, food and bodies subsequently evolved. Space evolved out of awareness.

Notes: These verses present creation is presented as evolution, not instantaneous. Vedanta presents it both ways because there are two standpoints from which to view it, awareness and the objects appearing in it. It can do this because inquiry is discrimination...separating awareness from objects.

5. The Taittiriya Upanishad says that awareness desired to be many and therefore created the world.

Notes: Awareness doesn't desire prior to the appearance of Maya so this verse is also not meant to be taken literally. Humans can only understand things in light of their own experience and assume that awareness has human qualities. Vedanta, unlike modern teachings, provisionally accepts the reality of the world and the human experience.

6. The Chandogya Upanishad says that before creation appeared, awareness alone existed, and its nature is pure existence. It desired to become manifold and created all things including fire, water, food and beings born of eggs etc.

Notes: Creation is only possible if Maya objectifies it, since it is not objectifiable. Space, time and causality owe their birth to this apparent objectification.

7-8. The Mundaka Upanishad says that just as sparks emanate from a blazing fire, so from immutable self many different animate and inanimate things arose. It is also says that before the worlds became manifest as name and form they existed in potentia. The totality of physical forms is called *Virat*.

9. From *Virat* the ancient law-givers, human beings, cattle, asses, horses, goats, and so on, both male and female, down to the ants came into being. Thus says the Brihadaranyaka Upanishad.

Definition of Jiva

10. According to these scriptures awareness assumes the forms of manifold *Jivas* and enters into their bodies. The word *Jiva* means something that upholds the vitality (*Prana*) in a body. It comes from the root *jiv*, to live.

Notes: There is no actual 'entry' because awareness is all pervasive, but Maya makes it seem as if awareness comes from somewhere else to create living beings. Energy is not independent of awareness. Because it is subtle, and animates objects it is thought to be awareness.

11. Pure awareness, the substrate, the Subtle Body and the reflection of awareness in the Subtle Body constitute *Jiva*.

Notes: The text uses another word for Jiva...chidabasa...throughout. Chid means awareness and abasa means reflection. To make it consistent with other texts, the way I teach and for the sake of simplicity I call the chidabasas, Jivas. For all intents and purposes jivas are individuals, or 'souls.'

12. *Isvara's power of Maya deludes Jivas and they forget their nature as awareness.*

13. Thus deluded, *Jiva* believes it is small, inadequate and incomplete. As a consequence of this belief it identifies with a body and comes to grief. Thus is described in brief the duality created by *Isvara*.

Notes: Awareness is non-dual but it appears to be dual when Jiva comes into being. The experience of duality does not disappear with liberation, only the belief that it is real.

14. In the Vedas there is a description of the duality that is created by taking oneself to be a *Jiva*. It says, "By thought and action *jiva* creates seven kinds of food."

Notes: 'Food' means objects of experience. There is nothing to experience because experience is the nature of the self and the self is always experienced. However, when Maya is operating, the self apparently does not know this fact and seeks 'food' i.e. experience.

15. "One kind of food is meant for men, two for the celestial beings, the fourth for the lower animals, and the remaining three for the self. Thus the food is divided."

Notes: Human beings are not the only jivas, conscious beings.

16. "Grains such as wheat are for men. The vibrations of the full-moon and new-moon sacrifices are for the Gods. Milk is for the lower animals and Mind, Speech and the Vital Airs are for the Self. These are the seven kinds of food."

Notes: The vibrations of the sacrifices are the thoughts of the jivas when they worship the elements i.e. take care of their environment. The consciousness in the elements is called 'the Gods.' Mind, Speech and the Vital airs

make it possible for awareness/consciousness to 'eat' or consume experience. Awareness and consciousness are synonyms.

17. Though all these objects are created by *Ishvara*, still by action and thought *Jiva* converts them into objects of enjoyment. Hence they are said to be its creation.

Notes: Ishvara is not a big doer-enjoyer ego. Ignorance turns awareness into an apparent doer-enjoyer.

18. As objects are created by *Ishvara* and become objects of experience and enjoyment for the *Jiva*, so they are related to both *Ishvara* and *Jiva*, just as a woman is related both to the parents who brought her into being and to the husband who loves her.

19. In the actual creation, the modification and functions of all objects are caused by the power (*shakti*) of awareness. The functions of the Subtle Body is the cause of *Jiva's* enjoyment of objects.

Notes: Ishvara is also called Maya or Mayashakti. It has the Shakti, power, of limitless knowledge, energy and action.

20. The material objects created by *Ishvara* are permanent and affect *jivas* differently according to their *vasanas*.

Notes: Objects are value neutral. They have no effects as they do not actually change because they are inert projections of consciousness. They seem to change when they are viewed by jivas according to their vasanas. Jivas do not experience objects, they experience their vasanas. Although the material objects change, they are a permanent fixture in Jiva's world because they belong to Ishvara's world which is (relatively) permanent.

21. One person may feel happy on obtaining an object, whereas another may feel disappointed at failing to obtain the same object. A disinterested *jiva* will feel nothing in the presence of said object.

22. The *Jiva* creates feelings of happiness, disappointment or indifference with regard to objects, but the nature of the objects is always the same.

23. Through personal relationships, one and the same woman appears differently as a wife, a daughter-in-law, a sister-in-law, a cousin and a mother; but she herself remains unchanged.

24. (Doubt): These different relationships obtain, but no changes in the woman result from other people's ideas about her.

25. (Reply): Not so. A woman has a Subtle Body as well as a Gross Body. Although other people's ideas about her may not affect her Gross Body, yet they can change her mental state.

26. (Question): Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind can affect the objects perceived through the senses in the waking state.

27. (Reply): No. Acharya Shankara, Sureshvara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact, and modifies that form to suit its purposes.

Notes: The objects remain as they are. The mind modifies to them. This verse debunks the persistent belief in the spiritual world that physical objects can be controlled by the mind.

28. Sri Shankara says that just as melted copper assumes the form of the mould into which it is cast, so the mind assumes the form of the object perceived by it.
29. Or, just as sunlight assumes the forms of the objects which it illumines, so the mind assumes the forms of the objects which it perceives.
30. Sri Sureshvara says, “Out of a *Jiva*’s cognition a modification of the mind appropriate to the object is produced.”
- 31. There are two kinds of objects, material and mental. The material world is created by Isvara, the mental world is created by *Jiva* because of its latent desire for enjoyment.**

Notes: It wants to enjoy because it believes it is incomplete, owing to the power of avidya. It lives in its own internal world.

32. *Jiva*’s mental creation causes bondage because when mental objects are present pleasure and pain are present, but when they are not present there is neither pleasure or pain.

Notes: According to one’s vasanas, one projects pleasure or pain on objects. The experience of chartreuse causes nausea in one person and joy in another.

33. In the dream state, although external (material) objects are absent, the dreamer is bound to the dream representations of material objects and experiences pleasure and pain. In deep sleep, in a faint and when mental functions are otherwise suspended, no pleasure or pain is felt in spite of the proximity of material objects.
34. A liar told a man whose son had gone to a far-off country that the boy was dead, although he was still alive. The father believed him and was aggrieved.
35. If, on the other hand, his son had really died abroad but no news had reached him, he would have felt no grief. This shows that the real cause of a man’s bondage is his own *vasanas*.
36. (Doubt) Doesn’t this idea deprive external objects of all significance? (Reply): No, because external objects give shape to the modifications of the mind that create the mental world.
37. External objects may serve various utilitarian purposes so they cannot be dismissed altogether, but we are interested in the existence of objects with reference to suffering, not in their practical utility.

Notes: ‘Practical utility’ means that Vedanta is not interested in objects for what they can do for the jiva caught up in Maya, only in releasing jivas from bondage to objects.

Yoga and Vedanta

38. (Objection): If the mind causes bondage by projecting the phenomenal world, the world could be made to disappear by controlling the mind. So only Yoga needs to be practised and there is no use for selfknowledge.

Notes: Removing the mind is not necessary for self knowledge because the presence of the mind does not negate the existence of the self. It is always present as the knower of the mind and can be revealed by discrimination.

39. (Reply): The appearance of the world can be temporarily removed by Yoga but the complete removal of mental projections is not possible without self knowledge.

Notes: Actually the mind does not cause bondage. The mind is an inert reflector. Ignorance causes the self to think it is bound by the objects appearing in the mind. Self knowledge does not destroy the physical objects or the mental objects. It removes the association of awareness with the mind leading to the understanding that the mind and world are not real.

Those mental projections i.e. disturbing psychological patterns that obstruct knowledge, need to be removed but thoughts themselves do not obstruct the jiva's appreciation of itself as awareness. Isvara's projections...the bodies, the gunas and the elements cannot be removed.

40. The duality of Isvara's creation continues once self knowledge is firm but it is known to be a belief, not a fact.

41. When duality disappears at the time of the dissolution of the world through Yoga, awareness remains unknown because there is no teacher and no scripture to inform the yogi of his nature as awareness.

Notes: Duality means the subject-object distinction. World means the interpretation of the thoughts brought on by self ignorance, avidya. In any case, the mind and the world need not be annihilated because they do not stand in the way of awareness.

42. The world of duality created by Isvara is an aid, not an obstacle to non-dual wisdom. Moreover, the creation cannot be destroyed, so let it be.

Notes: As the blueness of the sky does not obstruct the knowledge of space, the world and the mind do not prevent self knowledge.

43. Jiva's mind should be in harmony with the injunctions of the scriptures if It wants liberation. A non-conforming lifestyle prevents liberation.

Notes: Otherwise it will be subject to unhelpful agitation.

Standing as Awareness

44. Jiva's mind will conform with scripture if it reflects on the nature of the self as limitless awareness as it is. Once the self is realized one's thoughts need not conform with scripture.

Notes: But they will because the Jiva will now think from the point of view of awareness...which is the scripture's point of view. The mind should be clear (sattvic) if the reflection is to be true to the nature of awareness, not active (rajasic) or dull (tamasic). Because reality is non-dual, Jiva's thinking should originate from the non-dual platform.

45. "An intelligent person who studies scripture and repeatedly practises "I am awareness" should renounce them after knowing his or herself as awareness, just as a man discards a light when he arrives at home late at night." *Amritanada Upanishad*

47. "A wise person who knows his self to be limitless awareness should keep the mind constantly united with awareness. To disturb the mind with many words is a waste of energy." *Brihadaranyaka Upanishad*

48. Scripture clearly says, “Know the self and give up speaking of other things.”
49. The mind of a wilful person who does not follow scripture is either agitated (*rajasic*) or dull (*tamasic*). *Rajas* gives rise to lust, anger and other passions and *tamas* gives rise to day-dreams.
- 50-51. Before starting an inquiry into awareness, *rajas* and *tamas* need to be properly managed because mental equipoise is a prerequisite for inquiry. Scripture says that someone subject to passion for objects or fantasy is not fit for liberation.

Enlightenment Sickness

55. Sri Sureshvara says that one who claims he knows he is awareness yet lives without restraint is like shiteating dog. *Naiskarmyasiddhi-IV-62*

Notes: ‘Restraint’ means an inquirer should keep an eye on the senses. It does not mean denial of sense impulses, only intelligent management of them. This verse is aimed at the ‘crazy wisdom’ gurus who use the idea that they are the self (and therefore ‘beyond’ the rules) to indulge themselves like pigs.

This statement also applies to those who use the idea “I am awareness” to avoid looking at their impurities. Evidently, enlightenment sickness was a common seven hundred years ago as it is today.

56. Oh, ‘enlightened’ one, before you got enlightened you suffered from the pain of your own mental imperfections but now you suffer the censure of the world. How glorious is your knowledge?
57. Knower of Truth, do not sink to the level of a pig in a sty! Free yourself from the defects arising from your *rajasic* and *tamasic* tendencies and be worshipped by the world like a god.

Notes: “Next to good manners (dharma) enlightenment is the most important thing in the world. Dogzen.

Purification of Desire

58. Scripture says that *rajas* and *tamas* can be overcome by constantly thinking about the defects in objects of desire. Conquer the passions and be happy.

Notes: Conquer passion for objects with the knowledge “I am whole and complete.”

59. (Doubt): What is the harm in fantasy?
60. The *Bhagavad Gita* says, ‘If someone dwells mentally on an object of desire, he or she will become attached to it. Attachment gives rise to a longing and obstructed desire leads to anger. From anger comes delusion and delusion leads to loss of memory. From loss of memory comes lack of discrimination. The soul ‘perishes’ as a result of faulty discrimination. (*Gita 2:62*)

Notes: It is inevitable that desire will be obstructed because the objects of desire never remain the same. Even if they did new desires would manifest because, self ignorance, not objects are the cause of desire.

61. The tendency to dwell on objects can be overcome by inquiry/meditation on the self with or without attributes.

62-63. One who has understood that he or she is awareness should live in solitude purify the mind by constantly applying self knowledge until the mind keeps mum like a dumb person.

Notes: A dead mind is one that modifies to objects but the ripples of the thoughts do not create emotional waves and subside immediately because the vasanas that interpret the waves have been neutralized by the knowledge "I am limitless whole and complete actionless awareness."

64. With the direct knowledge of the insubstantiality of the phenomenal world arises the profound bliss of *nirvana*.

Notes: Because the mind is no longer disturbed by its fantasies.

65. A steady and concentrated study of the scriptures and discussion on the truth with the teacher leads to the gradual demise of passion for objects...which is said by some to be the highest state.

Notes: But it is not self knowledge. Such a state is a prerequisite for successful inquiry. Nirvana is only a state of mind. It is not enlightenment.

66. If sometimes, owing to actions performed in previous births, the mind of a contemplative man is distracted by desire, it may be brought back to a peaceful state by the constant practice of self knowledge.

A Liberated Person

67. The one whose mind is not subject to distraction is not merely a knower of the self but is the self itself. So say the sages.

68. One whose mind no longer thinks that it knows the self but who is completely identified with awareness is not merely a knower of the self but is the self itself.

69. This liberation in life is the final step attained by removing *Jiva's* ignorance-inspired projections. We have now described how the duality created by the *Jiva* differs from the duality created by *Isvara*.

Notes: Liberation is the removal of Jiva's projections and is accomplished by removing the veiling power of avidya.

V. THE MEANING OF THE GREAT SAYINGS - Mahavakyas

(Ordinary) Awareness is limitless - *Prajnamam Brahma*

1. "That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called awareness." *Aitareya Upanishad*
2. The one awareness which is in Brahma, Indra and other gods, as well as in human beings, horses, cows, etc., is awareness. Therefore, the (apparently limited) awareness in me also is (limitless) awareness.

Notes: "In me" as me. Limitless awareness is ordinary awareness, that because of which what is known is known.

3. The limitless awareness appearing as the witness of the functions of the intellect is fit for self-knowledge and is designated as 'I'.

Notes: Whereas the Jiva under the spell of avidya is not fit. But it can be made fit.

I am Limitless - Aham Brahmasmi

4. By nature infinite, the self is described in this text by the word awareness. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and awareness. Therefore 'I am awareness' is the meaning of the text. *Brihadaranyaka Upanishad*

You are (limitless ordinary) awareness - Tattvamasi

5. Before the creation reality existed, one without a second and without name and form. It exists after creation too and is indicated by the word 'That' in the statement "You are That." *Chandogya Upanishad*.

Notes: It means the awareness in the individual and the awareness in everything is one. Reality is another word for awareness. Reality is what is. It is existence.

6. The principle of awareness which transcends the body, senses and mind of the enquirer is here denoted by the word 'you'. The word 'asi' (is) shows their identity. That identity has to be appreciated.

Notes: Known and appreciated to be one's self. The word in the translation of this verse is 'has to be experienced' but this is incorrect because it is always experienced. It is just not known.

This awareness (that I am) is limitless - Ayamatra Brahma

7. The word 'this' means that **awareness is self-luminous and always directly experienced**. *Pratyagatman* is the indwelling principle which covers everything from the I-sense to the body. *Mandukya Upanishad*
8. The essence of the entire visible universe is denoted by the word awareness. That awareness is of the nature of the self-luminous self.

Notes: All the mahavakyas have the same meaning: reality is non-dual awareness and I am reality.

VI. THE LAMP OF THE PICTURE

1. As there are four stages in the painting of a picture, so there are four stages of creation.

Notes: This section teaches creation, the self as Isvara, the creator. Creation is superimposition.

2. In a picture we have the clean canvas, stiffening with starch, drawing of the outlines and the application of colour. In the case of the self there are correspondingly (1) the pure awareness, (2) the in-dwelling awareness, (3) the one identified with the totality of all the subtle bodies and (4) the one identified with the totality of all physical bodies.

3. The naturally white canvas is the basis of the picture; by the application of starch it is stiffened; the outlines are drawn with a black pencil; and when the appropriate colours are applied to it, the picture is complete.
4. The self is pure awareness. With *Maya* operating it is called the in-dwelling spirit (*Jivatman*). When it is identified with the totality of Subtle Bodies It is called the 'golden egg' (*Hiranyagarbha*). When it is identified with the totality of Gross Bodies it is called *Virat*.
5. In a painting there are different images. In awareness there are grades of beings from the creator down to the animate and inanimate objects.

Notes: The grades range from very subtle to very gross. Angels are examples of very sattvic beings and slugs are examples of very gross beings.

Notes: 'In' does not mean in awareness itself. It means that when Maya is operating various beings appear as projections within the scope of awareness. It is important to understand this because the spiritual world is deluded with reference to the various grades of beings. These beings are thought to actually be different from each other whereas the differences are apparent, not real.

6. The people in a painting are depicted wearing different costumes so that they seem to be as real as the canvas on which they are rendered.
7. On awareness are superimposed various forms. In each of them there is a reflection, i.e., a special function of awareness. They are known as *Jivas*, individuals, and are subject to the process of birth and death.
8. Ignorant people imagine that the colours representing the clothes of the figures are real clothes, as real as the canvas on which the images are superimposed. Similarly the ignorant imagine that the transmigrations of the *Jivas* happen to limitless awareness, the substrate on which the *Jivas* are superimposed.
9. Just as the mountains in a picture are not painted dressed in clothing, so inert objects like earth are not endowed with the reflection of awareness.
10. Thinking that the self transmigrates and suffers pleasure and pain is ignorance. It is removed by knowing what the self is.

Notes: Scripture basically presents transmigration as physical birth and rebirth. This is not very helpful because the same person is not reborn. The Subtle Body, moved by karma, generates a new person in a different environment. Even if the specific person were to be reborn, it is exclusively concerned with its present problems, not what it will experience in another body in the future. So it is better to take the word 'transmigration' as a symbol of change. Self knowledge reveals the fact that only the bodies change, not the self.

11. It is the *Jiva*, a reflection of the self, which is affected by the pain and pleasure of this transmigratory life, not the real self. This understanding is called knowledge. It is achieved through discrimination.

12. Therefore one should always enquire into the nature of the world (*jagat*), the individual self and the impersonal self. When the ideas of individual and the world are negated, pure awareness alone remains.

Notes: Negated means 'known to be projections.'

13. Negation does not mean that the world and *Jiva* cease to be perceptible to the senses, but that they are known to be projections of *Maya*. Otherwise people would be automatically liberated after they wake up from a deep sleep or a faint.
14. 'Limitless awareness alone remains' means a hard and fast conviction that the self is pure awareness and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life.

Notes: The world remains like a mirage once avidya is removed. Enlightenment has nothing to do with perception. It is self knowledge. Perception stays the same when self knowledge is firm. One's relationship to perception changes, however.

Direct and Indirect knowledge

15. The knowledge arising from discrimination is of two kinds, indirect and direct. The process of discrimination ends in direct knowledge.

16. The knowledge 'awareness is' is indirect, the knowledge 'I am awareness' is direct.

17. We now consider the nature of the self with a view to attaining direct knowledge which is the means of liberation.

Notes: Direct knowledge is liberation from the notion of jivahood. Indirect knowledge leaves the doer as it is. It does not destroy jivahood.

23. On changeless awareness *Maya* superimposes a reflection in the intellect animated by *Prana* (energy). It is called a *Jiva*, a living being.
24. As the space in a pot is concealed by the space reflected in the water with which the pot is filled, so limitless impersonal awareness is apparently obscured by the *Jiva*. This principle is called obscuring or superimposition.

Notes: One takes oneself to be the reflection, an individual. The idea of individuality is superimposed on the limitless impersonal self.

25. Under the delusion of superimposition *Jiva* cannot discriminate and realise that it limitless awareness and not an individual conscious being. This non-discrimination is called beginningless ignorance (*avidya*).
26. Ignorance has two functions: *avarana*, the power to conceal and *viksepa*, the power to project. The power of *avarana* creates the idea that self is not limitless or that it does not exist.

Notes: Avarana in the form of avidya hides the self and vikshepa, projects names and forms.

27. If a wise man asks an ignorant man about the self, the ignorant man will say there is no such thing.
28. Direct experience contradicts the belief that awareness, the self, is ignorant of its nature. It is never concealed.

Notes: Because it is you. You are never not conscious, never not present.

29. If you disbelieve your immediate experience of yourself and cannot accept the logic of Vedanta, how can you know the truth about your self?

30. The chief function of reasoning is to explain things clearly. One should employ logic following one's own experience and not misuse it.

Notes: To keep from misusing it one should expose one's mind to Vedanta by listening to a self realized teacher who can wield the means of knowledge skillfully. Using the logic (manana) of the Vedanta's teaching the inquirer can separate the self from experience.

31. That we do have experience of ignorance and its obscuring power has already been shown. Awareness and ignorance are not in conflict.

Notes: You are aware that you are ignorant.

32. If awareness and the obscuring power of ignorance are contradictory, how is obscuring known? Discrimination and ignorance cannot co-exist.

What Beautiful Intelligent Ignorance Does

33. On awareness, apparently concealed by ignorance (*avarana*), *Maya* projects (*vikshepa*) the Subtle and Gross Bodies which produces the *Jivas*. The projection is like silver in mother of pearl.

34-37. The real nature of the self is concealed by Ignorance, making it possible for the *Jivas* to project or superimpose a sense of limited individuality on the limitlessness that they actually are. The apparently limited self is called the ego. *Jivas* think they are limited individuals.

Notes: I removed a long confusing argument about the different ideas of God that did not add to the meaning here. It appears at the end of the text entitled 'Erroneous notions of the self.'

122. Those desirous of ascertaining the truth study scripture and follow its logic. They invariably conclude that there is only one *Isvara*.

123. Scripture says that *Maya* is the material cause of the universe (*prakriti*) and the Lord of *Maya* is the great *Isvara* that pervades the whole universe consisting of sentient and insentient objects...which are like parts of *Isvara*.

Notes: Isvara is a partless whole but it seems to be made up of certain parts...laws and principles and objects and conscious beings...owing to the effect of Maya.

124. The correct definition of *Isvara* is available from scripture. Then there will be no clash with even the worshippers of trees and so forth as *Isvara*.

Notes: If reality is non-dual, then everything is Isvara, so anyone who worships anything is actually worshipping Isvara, whether or not he or she knows it. The correct definition of Isvara is: pure awareness in association with the power of Maya. As such non-dual awareness has the power to apparently create duality and the multiplicity of objects and...ironically...to apparently delude itself.

MAYA

125. The Nrisimha-Uttara-Tapaniya Upanishad declares *Maya* to be *Tamas* or darkness. The empirical experience of all is evidence for the existence of *Maya*, says the scripture.

Notes: Everyone is always ignorant of something, including one's self.

126. The scripture points to the universal experience of the insentient and illusory nature of *Maya* as evidenced by persons of undeveloped intellect and children.

128. The experience of ignorance and suffering in everyone proves the existence of *Maya*, although scripture says that it neither exists nor does it not exist.

Notes: It proves the existence of Maya because Maya free individuals do not suffer.

129. Since the effects of *Maya* are obvious, its existence cannot be denied. If self knowledge destroys it, it cannot be said to actually exist.

Notes: It does not exist from the self's perspective but it does exist from the jiva's perspective...until it is removed by self knowledge.

130. From the point of view of scripture, *Maya* apparently exists. From the empirical level it is indefinable and for ordinary people it is real.

131. *Maya* causes the world to appear in the waking state and disappear in the deep sleep state, as a picture painted on a canvas is unseen when the canvas is rolled up and seen when it is unrolled.

132. *Maya* is dependent on awareness because without awareness nothing can be experienced and known. But it is independent too because it can make awareness seem to be something it isn't.

133. *Maya* seems to transform immutable ever-free actionless associationless non-dual awareness into the myriad names and forms that make up the universe. It casts a reflection of awareness in which *Jiva* and *Isvara* appear.

134. Without affecting the nature of the self, *Maya* creates the world. It makes the impossible look possible. How astonishingly powerful is *Maya*!

135. As fluidity is the nature of water, heat of fire and hardness of stone, so making the impossible possible is the nature of *Maya*. It is unique.

136. The magic show looks wonderful and inexplicable as long as the magician is not directly known, but when the magician is known, the magic show loses its sense of wonder.

137. Those who believe in the reality of the world regard the effects of *Maya* as wonderful (*or not*). But the nature of *Maya* itself is astonishing.

138. By raising objections to the wonder of *Maya* is mystery is not revealed. **It is essential, however, that Maya be eliminated by systematic enquiry.** Arguments about its nature are useless; inquirers should not indulge in them.

144. Tell us, if you can, how the body and senses came out of a tiny sperm and an egg or how awareness enters into a foetus. What answers will you give? In the end you will have to say, 'I do not know'. Therefore the wise declare this world to be like a magic show.

150. Things that are inconceivable should not be subjected to logic; this world is a mystery. How and why it is created cannot be known.

151. Be convinced that *Maya* is the cause of this world, whose comprehension surpasses the imagination. In the state of deep sleep *Maya* is to be found. It is the seed of this world.

Notes: Deep sleep means the non-apprehension of the nature of awareness.

152. As the tree is latent in the seed, so the waking and dreaming worlds are implicit in deep sleep. Similarly, the impressions of the entire universe are latent in *Maya*.

153. On the impressions of the whole world, latent in the Macrocosmic Causal Body...the sleep state...is reflected the immutable awareness. Though it is not experienced directly it can be inferred to exist.

154. This seed of creation, *Maya*, in association with the reflection of awareness, which is not fully grasped, develops into the Intellect. In the intellect, the reflection of awareness becomes plainly visible as the ego.

Notes: The word ego here means the jiva. It is awareness laboring under the belief that it is an experiencing entity, not the non-experiencing witness that it is.

155. It is said by scripture that *Jiva* and *Isvara* are creations of *Maya*, being reflections of awareness in it. *Isvara* is like the reflection of the sky in the cloud; *Jiva* is like the reflection of the sky in water.

Notes: Isvara is not clearly seen because it is hidden from the senses. It is known only by inference. That it exists is clear. What it is, is not clear. Jiva is known directly by perception. What it is, is clear. In this verse jiva means the activity in the Subtle Body that is clearly exhibited by distinct behaviors.

156. *Maya* is comparable to a cloud and the mental impressions in the intellect are like the water-particles which make up the cloud.

157. Scripture says that pure impersonal limitless awareness is *Isvara*, the controller of *Maya*. The great *Isvara* is the inner ruler, omniscient and cause of the universe.

158. The Mandukya Upanishad, in the passage beginning with ‘the awareness in deep sleep’ and ending in ‘He is the Lord of all’, describes this ‘Sheath of Bliss’ as *Isvara*.

159. The omniscience and other qualities of the Bliss Sheath are not to be questioned because the assertions of the scripture are beyond dispute and because anything is possible in *Maya*.

Notes: Scripture is not philosophy, the contention of an individual or a group of individuals. It is revealed knowledge and such is to be understood...or not.

160. Since nobody has the power to alter the world of waking and dream states, which are projected from the Bliss-Sheath, it can be called the ruler of everything.

Vasanas, Causal Body, Macrocosm

161. In the bliss-sheath inhere the desires and mental impressions of all living beings. Because it knows all the impressions, it is omniscient.

Notes: Impressions = Macrocosmic Vasanas.

162. (Doubt): The omniscience of the Bliss-Sheath is not evident because the impressions are not known directly.
(Reply): They are known by inference, a valid means of knowledge, by observing thoughts and actions.

163. Since *Isvara* (the awareness in the Bliss-Sheath) abides in, activates and controls all the functions the other sheaths, beginning with intellect, it is called the inner controller.

164. Scripture says that *Isvara* abides in the intellect, an instrument which it controls. The intellect does not know *Isvara* but *Isvara* knows the intellect.

165, 168. As threads pervade and constitute the material cause of a shirt, so the Inner Ruler causes and pervades the whole universe, *Isvara*'s body.

166. Just as the threads are subtler than the cloth and the fibres of the threads subtler than the threads themselves, the Inner Ruler is to be found where this progression from the gross to the subtle ends.

167. The innermost being, *Isvara*, is subtler than the subtlest and not an object of perception. It is known by reasoning and scripture.

169. When threads contract or expand, the cloth contracts and expands. It does not exist independently of the threads.

170. Similarly, beings in the world are transformed by *Isvara* according to their *vasanas* and the actions that flow from them. There is no doubt about it.

171. In the Gita Sri Krishna says: 'O Arjuna, the Lord abides in the hearts of all beings and makes them revolve by His *Maya* as if they were mounted on a wheel'. [*Gita: XVIII-61*]

Notes: Or 'makes them dance like a puppet on a string.' The jivas are like robots.

172, 174. 'All beings' in the above passage means the Subtle and Gross Bodies of all *Jivas*. Because *Isvara* is their material cause, *Maya Isvara* seem to change when their thoughts change.

Notes: When Maya is operating, Isvara says, "I think, I feel," etc. The ideas that appear in the intellects of the jivas come from Isvara.

173. The word 'wheel' symbolizes the bodily cage and the other sheaths. 'Mounted on a wheel' means that the *jivas* think they are doers. "Revolve" means they do the same good and bad deeds over and over.

Notes: The wheel of desire and action is called samsara chakra. The jivas are just programs.

175. Scripture calls *Isvara* the inner controller (*antaryamin*). The same logic leads to the conclusion that all physical objects are controlled by *Isvara*.

Notes: Because creation is extruded from subtle to gross.

174. "*Isvara* makes them revolve by his *Maya*" means that awareness apparently becomes identified with the intellect sheath and seems to change as the thoughts change.

176. “I know what virtue is, but it is not my inclination to practise it. I know what is vice, but desisting from it is not up to me. It is up to *Ishvara*. I do as I am told by some ‘god’ seated in my heart.” Duroyodhana in the Mahabharata.

Notes: This verse makes it clear that Jiva is not the doer. Ishvara is the doer.

177. Do not interpret this verse to mean that individual effort is unnecessary for liberation, for *Ishvara* transforms the bodies according to the manner in which It is invoked.

Notes: Ishvara transforms the inquirer’s mind and understanding according to his or her inquiry and the efforts that flow from the inquiry. The discussion concerning Ishvara as the inner ruler is famously used to justify non-action with reference to spiritual practices conducive to liberation.

178. This does not contradict the fact that *Ishvara* causes everything to happen because the one who knows *Ishvara* to be the controller of life is non-attached to the results of action.

Notes: Karma Yoga, which is Vedic culture’s signature spiritual practice is based on the fact that Ishvara, the field of action, controls results. It is an attitude of non-attachment to results.

179. The Tradition, Varaha Purana and other scripture, notably the Bhagavad Gita, declare the knowledge of the non-attachment of the self to be the cause of release. The truths of scripture come from awareness, not human beings.

180. The scripture declares that ‘fear’ of *Ishvara* causes the forces of nature operate, so Its lordship over all beings is different from Its inner control of them.

181. One scripture passage says that the suns and planets move at the command of *Ishvara*. Another says that *Ishvara* enters the human body controls it from within.

Notes: It not only controls the material world it controls the psyche too. Psychological fear is also Ishvara. Jivas believe they are controlled by nature and live in fear of it while they are being controlled by Ishvara from within.

182. *Ishvara* is the cause of the universe, for It creates (manifests) and dissolves (withdraws into the Causal Body) the world.

183-184. The world remains potential as impressions in *Ishvara* which brings the world into being according the karma of beings. Creation is like unrolling a painted canvas. If the canvas is rolled up, the painting is not visible. In the same way, when the Karma of beings is exhausted, the karma returns to seed form (*vasanas*) and the *jivas* disappear.

Notes: Jivas are just projections of Ishvara, names and forms that are not real. They come and go according to the dictates of Ishvara.

185. The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, and to the opening and closing of the eyes.

186. Because of the nature of *Maya*, the idea that creation began and that it evolves is not correct.

187. *Ishvara* through the *Tamas* of *Maya* is the cause of the inanimate objects and is the cause of the *jivas* through the *Sattva* of *Maya*.

188-189. *Sureshvaracharya*, the author of *Vartika*, also says that the cause of the bodies is that aspect of awareness in which *Tamas* predominates and that the *Jivas* come from *Sattva*. So *Ishvara* alone is their cause in accordance with their inner impressions, moral and spiritual (or not) actions.

190. While awareness is *guna* free, *Sureshvaracharya* takes for granted the mutual superimposition of *Ishvara* and awareness, so on that basis awareness is the cause.

Notes: The distinction between the self, pure awareness, and the self as Ishvara, the creator, is so subtle that for all intents and purposes they are the same. Paramatma means pure awareness. Ishvara is pure awareness associated with Maya, in which case it 'becomes' a creator, even though it does not lose its non-attachment and get involved in its creation.

191. The scripture explains clearly that from the self, which is existence, consciousness and bliss, Space, Air, Fire, Water, Earth, herbs, food, bodies and so forth arose.

192. Superficially it looks as if awareness is the cause of the world and that *Ishvara* is a real entity. This can only be explained by the mutual superimposition of the true nature of awareness on *Ishvara* and the creativity of *Ishvara* on Awareness.

193. If a piece of cloth is stiffened with starch, the starch becomes one with the cloth, so by the process of mutual superimposition the ignorant conceive *Ishvara* to be the same as pure awareness.

Notes: They are one, but not the same.

194. As the dull-witted imagine that the sky is blue, so the indiscriminating do not see the distinction between awareness and *Ishvara*.

195. By inquiry according to the teachings of Vedic texts we come to know that awareness is associationless and unconditioned by *Maya*, whereas *Ishvara* is the creator conditioned by *Maya*.

196. The Vedas declare awareness to be truth, knowledge and limitlessness. They say that speech and the other organs cannot grasp it. Thus it is determined that awareness is associationless.

Notes: There is no Maya in awareness because awareness is pure. Maya is a power that is independent of but dependent on Awareness too! It is very difficult to understand.

197. Another scripture says that *Ishvara*, the Lord of *Maya*, creates the universe, whereas the *Jiva* is controlled by *Maya*. So *Ishvara*, associated with *Maya*, is the creator.

Notes: This is such a subtle area that the text seems to contradict itself. In verse 195 it says that Ishvara is conditioned by Maya and in this verse it says that Ishvara is the Lord of Maya. In reality it doesn't matter if you know that you, the self, is the knower of both.

198. As the deep sleep state passes into dream state, so *Ishvara*, known as the Bliss Sheath, (the Macrocosmic Causal Body) transforms itself into the total mind, the Macrocosmic Subtle Body when it wills to be many.

199. Scripture describes creation as both evolutionary and instantaneous. There is no contradiction, for the dream world sometimes arises gradually out of deep sleep, but at other times it arises instantaneously.
200. *Hiranyagarbha* or *Sutratman*, otherwise called the Macrocosmic Subtle-Body is the totality of the subtle bodies of all *Jivas*. It is the totality of all egos or 'I' awarenesses. It is the cloth to the threads that make it up. It is endowed with the powers of volition, desire, and cognition.
- 201- 203. The Macrocosmic Subtle Body evolves slowly and indistinctly at first, just as an object appears to take shape in the early light of morning, like preliminary pencil sketches on a white canvas or a tender shoot of corn in the spring.
204. In the final stage of evolution the Subtle Body creates the Macrocosmic Gross Body. It is called *Virat*. In this stage the world appears distinct and shining, like objects in broad daylight or like the figures of a fully painted picture or the fruit of a fully matured tree. In *Virat* all gross bodies are plainly seen.
205. In the *Vishvarupa* chapter of the Gita and in the *Purusha Sukta* there is a description of *Virat*. From the creator Brahma to a blade of grass, all objects in the world form part of *Virat*.
206. The Gods such as such as *Ishvara*, *Hiranyagarbha*, *Virat*, *Brahma*, *Vishnu*, *Shiva*, *Indra*, *Agni*, *Ganesha*, *Bhairava*, *Mairala*, *Marika*, *Yakshas*, and demons are part of *Virat*.
207. Awareness as, *Kshatriyas*, *Vaishyas*, *Sudras*, cows, horses and other beasts, birds, fig, banyan and mango trees, wheat, rice and other cereals and grasses are part of *Virat*.
208. Water, stone, earth, chisels, axes and other implements are manifestations of *Isvara*. Worshipped as *Isvara* they grant fulfilment of desires.
209. In whatever form *Isvara* is worshipped, the worshipper obtains the appropriate reward through that form. If the method of worship and the conception of the attributes of the deity worshipped are of a high order, the reward also is of a high order, otherwise not.

Notes: Isvara gives both material and spiritual results according to the nature of one's actions. See Gita (4:11)

Moksha attained only through knowledge of reality

210. Liberation, however, can be obtained only through the knowledge of reality. The dreaming does not end until the dreamer awakes.
211. In non-dual awareness the whole universe in the form of *Isvara* and *Jiva* and all animate and inanimate objects, appears like a dream.
212. *Maya* has created *Isvara* and *Jiva*, the Sheath of Bliss and the Sheath of Intellect respectively. The whole experienciable world is a creation of *Isvara* and *Jiva*.
213. From the determination of *Isvara* to create, down to Its entrance into the created objects, the creation is only *Isvara*. The waking state, bondage and liberation and pleasure and pain are the creations of *Jiva*.
214. Those who do not know the nature of associationless non-dual awareness, fruitlessly quibble over the roles of *Jiva* and *Isvara*, which are creations of *Maya*.

215. We approve of those who are devoted to truth and pity those who aren't, but we never quarrel with the deluded.

216. From the worshippers of objects like grass to the followers of Yoga, all have incorrect ideas about *Isvara*. From the materialist *Charvakas* to the followers of *Sankhya*, all have confused ideas about *Jiva*.

Notes: Charvakas are materialists who accept only perception as a valid means of knowledge and say the purpose of life is sense pleasure. Sankhya is a dualistic philosophy that accepts two distinct eternal principles, spirit (purusha) and matter (prakriti).

217. As they do not know the truth of the non-dual Awareness, they all are mistaken. There is neither joy in this world nor liberation for them.

218. Some say that these people represent grades of evolution and enjoyment from the lowest to the highest, but what use is it to evaluate them? It is all in *Maya*. A poor man who dreams he is wealthy has no access to his dream wealth when he wakes up.

Notes: Evolution only takes place in samsara. You cannot evolve out of it because it is a dream. Either you are in it or you are out of it. Whether you are in it or out of it is a matter of understanding, not experience.

219. Therefore inquirers should not engage in disputations about the nature of *Jiva* and *Isvara*. They ought to practise discrimination and realize the reality of awareness.

220. (Doubt): Disputation is a means of understanding awareness. (Reply): Perhaps, but usually the disputants add to each other's confusion.

221. (Doubt): But Vedanta must accept the *Sankhya* doctrine that *Jiva* and *Ishvara* are associationless, pure awareness and eternal and the *Yoga* doctrine that *Jiva* and *Isvara*, referred to as 'thou' and 'that' respectively in the dictum 'That thou art', are pure.

222. (Reply): These two meanings only partially accord with the non-dual view. They postulate a difference between *Jiva* and *Isvara*, but *advaita* means that there is no distinction between 'That' and 'Thou'. Statements that seem to make a distinction may be helpful for a tentative and indirect understanding of non-duality.

223. Influenced by beginningless *Maya*, people think that *Jiva* and *Isvara* are totally different from each other. In order to eliminate this erroneous belief an inquirer should enquire into the meaning of 'That' and 'Thou'.

Notes: Its meaning is awareness.

226. The Sheath of Bliss and the Sheath of Intellect are conditioned by *Maya* and its modification, *Buddhi* but both are rooted in pure immutable awareness.

227. Vedanta uses illustrations taken from *Samkyha* and *Yoga* to illustrate certain truths. For example we make use of the five sheaths teaching, although we do not identify the sheaths with the self.

228. Vedanta accepts much of *Sankhya* and *Yoga* but not the idea that the world is real and that *Isvara* is a separate and special being.

Notes: It is apparently separate from an unenlightened jivas point of view which is pure duality

229 - 231. The *Sankhyas* say that for *Jiva* to be liberated, knowledge of the eternal associationlessness of awareness is enough but how can this knowledge be gained when both the world and *Isvara* are thought to be eternal? If the world is eternal it will produce permanent attachment for *Jiva*. If *Isvara* is eternal It will continue to control *Jiva*. In that case poor *Jiva* will never be liberated because its bondage will be real.

Notes: If you have two real principles with different natures, you will have endless conflict.

232. (Doubt): The idea of attachment to the body and control by *Isvara* is due to ignorance of the nature of the self. (Reply): Then you accept *Maya*, which the *Samkhyas* do not.

233. (Doubt): To account for the idea of bondage and release, a plurality of selves must be accepted (the self, *Isvara* and *Jiva*). (Reply): This is unnecessary because *Maya* is responsible for the idea of bondage and release.

234. *Maya* makes the impossible possible. It makes it seem as if *Jiva* is bound, but Vedanta does not accept that bondage or liberation is real.

Notes: Jivas think they are bound, but they are not. If bondage is real release is not possible. It is possible because bondage is only an idea that arises when the self is not known to be ever-free.

235. Scripture says that the world is not actually created nor is it subject to destruction. It says that no one is bound so no one can be liberated. This is the truth.

Notes: Maya makes it seem as if bondage is real. If you believe you are bound, then you need to seek liberation.

236. *Maya* is a desire-fulfilling cow. *Jiva* and *Isvara* are its two calves. Drink the milk of duality all you want but the truth is that there is no difference between *Jiva* and *Isvara*.

Notes: Because both are only ideas made out of non-dual awareness. They seem to be different because the intellect is caught in duality. It is a 'both/and' not an either/or.'

237. Pot space and limitless space are one.

238. Non-dual Reality as revealed by scripture existed before creation. It exists now and will continue to exist when the creation is gone. After liberation, *Maya* continues to operate but it does not affect the liberated.

Notes: Because 'the liberated' is no longer liberated. He or she is the self. The self was never bound.

239. (Doubt): Even the self knowers, who attribute the world to *Maya*, engage in worldly pursuits. So what is the use of realisation? (Reply): The firm knowledge "I am the self" is freedom. Knowers are free to act and free not to act. Knowledge is beyond action.

Notes: It may seem as if the person is deluded because his or her vasanas continue to operate...but the person is no longer there so there is no bondage to action.

240. The ignorant are convinced that worldly grief and heavenly happiness are real so they do not see the non-dual nature of reality, nor do they believe that it exists.

241. A person is bound or free according to their idea of reality.

Notes: Enlightenment is purely knowledge of reality.

242. (Doubt): Non-dual reality is not directly perceptible. (Reply): This is not so, for reality is self-evident in the form of awareness.

Notes: Everything experienced is only Awareness, so non-duality is experienced always. It is just not known for what it is because individuals take the way the senses present reality to be reality. From the level of the body reality is duality.

243. Both duality and non-duality are partially known. If one infers duality from partial knowledge, why not infer non-duality from partial knowledge?

Notes: The basis of Jiva's view about reality is unexamined experience. It takes the body as the self, sees objects as other than the body, not realizing that its body is an object like every other body, and thinks the objects are separate from it.

244. (Doubt): Duality contradicts non-duality. So when duality is the experience of everyone, how can you infer non-duality?

245. (Reply): Duality is only apparently real because it is a product of Maya. So when duality is negated what remains as reality is non-duality.

Notes: Duality does not contradict non-duality because they are not in the same order of reality. Non-duality includes duality. If you understand that experience takes place in the Subtle Body and that the Subtle Body is non-separate from awareness, you will understand that objects are non-separate from the self.

246. The whole world is a product of inscrutable Maya. Don't doubt it. Reality is non-dual awareness.

Notes: Verses 244 and 245 are true but they do not do not really address the question. The best answer to the argument that experience proves duality is to encourage the seeker to honestly evaluate the benefits of dualistic view...which are few and far between...and to have faith in non-duality and learn to think from the non-dual platform until he or she sees that it is true.

The Practice of Knowledge – Vedanta Sadhana

247. (Doubt): What if the idea that duality is real occurs again and again? (Reply): Repeatedly practise negating it, until it goes away.

Notes: Negate it by asserting with faith, backed by continuous inquiry, "I am whole and complete actionless non-dual awareness."

248. (Doubt): How long should one continue this practice? (Reply): Until the truth is realized and suffering stops. It is more difficult to duality than to practice non-duality.

Notes: You get immediate benefits from the practice of self knowledge because your thinking...and therefore your actions...harmonizes with reality. One's thinking determines one's experience.

251. (Doubt): The superimposition of duality on non-dual reality creates *vasanas* that cause me to act in ways contrary to my non-dual nature. (Reply): Then cultivate *vasanas* that do not conflict with the non-dual nature of reality by repeatedly discriminating the self from the objects appearing in it.

252. Do not argue that reasoning alone demonstrates the unreality of duality and the truth of non-duality. Examine your experience because you experience non-duality all the time.

Notes: The practice should be consistent and intense until the mind naturally thinks from the position of its true nature, whole and complete actionless awareness. Inquiry should continue when circumstances are conducive as well as unconducive.

253. (Doubt): Awareness is mysterious. (Reply): We do not say that awareness is not mysterious, for it is eternal.

Notes: In fact there is nothing mysterious about awareness. It is as plain as the nose on one's face. Ignorance, however, makes it seem mysterious. Two sources of the myth of the mysterious self are unpurified scripture and the words of unqualified teachers. The language of hyperbole that is rampant in spiritual literature makes it seem as if awareness is an amazing transcendent state when in fact it is just ordinary awareness, that because of which we know what we know. It is experienced always by every experiencing entity.

254. **Awareness is eternal, for its non-existence can never be experienced.** But the non-existence of duality is experienced by awareness before duality manifests.

Notes: Eternal means always present in the form of the experiencer, the objects of experience and the witness of both. And duality is known to be illusory when the true nature of experience is revealed by the teachings of Vedanta.

255. The duality of the phenomenal world is like a pot before it is shaped out of clay. It is potentially there but it is not real. *Maya* generates the names and forms out of formless awareness by a magical process. The process is inexplicable.

Notes: It is impossible to understand something that exists at one moment and does not exist the next. The appearance of the world is mysterious, not the self.

256. Awareness and the unreality of the world are immediately experienced, so you cannot still maintain that non-duality is not experienced.

Notes: Unreality in this verse means that what is experienced never remains the same. Non-dual awareness is the essence of the experiencer.

257. (Doubt): Tell me why some who knows non-duality is not satisfied with it? (Reply): First tell me why materialists, who understand that the body cannot be the Self because it is a known object, still believe the body to be the Self?

Notes: The body can't be the self because it is an object.

258. (Doubt): Materialists cannot properly discriminate owing to some defect in their intellect. (Reply): Similarly all those who are dissatisfied with Vedanta do not know what non-duality means.

Notes: It means the self is non-dual. A person who knows this fact is always satisfied because there is nothing to gain or lose.

259. Scripture says that the one who lets go of desire for objects realizes that he or she is immortal. Let go and you will experience your self to be whole and complete non-dual actionless awareness.

260. Another scriptural passage states that the ‘knots of the heart’...one’s desires and fears...are loosened with the rise of true knowledge.

Notes: You will not let go of your desires and fears without understanding that you are whole and complete. This knowledge gives the confidence to live without desire and fear.

261. Owing to lack of discrimination fools take the ego to be the self and think, ‘I want this or that.’

Notes: Discrimination means the understanding that the self is always full.

The Liberated Person (*jivan mukta*)

262. When someone realizes that the self and the ego are completely different, millions of desires have no effect.

Notes: The self is always full, the ego always empty.

263. By the force of fructifying Karma, a knower will be visited by desire for objects but it does not compel action.

264. One whose identity shifts from the ego to whole and complete changeless awareness is not distressed by desire, disease, and the changing conditions of life.

265. (Doubt): But it is well known that the immutable self is ever unaffected by desires even before illumination. (Reply): Do not forget it. The realisation that you, awareness, are always free of desire is the end of ignorance and makes a formerly dissatisfying life meaningful.

Notes: Desire is a statement of lack, nothing more. A realized person knows that nothing can be gained or lost because awareness is all there is. It is never not present. It is the self of everything. The arising of every desire/fear is an opportunity to turn one’s attention to the knower of the desire. By investigating the knower, it is clear that the self is free of desire. When you see that you are free of desire, the desire playing in you loses its binding power.

266. The ‘knot of ignorance’ is *rajas* and *tamas* dominating the mind.

Notes: Tamas and rajas make the mind dull and active respectively. The verse actually says, ‘dull-witted people.’ I changed it because there is no person apart from awareness and it is neither dull or active. The Subtle Body, the instrument of experience, falls under the spell of these two energies and forgets that it is free.

267. From the point of view of the body, senses, mind and intellect, there is no difference between the ignorant and the illumined when they engage in action or abstain it.

Notes: From the point of view of the self there is no difference either. From the point of view of a self ignorant person the difference is great. This verse is takes the winds out of the sails of those who believe that enlightenment is tantamount to sainthood.

268. The difference between one who is initiated into the life of Brahmacharya and one who is not is that one studies the Veda and one doesn't...but both eat the same food. The same applies to the wise and the ignorant.

Notes: Both are awareness but only one knows what it means to be awareness. Many ignorant people in the spiritual world know they are awareness but do not know what it means to be awareness.

269. In the *Bhagavad Gita* it is said that the wise person whose desires and fears have been rendered non-binding does not hate what is present nor hanker after what is not present...but remains disinterested concerning objects.

270. (Doubt): Does the *Gita* enjoin want of interest? (Reply): No. The wise desire but the desires are non-binding. The desires they work out conform to *dharma*. (Doubt): Perhaps they are disinterested because the sense organs are weak. (Reply): Then the person is sick, not wise.

Notes: The self is not only free from desire, it is free to enjoy the desires arising in it although it is not actually an enjoyer. In so far as it is capable of action, whether it abstains or pursues desires, it knows full well that nothing will actually change it as a result of abstinence or indulgence. Does this amount to inaction? Yes and no. The Gita says, 'the one who sees action in inaction and inaction in action' is wise. Liberation, self knowledge, is simply a matter of understanding the relationship between action and inaction.

Crazy Wisdom, Enlightenment Sickness

271. The highly intelligent people who equate self knowledge with the disease of consumption are indeed remarkable for the clarity of their intellect! There is, verily, no task that is impossible for them!

Notes: The Swami engages in a bit of sarcasm here. But it is true that self knowledge destroys one's identity as a consumer. This is a broadside aimed at the 'crazy wisdom' gurus who claim that they indulge themselves because they are enlightened. In the modern spiritual world the insanity of 'crazy wisdom' has given rise to the more polite and benign concept of 'celebrating life.' The tendency to use spirituality to justify sense indulgence is legion.

272. (Doubt): The Puranas speak about wise people who were completely withdrawn and performed no action. (Reply): But they also speak of knowers who ate, played and enjoyed pleasures.

273. The wise that give up food and sleep are not repressing their needs. They avoid objects because they know that contact causes attachment.

274. The one who is attached to objects is always troubled. The non-attached enjoy happiness. If you want to be happy give up attachment to objects.

Notes: An object is anything other than the self. It is ignorance to think that the absence of objects can make one happy either. Renunciates often take pride in their renunciation. Giving up things is not real freedom. Self knowledge is knowing WHY objects are not fulfilling. Real freedom is fullness, not emptiness. True renunciation is letting go of the idea "I am an enjoyer."

275. Those with *tamasic* and *rajasic* minds do not understand the essence of the scriptures and are free to think what they like. The wise understand the truths contained in scripture.

Notes: The opinions that self realized people express are taken to be personal statements by the ignorant but they are just logical conclusions that derive from an understanding of the nature of reality. Wanting objects is silly because it does not solve the problem it purports to solve.

276. Absence of desires for changing objects, knowledge of reality and withdrawal from action mutually reinforce one another. Generally all three of them are found together, but not always.

277. The origin, the nature and the result of these virtues differ. The distinctions between them will be clear to a keen student of scriptures and a knower of reality.

The Three Virtues

278. The origin of non-attachment is an understanding that the joy derived from objects is impermanent.

Its nature is distaste for the enjoyment of objects and its result is a sense of independence from objects. These are the characteristics of non-attachment.

Notes: Object happiness is not happiness because it produces suffering in the form of craving for it to return when the object no longer delivers.

279. Self knowledge is gained by hearing, reflecting and meditating on the nature of reality. Self knowledge is discrimination between what is real (awareness) and what is unreal (the objects appearing in awareness) and its result is the destruction of fresh doubts. These three are peculiar to knowledge.

Notes: Doubt that the self is complete is the root doubt. All other doubts stem from it.

280. The origin of withdrawal from action is gained by cultivating control of the mind. The result is the cessation of worldly activities.

Notes: The mind is controlled by observation and objectivity, not by will power. Stopping action is not the goal. Reducing gratuitous actions based on frivolous desires is necessary to gain a calm mind. Activities that calm the mind, however, should not be renounced.

281. Of the three virtues the most important is knowledge of Reality as it is the direct cause of liberation. The other two, non-attachment and withdrawal, are necessary auxiliaries to self knowledge.

Notes: Knowledge of Reality means not only knowledge of one's self as pure awareness but knowledge of the relationship between awareness and objects apparently playing in it. It does no good to know "I am awareness" without understanding the nature of Maya, the apparent reality, because the apparent self continues to exist in the world when liberation happens. Moksa is for the apparent self. The self is always free.

282. If these virtues are highly developed, it is the result of a vast store of merit acquired in innumerable past lives. The absence of any one of them is the result of some demerit.

Notes: Merit is result of actions done in harmony with one's own relative nature and the laws operating in the dharma field. It appears in the form of a happy, clear mind.

283. Without the knowledge of Reality even perfect non-attachment and complete withdrawal from worldly actions cannot lead to liberation. Someone endowed with non-attachment and withdrawal who fails to obtain illumination is reborn in superior worlds because of great merit.

Notes: Illumination is an unskilful word because it gives the impression that liberation is an experience to be obtained. Self knowledge is the best word. Liberation is only self knowledge because the self illumines everything always. It is the seer, the non-experiencing witness. However, there is a moment when the last doubt about one's nature disappears, never to return. In that sense it is fair to see enlightenment as an experience.

284. On the other hand complete knowledge of Reality liberates, even though perfect non-attachment and withdrawal are lacking. In this case visible sufferings will not immediately come to an end owing to fructifying karma.

Notes: Knowledge is 'complete' when the vasanas are rendered non-binding and the sense of doership eliminated. Complete knowledge also means knowledge of both satya, the self, and mithya, the objects appearing in it.

285. Non-attachment is a strong conviction of the futility pursuing desires, including the desire for spiritual experiences. One is free when one feels one's identity with awareness if felt as strongly as an ordinary person feels identified with the physical body.

286. Withdrawal from action is complete forgetfulness of all worldly affairs in the waking state. Various degrees of dispassion can be observed.

287. Enlightened people differ from one another in terms of their behaviour because of the nature of their fructifying karma. This should not make one doubt the truth of self knowledge.

Notes: It takes a wise person to know a wise person. Discrimination, not behaviour, is the mark of the enlightened. There are no rules governing the behaviour of the wise.

288. Enlightened people behave according to their fructifying karma but all enjoy the same knowledge and the same freedom.

Notes: Nobody is more or less enlightened than anyone else. Evolution is a myth. Only individuals caught up in the dream of ignorance imagine they are more 'evolved' than they once were or that they are more or less evolved than others. Those who pervey the evolution myth are not enlightened because they view enlightenment as a special status.

289. On awareness the world is drawn like a picture on canvas; thus is the apparent reality superimposed on the 'real' reality. Dismiss the apparent reality and awareness alone remains.

Notes: The apparent reality is just a reflection of objects in the limitless light of awareness.

290. Through diligent study of this chapter which is called the 'Lamp of the Picture' an intelligent inquirer is gradually freed from the delusion that what appears in awareness is real. When the self is known for what it is, things continue to appear as then always have.

Notes: But they are known to be only appearances.

VII. THE LAMP OF PERFECT SATISFACTION

1. In this chapter we exhaustively analyse the meaning the satisfaction conferred by self knowledge.
2. When someone realizes his or her identity as awareness, bodily afflictions are no longer a concern.
3. The scripture says that Maya creates both *Jiva* and *Isvara* as reflections in awareness. *Jiva* and *Isvara*, in turn, create the whole universe.
4. *Isvara* creates the world of subtle and gross objects. *Jiva* creates pleasure and pain, likes and dislikes.

Notes: Jiva adds ignorance-born desires and fears, likes and dislikes, to Isvara.

5. When, owing to the power of *Maya*, awareness is confused with its reflection in the intellect, it 'becomes' a *Jiva*.

Notes: Awareness appears as a Jiva. It never actually becomes limited.

6. *Jiva*, a superimposition brought about by the non-apprehension of its true nature as awareness, thinks it is a doer/enjoyer and seeks security and pleasure in objects...or liberation from objects.
7. *Jiva*, not knowing it is limitless awareness, identifies with the gross and subtle bodies and believes it is bound by pleasures and pain.
8. When *Jiva* gives up attachment to objects, it understands that the self is actionless pure awareness.

Notes: It cannot do this successfully by will power, although will power may be helpful. In fact, it is either by repeated attempts to make samasa work or by understanding its nature as awareness that it will no longer see benefit in the pursuit of objects.

9. (Doubt): How can the idea of a separate 'I' arise in associationless awareness? It must be inherent in awareness. (Reply): 'I' is used in three senses, of which one is primary and the other two are secondary.

The 'I', Language

10. Owing to *Maya*, immutable awareness becomes identified with reflected awareness, the Subtle Body, due to mutual superimposition. Spiritually dull people consider reflected awareness to be the self, the 'I'. This is the primary meaning of 'I'.

Notes: Mutual superimposition means confusing the reflected self with the pure self. For example, the reflected self might think it is pure and limitless like the pure self. It can never be the same as pure awareness because it is only a reflection. If the reflected self, the person, says "I walk" it has superimposed action on actionless awareness.

11. The wise use the word 'I' to refer to either awareness or to reflected awareness.

Notes: One need not speak as awareness, but only know that the word 'I' always refers to awareness...because there is only one awareness.

12-13. The wise use the expression 'I am going', even though it is not true because they know the difference between awareness and reflected awareness, the doer, enjoyer, experiencer. They also speak from the standpoint of awareness and say, 'I am non-attached. I am awareness itself.'

14. (Doubt): Wise or ignorant are terms that can be applied to the Subtle Body, never to awareness, so how can the Subtle Body which is different from awareness say "I am awareness."

15. (Reply): There is no harm speaking as one's reflection, because reality is non-dual, so the Subtle Body is actually awareness in a form. An image in a mirror is not distinct from the object of which it is a reflection.

Notes: If the Subtle Body knows that it is speaking as the Subtle Body, it is aware that it is actually awareness.

16. (Doubt): The idea 'I am awareness' is also illusory. (Reply): True. A motion attributed to a snake superimposed on a rope is unreal.

Notes: But it is a good illusion if the its meaning is 'I am pure, not reflected, awareness' because it will remove the notion "I am a limited entity." Reflected awareness, the Subtle Body, experiences itself to be limited in so far as it is conscious.

17. But understanding the meaning of 'I am awareness' leads to the cessation of pleasure and pain.

Notes: Because the statement means that I am whole and complete as I am, which in turn means that one stops trying to complete oneself through action. The world of action is a world of pleasure and pain.

18. Scripture says that the Subtle Body that has differentiated awareness from itself is justified in saying "I am awareness."

Notes: The real issue is why the Subtle Body would say, 'I am awareness.' Does it say it to impress others? Does it say it to convince itself? Does it say it because it is the truth?

19-20. When speaking of oneself, an ordinary person is firmly convinced of his or her identity as the body. A similar conviction of the self as awareness is liberation. When a person is as firmly convinced of his identity with awareness as an ordinary person is convinced of his or identity with the body, he or she is liberated...even if he or she did not seek liberation.

Notes: Non-seekers often realize their identity as awareness. In fact, seekers are often at a disadvantage in the enlightenment game because they may have picked up some of the plethora of spiritual myths floating around in the spiritual world.

21. (Doubt): The term 'this' in 'I am this' refers to something knowable and cannot apply to awareness which is unknown. (Reply): Not true. Awareness is everything that is. It is always present and self revealing and always directly experienced.

22. The self is ever cognised. It is known directly or indirectly.

23-27. Ten men went on a pilgrimage to a remote temple. They swam across a river and gathered on the other bank. To determine that they were all safe, the leader counted them but neglected to count himself. He informed the others that one was missing. They became despondent and began to lament the loss. As they were grieving an old man came by and asked what was wrong. On being informed of the tragedy he announced that he would produce the tenth man. Indirect knowledge is, "The tenth man exists." He lined the men up, including the leader and counted ten whereupon the leader realized he was the tenth man. Direct knowledge is, "I am the tenth man i.e. limitless awareness."

Seven stages of enlightenment

28. Seven stages can be distinguished with respect to the realization of the Self: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction.

29-33. Ignorance of the self causes obscuration and superimposition. Obscuration is the self identified with the belief that there is no self and revealed by the fact that the individual pursues happiness solely in the world of objects, even though the self itself is the actual source of happiness. It is followed by identification with the body-mind, which results in the belief that the self is a doer and enjoyer that experiences pleasure and pain. This is called superimposition. At some point, it momentarily experiences itself or hears of the self from scripture

or an enlightened teacher. This is the stage of indirect knowledge. It says "the self exists," not knowing that it is talking about itself. Then by means of discrimination born of inquiry, it realizes "I am the self." This is direct knowledge. Direct knowledge cancels the doer/enjoyer idea, and reveals the self and suffering stops. It appears as the realization in the intellect that the self is self evident. Finally, the self realizes that it has accomplished everything that needs to be accomplished and experiences lasting objectless satisfaction.

34. The *Jiva*, reflected awareness, is affected by these seven stages. They are the cause of bondage and release. The first three cause bondage.

35. Ignorance is the stage characterised by 'I do not know who I am' and is the cause of the indifference to truth, lasting until discrimination matures.

36. Thoughts like 'the self does not exist' or 'the self cannot be known' typify obscuration. They persist when inquiry is not conducted along scriptural lines.

Notes: Letting the ego conduct the inquiry is like putting the fox in charge of the chicken coop. To bear fruit it needs to be done along scriptural lines. Inquiry is little more than seeing that your thinking jibes with scripture.

37. Superimposition is the stage in which *Jiva* identifies with the Subtle and Gross bodies and suffers from a sense of doership and enjoyership.

38. Though ignorance and obscuring of the self precede superimposition and *Jiva* itself is the result of superimposition, the first two stages belong to *Jiva*, not to the substrate, awareness.

39. Before superimposition, the *vasanas* that cause superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to *Jiva*.
40. Both of these stages do not exist in Awareness, although they are superimposed on It, as awareness is the basis of the superimposition.
- 41-42. (Doubt): ‘I am worldly’, ‘I am endowed with knowledge’, ‘I am griefless’, ‘I am happy’, ‘I do not know’, ‘I do not see Awareness’ and so forth are expressions which refer to ignorance and obscuring and which belong to *Jiva*, not to awareness.
43. The ancient teachers say that awareness supports ignorance as a substrate, but ignorance belongs to *Jiva* because it identifies with ignorance and says ‘I am ignorant’.
44. Two kinds of knowledge, direct and indirect, negate ignorance and its effects. The ideas ‘Awareness does not exist’ and ‘Awareness is not manifest’ are two effects of ignorance.

Notes: That awareness exists is obvious. That it is manifest is not obvious because it manifests as all objects. Objects appear to be something other than awareness.

45. By indirect knowledge the misconception that awareness does not exist is negated. Direct knowledge destroys the result of obscuring i.e. the idea that awareness is not manifest or experienced.

Notes: Because you understand that experienced objects are manufactured out of thoughts and that thoughts are manufactured out of awareness.

46. When the obscuring principle is destroyed, both the idea of *Jiva*, which is a superimposition, and the notion of doership is destroyed.

Notes: The Jiva is not destroyed because it is awareness plus the three bodies or five sheaths. Only the Jiva’s idea that it is limited is destroyed.

47. When the idea of duality is destroyed by the knowledge of non-duality, a profound sense of satisfaction arises and wipes away suffering.

Notes: Duality is the belief that the apparent separation between the subject and the object is an actual separation.

48. The scripture quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief.

49. Direct knowledge is “I am limitless non-dual ordinary actionless unconcerned awareness.”

50. Indirect knowledge is “I am aware that the self exists and that it is self evident awareness.”

Self Realization/Enlightenment

51. Indirect knowledge, which is the understanding that ‘awareness exists’ and not the understanding ‘I am awareness’, is not erroneous; because direct knowledge confirms indirect knowledge.

Notes: Indirect knowledge is looking at awareness from the Subtle Body. Direct knowledge is looking at awareness as awareness. From awareness the the Subtle Body appears as an object.

52. If it could be proved that awareness is non-existent, indirect knowledge would be untrue, but there is no evidence that awareness does not exist.
53. The indirect knowledge of awareness is not false because it does not give clear knowledge of awareness. If lack of clear knowledge is reason to dismiss the existence of awareness, the idea of heaven could be equally dismissed.

Notes: The existence of heaven is dismissed by many and believed by many. The only means of knowledge for it is the ritualistic portion of the Vedas.

54. Indirect self knowledge is not necessarily false. For it does not claim that awareness is only an object of indirect knowledge, leaving open the possibility of direct knowledge.
55. The argument that indirect knowledge is false because it does not give full knowledge of awareness is not reasonable. Knowledge of a pot is not false because it is partial. Though awareness has no actual parts, it appears to have parts due to superimposed adjuncts, which can be removed by indirect knowledge.
- 56. Indirect knowledge removes the doubt that awareness may not exist. Direct knowledge destroys the idea that it is not manifest and not always experienced.**

57. The statement 'The tenth man exists' is indirect knowledge and it is not untrue. Similarly, the indirect knowledge 'Awareness exists' is not untrue. In both cases there is obscuring.
- 58. By a thorough analysis of the statement 'Awareness is limitless' the direct knowledge 'I am awareness' takes place, just as the uncounted man realizes he is the tenth man.**

Notes: Indirect knowledge can be gained from scripture. Direct knowledge is gained by contemplation on the import of Vedanta's teachings.

61. Vedic statements like 'Before creation awareness alone existed', give indirect knowledge of awareness, but the statement 'You are That' (you are awareness) gives direct knowledge.
- 62. When someone knows his or herself to be awareness, the knowledge does not change. This is direct knowledge.**

Notes: Direct knowledge cannot be forgotten because the object of knowledge is always present. Indirect knowledge is knowledge of objects, which are not always present and therefore can be forgotten.

- 63-64. One can acquire indirect knowledge of awareness by reflecting on awareness as the cause of the origin, sustenance and dissolution of the universe. Direct knowledge is the result of differentiating the self from the five sheaths.
65. First consider carefully the nature of the food-sheath, the vital-sheath and so forth. Then observe the reflection of the self in the bliss sheath and conclude, 'I am awareness'.

Notes: It is realized by default. Since you are looking for the 'I' and every existent object has been dismissed as 'not self,' it becomes apparent that you are the knower of the absence of objects.

66. Initially scripture speaks of the nature of awareness as truth, knowledge and limitlessness. Then it describes the self as apparently hidden in the five sheaths.

Notes: Awareness (knowledge) is truth because it cannot be negated. It is the one thing that is always good, always present. It is full and complete (limitless).

67. Indirect knowledge of awareness can be gained by studying its attributes. Then go to a teacher until direct knowledge of the self is gained.

Notes: Its attributes are love, beauty, and the intelligent design of the objects appearing in it.

68. The Aitareya Upanishad imparts indirect knowledge of Awareness with the words "Before creation there was only awareness." The Upanishad then describes the process of superimposition and negation, which reveals that the self is limitless awareness.

69. Indirect knowledge of awareness can be gained from various scriptural passages but direct knowledge is achieved by meditating on the sayings that reveal the nature of the self of the inquirer.

Notes: Any fool can say "I am awareness" but it only becomes hard and fast knowledge and transforms the way one operates in the world when its meaning is known by deep contemplation.

70. Vakyavritti says that identity mantras are intended to give direct knowledge of Awareness. There is no doubt about it.

Notes: Identity sayings are statements of fact. They do not imply separation between the ordinary awareness of Jiva and the 'absolute' awareness of Isvara. They are not to be repeated for experience. They are to be contemplated for understanding. The practice of chanting mantras for the feel good effect does not result in self knowledge.

71. In the statement "That (limitless awareness) You Are", "You" refers to reflected awareness, the Subtle Body, that seems to be limited because it is viewed through the five sheaths.

Notes: This statement cannot be true unless the word 'You' refers to awareness plus the Subtle Body because the Subtle Body is not conscious. But could be considered to be true if it is understood that the awareness reflected in the Subtle Body is one with its source, pure awareness. This and the next verse are very difficult to understand owing to the extreme subtlety of the topic. It is a shame that I do not know Sanskrit and am forced to rely on this translation. But even then, since this is not a source text, which are also subject to misunderstanding owing to the paradoxical nature of duality and the inability of words to describe awareness, different interpretations are possible. It is only when you standardize the terminology and understand Vedanta as a complete means of knowledge that you can ferret out the meaning. My rendition of this translation is intended to provide consistent terminology throughout. The basic confusions between awareness as Isvara and awareness minus Isvara, between Jiva and Isvara, and between Jiva and the Subtle Body need to be made clear. Most of New Vedanta, which is a corruption of the tradition, adds to these confusions. New Vedanta is a result of Swami Vivekananda's ideas about Vedanta that took root in the first half of the last Century. Confusion is understandable because there are scores of words referring to awareness, the Creator, the individual and the Subtle Body. Add to this the thousands of texts by sages for several thousands of years and

you are confronted with a huge body of knowledge. Furthermore, almost no one has the confidence to criticise the words of sages or translators because scripture is thought to be inviolable. Only truth is inviolable. And there is no definition of what constitutes a scripture. Now that the Western world has become aware of Vedanta and most texts have been translated into English, the problem has been seriously compounded. In reality, Vedanta is a very simple means of self knowledge. Only a handful of concepts are required to remove self ignorance because the basic problem is a confusion between pure awareness, awareness as the creator, the individual, the mind, the sense and the elements. Finally, once the knowledge necessary to discriminate reflected awareness from pure awareness is in place, the rest is simply contemplation on it until the truth is known.

72. “The limitless awareness conditioned by ignorance, *Maya*, which is the all-knowing cause of the universe, whose nature is limitless being/awareness and can be known directly is indicated by the word ‘That’.”

Notes: This verse is not true. It is the result of a translator’s incorrect understanding, assuming statements above that say that both Jiva and Isvara are superimpositions are true. It implies that the identity of Jiva and Isvara is moksa. But this can only be true if Isvara refers to Paramatma, awareness unconditioned by Maya. If it was true the Jiva would become Isvara when it realized its oneness with Isvara. But Jiva never becomes Isvara, awareness in its role as the creator and the giver of the results of action. It should read the ‘absolute’ awareness Unconditioned by Maya is indicated by the word, ‘That.’

73. One object cannot be both directly and indirectly known in reality. Therefore, we have to refer to the implied meaning of the statement.

Notes: Because if you understand the self indirectly you do not understand it as you. If you understand it as you, indirect knowledge has no meaning.

74. “In sentences like ‘You are limitless awareness’ (‘You are That’) the rule of partial elimination is to be applied. In the statement ‘This is that Devadatta’ (see Chapter 1, verse 47) negate the attributes of time and place, present and past and take into account only the person itself. Similarly, in the text ‘You are That’ we negate the conflicting attributes such as the omniscience and the limited knowledge which characterise Isvara and Jiva respectively and take into account only the factor that is common to both, limitless awareness.

75. ‘You’ and ‘That’ do not qualify each other but should be taken as statements of unconditional identity.

76. An Individual’s awareness is non-dual bliss and non-dual bliss is the individual’s conscious self.

Notes: The individual self does not seem to be non-dual. It seems to be separate from the selves of other conscious beings. The identity of the individual as non-dual awareness only comes about by reflecting on the nature of awareness guided by the teachings of Vedanta.

77. When the identity of the individual awareness and the awareness in everything is known to be one, the idea of individuality disappears.

Notes: Identification of the self as the body/mind complex

78. Upon contemplation of the identity of the individual awareness and the awareness in everything, indirect knowledge of awareness, implied by the word ‘you’ in the text, vanishes and there remains only one awareness in the form of limitless bliss.

79. A remarkably shallow understanding of Vedanta is revealed by those who conclude that its mantras give only indirect knowledge.

Notes: This statement is aimed at those who think Vedanta is 'only intellectual.' It is not a philosophy or a religion. Philosophies and religions only give indirect knowledge.

80,81. To the argument that scripture can only give indirect knowledge it is clear that every person's knowledge of his or herself is the result of direct experience of the self as awareness. So it is ridiculous to suggest that the scripture can only give indirect knowledge of the self as awareness.

Notes: The revealing words of Vedanta do not contradict experience. Unfortunately, because individuals do not examine their experience properly, they come to the conclusion that the self can only be known as an object, not as the subject. Vedanta is a direct means of knowledge for awareness.

82. The belief that the self can only be known as an object is similar to a person who chases high interest and loses his or her capital because the higher the interest rate the riskier the investment.

Notes: By chasing indirect knowledge, i.e. experience of the self, a seeker does not get liberated because liberation comes only from direct knowledge.

83. (Doubt): *Jiva*, apparently conditioned by the Subtle Body, can be an object of direct knowledge because the Subtle Body is capable of both indirect and direct knowledge. But direct knowledge of *Isvara* is not possible because *Isvara* has no limiting adjuncts (*upadhis*).

84, 85. (Reply): Not true. Knowledge of *Isvara* is conditioned by *Isvara* in the form of the Gross, Subtle and Causal Bodies.

Notes: It is also not true if Isvara refers to pure awareness prior to the creation because pure awareness is the nature of the self, which is experienced directly by everyone and can be known without upadhis when ignorance of it is removed.

85. The difference between reflected awareness and limitless awareness is due to the presence or absence of the Subtle Body. Otherwise there is no other difference.

86. If the presence of an idea about the nature of the self in the *Jiva*'s Subtle Body can condition its knowledge of awareness, why can't the absence of a Subtle Body in *Isvara* condition the knowledge of the self as limitless awareness? Both gold and iron chains bind equally.

Notes: The Jiva has a Subtle Body but Isvara doesn't. The verse says that if you don't know the difference between Jiva and Isvara you are not liberated. This can only be true if Isvara is awareness as the Creator and if you take yourself to be Jiva, awareness plus a Subtle Body. This whole argument boils down to one simple question: does my own awareness...which is my self (jiva)... differ in any way from the awareness in everything (Isvara).

87. The Upanishads negate the not-self...the objects appearing in awareness...and affirm the fullness of awareness (*purna*).

Notes: The realization of one's self as awareness is the beginning of the experience of unlimited positivity and total self confidence.

88. (Doubt): If the idea of a distinct individual 'I' is given up, how is the knowledge 'I am limitless awareness' possible? (Reply): It is the apparent 'parts' of 'I' which are to be given up and the true 'part' retained, following the logical rule of the elimination of non-essential attributes.

89. When the internal organ, the Subtle Body, is negated, what remains is the inner witness, awareness. In it one recognises that awareness is limitless...with the help of scripture's many statements that awareness is limitless.

90. The witness, though self-luminous, may be apparently covered by thoughts just as other objects of knowledge can be. Scripture says that the *Jiva* cannot perceive pure awareness directly in the Subtle Body, only its reflection.

Notes: But the reflection is enough if the Subtle Body is sattvic and inquiry, guided by scripture, is taking place.

91. In the perception of a pot both the intellect and awareness are involved. The pot thought is revealed by awareness and the ignorance of it is removed in the intellect.

92. In the cognition of awareness, a modification in the intellect is necessary to remove the ignorance. But as awareness is self revealing the help of the Subtle Body is not needed to reveal it.

Notes: Yet ignorance resides in the Subtle Body, so in that sense it is required for knowledge of awareness. The Subtle Body does not know awareness because it is insentient. Awareness knows awareness when ignorance of it is removed in the intellect. You are always awareness regardless of what you think you are.

93. To perceive a pot two factors are necessary, eyes and the light of a lamp; but to perceive the lamp's light only eyes are required.

Notes: The 'eyes' for awareness are Vedanta. It is often called the 'eye' of self knowledge or the 'third eye,' the eye that reveals awareness.

94. When the intellect functions, it does so only in the presence of awareness, but in the cognition of awareness the Subtle Body is merged in awareness. In the external perception of a pot, the Subtle Body reveals the pot by its light and yet remains distinct from it.

Notes: This merger is called yoga. When the teachings of Vedanta are understood, the mind is resolved into awareness. Vedanta is jnana (knowledge) yoga. It accomplishes the same cognition through knowledge that is accomplished through yoga. Another way to describe yoga is as the cognition of the reflection of awareness in the Subtle Body.

95. That awareness cannot be experienced as an object by Jiva is corroborated by the scripture: 'Awareness is beginningless and beyond experience'. But knowledge of it by the intellect (in the sense of removing ignorance about It) is admitted by the scripture. It says, 'Awareness can be cognised by the intellect'.

Notes: The intellect referred to in this verse is a sattvic instrument refined by hearing (sravana) and reflecting on the logic (manana), not the gross intellect used to discriminate between relative objects in samsara.

96. The statement in the first verse of this chapter, 'Someone who has realised the identity of his or her awareness with limitless awareness' is direct knowledge.

97. The knowledge obtained from such statements is not firmly established all at once. Therefore repeated hearing, reflection and meditation are necessary.
98. Until the right understanding of the meaning of the sentence 'I am awareness' becomes quite firm, one should keep meditating on the words of scripture and thinking deeply over their meaning as well as practising inner control and other virtues.
99. Lack of firm direct knowledge is caused by the plethora of apparently contradictory texts, the doubt about the possibility of direct knowledge and the idea "I am a doer."

Notes: And an incorrect interpretation of one's own experience of the relationship between subject and object, i.e. that the subject and object are actually different.

100. Owing to the existence of different religious tendencies and desires, the ritualistic portion of the Vedas enjoins an assortment of practices for obtaining various results. But the Vedas do not say that the rituals invariably produce the desired results. But about the knowledge of awareness revealed in the Upanishadic portion of the Vedas there is no doubt. So practise repeated 'hearing' and reasoning about the import of the teachings with great faith until you have acquired the hard and fast conviction, "I am awareness."

Notes: The result of inquiry is certain because the self is always present whereas gaining results not present is problematic.

101. Listening (*sravana*) is the process by which one becomes convinced that the identity of one's individual awareness and the awareness in everything is one.

102. This topic is beautifully explained by Acharya Vyasa and Adi Shankara in the section of the Brahma Sutras that discusses the correct view of the Vedic texts. The second chapter of the same text explains reflection (*manana*) by which one establishes non-duality by reasoning. This satisfies the intellect by refuting all possible objections.

Notes: Manana, reasoning, means thinking through the ignorance inspired desires and fears that the mind projects from the platform of awareness until the tendency to act them out is destroyed.

103. *Jiva*, as a result of the firm habit of many births, repeatedly thinks that the body is the self and that the world is real.

104. The truth "I am not the body" is one-pointed inquiry. It will arise out of the worship of *Isvara*, even before the inquirer understands the teachings unfolding the attributeless nature of awareness.

Notes: 'Worship of Isvara' means contemplating the origin of the body. Its fruit is the understanding that the body belongs to the dharma/karma field, not to the self.

105. Therefore Vedanta discusses many types of worship of *Isvara*. Those who have not worshiped *Isvara* before the teachings on attributeless awareness need to acquire concentration by meditation on *Isvara*.

The inquirer must understand his or her smallness and dependence on Isvara before he or she is ready for the knowledge "I am limitless awareness" or there is a danger that the ego will co-opt the teaching. It should be clear that there is only one "I" that can claim to be limitless and attributeless and it is not the reflected self.

106. The wise say that meditation on awareness means reflecting on awareness, talking about it (with liberated souls who understand the value of scripture), and seeking to understand the logical arguments that prove its existence as one's self. One should be fully occupied with it.

Notes: From dawn till dusk.

107. It is wise to generate an unbroken thought-current on awareness. One should not engage in discussion with those who don't know it, for it is a waste of time.

Notes: It is also wise to take a very dispassionate attitude to the experience-based teachings of modern teachers because they have no methodology for removing ignorance. Without a proper means of knowledge one is forced to rely on happenstance experience-based words that may or not reveal the truth.

108. The Bhagavad Gita says that *Isvara* takes care of the devoted inquirer's 'getting and keeping.' So dedicate your mind and heart to self inquiry.

Notes: The statements of scripture can be taken literally. The dedicated inquirer need not worry about worldly things. What is needed on that level will be supplied automatically.

109. Both scripture (*sruti*) and the secondary texts (*smriti*) enjoin constant concentration of the mind on awareness to remove erroneous notions about it and the world.

110. An erroneous notion consists of ignorance of the true nature of an object and taking it as something other than what it actually is, like a son treating his father as an enemy.

111. **The primary erroneous notion is thinking the body is the self and assuming that the world is real,** whereas the self is other than the body and world is only apparently real.

112. This conviction is destroyed by inquiry on the nature of one's self, awareness.

113. (Question): Are the ideas of difference of the self from the body and the unreality of the world to be repeated like the recitation of a holy formula or the meditation on the form of a deity?

114. (Reply): No. The hunger of a starving man cannot be satisfied by ceremonial incantations about eating food.

Notes: The words themselves have no magical power to enlighten; only the persistent concentration on their meaning enlightens.

115. In the absence of food a starving person distracts his mind by concentrating on absorbing work.

116. *Japa* should be done according to prescribed rules, otherwise demerit is acquired by irregular practice and changing the pitch, etc.

Notes: Japa means consistent contemplation on the name of God.

117. On the other hand, an erroneous notion causes pain and should be destroyed by any means. There are no rules.

118. The practice of thinking on awareness...which helps to remove erroneous notions about its nature...has been described. In one-pointed inquiry there are no fixed rules as there are when one meditates on a form of God.

Notes: Yet, the inquiry should be guided by scripture.

119. Meditation means constantly thinking about the form of one's chosen deity without the intervention of other thoughts. Thus the fickle mind can be controlled.

120-121. In the Gita, Arjuna says: 'O Krishna, the mind is fickle, impetuous, apparently incurable and strongly attached to objects, as difficult to control as the wind'. In Yoga-Vasistha it is said: 'It is more difficult to curb the mind than to move the Himalayas.'

122. The mind cannot be chained like the body, so practise hearing about awareness. The mind is only entertained by religious stories.

Notes: This is not necessarily true. It can be uplifted and purified by hearing and contemplating the meaning of religious stories.

123. The purpose of inquiry is to realise that the nature of the self is pure awareness and that the universe is like a dream. Belief in the reality of the world hinders one pointed meditation on the self.

124. When the mind is engaged on wordly topics, it will lose interest in awareness.

125. If meditation is more or less constant, interest can easily be revived if the truth momentarily leaves the mind.

126. Momentary forgetfulness of the self is not disastrous but meditation on erroneous notions is disastrous.

Notes: The most pernicious erroneous notion about awareness is "I want to experience it."

127. To break one's practice by letting the mind wander to other topics is a serious obstacle.

128. Scripture says, 'Think only of awareness and give up vain talk.'

130-132. (Doubt): How did the ancient knowers like Janaka administer their kingdoms? (Reply): When you know who you are, you are free to do anything. Or you can live your life according to your fructifying karma (*prarabdha*).

Notes: The idea, 'what should I do now that I know who I am' means that there is still a sense of doership. If one does not take the idea seriously or if one engages in action with total unconcern for the result, self knowledge is firm.

133. Neither the enlightened nor the unenlightened have a choice about karma, but the enlightened view karma in such a way that they welcome it.

134. Two travellers on a long journey may be equally fatigued, but the one who knows that the destination is not far travels with patience whereas the one who does not know how far the destination is may feel discouraged and give up.

Notes: It is very important that an inquirer know what enlightenment is before he or she sets out to seek it.

135. Someone with firm self knowledge knows that pleasing the doer is not worth the suffering it entails.
136. When the world is known to be unreal, the desirer and its desires have no power to bind. In the absence of the desirer the pain of unfulfilled desire ceases like the flame of a lamp deprived of oil.
137. When the dreamer realizes he or she is in a dream, he or she is not affected by it.
138. Similarly a wise person does not seek enjoyment through objects because he or she understands their defects.
139. Pursuit of wealth causes worry, maintenance of wealth causes worry and spending it causes worry. Woe to those who pursue wealth.
140. What real beauty and enjoyment can be found in a body which is merely a conglomeration of muscles, bones and restless appendages?
141. Scripture elaborately enumerates the defects of pursuing pleasure. The wise pursue noble goals.

Notes: Pleasure itself is neither spiritually beneficial or detrimental. However the attempt to solve the problem of inadequacy, incompleteness and boredom through the pursuit of pleasure is ill-advised.

143. If by the force of fructifying karma a wise person is compelled to enjoy the fruits of desires, he or she does so with indifference and considerable reluctance just as an indentured slave serves with reluctance.
144. Wise householders forced by karma to live a family life and maintain many relationships often lament the force of their karma.

Notes: This text is intended for sanyassis, people who have little or no worldly karma.

145. Their lament is due to a dislike of *samsara* born of an erroneous conviction that it is real.
146. A discriminating person is satisfied with very little whereas a worldly person is often dissatisfied no matter how much he or she has.
- 147-149. Desire is increased, not quelled, by enjoyment of objects. But occasionally indulgence in pleasure produces dispassion. A little pleasure is more than enough for someone whose mind controlled.

Notes: People seek pleasure to remove agitation but a controlled mind is free of agitation, so pleasure is a constant companion of yogis.

150. A king freed from prison is content to rule a village whereas one who has never been incarcerated does not attach much importance even to a large kingdom.

Karma for the wise?

151. (Doubt): When the defects of pursuing objects for enjoyment are well known, how can fructifying karma force a wise person to pursue them?

152. (Reply): The wise are not forced to chase objects by their fructifying karma because it produces enjoyment by desire, enjoyment in the absence of desire and enjoyment through fulfilling the desires of others.

Notes: The reply is interesting because it says that wise people enjoy all kinds of karma. They do so because the enjoyment does not actually come from the karma but from the self.

153. The sick are often attached to the food that makes them sick and adulterers continue to seduce the wives of others even though they know full well the consequences...because they are driven by their fructifying karma.

154-156. Even *Isvara* cannot stop such desires. The Bhagavad Gita says, “Even the wise follow their own (relative) natures. What use is control?”

157. Isvara ordains the inexorability of fructifying karma. That Isvara is unable to alter fructifying karma is not inconsistent with Its omnipotence.

Notes: In fact it confirms its omnipotence because to suspend the rules of the dream is to destroy the dream. The dream is beginningless. It is the nature of Isvara. To suspend karma would be to go against its own nature. It's nature is to provide a field in which self ignorant jivas can work out their karma and attain release. By setting and keeping the laws operating in Maya, Isvara is the ruler.

158. The Gita says that individuals have to experience fructifying karma even though they have no desire to experience it.

159-161. Arjuna said, ‘O Krishna, prompted by what does a man violate *dharma* against his will, as if compelled by a much greater force?’ ‘O Arjuna, your karma, caused by your own nature, compels you to do things that you do not want to do. It is anger born of obstructed desire, an insatiable glutton and the source of all misery. See it as a constant enemy.’

Notes: ‘Nature’ means your svadharma, your conditioning.

162. Pleasure and pain is experienced whether you act out your desires or the desires of others.

Notes: Because the wise generally have no personal desires, they often act out of the desires of others. But, unlike worldly people who act out the desires of others, the wise are unaffected by pleasure and pain, in the sense that they know it is not real and do not suffer on account of it.

163. (Doubt): Does this not contradict the statement at the beginning of this text that says the enlightened are desireless? (Reply): **The text does not mean that desires are absent in the enlightened, but that desires arising spontaneously without will produce no pleasure or pain just as a roasted kernel of corn will not sprout.**

Notes: An ‘enlightened person’ is not actually a person so there is no doer there to identify with the desires that arise in the Subtle Body. An ‘enlightened person’ is the self.

164. Roasted seeds cannot germinate even though they look like unroasted seeds. Similarly, the natural desires of the enlightened, who know the unreality of experience and objects, do not produce merit and demerit for them.

165. Though it does not germinate, roasted grain can be used as food. In the same way the desires of the knower yield only a naturally enjoyable experiences which does not result in binding *vasanas*.

166. Only when a person believes that karma and the results of action are real does he or she suffer.
167. The deluded do not want their enjoyment to end. They expect it to increase. They think pleasure is an unqualified blessing.
168. That which is not destined to happen as a result of fructifying karma will not happen. What is destined to happen will happen. Knowing this is a sure antidote to the poison of anxiety and removes the delusion of grief.
169. Both the illumined and the deluded live out their karma. The deluded are subject to misery, the wise are not. As the deluded are full of desires for unreal things, their sorrow is great.
170. The illumined know that the enjoyment of desires is unreal, which prevents new desires from arising. Consequently they are not subject to suffering.
171. To them desired physical and psychological objects are like dream objects, momentary and incomprehensible. How can attachment arise?
- 172-173. Meditating on the similarity of waking and dream objects prevents attachment to waking state objects.
174. The world is dream with an incomprehensible cause. Knowing this, karma is only dream karma.
175. The function of knowledge is to reveal the illusory nature of the world. The function of fructifying karma is to yield pleasure and pain to *Jiva*.

Notes: Pleasure and pain are didactic tools that Isvara uses to purify the mind and set Jiva up for inquiry.

176. Knowledge and fructifying karma are not opposed to one another because they refer to different orders of reality. The sight of a magic show provides amusement even though the audience knows it is unreal.
177. Fructifying karma is opposed to the idea of self knowledge if it engenders the belief that the apparent reality is an actual reality, but experience of karma does not mean that karma, which is just experience, is real.
178. The experiences in the waking and dream are only real when the experiencer is in one state or the other. Therefore the waking state objects and the experiencer of the objects is not real.

Notes: Real means permanent.

179. Self knowledge only reveals the unreality of the world. It does not destroy the world.
180. Knowing that a magic show is magic does not stop the show or prevent enjoyment of it.
- 181-182 (Doubt): A scripture passage says, ‘What can a self realized person see, hear, smell or say?’ Therefore the experience of duality must be destroyed for self knowledge to take place. If this is true then how can the enlightened enjoy the objective world?

Notes: Duality is a belief that the subject, the experiencer of objects and the objects of experience, are actually different. There is no actual destruction of experience, only the idea that it is real. The doubter is taking the statement literally.

183. (Reply): The scripture upon which this objection is based applies to the states of deep sleep and final liberation...which has been clarified in in aphorism 4-4-16 of the Brahma Sutras.

Notes: In reality there is no such thing as a 'realized person.' There is only awareness. Where Maya is operating an apparent person comes into being and he or she apparently experiences objects and is endowed with either apparent self knowledge or apparent self ignorance.

184. If a realized person cannot speak, how do Vedanta teachers unfold the teachings which set the self free from apparent ignorance. A successful teaching requires knowledge of both duality and non-duality.

Notes: Vedanta is a complete teaching. Neo-Advaita is an incomplete teaching because it denies duality.

185. (Doubt): Direct knowledge is achieved by contemplation on formless awareness in which there is no duality. (Reply) Then why not contemplate on deep sleep?

Notes: It is not possible to gain self knowledge without a subject and an object. Because the self is already free, the jiva needs knowledge of duality as well as knowledge of non-duality if it is going to live free in the apparent reality.

186. (Doubt): In the state of deep sleep there is no knowledge of the self. (Reply): Then it is not the absence of duality but the knowledge of the self that constitutes liberation.

187. (Doubt): True, liberation is self knowledge and the absence of knowledge of duality. (Reply): Then inanimate objects in which the knowledge of duality is absent are half enlightened!

Notes: Except for deep sleep and nirvikalpa Samadhi, for all intents and purposes duality, the experiencing subject and the objects, are always present. So knowledge of duality, the apparent reality, and how it relates to non-dual awareness, is necessary for moksa. Moksa is for the apparent self because the self is already enlightened. However, if reality is non-dual there is no apparent self so moksa is for the self...which is never not enlightened! Therefore there is actually no moksa.

189. Self knowledge is liberation. If it is necessary to purify the mind of binding desires for self knowledge, then purify it.

190. Although the wise have desires they do not bind like they bind the self ignorant.

191. There is therefore no contradiction between the statements that desires are a sign of ignorance and that the wise have desires.

192. The wise know the self is associationless and the world is a dream and they are free of doership and enjoyership. Scripture's statement 'For whom is there desire?' applies only to them.

193. Many texts state that the husband loves his wife not for his sake, not for her sake. And vice versa.

194. So who is the doer and enjoyer? Is it the immutable awareness or the Subtle Body, the experiencing entity? Or is it a combination of the two? It cannot be awareness because it is unassociated with karma and the doer of karma.

195. Experience is the result of identification of the doer with the sensations of pleasure and pain. If immutable awareness is an experiencer it would change.

Notes: There is no evidence that awareness changes. It is the non-experiencing witness.

196. The Subtle Body is subject to change. But it is not real, because it depends on awareness for its existence. So how can it actually be an enjoyer?

Notes: The Subtle Body is actually inert matter, so it cannot experience. Experience happens when awareness identifies with the Subtle Body. The doer and enjoyer is awareness identified with the Subtle Body.

197. In common parlance, therefore, the Subtle Body in conjunction with awareness is said to be a doer/enjoyer. But inquiry reveals that the Subtle Body depends on awareness and is only a seeming enjoyer. The self is not an enjoyer either because it is disassociated from the Subtle Body.

198. When King Janaka asked Yajnavalkya about the nature of the Self, the sage first revealed the inadequacy of the intellect as a means of self knowledge and revealed awareness to be the self.

Notes: He did this using Vedanta to remove Janaka's ignorance. Vedanta is the means of knowledge for the self.

199. In fact, Aitareya Upanishad and other texts begin with an inquiry into the nature of the enjoyer and end with a description of unchanging awareness.

200. Owing to ignorance the enjoyer imagines it is aware, considers its experience to be real and does not want to give it up.

Notes: Give up attachment to the belief that it is real. Experience cannot be given up as long as one has a body.

201-202. The enjoyer desires objects for its own pleasure. Since the objects are for its sake, they should not be loved for their sake. The enjoyer should realize that when it loves objects it is just awareness loving itself.

Sublimation

203. In the Vishnu Purana Prahadha said, 'Let the unending love which the indiscriminating have for transient objects be not removed from me, O Lord, but directed towards You so that my love may flow incessantly to You.'

204-205. Inquirers should direct their love to the self in the form of a desire to know It. This love should not falter.

Notes: Love is just willing attention, awareness reflecting on the Subtle Body

206. As a debater tries to establish his superiority over his opponent, an inquirer should discriminate the self from the apparent self.

207. As a religious person repeats holy mantras and performs sacrifices with great faith, an inquirer should put all his or her faith in the self.

208-209 As a *yogi* concentrates the mind with great effort to acquire supernatural powers, an inquirer should differentiate the body from the self until the sense of difference between them is clear.

210. The real nature of the enjoyer can be understood by applying the method of distinguishing between the variable and the invariable. In this way an aspirant comes to know that the witness of the three states is ever detached.

Notes: The experiencers of the three states are variable entities but the awareness in and beyond the states is invariable.

211. It is common experience that the states of waking, dreaming and deep sleep are distinct from one another, but that the experiencing awareness is the same in all three.

212. Scripture says that whatever objects, meritorious or unmeritorious, pain or pleasure producing, are known by awareness in any state do not transfer from one state to another.

Notes: And the experiencers of the states, the waker, dreamer and deep sleeper, do not transfer from one state to another.

213. When the one awareness that illumines the three states is realized to be the self, *Jiva* is released from its attachments.

214. The self is the same in all states. The awareness that knows itself to be beyond all three is free from rebirth.

Nature of the Self

215. 'I am this pure witnessing ever-blissful awareness that is not subject to experience. I am neither the enjoyer, enjoyment or the object of enjoyment.

216. When the Self has been differentiated in this way, the Subtle Body remains as the enjoyer. It is subject to change and is called the Intellect sheath (*vignanamayakosa*).

217. The Subtle Body is a product of *Maya*'s magic show. Experience demonstrates this and scripture points it out.

218. In deep sleep awareness witnesses *Pranja*, the sleeper, who is an object and therefore not the self. By differentiating *Prajna* from awareness the sleeper is known to be unreal.

219. When *Jiva* is convinced that he or she is subject to change and death, the desire for pleasure wanes. Does a dying person want to marry?

220. When this realization dawns he or she is ashamed to look upon his or her self as an enjoyer any more, does not initiate action and only tolerates his or her fructifying karma.

221. When *Jiva* does not see itself as an enjoyer, it is meaningless to think that it will superimpose the idea of enjoyment on the self, pure awareness.

Notes: Because the Jiva is awareness.

222. Thus the words ‘for whose gratification’ in the first verse, are intended to convey the idea that there is actually no enjoyer. When this is understood, bodily miseries cease.
223. There are three kinds of afflictions and affections according to the nature of the body in question, gross, subtle or causal.
224. The physical body, composed of wind, fire, water and earth is subject to scores of diseases and many troubles such as bad odour, deformity, inflammation and fracture.
225. The Subtle body is affected desire, anger and various emotions on one hand and by the peace of mind that comes from control of the senses on the other. The presence of the former affections and the absence of the latter lead to misery.
226. In the Causal Body, *Jiva* knows nothing and seems to be dead. The Causal body is the seed of future births and their subsequent miseries.
- 227,229-230. These afflictions and affections belong to the Subtle Body, not to awareness. When they are negated, awareness is freed of its apparent association them. None are natural to *Jiva* or to awareness. *Maya* causes awareness to identify with the bodies. Reflected awareness is awareness but it is not self luminous.
228. As there is no cloth without cotton, no blanket without wool and no pot without clay, so the three bodies cannot exist without these affections and afflictions.
- 231-233. *Jiva* superimposes the three bodies on awareness, thinks they are the self and suffers like a lover suffers when his or her beloved is unhappy.
234. If *Jiva* uses discrimination to separate itself from the bodies, it is not subject to the bodies’ afflictions and affections.
235. When a snake is realized to be a rope, one should be ashamed to have confused them.
- Notes: This is intended to take the wind out of the sails of those who think that self realization is something wonderful. In fact, one does not feel ashamed because Ignorance is impersonal and is to blame for the mistake.*
- 236-237. As a man who has injured another inadvertently humbly begs forgiveness, *Jiva*, on realising its error repeatedly surrenders its personal limited identity to awareness.
- Notes: And forgives itself for being so ignorant for so long.*
238. As a courtesan suffering from a venereal disease is ashamed use her charms on a lover who is acquainted with her condition, so *Jiva* is ashamed to consider itself as the doer and enjoyer.
239. As a Brahmin who has been touched by a low caste person does penance to cleanse himself, so *Jiva* rids itself of the afflictions and affections of the Subtle Body.
- Notes: The affections are actually afflictions because they lead to attachment to the Subtle Body.*

If You Can’t Make it, Fake it

240. As a prince imitates the life of the king to be fit to rule, so Jiva should continually assert its identity as limitless awareness until It realizes its non-separation from it.

241. One who hears scripture's declaration 'The knower of awareness becomes awareness' fixes the mind on the idea 'I am awareness' and comes to know his or herself as limitless awareness.

242. As people desirous of acquiring the state of deities immolate themselves in the fire, so *Jiva* should renounce its limited identity to realize limitlessness.

243. As a man who immolates himself is still considered to be a man until the body is completely consumed, the idea of individuality continues as long as the body, which is the result of fructifying karma, continues.

Notes: But the knower does not identify with it.

Karma for the Wise

244. As the fear that comes from mistaking a rope to be a snake only gradually disappears when the rope is seen for what it is, the fear associated with the idea of individuality gradually disappears once one's true identity is known to be limitless awareness.

245. Fructifying karma dies gradually, not abruptly. As it unfolds, the enlightened person is occasionally visited by limiting thoughts like 'I am a mortal'.

Notes: Or 'I am the body, mind, etc.'

246. Such thoughts do not mean *Jiva* is not liberated. Liberation is not an idea but the release that is the result of *Jiva* establishing itself in its knowledge as limitless awareness.

247-248. When the tenth man who was beating his head against a tree out of grief at the loss of the tenth man realizes that he is the tenth man, stops grieving and rejoices, the bruises on his head take some time to heal. Similarly liberation makes one eventually forget miseries that result from fructifying karma.

249. Although a lapse in self knowledge does not change the fact that *Jiva* is free, it is advised that *Jiva* reflect on the truth again and again until whatever ignorance remains is removed as it occurs, just as someone who takes medicine to cure a disease takes the medicine after the symptoms of the disease have abated just to make sure that the cause has been removed.

250. As the tenth man cures his wounds by applying medicines, so the knower wears out his fructifying Karma by enjoying it until the body dies.

251. The expression 'Desiring what?' indicates the release from suffering. This is the sixth state of *Jiva*. The seventh state, which is now described, is the achievement of perfect satisfaction.

Perfect Satisfaction

252. Satisfaction through objects is limited, but the satisfaction of liberation through self knowledge is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved and all that was to be enjoyed has been enjoyed.

253. Before realisation one had to perform many actions to gain worldly things and to prepare the mind for self realization, but once self knowledge is firm, nothing further remains to be done.

Jivan Mukta

254. The Jivanmukta always feels satisfied by keeping in view his or her former life and comparing it with the new life of freedom from wants and duties.

255. He or she thinks, “Let ignorant worldly people do what they do to get things from samsara. I am fullness itself. What can I gain from action?”

256. “Let those who want heavenly joys perform the ordained rituals. I pervade all the worlds. Why would I undertake such actions?”

257. “Let those who are qualified explain the scriptures or teach the Vedas. I am not entitled to do so because I am not a doer.”

258. “I have no desire to sleep or beg for alms, nor do I do so. I do not perform acts of purification. It may look like I am a doer because others see my body acting, but I am not doing anything.”

259. “A bush of red gunja berries seems to be on fire when seen from a distance. So worldly duties and qualities attributed to me by others do not affect me.”

260. Let those ignorant of the nature of awareness listen to the teachings of Vedanta. I have Self-knowledge. Why should I listen to them? Those who are in doubt reflect on the nature of the self. I have no doubts, so I do not reflect.

261. Those who don't know they are the self practice meditation. I don't confuse myself with the body so I don't meditate.

262. Even though I am not deluded about my nature, I behave like a human being as a result of tendencies developed over a long time.

263. All worldly dealings come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditations will not stop my karma.

264. To bring to an end your karma contemplate as much as you like, but I know that karma is harmless. Why then should I meditate?

265. There are no distractions for me, so I have not no need for high states. Both distraction and high spiritual experiences are only states of a fickle mind.

266. I am greater than the sum of all the experiences in the universe and greater than the sum of all my Jiva's experiences. What use is a discrete experience of any object? I have obtained all that is to be obtained and done all that is to be done. This is my unshakable conviction.

267. I am associationless, neither a doer nor an enjoyer. I am not concerned with whether my karma is in accordance with social or scriptural rules.

Notes: This is not meant to imply that a wise person violates dharma.

268. There is no harm in doing good for the world according to scriptural injunctions either, even though I have obtained all that can be obtained.

269. Let my body worship God, perform ablutions or beg for alms. Let my mind recite 'Om' or study the Upanishads. It is all the same to me.

270. Let my intellect meditate on a deity or be merged in the bliss of awareness. I am the witness of all. I do nothing nor cause anything to be done.

271. How can there be a conflict between me and the doer? Our natures are as different as day and night.

272. The doer is wrapped up with the intellect, the organs of action and with karma. It does not know me. I am the seer, an actionless witness.

273. If doers and knowers argue, they are deaf to the truth. I laugh at them.

275. It makes no difference to me if people chase things in the world.

Notes: This verse is intended to put paid to the idea that enlightened people are obligated to enlighten others.

276. (Doubt): The knower of truth has no use for action. (Reply): Nor does a knower have any use for actionlessness. (Doubt): Absence of action is a help to the acquisition of knowledge. (Reply): Action too is helpful in the quest to know the self.

277. (Doubt): Once the truth is known, there is no further desire to know it and so there is no need for action. (Reply): Because it need not be known again, there is also no need for inaction. The knowledge of truth remains unobstructed and needs nothing further to renew it.

Notes: Because it is knowledge of the self, actionless awareness, which is never not present.

278. The effects of ignorance in the apparent reality cannot negate the knowledge of truth because ignorance has been destroyed forever for the knower.

Notes: The effects of ignorance are Subtle Body disturbances sourced in duality.

279. Duality, although destroyed by self knowledge, is still experienced on the sense level, but it does not affect self knowledge. A living rat cannot kill a cat. How can it kill a cat when it is dead?

280. When someone cannot be killed by a nuclear weapon ("the mighty weapon Pasupata"), how can a he or she be killed by a knife that has no edge?

281. To gain self knowledge one has to overcome many deeply entrenched beliefs. How can residual traces of those beliefs affect the knowledge?

282. Let the corpse of ignorance and its effects remain. The conqueror has no fear of them. They proclaim his glory.

283. To one who is not separate from this all-powerful knowledge, neither engagement in action nor actionlessness are harmful. They relate only to the body.

284. The one who is ignorant of who he or she is should make enthusiastic efforts for liberation.

Notes: First one needs to know what ignorance is, that it is the solution to samsara, and that he or she is ignorant. Most seekers think the seeker is not the problem and look for an experiential solution for the seeker.

285. If the knower associates with doers, he or she should do actions required by the situation so as to be in accord with them.

286. If he or she happens to associate with inquirers, he or she should reveal the defects of worldly actions and give them up.

287-288. It is wise and proper that the knower should act as if he is ignorant when in the company of the ignorant, just as a loving father acts in accordance with his children's idea of him. When his children disrespect or beat him, he does not get angry or feel sorry but fondles them affectionately.

289-290. When praised or blamed by the ignorant, the enlightened do not praise or blame them in return. They behave in such a way the knowledge of reality awakens in them. If he or she has a duty, it is to wake up the ignorant.

Notes: The operative word is 'if.' The scripture is of two minds about teaching others.

291. As he or she has achieved all that was to be achieved and nothing else remains for him or her to do, he or she feels satisfied and always thinks:

292. Blessed am I for I have the constant vision of my Self! Blessed am I for the bliss of Awareness shines clearly in me as me!

293. Blessed am I because I am free of worldly suffering. Blessed am I because self ignorance has fled. I know not where.

294. Blessed am I for I have no further duty to perform. Blessed am I for there is nothing else to aspire to.

295. Blessed am I for there is nothing comparable to my great bliss. I am blessed, blessed and again blessed.

296. All my merits have borne fruit! Wonderful are those among us whose merits have born this fruit.

297. O wonderful are the scriptures and my teacher! How amazing is this knowledge! How truly amazing!

298. The wise who repeatedly contemplate on the words in this chapter called the 'Lamp of Perfect Satisfaction' will realize the bliss of awareness and remain in perfect bliss as perfect bliss.

VIII. THE LAMP OF AWARENESS

Separating the Jiva from the Self

1-2. Although light rays falling on a dark wall with a mirror on it fall on the wall and the mirror equally, they are only reflected in the mirror. Similarly, awareness falls on the Gross Body and the Subtle Body equally but is only experienced in the Subtle Body.

2. Similarly awareness illumines the space between the thought modifications in the Subtle Body as well as the absence of thoughts in deep sleep but it can only be recognized in the spaces between the thoughts because it is not absorbed by the *vruttis*...or by deep sleep.

Notes: Also because the deep sleeper has no intellect, only the ability to experience. When the Subtle Body is present the intellect is active and can know awareness.

4. An external object is cognised through a thought that assumes the form of the object, but the knowledge “I know the pot’ comes directly from awareness.

5,6. Before the thought object arose, the Subtle Body lacked knowledge of the object but after the thought appeared, knowledge of the object arose in the Subtle Body because it was illumined by awareness. Both the knowledge and ignorance of the object are due to the presence of reflected awareness.

7. Once a cognition is produced and knowledge takes place, the Subtle Body returns to an unmodified condition.

8. If the intellect is without reflected awareness, cognition of objects cannot take place because the intellect is insentient.

9. When an object only appears as a thought in the Subtle Body it cannot be said to be known because both the Subtle Body and the thought are insentient.

10. Therefore, object knowledge is the result of the blending of the thought and pure awareness. Pure awareness cannot be its reflection in the thought because it is prior to the thought and the knowledge of the object.

Notes: I removed two verses explaining an apparent mistake on this topic by Shankara’s most famous disciple because they added nothing to the teaching.

13. Therefore the Subtle Body, reflected awareness, is the cause of knowledge and experience whereas pure awareness is free of knowledge and experience.

14. The thought of the object in the intellect and the reflection of awareness on the thought are revealed by pure awareness but the external object is revealed by the reflection of awareness in the Intellect.

15. So the knowledge of an object involves both pure awareness and reflected awareness.

16. The cognition ‘This is a pot’ is due to the Subtle Body but the knowledge ‘I know the pot’ is derived from pure awareness.

17. Just as with reference to external objects reflected awareness is different from pure awareness, so with reference to the Subtle Body reflected awareness is different from pure awareness.

18. As fire pervades a red-hot piece of iron, so reflected awareness pervades I-awareness as well as lust, anger and other emotions.

19. Even as the fire in a red-hot piece of iron manifests only in itself and not in other objects, similarly the thoughts in the Subtle Body illumined by awareness reveal only themselves and not the thoughts in other Subtle Bodies.

Notes: The Subtle Body is the same in all beings but the thoughts belong to the individual's karma.

20. All modifications are produced serially with gaps between each thought. They become latent in deep sleep, states of swoon and in *nirvikalpa Samadhi*.

21. That unmodifiable factor which witnesses the interval between the disappearance and the rise of successive thoughts and the time when they are not manifest is awareness.

22. Both pure awareness and reflected awareness are involved in the revelation of external and internal objects. This is evident from the fact that there is apparently more awareness in the thoughts than in the intervals between them.

Notes: When someone says "I am aware of X," it seems as if the Subtle Body is aware because awareness under the spell of Maya, identifies with the Subtle Body. The Subtle Body is awareness but it is not aware.

23. Unlike an external object, which requires the intellect to reveal it, the intellect does not reveal itself because it is an inert object but it is revealed in the light of awareness.

24. Since *Jiva* is a combination of pure awareness and reflected awareness, it is manifest and unmanifest. Therefore it cannot be the immutable non-dual awareness.

Notes: It is unmanifest as pure awareness and manifest as reflected awareness. Because it is not always present, it is not real.

25. The ancient teachers made the nature of pure awareness clear in passages like, "(It is) the witness of the Subtle Body and the functions it performs."

26. They have also declared that pure awareness, reflected awareness and the thoughts are related to each other like a face, its reflection in a mirror and the mirror are related. This relationship is revealed by scripture and reasoning. Thus *Jiva* has been described.

Notes: Pure awareness is the mirror, the Subtle body is the reflection and the face are the thoughts.

27. (Objection): Because it is all pervasive, awareness does not need a Subtle Body to visit and return from other worlds so what use is the Subtle Body?

Notes: If there are 'other worlds' and they are known, they are known by awareness. In any case and it need not travel to them because it is already there. In fact there are no 'other worlds' from awareness point of view. There is only omnipresent awareness.

28. (Reply): Because pure awareness is not actually conditioned by the Subtle Body but only seems to be, it does not 'become' a *Jiva* and then travel. Otherwise any object revealed in the light of awareness would become a traveller.

Notes: The Subtle Body does not actually travel. It seems to travel when it modifies to a new experience owing to the deluding power of Maya.

29. (Objection): The intellect is different from the wall, for it is immaterial. (Reply): It may be immaterial but why bother about whether it is opaque or transparent? You should investigate the essential awareness, not the reflecting medium.

30-31. The quantity of rice measured in a wood or metal cup is the same. Although the nature of the measure makes no difference as far as the quantity of the measured substance is concerned, a metal cup does reflect light just as the Subtle Body reflects pure awareness.

Notes: Both the Gross and the Subtle Body apparently limit (measure) awareness but it is only experienced as it reflects in the Subtle Body. It is not experienced in the Gross Body because the Gross Body is made of Tamas which absorbs rather than reflects light.

32. *Pratibimba* (reflection) means a slight or partial manifestation of light. It is not the same as pure awareness but borrows awareness from it, like the moon borrows light from the sun.

33. As the Subtle Body is not independent of awareness and is subject to change, it has characteristics, unlike pure awareness. But it makes it possible for pure awareness to know objects. This is the view of the wise.

Notes: The 'wise' are just people who have examined the way they experience in depth.

35. (Objection): The scriptures say the Subtle Body survives the death of the Gross Body. Therefore it is identical with the *Jiva*. (Reply): Scripture says that awareness illumines the Subtle Body.

Notes: So they cannot be the same because the seer is not the seen even though in the case of awareness the seen is the seer. These are specious arguments that no sane person entertains. It is just for the sake of thoroughness that Vidyanarany explores them. Only enlightened people spend time thinking at this level about awareness and its instrument of experience/knowledge. I removed verse 34 because it made no sense as it was translated.

However, the argument that the Subtle Body and the Jiva are the same is understandable because the Jiva is only manifest when the Subtle Body is present. When it is not present, there is only pure awareness.

36. (Objection): The Jiva and the Subtle Body enter the body together. (Reply): This is not so, for in the *Aitareya Upanishad* it is said that awareness enters the body by its own will apart from the intellect.

*Notes: This is as close as we get to the idea of life and death. The Jiva is the living being, a combination of pure unembodied awareness and the Subtle Body, reflected awareness. The association of pure awareness with the Subtle Body causes pure awareness to seem to be alive. But it is not alive. It 'lives' without breathing to quote Shankara in *Atma Bodh*. In the end creation is a mystery, a seeming event that is always taking place, yet never takes place. To say the Jiva 'enters' the Subtle Body makes it seem as if Jiva is a doer. It is pure awareness and as such shines on the Subtle Body. To say that awareness 'enters' the body makes it a doer also. It seems to enter, when you take the gross body to be real. In fact Maya makes the body appear as if it is an object in awareness when it is just unmoving awareness. So no movement can be attributed to awareness.*

37. The *Upanishad* says that awareness thought, "This body with the organs cannot live without me." So cleaving the center of the skull it entered into the body and started experiencing the three states.

Notes: A doubt follows because it common to take the scripture literally. The implied, not the ostensible meaning of this statement is to be contemplated.

38. (Objection): How can the associationless awareness enter and animate the body? (Reply): If it didn't then how is the universe created? Objection: Creation and the objects are caused by Maya. (Reply). True, and creation disappears when Maya is understood.

Notes: The teacher meets the student on his own level even though the objection is illegitimate because awareness does not enter anything because it is everything. It 'seems' to enter things. Creation is a seeming, not an actuality because awareness is non-dual. All objections arise because what is seeming is taken to be actual.

39. Awareness 'becomes' an ego when Maya causes it to apparently identify with the body, which is composed of five elements. When the body disintegrates the ego also disintegrates. Thus said Yajnavalkya to Maitreyi.

40. Scripture says awareness is not born nor does it die. It is always free of the body.

41. The statements that say that only the body dies means that the *Jiva* does not die but that it transmigrates.

Notes: If the dream of Maya is taken to be real, then the Jiva moves from body to body seeking release. The word 'transmigrates' as well as the word 'enters' and a host of other verbs gives the wrong impression of the self and the bodies unless they are known to be figurative words.

42. (Objection): How can the ever changing *Jiva* say 'I am Awareness' since Awareness is immutable? (Reply): it can in spite of apparent difference between it and pure awareness if it separates itself from the Subtle Body by understanding how Maya makes a seeming association appear to be an actual association.

Notes: Jiva is awareness under the spell of Maya. Because it is actually awareness, it can 'separate' itself from the Subtle Body.

43. In the twilight a person may be mistaken for the stump of a tree but the person disappears when the stump is known as a stump. Similarly, when *Jiva* realizes it is awareness it no longer thinks it is an individual.

44. Acharya Sureshvara in his *Naishkarmya Siddhi* describes clearly how *Jiva* and awareness are known to be identical when awareness' identification with the Subtle Body is removed. The statement 'I am awareness' is to be understood in this sense.

45. In another text: 'Everything is awareness', awareness and the universe are said to be identical. It also means that what appears as the universe..."all this"...is really awareness. Similarly, in the text 'I am awareness' the identity of *Jiva* and awareness is indicated.

46. It is true that the author of the *Vivarana* commentary denies the *Badha-Samanadhikaranya* interpretation and accepts the *Mukhya-Samanadhikaranya* interpretation of the statement 'I am Awareness' because he takes the 'I' to be pure awareness and not the Subtle Body.

Notes: Panchadasi is considered an 'advanced' text because it involves very subtle arguments about the nature of awareness and its relationship to the objects appearing in it. For the purpose of moksha understanding these arguments is not necessary. Only discrimination of the awareness and the objects appearing in it is necessary. Nonetheless, here is the explanation of this verse.

There are two main arguments in Vedanta about how to understand the appearance of the Jiva in awareness.

One argument (the Vivarana 'school') is the reflection theory. According to it Jiva is a reflection of awareness when ignorance (Maya) is operating. And Isvara is also a reflection when Maya is operating. Brahman and Jiva are two 'faces' of awareness appearing in the mirror of the Macrocosmic Subtle Body. This idea is referred to as Mukhya (face) Samanadhikaranya.

The second argument is called the limitation theory. According to it awareness becomes limited when ignorance causes Isvara and Jiva to appear. The example used by the proponents of this view (the Bhamati 'school') is pot space. They say that the space appearing inside a pot is actually limited by the pot. Swami Vidyaranya does not accept this argument. He says that if it is true that awareness becomes a limited individual (jiva) then even a pot, which is pervaded by awareness, would become a jiva. But it is clear that pots are not conscious beings. It also does not hold up because space is subtler than the objects in it and pervades them completely. So it is not limited by them.

He accepts a modified reflection theory, known as semblance theory (abhava vada). The Vivarana theory says that the reflection is real and identical with awareness but the semblance theory says that the reflection is 'seemingly' or apparently real. The pure reflection theory says that Jiva and Brahman are identical but the semblance theory says that they seem to be identical. This 'seeming' is called sublation. The rope seems to be a snake. The snake is sublated into the rope when its perception is neutralized by knowledge. It means that an explanation for a phenomena no longer makes sense when a different explanation makes more sense.

Are these arguments just hair splitting? Yes and no. In so far as moksha is concerned, yes, if the distinction between the subject, awareness and the objects appearing in it, is understood. In this case Isvara and Jiva are just thought objects appearing in awareness, even though from the apparent reality's point of view they refer to actual objects. As objects of knowledge they can be dismissed as not-self. But, no, if the distinction between awareness and the objects is not clear because yogis, experientially oriented individuals, can realize their nature as awareness by identifying the thought 'I am awareness' as it arises in the Subtle Body. To do so they would have to take the reflection to be real. Because yogis are not mindful of the distinction between awareness and the objects in awareness, they take themselves to be aware and see the self as an object, when in fact it is the other way around. However, it is rare that yogis become discriminating because they accept the reality of jiva and conceive of moksha as an experience of Samadhi. So the Vivarana idea is useful for them.

This argument can be traced back to the Upanishads which present both Yoga and Vedanta as means for enlightenment. And it originates in the incestuous relationship between actionless experienceless awareness and the actions generated in it. There is actually no distinction because reality is non-dual. But there is a seeming distinction if one takes the world into account. And for lack of understanding this seeming distinction, jivas remain bound by experience. The view that I endorse is that both Yoga and Vedanta are means of knowledge. Yoga is an indirect means suitable for purifying the mind. Vedanta is the direct means because reality is non-dual. So the solution can only be knowledge, which is not action.

I mentioned above that I did not use the word 'chidabasa' to refer to Jiva but defined Jiva as awareness plus the Subtle Body (or the five sheaths) to simplify the terminology and bring it in line with the way I teach Vedanta. This is not to say the chidabasa, which is used almost exclusively by Vidyaranya, is not an excellent revealing word or that his self knowledge was in any way compromised. Texts like Panchadasi are not really for ordinary inquirers. They are for enlightened people interested in wishing to wield the means of knowledge skilfully. The danger of presenting these arguments lies in the tendency of the mind to identify with a certain point of view and turn the means of knowledge into a doctrine.

More details of these two 'schools' of Vedanta can be found in a short article from Dennis Waite at the end of this text.

47. In the text 'You are That' the word 'You', freed from all adjuncts, is awareness. In Vivarana and other advanced texts it is identified as limitlessness.
48. The awareness in which the Subtle Body and the sense organs appear is known as the substrate (*Kutastha*).
49. It is just awareness.
50. When the whole world of *Maya* is recognised as a superimposition on non-dual awareness, *Jiva* is known to be only a flyspeck in *Ishvara*.
51. The difference between 'you' and 'that' is due to the idea of individuality. In reality *Jiva* and awareness are the same.

Notes: When the Subtle Body is discounted.

52. Superimposition means that the Subtle Body, reflected awareness, appears as doer and an enjoyer when it is actually actionless experienceless ordinary awareness.
53. 'What is the intellect?' 'What is the Subtle Body?' 'What is the Self?' 'How does the world appear?' Ignorance of the answers to these questions is called *samsara*.
54. Only a liberated person knows the true nature of the Intellect and the Subtle Body.
55. The sophistry put forth by the logicians and others, for example, "To whom does bondage belong" must be met by adopting the method of Khandana-Khanda-Khadya by Sri Harsa Mishra.
56. It is said in the Shiva Purana that pure awareness is a witness to the rise and fall of thoughts, the space before and after them and ignorance.
- 57-58. As existence it supports the apparent reality. Everything it knows is insentient. Its nature is awareness and because it is of the nature of bliss it is always an object of love. It is called Shiva (that which is always auspicious) and because it is the substrate of objects it reveals them.
59. The Shiva Puranas describe awareness as non-dual, self-luminous and the highest good. It is beyond *Ishvara* and *Jiva*.
60. The scripture declares that *Jiva* and *Ishvara* are both reflections of Awareness in *Maya*. They are, however, different from gross objects in that they are reflective and reveal objects.

Notes: Because they are made of sattva, not tamas.

61. Though all objects are matter, the mind is subtler than the body. Similarly, *Jiva* and *Ishvara* are luminous.
62. Because they reveal objects, for all intents and purposes *Jiva* and *Ishvara* can be considered to be endowed with awareness.

63. If the Subtle Body can create *Jiva* and *Isvara* in the dream state, it is not difficult to imagine that *Maya* can create them in the waking state.

64. If *Maya* can create *Isvara*, how difficult is it to understand that it is the creator of *Isvara*'s qualities?

Notes: Isvara is endowed with the following qualities: all knowledge (jnana), total dispassion (viragya), the capacity to create, sustain and resolve (virya), absolute fame (yogas), all wealth (sri), and overlordship (aisvarya).

65. Don't imagine, however, that *Maya* can create awareness. Awareness is unborn.

66. All Vedanta texts say awareness is non-dual and uncreated.

67. Logic does not apply to *Maya*.

Notes: It is counterintuitive and irrational.

68. An inquirer should base his or her knowledge on scripture.

Notes: Not on intuition or ignorance-inspired interpretation of personal experience or ignorance-inspired beliefs or opinions garnered from the words of enlightened or apparently unenlightened beings. Enlightenment does not scripture make.

69. *Isvara* creates the three bodies and the three states. *Jiva* creates the idea of bondage and liberation.

Notes: Jiva here means viswa, the waker, under the spell of avidya. When it does not know who it is it seeks liberation. Jiva's creation is the projections that come as a result of its self ignorance.

70. Awareness is ever associationless. It does not change. One should meditate and reflect on it in this way.

71. For awareness there is no death and no birth, no bondage and no seeking liberation and no liberation. This is the truth.

72. Scripture indicates the reality beyond the subtle and gross body by using the ideas of *Jiva*, *Isvara* and *Jagat*.

73. Acharya Sureshvara says that any method that that removes ignorance about the nature of the self is approved by the tradition.

74. The dull-witted, ignorant of the real meaning of the scripture, wander here and there, whereas the wise, who understand the meaning abide in the ocean of bliss.

75. Like a cloud which pours out streams of rain, *Maya* creates the world. As space is not affected by rain, the pure awareness that I am suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise.

76. He who always reflects on this 'Lamp of awareness' ever abides as the self-revealing awareness.

IX. THE LAMP OF INQUIRY

How meditation can lead to moksha i.e. 'leading error'

1. It is possible to obtain something by following the wrong path. It is also possible to get liberation by worshipping awareness. So types of worship are described in the Nrisimha-Uttara-Tapaniya Upanishad.
- 2-6. One person saw a ray of light emitted by a valuable gem and another saw a ray coming from a lamp. Both believed that the rays were coming from gems and ran toward them. Though both took the ray to be gem, one found a gem and the other didn't. Mistaking the ray of a lamp for a gem is called a 'misleading error' (an error that does not lead to the goal). Mistaking the ray of a gem for a gem is called a 'leading' or 'informative' error because it leads to the goal. If someone mistakes mist for smoke and sets out to collect charcoal from a fire and accidentally finds charcoal, the mistake is a 'leading' error or a coincidence.

Notes: I removed several useless examples of leading errors here. Hence the break in the verse numbering.

10. In direct perception, inference and in the application of scriptural knowledge, many instances of leading errors or coincidences happen.
13. Meditation on or worship of awareness may also lead to liberation.

Notes: Thinking that the thoughts need to be eliminated for moksa might lead someone to moksa even though moksa is not obscured by thoughts.

14. After hearing indirectly from the teachings of Vedanta that one is awareness, one should repeatedly meditate on the idea "I am awareness."

Notes: If you are the self you need not repeat "I am the self." So, even though you think you are something else, that you are the self is the truth and you will discover it by this means.

15. Without realising awareness to be one's self, the knowledge of awareness derived from scripture is indirect.
16. A worshipper of a four-armed deity has only indirect knowledge unless he or she has a vision of the deity.
17. Indirect knowledge is not false but it is defective because it is not backed by experience.
18. Though an inquirer has an accurate concept of limitless awareness the knowledge is not direct until he or she has realized that awareness is the witness of his or her own reflected self.

Notes: Before realization the reflected self, the Subtle Body, is taken to be the only self, even though an inquirer may have heard of the essential self.

19. Indirect knowledge is a valid means of knowledge. It is not false.
20. Though scripture says pure witnessing awareness is the self, it will not be realized without inquiry.
21. The biggest obstacle to the realization of the self as witnessing awareness is the belief that one is the body.

22. Because the experience of duality is not opposed to indirect knowledge of non-duality, a scripturally savvy inquirer endowed with faith can easily gain indirect knowledge of awareness.
23. The experience of a stone image is not opposed to indirect knowledge of the deity that the image represents.
24. The disbelief of the faithless is of no consequence because faith is required for worship of deities.
25. Indirect knowledge of Awareness can arise even by hearing a single teaching from a competent teacher, just as the knowledge of the form of a deity does not depend on inquiry, only on faith in the word of the scripture describing it.
- 26-28. The many Vedic methods of worship have been collected in the Kalpa-Sutras and have been explained by various seers. Dull people with faith can learn the methods and practice them without inquiry.

Notes: But dull people will become intellectually astute as result of following the methods of worship because the worships are designed to develop inquiry.

29. To determine the correct meaning of Vedic texts the wise resort to inquiry, but beneficial practical worship can be performed with the help of a competent teacher.
30. The direct realisation/knowledge of awareness is only possible through inquiry, even if one has heard of the awareness from a competent teacher
31. Want of faith alone prevents indirect knowledge; want of enquiry prevents direct knowledge.
32. If inquiry does not immediately produce direct knowledge, one should keep inquiring until direct knowledge dawns.
33. If death intervenes before direct knowledge happens, the inquirer will gain liberation in a future birth once the obstacles to it have worked out.

Notes: Sometimes deep samskaras need to be worked out before the knowledge sticks.

34. Knowledge will arise either in this birth or the next, the Brahma Sutras say. Other scriptures say that many who listen to the teachings do not realize in this life.

Notes: The fly in the ointment of the reincarnation idea is the fact that the inquirer in the previous birth does not know who he or she was in the previous birth.

35. By virtue of the practice of inquiry in a previous birth, it is said that Vamadeva realized his true nature even while in his mother's womb.
36. In spite of reading his lessons many times, a boy may not be able to remember what he has read, but occasionally, the next morning, without any further study, he remembers it perfectly.
37. As the seed in the field or a foetus in the womb matures in time, so in the course of time the practice of self-inquiry gradually ripens and bears fruit.

38. In spite of repeated inquiry a man does not realise the truth because various impediments (*pratibandakas*). This has been clearly pointed out Acharya Sureshvara in his Vartika.
39. Direct knowledge comes when the last binding *vasana* is removed.
40. Therefore only by hearing, reflecting on the teachings of Vedanta and allowing the knowledge to dissolve the obstacles, the direct knowledge that is liberation takes place. One may have accurate knowledge that gold is buried beneath his house but digging is required before the gold is useful.
- 41-42. There is a popular song that says that a monk couldn't realize the truth because of an attachment to a woman. So his teacher told him that awareness was her nature and this knowledge set him free.
- 43. The impediments are: (1) binding attachment to the objects of the senses, (2) dullness of the intellect, (3) indulgence in improper and illogical arguments about the nature of enlightenment and (4) the deep conviction that the self is an agent and an enjoyer.**
44. Through the practice of inner control and developing other qualifications suitable for removing impediments such as hearing and reflecting and so forth, one will eventually gain direct knowledge.
- 45-46. Some overcome the impediments almost immediately, some take longer. The Bhagavad Gita says it may take many births, but inquiry always bears fruit.
47. Because of the results of inquiry, the Subtle Body of the inquirer enters into the heaven where followers of dharma go and if it is not freed of its desires for worldly things it will be born in a pious and prosperous family with circumstance suitable for inquiry.
- 48-50. If worldly desires are not there, the inquirer's Subtle Body is born in a family of Yogis who have pure intellects due to their practice of inquiry. In this birth knowledge of reality from the previous birth is reawakened. Such births are difficult to obtain.
51. A man who has a strong desire for Brahmaloaka, but suppresses it and practises self inquiry will not have realisation.

Notes: Brahmaloaka means any desire to experience something 'spiritual.' This is the most common impediment to liberation.

52. As the scriptures say, the inquirer who has well ascertained the meaning of Vedanta goes to the realm of Brahma and is released at the end of the four Yugas along with Brahma.

Notes: This idea is called krama mukti.

53. In some situations inquiry is impeded because of the karma from evil deeds. Scripture says, "Even hearing about liberation does not happen for many."

Notes: Many are blocked because of a great reservoir of unconscious guilt brought about by adharmic actions.

54. If someone cannot practise inquiry due to extreme dullness of intellect (*tamas*) or for want of favourable circumstances, let him or her always keep thinking about awareness.

Notes: In the form of karma yoga. Direct inquiry is not really possible for such people.

55. If it is possible to keep up the thought-current on awareness with attributes, this practice will eventually lead to inquiry without attributes.

56, 57, 59. (Doubt): Awareness is beyond speech and mind and so it cannot be meditated upon. If it cannot be meditated on knowledge of awareness is not possible. (Reply): Then meditate on it as beyond speech and mind.

Notes: But there is knowledge because awareness is the self of the meditator. It cannot be meditated on as an object but inquiry removes the obstacles to direct knowledge.

58. (Doubt): If awareness can be meditated upon it becomes invested with attributes. (Reply): Only if awareness is taken to be knowable as an object. (Doubt): Awareness is knowable by *lakshana*, indication. (Reply): Then meditate upon it in that way.

Notes: Awareness can only be meditated on with the knowledge that it is the nature of the meditator. These objections are based on the idea that the meditator, the inquirer, is the Subtle Body, not awareness itself. They are typical excuses that individuals with lacklustre desire for liberation indulge in.

60. (Reply): Awareness cannot be an object of knowledge. Scripture says, “Awareness is other than the known.” (Doubt): Scripture says awareness can be known. (Reply): It says that it can be meditated on so meditate on it guided by the teachings of Vedanta.

61. (Doubt): But awareness cannot be an object of knowledge. (Reply): So how can it be an object of meditation? (Doubt): Knowledge is only thoughts. (Reply): Meditation is only a thought too.

62. (Doubt): Why should one be devoted to meditation on attributeless awareness? (Reply): Why be opposed to it? There are many authoritative texts that proscribe meditation on awareness. It is recommended in the Nrisimha-Uttara, Tapaniya, Prasna, Katha, Mandukya and other Upanishads.

Notes: One should meditate on attributeless awareness because the self, the essence of the meditator, has no attributes. As long as one identifies with one’s attributes...thinks one is intelligent, stupid, powerful or powerless, etc...one is not free. Knowing that one ‘has’ attributes is freedom.

64. (Doubt) This method of meditation on attributeless awareness has been recommended in the Panchikarana Vartika by Sureshvara but it is only indirect knowledge of Awareness. (Reply): True, but it will lead to the realization that you, the self, have no attributes.

65-72. (Doubt): But most do not practise this type of meditation. (Reply): It is fine. How can meditation be blamed for the ignorance of the meditator? People with dull minds repeat sacred formulas to acquire power, which they believe is more useful than meditation on awareness. They are little better animals spiritually. Let the dull-witted do what they like. We are concerned with meditation on limitless awareness with and without qualities.

73. Awareness is indirectly indicated by positive qualities like ‘bliss’ etc., and by negative qualities like ‘not gross’ etc. One should meditate on the indivisible, non-dual awareness as ‘I am That.’

Difference between knowledge and meditation

74. (Doubt): What is the difference between knowledge and meditation? (Reply): Knowledge depends on the object, whereas meditation depends on the will of meditator.

75. By the practice of inquiry, the knowledge of awareness arises. Because inquiry is object-oriented, knowledge cannot be prevented whether one likes it or not. It destroys all ideas centered on the belief that the world is real.

Notes: Meditators seek a state of awareness that is acceptable to them according to their idea of how they should feel. If the experience of reflected awareness in the Subtle Body is not acceptable because it is contaminated by a certain thought or emotion they will dismiss it.

76. Self knowledge causes a feeling of unbroken non-object-oriented satisfaction and the sense that one has accomplished all that needs to be accomplished.

Notes: Firm knowledge requires no maintenance, unlike meditation, which is experiential and therefore subject to change. Knowledge is not subject to correction. Meditation experiences are always different and produce different knowledge.

77. On the other hand a meditator who does not practice inquiry should faithfully meditate on awareness in such a way that he is not distracted by thoughts of other objects.

78-80. He should continue to meditate until he realises himself to be identical with the object of meditation.

Notes: Then, if the object of meditation is other than awareness, he or she apply the power to concentrate derived from meditation to the thought, "I am whole and complete, actionless, ordinary, unconcerned, ever-present, non-dual awareness."

81-82. A diligent student of the Vedas recites the mantras in his dreams through the force of habit. Similarly, if meditation is continuous in the waking state it will continue in the dream state because the meditation *vasana* is so strong.

83. If the meditation *vasana* is very deep, fructifying karma will not disturb the meditation, just as a worldly person with a strong *vasana* always thinks of the object connected to it.

84-86. A housewife with a lover will think of the lover when engaged in her daily duties owing to the power of her *vasana* for pleasure. Because of the distracting thoughts she will not perform her duties carefully.

87. Similarly, someone who practises one-pointed meditation often performs his worldly affairs half heartedly, but a man who has realised the truth fulfils his worldly duties well because they are not in conflict with his knowledge.

88. This world is not real. The self is pure awareness. How can self knowledge be opposed to any activity?

89. To perform actions you do not need to think the world is real nor do you need to believe that awareness is insentient. Only various means are required.

90. The means are the mind, the speech, body and external objects. They do not disappear when you realize who you are. So you can continue to act once you know you are awareness.

91. To control and concentrate the mind makes you a meditator, not a knower of the truth. To know an object like a pot, the mind need not be controlled.

92. (Doubt): Once a pot is known it always remains a pot. (Reply): It is the same with the self-illuminated awareness.

93. (Doubt): Does the self-luminous property of awareness give the knowledge of Awareness?

Notes: This is a bad translation because self luminosity is not a property of the self. It is the nature of the self. It is also wrong because Awareness is the self i.e. awareness. This whole translation was riddled with errors. The answer to the question, however, is no because awareness is not opposed to ignorance. A means of knowledge is required for knowledge of awareness. Knowledge is awareness but awareness is not knowledge. It is the light in which knowledge takes place.

The thought "I am awareness" is the truth but the thought does not last. (Reply): This objection also applies to the cognition of a pot.

Notes: The thought "I am awareness" only removes the ignorance and the self knows itself without the aid of a thought. So the thought is no longer necessary and it goes away.

94. (Doubt): Once knowledge of an object takes place, the presence of the pot is no longer required for pot knowledge. Afterwards it can be recognised at will. (Reply): The same applies to self knowledge.

Notes: However, the self is always present so once it is known for what it is it cannot be forgotten. Therefore no will is required.

95. Once the knowledge of the nature of the self is firm, the knower can speak of it, think of it or meditate on it at will.

96. (Doubt): The knower too, like a meditator, forgets worldly affairs in his contemplation. (Reply): Let him forget. The forgetfulness is due to his meditation and not because of his knowledge of the Self.

Notes: There is actually no forgetting of the world for a knower because the world is the self. The mind can only meditate on one thing at a time so when it is meditating on the self it is not meditating on the world. So forgetting and remembering is possible for a meditator.

97. Meditation is an act of will. Liberation is achieved through knowledge.

98. (Doubt): If a knower does not meditate, he would be drawn to external affairs. (Reply): Let him happily engage himself in them. Why shouldn't he be engaged in action?

Notes: The presupposition is that there is something unspiritual about the world, but a knower sees the world as the self and has no issues with it.

99. (Doubt): This sort of reasoning is wrong, for there the scriptures will be violated. (Reply): If so, what is right reasoning?

Notes: Vedanta scriptures are only for the purpose of liberation. The only actions they proscribe relate to gaining knowledge. Once self knowledge is gained action is no longer an issue. The dharma scriptures do proscribe action.

(Doubt): It is important to follow the injunctions and prohibitions of the scriptures. (Reply): They do not apply to the enlightened.

100. The injunctions and prohibitions are meant for those who believe themselves to belong to a certain caste or station and stage of life.

101. The knower is convinced that caste, station etc., are creations of Maya that refer to the body and not awareness.

102. The clear-sighted knower from whose heart all attachments have vanished is liberated whether or not he or she meditates or acts in the world.

103. He whose mind is free from binding *vasanas* has nothing to gain from action or inaction, meditation (*samadhi*) or mantra chanting.

104. The Self is associationless and everything other than the Self is a display of the magic of Maya. When this is known with firm conviction, how can a *vasana* take root?

105. It is only possible to violate a rule if you accept it.

106. As a child is not subject to injunctions and prohibitions, it cannot violate them, nor can a self realized person.

Notes: But a realized person will not violate dharma because he or she is in harmony with it. If you are in harmony with the world there is nothing to follow or avoid.

107. (Doubt): But a child does not know anything. (Reply): A knower of truth knows everything. The law applies to one who knows a little, not to children or the enlightened.

Notes: 'Knows everything' means knows the essence of everything i.e. awareness.

108. (Doubt): A knower can bless or curse effectively. (Reply): Not so, for such powers come from the practice of austerities.

Notes: Self knowledge does not grant special powers.

109. (Doubt): Some sages had these powers. (Reply): But they were the result of their penance. The austerities meant for knowledge are different.

110. Those who practise both the types of austerities possess both powers and knowledge. Each type produces results appropriate to it.

111. (Doubt): Ascetics and ritualists despise the saintly monk who has no powers and who does not follow the injunctions of the karma scriptures. (Reply): The austerities and rituals the ascetics are also despised by worldly pleasure seekers.

112. (Doubt): Monks too find a pleasure in the acquisition of alms, clothes and shelter. (Reply): If so they are not real monks for real monks are indifferent to worldly things.
113. (Doubt): It does not matter if the ritualists observing the scriptural rules are abused by ignorant worldly people. (Reply): It also does not matter if knower is abused by ritualists who identify with the body and observe the prohibitions and injunctions.
114. Self knowledge does not affect the means of knowledge or action so a realized person can do any activity.
115. (Doubt): Because he or she knows the world to be unreal there may be no desire to do anything. (Reply): Fine. There is nothing to gain, anyway. But he or she can meditate or work according to the fructifying karma.
116. On the other hand, a meditator should always meditate, for through meditation a feeling of identity with awareness eventually arises.
117. The feeling of identity, which is the effect of meditation, ceases when meditation stops. But the self does not vanish in the absence of knowledge.
118. The eternal self is revealed by knowledge and not created by it.
119. (Doubt): But the self nature of a meditator is also is real. (Reply): So is the self nature of fools and animals.
- 120-121. But since self ignorance is common to every being, the true purpose of life is not known. However, just as begging is better than starving, it is better to practise devotional rituals and meditation than to engage in worldly pursuits. It is even better to worship a personal deity, but meditation on the attributeless pure awareness is best.

Notes: Assuming you want liberation and are qualified for it.

122. Meditation on awareness will eventually result in the direct knowledge, “I am limitless non-dual ordinary actionless unconcerned awareness.”
123. A ‘leading’ error like meditation leads to liberation when the meditator becomes an inquirer and realizes “I am awareness.”
124. (Doubt): A man motivated by an indirect means can get self knowledge by another means. (Reply): Yes. Meditation on awareness may, but not necessarily, result in contemplation followed by direct realization.
125. (Doubt): Meditation on the form of a deity and repetition of a sacred formula also leads to liberation. (Reply): It may be, but meditation on pure awareness is the most direct means.
126. When meditation on the attributeless awareness is mature it leads to *savikalpa samadhi*. This state of intense concentration leads to the elimination of the distinction between subject and object (*nirodha*).
127. With the complete cessation of mental activity all that remains is pure awareness. Meditate on it with the knowledge “I am awareness.”

128. This will lead to the hard and fast knowledge ‘I am immutable, associationless, eternal, self-revealed, secondless, whole and complete actionless awareness.’
129. The Amritabindu and other Upanishads recommend Yoga for self realization. It is clear that meditation on the attributeless awareness is superior to other types of worship.
130. Those who forgo meditation on attributeless awareness and undertake pilgrimages, recitations of the holy formulas and other methods, may be compared to those who eat the container and ignore the contents.
131. (Doubt): This applies also to those who meditate on the attributeless awareness and give up inquiry into its nature. (Reply): True, therefore those who are not able to practise inquiry should meditate on the attributeless Awareness.
132. Knowledge of one’s self as awareness does not happen for those whose minds are fickle and agitated. Therefore it is necessary to control the mind.

Notes: By repeated observation and objectivity.

133. Hearing and reflecting on the teachings of Vedanta is all that is required for those whose intellects are not distracted or restless but are merely covered by a veil of ignorance. Vedanta will quickly set them free.
134. Non-duality is realizable by both those who follow the path of inquiry and the path of meditation. One who knows the scriptures knows that both are legitimate means.

Notes: But only if the meditator gives up the idea that liberation is experiential and converts his or her desire for experience into a desire to know...because the meditator is already free.

135. Scripture declares that both inquiry and meditation are valid means. Whatever texts contradict scripture should be ignored.
136. Failing to perfect meditation in this life it is still possible to realize the self to be awareness at the time or death or at the end of the *kalpa* when *Brahmaloka* ends.

Notes: Since anything is possible in Maya we have to assume that these two types of liberation are possible. Liberation at death only makes sense if the meditator/inquirer has practiced inquiry for many years. Liberation in Brahmaloka does not make much sense because no suffering being will wait that long, particularly when it is possible to set one’s self free in a reasonably short time in this life if one is highly motivated and qualified.

137. The Gita says that liberation is possible at the time of death. Other scriptures agree that wherever the mind is fixed on the self, it goes to the self.
138. The next life is determined by the nature of the thoughts at the time of death. So a meditator/inquirer absorbed in contemplation on awareness ‘becomes’ awareness at the time of death.
139. Awareness is called ‘eternal’ and ‘attributeless’ but it is ever free, just as a leading error is an error in name only because it leads to the desired object.

140. Because by meditation on awareness with qualities knowledge of Isvara may take place, so inquiry on attributeless awareness will produce self knowledge which destroys the idea of rebirth.

141. A meditator who is unattached, desireless, free from body identification and fearless 'becomes' awareness. Thus the Tapaniya Upanishad speaks of liberation as the result of meditation/inquiry on the attributeless Awareness.

Notes: There is no actual 'becoming' because the meditator is already awareness.

142. By consistent meditation on the self as free from attributes, knowledge of one's self as limitless awareness arises. The verse, 'Only by knowledge one is set free' is not in conflict with meditation.

Notes: Both words, inquiry and meditation, need to be carefully defined because unless one meditates for self knowledge, meditation will not work. Most meditators believe that moksa is a particular experience that is achieved through the act of mediation. But it is very nature of the mediator. The only access to it is through knowledge.

143. The Tapaniya Upanishad points out that liberation comes from desireless meditation.

Notes: The idea of desireless meditation does not make sense because individuals do not do actions without a desire for results. So the verse must mean 'dispassionate' meditation, i.e. inquiry. Even inquiry, which is the means of knowledge, is motivated by the desire for liberation.

The Prasna Upanishad also says that by meditation with desire one enters into the region of Brahma.

Notes: This should read 'desire for experience' since someone performing actions for a particular result will 'enter' into (i.e. gain that result) if the actions are appropriate and timely. The verse is meant to distinguish the desire for experiential enlightenment from the desire for self knowledge.

144. The Prasna Upanishad says that the one who meditates with desires on Om is taken to the region of Brahma. There he or she comes to know the attributeless awareness which is beyond the macrocosmic mind (the totality of Jivas) and becomes free.

145. The Brahma Sutras in the Apratikadhikarana say that the one who desires Brahmaloaka and meditates on the attributeless Awareness attains Brahmaloaka.

Notes: Brahmaloaka is an experiential location in awareness. This verse only makes sense if the word Brahmaloaka is a synonym for awareness. However, awareness is not a loka, a place.

146. Meditation on attributeless awareness sends one to the world of Brahma where he or she obtains direct knowledge of Awareness. He or she is not born again and gets ultimate release at the end of the four Yugas.

Notes: Again this verse does not make sense because direct knowledge is liberation. Direct knowledge means that the inquirer's identity ceases and he or she is no longer a jiva who will get 'ultimate release.' In fact any release is 'ultimate' because there is only one awareness. The idea of going to a different state and getting liberation there does not make a lot of sense. We have to take the scripture's word for it but it is poor psychology because nobody is going to wait until the end of the universe to be free.

147-148. In the Vedas meditation on the holy syllable Om in most places means meditation on attributeless awareness, though in some places it means meditation on awareness with attributes.

149. Yama too in the Katha Upanishad, questioned by his pupil Nachiketas, replied that the one who meditates on Om as the attributeless awareness obtains the fulfilment of his desires.

Notes: Om means attributeless awareness, the self of the meditator/inquirer.

150. The one who meditates properly on the attributeless awareness gets direct knowledge of awareness either in this life or at the time of death or in the world of Brahma.

Notes: Obviously, liberation (direct knowledge) is only useful now (in this life). Perhaps liberation at death (videha mukti) and liberation at the end of the universe (krama mukti) are meant to be sops to unmotivated or incompetent inquirers/meditators to keep them persevering.

151. The *Atma Gita* clearly states that those who cannot practise discrimination should always meditate on the Self.

Notes: This verse suggests that meditation is inferior to inquiry (discrimination).

152. Even if direct knowledge of awareness does not seem possible, one should still meditate because direct knowledge will eventually happen.

153-154. To reach buried gold, only digging will work. For direct knowledge only inquiry will work.

155. Even if direct knowledge does not take place, keep contemplating on the knowledge “I am limitless awareness. The self can be achieved because it is already achieved.

156. Someone who knows intellectually the difference between the self and the not-self but who does not daily discriminate one from the other is little better than an animal.

157. Destroy the idea that the body is the self by continuous inquiry and realize your nature as limitless awareness.

158. The one who studies this Chapter called the ‘Lamp of Meditation’ is freed from all doubts and meditates constantly on awareness.

Notes: Meditates ‘as’ awareness.

X. THE LAMP OF THE THEATRE

1. Before the projection of the world non-dual ever blissful whole and complete actionless awareness existed. By the power of Maya it appeared as the world and entered into it as *Jiva*, an apparently individual self.
2. Entering the superior forms like that of Vishnu and Shiva, it became the deities while simultaneously appearing as human beings worshipping the deities.

3. Due to the practice of devotion in many lives, *Jiva* develops a desire to know its true nature, takes up inquiry, negates its ignorance and realizes that it is limitless awareness.
4. When non-dual awareness takes the duality of subject and object to be real, it is in a state of apparent bondage. When it realizes its nature as non-dual awareness it is free of duality.
5. Bondage is caused by want of discrimination and is negated by discrimination. Hence one should discriminate the reflected self from the pure self.
6. The one who thinks 'I am' is the doer. The Subtle Body is the instrument of action. The actions of mind are internal and external.
7. Internally awareness appears as the Subtle Body which modifies into the idea of 'I' and makes the awareness into an agent, a doer/enjoyer, experiencer. Externally, it assumes the form of sense organs and reveals external things to reflected awareness, the agent.
8. The properties of the sense objects are sound, touch, colour, taste and smell.

The Self, the Witness

9. That awareness which simultaneously reveals the agent, the action and the external objects is called 'witness.'
10. The witness, like the lamp in a dance theatre, reveals the objects as the knowledge 'I see', 'I hear', 'I smell', 'I taste' and 'I touch.'
11. The light uniformly reveals the patron, the audience and the dancer. Even when the objects are absent, the light continues to shine.
12. The witness-awareness lights up the ego, the intellect and the sense-objects. Even when they are absent, it remains ever self-luminous.
13. The unchangeable witness is ever present as self-luminous awareness; the intellect functions under its light and dances in a variety of ways.
14. In this methphor, the patron is the ego, the various sense-objects are the audience, the intellect is the dancer, the musicians playing on their instruments are the sense-organs and the light illumining them all is the witness-awareness.
15. As the light reveals all objects, so the motionless witness-awareness illumines internal and external objects.
16. The distinction between external and internal objects refers to the body and not to the witness-awareness. Sense-objects are outside the body whereas the ego (seems to be) within the body.
17. The mind seated within goes out again and again through the sense organs. Invariably, people confuse the mind with the witness.

Notes: It does not actually 'go out.' Stimuli pass through the organs and the object appears in the mind as a thought.

18. A ray of sunlight coming into the room is motionless but if one's hand passes through the ray, the ray appears to move.
19. Similarly, the witness-awareness, seems to move when it is identified with the mind.
20. The witness-awareness is neither external nor internal. Both these terms only apply to the mind with reference to the body. When the mind becomes still, the witness shines in it.
21. If you say that when the mind is still there is no space, we say lack of space is fine because space is purely a concept.

Notes: Space is a concept that arises from the belief that the body is the self.

22. Whatever 'space', internal or external, that is projected by the intellect is pervaded by the witness-awareness. All objects are pervaded by witness-awareness.
23. Whatever forms the intellect projects, is illumined by awareness, the self.

Notes: Forms means ideas, feelings, dreams, memories, etc.

24. There is no need to meditate on what is not known by speech and mind. Investigate the identity of the subject and object and you will see that there is no 'beyond.'
25. Since awareness, the self, is self-luminous, one need not prove that it exists.
26. If you cannot understand the unreality of duality, reflect on yourself as the witness of what is internal and external.

XI. THE BLISS OF AWARENESS

Jivan Mukta

1. We now describe the bliss of awareness, **knowing which** one becomes free from present and future ills and obtains objectless happiness.
2. Scripture says, 'A knower of awareness 'becomes' awareness and 'goes beyond' sorrow'; 'Awareness is bliss.' 'One becomes blissful through the attainment of the blissful awareness and in no other way.

Notes: 'Attained' through knowledge, not action.

- 3-5. One established in awareness as awareness is fearless, but the one who sees differences is not established in awareness. Self knowers have not anxiety concerning the results of good and bad actions.
6. 'Good' and 'bad' are seen as only objects in awareness.

Notes: Good and bad are not properties of objects, which are inert. They are subtle objects i.e. thoughts projected on circumstances based on remembered experience.

Meditation is the nature of awareness.

7. 'When awareness is realized to be the self, all doubts about one's nature dissolve and the need to act (to complete oneself) dies.
8. Knowing one's self as awareness one 'becomes' immortal. Birth and death do not exist for awareness.

Notes: Birth and death are only ideas. The 'becoming' is in terms of understanding, not in terms of an actual transformation.

- 9-10. Many texts say that steady self knowledge destroys sorrow and leads to bliss.

Notes: Steady self knowledge means knowledge not subject to doubt. It is complete confidence in one's wholeness.

What is Bliss?

11. **Bliss is of three kinds: The bliss of awareness, the bliss which is born of knowledge and the bliss which is produced by contact with outer objects.** First the bliss of awareness is unfolded.
12. Learn the definition of awareness from scripture, negate the food-sheath, the vital-sheath, the mind-sheath and the intellect-sheath as objects in awareness and realize awareness as it reflects in the bliss-sheath.
13. All beings are born of bliss, live by it, pass on to it and are finally reabsorbed in it. There is no doubt that awareness is bliss.

Notes: The bliss of awareness is not a particular experience. It is just a complete sense of profound satisfaction and unassailable self confidence born of the understanding the nothing in the realm of experience can change you.

14. Before the creation there was only awareness. The duality of knower and known did not exist. When the creation dissolves awareness remains.
15. When Maya operates, the intellect-sheath appears as the knower. The mind-sheath is the field of knowledge. The sense objects are the known. Before Maya apparently transformed awareness into the creation the five sheaths did not exist.
16. In the absence of the knower and the known, only awareness exists. It exists in (and beyond) the states of *Samadhi*, deep sleep and swoon.

Notes: Here the knower refers to reflected awareness.

17. Awareness alone is bliss. There is only apparent bliss in the apparent reality i.e. the five sheaths.
- 18-20. Before someone hears Vedanta he or she is subject to the usual miseries but even as an inquirer there is the misery of not knowing the self, the misery involved in struggling with the wayward mind, the fear of falling off the path and the misery of conceit. But one perseveres because the bliss of awareness is promised.
21. The happiness gained from objects is transient. Temporary happiness is suffering.

Notes: Because no one is satisfied with it.

22. (Objection): There is no happiness in duality but there is no happiness in non-duality either. If you maintain that there is, then it must be experienced.

Notes: You can't experience non-duality because awareness is beyond the experiencer. Duality and non-duality are just concepts that need to be understood as they are and in relation to each other...if you want liberation. Awareness is not non-dual nor is it dual. It is the knower of either and both. The idea of non-duality only has meaning with reference to the idea of non-duality. But if there is only awareness, there is neither duality or non-duality.

23. (Reply): It is true that there is no experience of happiness in non-duality. Non-duality i.e awareness, is bliss.

Notes: For experiential happiness you need subject and object but there is no subject and object in awareness, only the appearance of them.

Question): What is the proof?' (Reply): Awareness is self-revealing and requires no proof.

Notes: No one need tell you that you are aware.

24. The question itself is evidence of the self-revealing nature of the existence of self-conscious non-dual awareness, for you cannot deny your existence. All you can say is that it is not bliss.

Notes: The doubt here is caused by the belief that bliss is experiential, not limitlessness. Limitlessness does not feel like happiness, which is experiential and caused by happenings.

25. (Objection): I do not admit non-duality but only accept it as a hypothesis to be questioned. (Reply): Then tell us what existed before duality.

26. Was it non-duality or duality or something different from both? It cannot have been something different from both because non-duality and duality include every concept in existence. It cannot have been duality because to get two you need to have one. However, you can get two out of one...if one appears as two.

Notes: Assuming the existence of Maya.

27-28. (Objection): The truth of non-duality is established by argument alone and not by experience, it cannot be experienced.

Notes: The objector thinks that non-duality is a belief, not something not something that can be known. His supposition is that it needs to be an object of experience to be known. It can be known as a concept but it cannot be experienced as an object because it is always experiencing itself without the aid of instruments of experience.

(Reply): Can you support your argument by an illustration? Reality is either dual or non-dual.

29. (Objection): Here is an illustration. In deep sleep there is non-duality because the subject necessary for experience is not there.

- 30-32. (Reply): How can you say there is non-duality there if you are not there to experience it? Your example proves non-duality because you exist there as non-dual awareness, but not as the 'you' to think you are.
33. (Objection): I admit now that there is non-duality in deep sleep but what about the bliss the scripture speaks of? (Reply): Non-duality is bliss.
34. In deep sleep the blind are not blind, the wounded not wounded and the ill no longer ill. Everyone knows this.
35. (Objection): The absence of misery does not necessarily imply bliss, since objects like stone do not experience misery or happiness. (Reply): This is an inappropriate example because you are not a stone.

Notes: The self as the doubter never takes into account itself. Such is the wonder of Maya.

36. One infers another's grief or joy from observation, but material objects are devoid of sentience (a Subtle Body) so they have no way of expressing their non-dual nature.
- 37. Happiness and misery, however, are not known by inference; they are experienced directly.**
38. In the same way the absence of misery is directly experienced in deep sleep. Since misery is the opposite of bliss, the absence of misery is the presence of bliss. This is the experience of everyone.

Notes: Bliss is constant because it is the nature of the self. When rajasic or tamasic vritti appears in the mind it is obscured.

39. If sleep is not blissful, why do people go to so much trouble to sleep in comfortable beds?

Notes: And be irritated when waked from a deep sleep.

40. (Objection): It is only to remove pain. (Reply): That may be true for sick people in the waking state but since healthy people love their beds, they sleep to enjoy bliss.
41. (Objection): Then the happiness in sleep is due to the bed and various sleep accessories. (Reply): It is true that the happiness before going to sleep is due outer factors, but not to sleep itself.

Notes: Sleep is blissful because in the absence of the subject-object duality awareness experiences itself as bliss.

42. The happiness experienced in deep sleep does not come from an object because there are no objects there. Sleep is the self experiencing itself through a subtle vritti (*prajna*) that produces experiential bliss.

43-45 The Subtle Body, the experiencing entity, merges into the Causal Body, the bliss sheath, and becomes *prajna* to experience the bliss of its own limitless awareness.

44. Even the bliss that comes from keeping one's attention on the bliss of awareness as it reflects in the intellect in the waking state becomes tiresome.
46. The scriptures give the following examples to illustrate the bliss of sleep: the falcon, the eagle, the infant, the king and the knower of Awareness.

47. Tied to a string, a falcon flies hither and thither and, failing to find a resting place, returns to rest on the post to which it is tied.
48. Similarly the Subtle Body, which is *Jiva's* instrument for attaining bliss, moves on in the dreaming and waking states in order to obtain the results of righteous and unrighteous deeds. When the results of its actions are exhausted, the mind ignores the impermanence of the results of previous pursuits and tries to find bliss through different actions.
49. The eagle flies to its nest to find rest. *Jiva* sleeps to experience the bliss of the Causal Body, the 'nest' of Ignorance.
50. A baby, having suckled at the breast of its mother, lies smiling in a soft bed. Free from desire and aversion it enjoys the bliss of its nature as limitless unborn awareness.
51. A mighty king, sovereign of his world, having enjoyed everything humanly possible to his complete satisfaction becomes the very embodiment of bliss.
52. A knower of the self rests in the self as the self and is effortlessly established *as*, not in, bliss.
53. Other than infant, the king and the wise person, most *Jivas* are subject to intermittent bouts of happiness and unhappiness.
- 54-55. We sleep to enjoy the bliss of awareness. In that state, like a man embraced by his loving wife, *Jiva* is not conscious of the internal (dream) or external (waking) worlds.
56. Scripture says, 'In sleep a father is not a father.' There, in the absence of the Subtle Body, which is merged in the Causal Body, *Jiva* is one with its nature, pure awareness.
57. Without the identity of a dreamer or a waker, which causes the experience of joy and sorrow, *Jiva* becomes free of suffering.
58. The Atharva Veda says: 'In the state of deep sleep, when all the objects of experience have been absorbed and only darkness (*tamas*) prevails, *Jiva* enjoys bliss'.
59. After deep sleep the waking state entity, *viswa*, says, 'I slept happily. I knew nothing then'.
60. Recollection presupposes experience. So in sleep there was experience. The bliss experienced in dreamless sleep is revealed by awareness itself. It also reveals the undifferentiated ignorance (*ajnana*) covering the intellect in that state.
61. Many texts say awareness is of the nature of awareness and bliss. Therefore self-luminous bliss is awareness and nothing else.
62. The mind and the intellect sheaths are latent in Causal Body, the state called Ignorance. Deep sleep is the condition of *Jiva* when it is merged in the Causal Body.
63. Just as melted butter again becomes solid, the two sheaths in the states following deep sleep again become manifest. The state in which the mind and intellect are latent is called the bliss-sheath.

64. The thoughts in the Subtle Body that reflect the bliss of awareness in the waking and dream states, become latent in deep sleep because they belong to the Subtle Body.

65. The sleeper is actually a subtle *vrutti* that allows awareness to experience experiential bliss.

Notes: The self is not experiential bliss. It is the witness of experiential bliss. Its bliss is the bliss of knowledge.

66. The modification of Ignorance in the Causal Body is very subtle, whereas the modifications (*taijasa* and *viswa*) in the Subtle Body are gross.

67. This is fully explained in the Mandukya and Tapaniya Upanishads. The sheath of bliss is the enjoyer and the bliss of awareness is enjoyed.

68. In deep sleep awareness is turned neither inward or outward but is spread into one mass and experiences limitless bliss with the aid of a subtle *vrutti* called *prajna*.

69. Awareness in the waking and dream states is connected or associated with the Subtle Body (*chidabasa*) and plays various roles. In deep sleep it is merged in the bliss sheath, the Causal Body.

70. The intellect, mind, ego...the instruments of cognition...unite and become one in the state of sleep, just as drops of water become ice in winter.

71. The witness is free of experience and therefore free of joy and sorrow.

72. In the enjoyment of the bliss of awareness in deep sleep, awareness reflected in the Causal Body is the means. Prompted by its good or bad karma *Jiva* leaves the bliss of the Causal Body when the *vasanas* that produce its karma sprout.

73. The Kaivalya Upanishad says that the Subtle Body passes from the sleeping to the waking state owing to the effects of its previous former actions.

74. For a short time after waking up the impression of the bliss of awareness enjoyed during sleep continues. *Jiva* remains calm and happy for a short time and takes no interest in external objects.

75. Then, impelled by past actions ready to bear fruits, it begins to think of duties and how to implement them which entails experiences of many kinds. During the experiencing it gradually forgets the bliss of its nature.

76. Because it experiences the bliss of awareness before and after sleep on a daily basis and develops a predilection for it, how can *Jiva* doubt the bliss of its nature?

77. (Objection): If a mere state of happiness that comes from non-doing...the sleeper is not a doer, but an enjoyer...is the bliss of awareness Awareness, then all that is required for enlightenment is laziness.

78. (Reply): Your contention would be correct if *Jiva* realised that the bliss experience in the waking state was the bliss of awareness. But it does not. It thinks bliss is in objects so the help of a teacher and the scripture is required to make its nature known.

79. (Objection): From what you have said so far, I know what awareness is. Why am I without the bliss of realisation?

- 80-81. (Reply): There was a man who heard that there was a large reward for anyone who knew the four Vedas so he said ‘I know that there are four Vedas. Please give me the money.’ But this not what is meant by the knowledge of awareness. It should be fully known.
82. (Objection): Awareness is by nature indivisible and is bliss absolute, untouched by Maya and its effects. How can you speak of the knowledge of Awareness as complete or incomplete?
- 83-84. (Reply): You know the word, awareness, but you do not know what it means to be awareness. So you need a teacher and Vedanta to know all the ramifications of direct knowledge.
- Notes: The ramifications are what it means to be awareness in terms of life in the apparent reality. The whole point of seeking liberation is to make one’s life in the apparent reality free from dependence on objects.*
85. It is best to forget these questions and know that the happiness felt in the absence of objects is the bliss of awareness.
86. Know also that even the bliss experienced through objects (*vishayananda*) is the bliss of awareness, apparently conditioned by the object.
- 87.** There are three kinds of bliss: (1) *Brahamanda*, the bliss of awareness, (2) *Vasanananda*, the bliss arising in the calm mind from the *vasanas* born of the experiencing the bliss of awareness, and (3) *Vishayananda*, the bliss arising from the gain of a desirable object.
88. Of these, the self-revealing bliss of awareness gives rise to *Vasanananda* and the *Vishayananda*.
89. The bliss of awareness is self-revealing in deep sleep and it is established by the authority of the scriptures, reasoning and by one’s experience. Now hear about its experience at other times.
90. *Jiva* identified with the Bliss Sheath (*anandamaya*) enjoys the bliss of awareness during sleep but becomes identified with intellect-sheath (*vignanamaya*) when the results of its actions fructify in the form of *vasanas*. Then it- changes states and identities.
91. Scripture says that in the waking state *Jiva* abides in the ‘eye’ i.e., the gross body; in the dreaming state in the ‘throat’ and in deep sleep in the ‘lotus of the heart.’ In the waking state *Jiva* pervades the whole gross body from head to foot.
92. In the waking state *Jiva* identifies with the body and thinks it is a person.
93. *Jiva* experiences non-attachment, joy and suffering. Joy and suffering are the results of actions born of ignorance of its nature; non-attachment comes naturally because it is the nature of *Jiva*.
94. Pain and pleasure are the result of internal and external actions. Non-attachment is experienced in the intervals between pain and pleasure.
95. ‘Now I have no worries, I am happy’, describes the natural bliss of awareness appearing as a state of non-attachment.
96. But in this state the natural bliss of the Self is not primary for it is obscured by the idea “I am non-attached” and the bliss experienced is not the bliss of Awareness but only an impression of it.

97. The outside of a pot of cold water feels cold although there is no water on the outside. It is from the property of water...coldness...that the presence of water inside the pot is inferred.
98. Similarly, as one realizes that its non-attachment belongs to awareness and not to the ego, one begins to understand the meaning of awareness.
99. By continued practice of knowledge the ego becomes exceedingly refined. This state is like sleep but it is not sleep because the ego is not completely absorbed. The *Jiva* is awake but the Subtle Body is 'asleep' i.e. free of disturbing thoughts.
100. The bliss in which there is no experience of duality and which is not sleep is the bliss of awareness.
101. By the steady application of reason and discrimination an aspirant should gradually control the mind. It should be returned to the self over and over and fixed permanently on it.
102. When the mind wanders to objects the aspirant should restrain it and concentrate it on the Self.
103. The inquirer whose mind is tranquil and whose passions are subdued, realizes he or she is limitless blissful awareness.
104. When by the practice of inquiry the mind is withdrawn and concentrated, the self realizes itself and enjoys lasting satisfaction.
105. When one obtains the bliss which is beyond the senses, but which can be grasped by the intellect, he or she becomes firmly rooted in bliss and never moves from it.
106. There is no greater gain. Once established in it, even great sorrow is unimportant.
107. The science of separation from the painful association with objects is called yoga. It should be practiced with great faith.
108. A yogi free from sorrow can easily identify the self as awareness and identify with it.
109. Control of mind can be achieved by untiring practice over a long period, even as the ocean can be emptied by bailing its waters with a small spoon.
- 110-111. In the Maitrayani Upanishad of the Yajur Veda, sage Sakayanya spoke of the great bliss experienced in *Samadhi* to the royal sage Brihadratha, "As fire without fuel dies down and becomes latent in its cause, the mind merges in its source, when its modifications have been silenced."
112. To such a silent mind the results of fructifying karma (what happens) is taken to be unreal.

Notes: Because the likes and dislikes that cause the mind to interpret fructifying karma are no longer operative.

Purification of the mind

113. The mind is the world and the world is the mind. It should be purified with great effort. It assumes the form of the objects appearing in it.

114. Through the purification of his mind an inquirer destroys the impressions that produce the likes and dislikes through which experience is evaluated. When the likes and dislikes are destroyed the mind enjoys limitless bliss.

115. If a person were to focus his or her mind on awareness with the intensity it focuses on the results of actions, he or she would be liberated in a short time.

116. The mind is pure or impure. An impure mind is disturbed by desires and fears. A pure mind is not so disturbed.

117. The mind is the cause of bondage and release. Attachment to objects leads to bondage and freedom from attachment to them leads to release.

Notes: Actually the mind is not the cause. Ignorance of the self is the cause. But when ignorance of the self is operating the mind entertains erroneous notions about the nature of reality and becomes bound to objects. Therefore, the mind is said to be the cause.

118. The bliss which arises from absorption in the contemplation on awareness is *Samadhi*. It is sublime and purifies the likes and dislikes that produce suffering.

119. Though it difficult to keep the mind absorbed in awareness, the experienced bliss builds a *vasana* for bliss motivates further absorption.

121. Other blisses pale in light of the bliss of absorption on awareness.

122-123. A woman devoted to her lover thinks of him when engaged in household duties just as an inquirer who knows "I am awareness" experiences its bliss even when engaged in worldly matters.

124. Wisdom is renouncing the desire for sense-pleasure and sticking with the bliss of the self even when the desire to enjoy is strong.

125-126. The bliss of self knowledge frees the mind of subjective and objective entanglements.

127. As a Sati about to enter the fire considers the delay in putting on clothes and ornaments to be irritating, a devotee of the bliss of awareness feels irritated about the idea of duties that apparently distract the mind from the bliss.

128-130. The crow has only a single vision which alternates between the right and left eye. When a sage considers the bliss of awareness and the bliss of worldly activities he is like a crow that turns its head from one to the other. Or he is like someone who knows two languages.

Notes: Meaning there is no contradiction.

131. When the knower experiences sufferings, he or she it is not disturbed as he or she was before the dawn of self knowledge. Just as a man half-immersed in the cool water of the Ganges feels both the heat of the sun and the coolness of the water, so the wise feel the misery of the world and the bliss of Awareness at the same time.

132. The knower of truth, experiencing the bliss of Awareness in the waking state also experiences it in the dreaming state, because, like waking experience, dream experience is just experience of the *vasanas* garnered in the waking state.

Notes: To the degree that the vasanas are neutralized in the waking state, they are neutralized in the dream state, so dream state bliss is commensurate with waking state bliss, assuming that the bliss under discussion is the result of the absence of vasanas. The bliss of awareness is available in the dream state as well as the waking state because the dreamer, taijasa, is awareness temporarily identified with the dreamer.

133. But the impressions of ignorance still continue in the dreaming state. So in a dream a wise person will sometimes experience joy and sometimes suffering without being affected by either.

Notes: Because it is known to be a dream, like the waking state.

134. In this Chapter, the first of the five discussing the bliss of awareness, the direct realisation that reveals the bliss of awareness has been described.

XII. THE BLISS OF THE SELF

1. (Question): A inquirer can enjoy the natural bliss of the self which is different from the bliss of mental quiescence and the bliss of deep sleep; but what is the condition of a *samsari*?
2. (Reply): Samsaris are born and die over and over and inhabit innumerable bodies owing to their righteous or unrighteous deeds. Why think about them?
3. (Doubt): A proper teacher will try to help them. (Reply): Only if they are open to truth.
4. If they are still devoted to external objects, a suitable kind of worship or ritual can be prescribed for them. If, on the other hand, they have a desire to know the truth, even though they are spiritually dull, they can approach a proper teacher and subject their minds to the teachings of Vedanta.

5-19. First they have to understand that the joy they seek is not in objects. It is not for the sake of the husband that the wife loves the husband but for her own sake and vice versa. Thus even in the mutual love between husband and wife one is motivated by a selfish desire for happiness. A child kissed by its father may cry when it is pricked by his bristly beard but the father goes on kissing the child for the father's sake. Wealth and gems have no likes or dislikes but their owner looks after them with love and care for his own sake. A merchant forces his unwilling bullock to carry a load. He loves the bullock for his sake not for the sake of the bullock.

20. There are many examples in scripture to convince the worldly that the love they seek is only in themselves.

21-22. (Doubt): What type of love do the scriptures say is felt for the self? Is it the passionate attachment which is felt towards the wife, the faith experienced in sacrifices and other rituals, the devotion for God and his teacher or is it the desire one feels for something one does not possess?

(Reply): The real love of the Self is that which, in the absence of *rajasic* and *tamasic* emotions reveals itself when the mind is *sattvic*. It is different from desire because it exists when desire is present or absent.

Notes: Because it is the self loving itself.

23. (Doubt): That may be, but food and drink, for example, are objects of love because they bring happiness.

24. If you are arguing that the self is a means to happiness like food and drink, then please ask yourself *who* enjoys the happiness? Both the subject and the object cannot be the enjoyer.

Notes: Since the self is not an object it cannot bring happiness. It is happiness.

25. Love for a means to happiness is temporary love because it disappears when the object invokes the love that is the self. But the love for the Self is infinite. Love for an object always changes because a single object can only deliver happiness for a limited period of time. Then a new object is required to produce happiness.

26. But the self is not an object and its nature is love (*parama prema svarupa*) so the love for it is infinite.

27. (Doubt): Even though it cannot be accepted or rejected, the self may be regarded as an object of indifference, like a piece of straw. (Reply): No, because it is the very self of the person who regards it with indifference.

Notes: It pleases the self to regard itself with indifference.

28. (Doubt): People begin to hate the self when they are diseased or angry or want to die. (Reply): This is not so.

Notes: They hate what they think is the self. Actually they hate the pain because it prevents them from experiencing the bliss of awareness.

29. When they desire to die, it is the desire to be free of suffering, not to get rid of the self. The self (under the spell of ignorance) hates the body because it produces pain, which is contrary to the nature of the self. One hates because it pleases one to hate. In any case hating an object is not a problem because objects are insentient and cannot feel the hate. Even the self is not injured by hate because it is the witness of the hate.

30. All objects are desired for the sake of the self. Of all the 'objects' of love the self is the dearest. A man's son is dearer to him than his son's friends.

Notes: This teaching is addressed to samsaris to convince them to seek the self. It is pure psychology.

31. **'May I never perish, may I always exist' is the desire seen in all. So love for the self is obvious.**

32. Though the self as the object of the highest love is taught by the scriptures and proved both by reasoning and experience, there are some who hold that the self is secondary to the love of loved ones.

Notes: This is to make themselves feel virtuous, not because it is true.

33-38. To support this they quote the scripture, 'The son indeed is the self', and countless other verses which are meant to show the superiority of the son to the father. *Samsaris* tend to agree with this view.

Notes: In this case the scripture is looking at the issue from non-dual point of view. When people are ignorant, they confuse the apparent and the real. You will not find this argument outside certain traditional cultures. In India a son is considered to be the greatest possession.

39. Even if this is true these statements do not prove that the self is less important than a loved one. But the problem is the meaning of the word 'self' which can be figurative, illusory or actual.
40. In the expression 'David is a lion', the meaning is figurative, for the difference between David and a lion is obvious. It is only possible to fail to discriminate limitless awareness from a son if the statement is taken literally.
41. Difference exists between the five sheaths and witnessing awareness, although it is not obvious, so the sheaths are illusory, like a snake that is mistaken to be a rope.
42. The witness awareness is non-dual so there is no difference. Because it is the innermost essence of everything, it is called the self. The actual meaning of self is 'witness awareness.'
43. As the word 'self' has these three meanings in daily use the suitable one is primary, the other two are secondary.
44. In the case of a dying man leaving the family property and tradition to his son, the figurative meaning of 'self' fits in, not the primary or the illusory meaning.
45. In the sentence 'the reciter is the fire.' the term 'reciter' cannot actually refer to fire, for the latter is incapable of reciting, but must mean a Brahmachari who is able to do so.
46. In such expressions as 'I am thin and I must get fatter' the body should be taken as the Self. For the sake of getting fat no parent feeds the son.
47. In such expressions as 'I shall attain heaven by austerities' the doer (the intellect-sheath) should be regarded as the Self. Ignoring physical enjoyments people practise severe austerities.
48. When someone says, 'I want freedom', he or she then acquires knowledge (of the self) from the teacher and the scripture and desires nothing else. In this case the word 'I' should be regarded as the witness awareness.
49. Just as *Kshatriyas* and *Vaishyas* are entitled to perform the sacrifices called *Brihaspati-sava*, *Rajasuya* and *Vaishyastoma* according to their fitness, so the figurative, illusory and actual selves are meant in different contexts.
50. Infinite love is always reserved for the self. For whatever is related to it, various degrees of love apply.
51. Related objects are either ignored or hated. Straw lying on the road is disregarded, whereas tigers and snakes are hated. So objects are loved, dearly loved, disregarded or hated.
52. The type of love a person has for an object depends on the effect the object has on (what he or she thinks is) the self.
53. When a tiger confronts man, it is hated; when it is away, it is disregarded; and when it has been tamed and made friendly, it causes joy.
54. Even though no thing invokes primary or secondary love by itself the type of love depends on whether the *vasanas* cause the object to be seen a favourable or unfavourable light...or in neither a favourable or unfavourable light.

55. The popular view is that the self is the dearest, the objects related to it are dear and the rest are either disregarded or hated. This is also the opinion of scripture.
56. Elsewhere too the scriptures declare: 'Know this self as the dearest which is closer than one's offspring, wealth and so forth'.
57. Through the eye of discrimination developed by following scripture, it becomes clear that the witness-awareness is the real self. Discrimination means separating the five sheaths from the inner essence, awareness.
58. The essence of an individual is self-luminous awareness, the witness of the presence and absence of the states of waking, dreaming and deep sleep.
59. The various objects of enjoyment, from life down to wealth, are objects of varying degrees of love according to their proximity to the self.
- 60. A son is dearer than wealth, the body dearer than the son, the sense-organs dearer than the body, life and mind dearer than the sense organs and the Self is dearer than life and mind.**
61. In scripture there is a dialogue between a wise and a dull-witted man illustrating the idea that the self is the dearest of all.
62. A wise person knows that the witness-awareness is dearer than any object. Because a dull-witted person believes that his or her loved ones and other objects are dearer than the witness-awareness he or she enjoys the happiness caused by these objects.

Notes: And attachment to them.

63. It is ignorance to assert that something other than the self is the object of greatest love.
64. Scripture says, 'The thing dearest to you makes you weep'. An analysis of this statement should lead to the conclusion that it is wrong to conclude that something other than the self is dearest to you.

Notes: Because it is for the sake of the self that one weeps.

65. When a married couple desires to have a son and does not have one, they are disappointed and miserable. After conception, a miscarriage or the pain of labour causes sorrow.
66. When a son is born he may suffer from diseases or from the position of the planets at his birth, or he may be stupid or obstinate, or after the investiture of sacred thread he may study nothing or if he is learned, he may remain unmarried.
67. Again he may start pursuing the wives of others, or he may have a huge needy family and suffer poverty or he may grow wealthy and yet die in his youth. Infinite are the sorrows of parents.
68. Having considered all this, the disciple must abstain from forming an attachment to objects. He should focus his love on the self and contemplate the self day and night.

Notes: Anything other than the self is an object.

69. A person who remains convinced that happiness is object dependent and who does not give up his view due to sheer obstinacy or hostility to the truth sinks into spiritual darkness and suffers the pain of innumerable births.
70. The knower of awareness is awareness and is like *Isvara*. Whatever he or she says will come to pass for his or her disciples...or others.
71. He who contemplates the witness self as the dearest of all objects will find that the self never suffers change.
72. Because the self is the most beloved, it is the source of infinite joy. Wherever there is greater love, there is greater bliss.

Notes: Love and bliss are just words for awareness.

73. (Doubt): If the nature of the self is bliss, bliss should be found in all the modifications of the mind because the mind is awareness.
74. (Reply): Not so. A candle burning in a room emits both light and heat, but only light fills the room and not heat. Similarly only awareness illumines the *vrittis* and not bliss.

Notes: Maya strips the bliss...the sentiency...out of awareness when awareness appears as the mind. The mind, Subtle Body, is an inert reflector, known only because it is lit up by awareness. To be sentient is to be blissful.

75. Objects have certain properties like odour, colour, taste and touch, yet each of these properties is cognised by one particular sense-organ and not the others. It is the same with the bliss of the Self.

Notes: Only the self experiences its bliss.

76. (Doubt): Odours, taste and so forth differ from one another, but they seem to be different qualities of awareness.
77. The odour, colour and other properties of a flower are not separate from one another in the flower. If it is claimed that the separation of these properties is brought about by the sense-organs, we rejoin that the seeming difference between awareness and bliss is produced by the *gunas* that make up the mind i.e. the predominance of *sattva*, *rajas* or *tamas* in the thoughts.
78. When there is a predominance of *sattva* in the *vrittis* it is clear that bliss and awareness are identical. But when *rajas* and *tamas* predominate in the *vrittis*, the bliss is obscured.
79. As mixture with salt removes the intensely sour taste of tamarind, the bliss of awareness is obscured when it is with *rajas*.
80. (Doubt): By discrimination one can understand that the self is the dearest, but without the practice of *Yoga* what good is it (for liberation)?
81. (Reply): The goal of Yoga is also realized by discrimination. *Yoga* is (an indirect) means to self knowledge. Doesn't knowledge arise from discrimination?

Notes: When the self and the not-self are discriminated, knowledge arises. But it is equally correct to say that discrimination is knowledge.

82. The realization gained through *Vedanta* is also achieved by *Yoga*. Thus it has been said in the Gita about the identity of the fruit of both *Yoga* and discrimination.

Notes: Assuming the yogi becomes an inquirer and is able to discriminate awareness from the experience of Samadhi. There is a great misunderstanding among yogis about the nature of enlightenment because the ostensible goal of Yoga is Samadhi, a particular experience. In fourteenth century when this was written, the confusion between experience and knowledge may not have been as obvious as it is today. The traditional view is that Yoga is suitable for purifying the Subtle Body and only knowledge is suitable for liberation because reality is non-dual awareness.

83. Knowing that for some *Yoga* is difficult and for some others knowledge, the Bhagavad Gita speaks of these two paths.

Notes: Because I do not know Sanskrit it is impossible to tell if this is a proper translation but it looks very much like the multi path confusion that characterizes 'modern' Vedanta. It probably is because the translator, Swahananda, was a disciple of Vivekananda who more or less single handedly invented the multi path confusion. At best Yoga is an indirect means of knowledge in so far as it prepares the mind for knowledge but only knowledge can set one free because the self is already free. Modern Vedanta does not make a clear the distinction between the indirect means, which are many, of liberation and the direct means, which is one.

84. What is special about *Yoga* when knowledge is common to both *Yoga* and *Vedanta*? Both the yogi and the *viveki* (one who practises discrimination) are freed from attachment and aversion.

Notes: Although yogis tend to be attached to their samadhis, whereas vivekis (discriminators) aren't. It is not clear that Yoga is for knowledge. It is almost exclusively practiced for Samadhi.

85. One who knows the self as the dearest has little love for objects of enjoyment. So how can attachment develop? And how a *viveki*, who sees objects as devoid of bliss, have aversion to them?

86. Both the *yogi* and the *viveki* are averse to objects that are inimical to their practice.

87. If you say that a *yogi* in *nirvikalpa Samadhi* is superior to a *viveki* because there is no duality for him or her we say that there is no duality for a *viveki* irrespective of his or her state of mind.

Notes: In fact viveka makes it unnecessary for the inquirer to control one's experience because the non-dual self is known to the viveki irrespective of his or her state of mind.

88. In the next chapter, called the 'Bliss of Non-duality' we will enlarge on the theme of the absence of duality. What has been unfolded so far is free of defects.

89. (Doubt): He is a true *yogi* who is ever-conscious of the bliss of the self and is unconscious of the external world.

Notes: Unconscious is a bad word because it implies that the self can be unconscious. In non-dual reality the 'yogi' is not separate from awareness, the self. Non-duality does not mean that duality does not exist, only that it is known to be unreal. The appropriate phrase is 'unconcerned about the external world.' If liberation is a state in which the world is absent, it is not liberation because the presence of the world in no way negates the existence of awareness. A viveki, an inquirer, is conscious of the external world, but it has no effect on him or her.

(Reply): This is the position of the *viveki* also).

Notes: I left the word 'position' alone to point out that the translator believes that Vedanta is a philosophy. Vedanta is knowledge. Knowledge is not a belief or an opinion, an intellectual posture. Viveka is the knowledge that awareness is real and that the objects appearing in it are apparently real. It is something to be known. A yogi who does not know it, is not liberated in spite of his or her Samadhi. Instead of 'position' the word should be knowledge or experience.

90. In this second chapter of the section in which the bliss of awareness is discussed we have unfolded the teachings on the bliss of the self (*atmananda*) for the benefit of those with spiritually dull intellects.

XIII. THE BLISS OF NON-DUALITY

1. The bliss of *Yoga* described earlier is the bliss of the self. (Doubt): How can the bliss of the embodied self which is in duality be identical with the non-dual bliss of awareness? (Reply): Please listen.
2. **As described in the Taittiriya Upanishad, the whole world, from space to the physical body, is not different from awareness/bliss. Therefore the bliss of the self is of the nature of the non-dual awareness.**
3. The world is born of bliss, abides in bliss and is merged in bliss. How then can it be anything other than bliss?

Notes: Bliss/awareness is the locus of the 'world' which is never away from the self, as it appears to be when the body is one's point of reference.

4. The pot is apparently different from the potter, but this should not create a doubt about the relationship between the universe and awareness/bliss. The universe is awareness/bliss but awareness is not the universe, in so far as it is conscious and the universe is not.
5. The existence and destruction of the pot do not rest with the potter, but with the material cause, the clay. Similarly, the material for the creation is actually awareness bliss. However, Maya, the potter/creator of the universe does the impossible and strips the sentiency out of awareness/bliss when it 'creates' objects.

Notes: The idea that awareness is bliss is very difficult for the intellect to assimilate because bliss is always taken to be a particular kind of feeling. The 'bliss' that is spoken of in the scriptures is not a feeling, although it manifests as a feeling of satisfaction when the mind is free of rajas and tamas.

6. The material cause (of objects) is of three kinds: (1) *vivarta*, which gives rise to a phenomenal appearance, not materially related to the cause.

Notes: This means that awareness appears as material objects. It does not transform itself into them.

(2) *Parinama*, which gives rise to an effect, a modification or change of state

Notes: A *parinama* is just a transformation. It either a *vivarta* (apparent) *parinama* or an *arambha* (real) *parinama*.

- (3) *Arambha* means that the effect (the world) is (qualitatively) different from the cause.
7. Those who think that the cause and the effect are actually different are called Arambhavadins. They think that by producing one object from another the new object is different from its cause. For example, a shirt is different from the cotton of which it is made.
 8. *Parinama* is the change that converts one substance into another. For example, milk into curd, clay into a pot or gold into a ring.
 9. But a *vivarta parinama* causes one thing to seem to be something else, like a rope that appears as a snake or the sky...which seems to be blue.
 10. *Vivarta parinama* or Maya explains the presence of the world as not separate from awareness.
 11. Power does not exist apart from the possessor of power but it cannot be said to be identical with the one that possesses it. If the power is identical then it cannot obstruct the possessor.

Notes: Maya is the power that creates the world. It is not separate from awareness but it is not identical with it either. It has a completely unique status. It does not exist from the point of view of non-dual awareness, but it does exist (is inferred) from the point of view of the world.

12. Power is inferred from its effect. When its effects are not seen we conclude that there is some obstruction to it. For instance, if the flames of a fire do not burn, we infer the presence of some obstruction, such as an incantation etc.
13. The sages say that that the power in awareness called *Maya* is concealed by its own qualities. Some of its many aspects are action, knowledge and will.

Notes: Kriya Shakti, jnana Shakti, and iccha Shakti i.e. action, knowledge and desire.

14. "The supreme awareness is eternal, perfect, non-dual and omnipotent" the Vedas say.

Notes: Here 'supreme awareness' means Isvara, Maya, the Creator. It is 'supreme' with reference to the world of objects it creates. It is not 'supreme' with reference to itself because there are no objects in it.

15. *Isvara's* power is observed in the energy, bodies and behaviour of all beings.
16. It is the movement of air, the hardness of stone, the liquidity in water and the power of fire to incinerate.
- 17-18 It abides as emptiness in space and in the perishability of objects. As a serpent is latent in an egg, so the world is latent in awareness. Just as a tree with its fruits, leaves, tendrils, flowers, branches, twigs and roots is latent in the seed, so does this world abide in awareness.
19. Due to variations in space and time, certain powers emanate from *Isvara*, just rice grows from the earth.
- 20. When the all-pervasive, eternal and infinite awareness assumes the power of cognition, it is called the Subtle Body.**

21. First the Subtle Body arises, then the notion of bondage and release and then the universe consisting of many worlds. Thus this whole manifestation has been taught to the human mind by the great story teller, Maya, like a grand fairy tale.
- 22-27. “Once upon a time there was a handsome prince that was never born. He lived happily in a city which did not exist. He walked out of the city to pick fruit from trees growing in the sky. When he tired of this he returned to his palace which had not yet been constructed and happily passed the no time playing various non-existent games.”
28. Those who lack discrimination live in a fairy tale. The power of Maya will now be described in more detail.
29. It is different both from its effects and from its substratum.
30. The properties of a pot belong to the power of the potter using his powers to create. The potter is not the pot. Nor is He the powers used to transform the clay. He is the wielder of the powers.
31. The clay undergoes a change but the formless power that creates the pot does not change. It is beyond the idea of the pot and the energy that shaped the pot from the clay.
32. Before the creation of the pot, pot potential exists in the clay. With the idea and energy of the potter the clay is transformed into a pot.
33. The indiscriminating confuse the cause and the effect.
34. Clay, before the potter transformed it, cannot be called a pot. But it is a pot when it acquires thickness, hollowness and roundness.
35. The pot is not different from the clay as it has no existence apart from the clay, but it is not identical with the clay either because it cannot be observed in the clay before the potter transforms it.
36. Therefore the pot is indescribable, like the power which produces it.
- Notes: You cannot describe anything in the world with certainty because it is not real. It exists as a name and a form but not as a reality. The reality of everything...one's body and mind and the world...is the reality awareness brings to it, nothing more.*
37. A magician's power is only apparent in his magic tricks.
38. Thus, the effects of Maya are unreal. Whatever reality they enjoy is borrowed from the substrate, awareness.
39. A pot is only a name and form. It is not real. The clay is alone is 'real.'
- 40+44. Of the three creative factors (the created objects, the *Maya* that creates them and the substratum in which the both potentially exist) the objects and *Maya* that creates them exist serially but the substrate is always present.
- 41+43. A created object, though visible, has no actual substance as it is subject to creation and destruction. When it appears it is given a name by human beings.

42. When it disappears, the name remains. Because it exists only as a name it is said to apparently exist.

45. (Doubt): If the created object is unreal, why is it not destroyed when knowledge of the substratum dawns?

46. (Reply): Knowledge of the substrate destroys the idea that the pot is real, not the pot itself.

Notes: You cannot destroy something that is not real. Nor can you destroy something that is real. There is no actual destruction of anything, only awareness apparently transforming itself into various names and forms.

47. Though a person seems to be upside down when reflected in water, no one mistakes the reflection for the person.

48. According to the doctrine of the non-dualists, the knowledge of the unreality of the superimposed object, the world, gives liberation, the goal of life. If the clay is not rejected, the pot is accepted.

Notes: I left this verse in tact to show that the translator does not understand that Vedanta is not a philosophy. Vedanta is not 'doctrine.' It is a means of self knowledge. The verse should read:

48. "Liberation is the knowledge that reality is non-dual awareness and that the world is apparently real. When the world is known to be nothing but awareness, one's own self, suffering ceases because the world is the self."

Notes: The statements of Vedanta are not meant to be believed. The mind should, however, submit itself to the methodology of Vedanta, which is based on the unexamined logic of one's actual experience. Once access to your own actual (not interpreted) experience is gained, the statement makes perfect sense. The power of Maya, intelligent ignorance, hides the logic of our own experience, leaving us at the mercy of an unformed evaluation of sense information as the basis for our notions of ourselves and the world around us. There is absolutely nothing philosophical about Vedanta. It is common sense knowledge. Since time immemorial spiritually inclined intellectuals have misunderstood Vedanta.

Or it could read like this:

48. The knowledge that the world is superimposed produces liberation. To see a pot you have to accept the existence of the clay. To see the world you have to see the substrate, awareness.

Notes: Although it is known, it is not known because the mind is fixated on the world.

50. (Doubt): When a pot is broken into pieces, it does not resemble the original clay. (Reply): It may not resemble it, but it is clay though and through. Grind it to powder and it is back to what it always was.

49-51. When there is an actual modification of the substrate, the substrate disappears. You cannot return cheese to the state of milk because the milk has actually become the cheese. But when clay is turned into a pot (*virarta parinama*) the clay itself remains.

52. Some believe that clay has the properties of both the cause and the effect. They believe the properties of the effect is different from those of the cause, which is, however, not the case with the world because awareness is non-dual.

53. The world and the beings and objects in it are the effect of an apparent change in awareness. They are not real. Therefore the mind should meditate on the insubstantiality of all objects.

54. One sage contends that knowledge of the cause implies knowledge of all its effects. But how can knowledge of something that is not real give rise to knowledge of reality?

Notes: The first sentence dispels the notion that self knowledge gives knowledge of everything in the apparent reality. Only Isvara (Maya) has that knowledge, not Jiva. Jiva is identical with awareness but it does not have the power of Maya to create the phenomenal world. Maya operates in Jiva as personal ignorance (avidya) in so far as it takes the phenomenal world and the actions that happen in it to be real. When avidya is removed Jiva is released from the belief that it is limited by the five sheaths.

But the verse points out that you cannot get direct knowledge of awareness by observing its effects i.e. the body, mind and the world.

55-56. When the clay that makes up a pot is known, the pot is known for as clay. Pot knowledge, however, serves no useful purpose as far as liberation is concerned.

Notes: Knowledge of the personality, the Subtle Body, the vasanas, etc. is only knowledge of the effects of ignorance. It will not set you free. Freedom is freedom from the experiencing entity. It is only gained by knowing that the experiencing entity is awareness but awareness, the self, is not the experiencing entity.

57. (Doubt): The statement that through the knowledge of the cause you arrive at a knowledge of the effect amounts to saying that by a knowledge of clay you acquire a knowledge of clay.

58. (Reply): The real substance in the effect (pot) is identical with its cause. This may not be surprising to the wise but the ignorant are always surprised by this fact.

Notes: The actually substance of everything you see is just you, awareness. To say that the effect is the cause is to say that the self you think is limited, inadequate and incomplete is actually whole complete limitless bliss.

59. It is strange to many that knowledge of the cause gives knowledge of (the essence of) the effect.

60. To direct one's attention to the non-dual nature of the self, the Chandogya Upanishad teaches that through knowledge of the cause all the effects arising in it are known. It does not speak of the multiplicity of effects.

Notes: Again, this is so that the Jiva does not think that moksa will turn it into Isvara.

61. Just by knowing one lump of clay one knows (the essence) of all objects made of clay, so by knowing the one awareness one knows (the essence) of the whole phenomenal world.

62. The nature of awareness is existence, awareness and bliss, whereas the nature of the world is name and form. In the Nrisimha-Uttara-Tapaniya Upanishad existence, awareness and bliss are said to be 'indications' of awareness.

Notes: They do not define or describe awareness. They 'point to' awareness.

63. The sage Aruni indicates awareness as of the nature of existence and Sanatkumara indicates it as bliss. The same is declared in other Upanishads.

64. Before, during and after creating names and forms with the power of Maya, awareness remains as it is says the Purusha Sukta. Another scripture says that awareness reveals names and forms.
65. Yet another scripture says that before creation the universe was unmanifest and that afterwards it became manifest as name and form. In this scripture, *Maya*, the inexplicable power of awareness, is referred to as ‘the unmanifest’ (*avyakta*.)
66. This *Maya*, which rests unmanifest in immutable awareness, undergoes numerous modifications. ‘Know *Maya* as the material cause of the universe and awareness, the substratum, as the ruler of *Maya*’.
67. The first modification of *Maya* is Space. Though it is unreal it seems to exist. Whatever existence is has is borrowed from awareness.
68. Space does not exist before *Maya* manifests it, and it ceases to exist where *Maya* does not operate on awareness. If it is non-existent before creation and after dissolution (or where is it not operating on awareness) it is not real even when it seems to be present.
69. Sri Krishna, speaking as *Isvara*, said “Beings are unmanifest in the beginning, manifest in the present and unmanifest again at the end’.
70. Just as clay exists in a pot and awareness pervades past, present and future, so awareness pervades space. When space is known to be only an idea, what remains is only one’s self, limitless awareness.
71. When the idea of space is negated, what remains of space? To say, ‘nothing’ is ignorance.
72. Because what remains is the knower, whose nature is awareness/bliss. It does not produce misery because it is self conscious fullness, which is bliss. It is free of the idea of favourable and unfavourable.
- Notes: If you are full, everything is favourable, because you are favourable.*
73. One gets pleasure from a favourable object and grief from an unfavourable one; but awareness...you...are free of both.
- Notes: This is knowledge and knowledge is bliss. It is bliss because nothing other than the full favourable you defines you.*
74. The bliss of the self is uniform and steady, but the mind, due to its fickle nature, passes from joy to sorrow. Both joy and sorrow are creations of ignorance.
75. Space in its essence is existence, awareness and bliss, as are all the modifications that spring from it: Air Fire, Water and Earth.
76. The properties of Air are motion and touch; of Fire, heat and light; of water, liquidity; and of Earth, solidity.
77. Similarly the special properties of plants, foods, bodies and other objects are made of these elements.
78. The common element In all the manifold objective names and forms is existence, awareness and bliss. Nobody can dispute this.

79. Names and forms apparently exist because they are subject to creation and destruction. So know them as superimposed by the intellect on awareness, just as waves appear in the ocean.
- 80-81. The more devotedly discrimination is practiced the more clear self knowledge becomes. With the direct knowledge of awareness, names and forms becomes unimportant.
82. The continuous practice of discrimination sets one free. Then the fate of the body is irrelevant.

Vedanta Sadhana

83. Thinking of awareness, speaking of awareness and helping others understand their nature as awareness, is the practice of self realization.

84. Binding *vasanas* are rendered non-binding as a result of earnest and consistent practice of knowledge.
85. As the power inherent in clay the brings the pot into existence, so the power of *Maya* creates many unreal things.
86. Just as the *vasanas* in the Causal Body are powerful enough to give *Jiva* impossible dreams, the power of beautiful intelligent ignorance (*Maya*) creates, maintains and destroys this impossible universe.
87. In dream one may see oneself flying in the sky or being beheaded. In a moment one may live through many lives.
88. Lacking discrimination, the dreamer takes what is happening to be real.
- 89-90. When there is such power in an individual's Causal Body, wonder at the power of *Maya*, the Causal Body of the whole universe, to create myriad appearances in awareness!
91. Space, Air, Fire, Water, Earth, the universe, the myriad of animate and inanimate objects are appearances produced by *Maya*. Yet pure awareness appears as a reflection in the intellect of living beings.
92. Existence/awareness/bliss is the common basis of both the animate and inanimate objects. Only their forms differ.
93. Just as many objects can be seen in a single picture, so all various names and forms exist in awareness. Negate the forms and what remains is you...pure awareness.
94. Even though a man standing on the bank of a river sees his body reflected upside down in the water, he nevertheless identifies himself with the body, not the reflection. The Subtle Body, the experiencing entity is a reflection of you, pure awareness.
95. Just as day dreamers disregard their day dreams because they are not practical, disregard the names and forms appearing in you.
96. New mental creations are formed every moment and those which pass are lost for ever. See the objects in this world in the same light.

97. Childhood is lost in youth and youth is lost in old age. The father dies and does not come back. Yesterday never returns.
98. How do the objects of the 'real' world, which are decaying every moment, differ from the forms created by the mind's imagination? Though they appear, let go of the idea that they are real.
99. When the objects of the world are known for what they are, the mind is free of them and rests in awareness. Then, like an actor you are not affected by the drama of life.
100. As a big rock lying in the bed of a river remains unmoved although the water flows swiftly and constantly over it, so also you remain unchanged while the forms around you constantly change.
101. As the sky with many clouds reflects in a flawless mirror, so space with the universe in it is reflected on non-dual awareness.
102. Without a mirror it is impossible to see the objects reflected in it. Similarly how can you see the world without the luminous substrate, limitless awareness?
103. Knowing awareness as your nature, fix your mind firmly on it and keep it from dwelling on names and forms.
104. You are awareness. Many find abiding peace in the knowledge of the non-dual bliss of awareness.
105. In this third chapter of the section called 'the Bliss of Awareness, the bliss of Non-duality which is to be obtained by meditating on the unreality of the world has been described.

XIV. THE BLISS OF KNOWLEDGE

1. Now we will unfold the bliss of knowledge which is experienced by the one who has realised the bliss of awareness through *Yoga*, Discrimination of the self from the Not-Self and understanding the unreality of duality.
2. Like the bliss arising from the contact of the mind with external objects, the bliss arising from the knowledge of awareness is a modification of the intellect. It is said to have four aspects.
3. **The four aspects of the bliss of knowledge are: absence of sorrow, the fulfilment of all desires, the hard and fast conviction 'I have done all that needed to be done and I have achieved all can be achieved'.**
- 4-5. The cessation of the sorrow of this world has been described in the words of the Brihadaranyaka Upanishad. "When someone has realised the identity of his own awareness with the awareness in everything, what will he or she desire? To please whom will the body be engaged?"
6. Awareness appears as if it is two selves, a reflected 'self' and a pure self. Awareness identified with the three bodies or the five sheaths (the reflected self) thinks of itself as a doer and an enjoyer...a *Jiva*.
7. Pure awareness under the spell of *Maya* identifies with names and forms, 'becoming' objects of enjoyment. When, by discrimination, it no longer identifies with the bodies and the sheaths, there is no enjoyer nor anything to be enjoyed.

Notes: Except itself. The verse means there are no objects that can give it joy.

8. Under the spell of ignorance, *Jiva* desires objects and consequently suffers. The sufferings belong to the bodies and the sheaths, not to *Jiva*.
9. The gross body suffers diseases. The subtle Body suffers desire, anger and other emotions. The source of the suffering is the Causal Body.
10. The self knower, discriminating according to the teachings mentioned in the chapter entitled the 'Bliss of Non-duality', understands that no objects contain joy and does not desire them.
11. When the reflected self realizes it is pure awareness using the methods mentioned in chapter 12, the 'Bliss of the Self', no enjoyer and no suffering remains. Suffering is caused by identification with the Subtle Body.
12. Anxiety regarding virtue and vice produces the future. It has already been explained in Chapter 11 that a self realized person is anxiety-free.
13. As water does not stick to the leaves of a lotus, the result of actions cannot stick to the knower.
- 14-15. The Bhagavad Gita says, "Just as a blazing fire reduces its fuel to ash, the fire of self knowledge burns up action and its results".
16. One whose mind is free of 'I-ness' and is unconcerned about results does not really act when he acts because he is not bound by action.
17. In the Kausitaki Upanishad it is said that various violations of *dharma* do not affect self knowledge, nor is the serenity of one's countenance marred when one knows one is awareness.

Notes: This does not mean that the results of bad actions do not return to the apparent doer, only that they are observed dispassionately by the self because the "I" is known to be the self.

18. It has been said in the Aitareya Upanishad that not only does sorrow cease, the knower achieves all desired objects: 'He becomes immortal, achieving all desired objects'.

Notes: This verse is easy to misunderstand. If there is no one to receive the result of bad actions there is no one there to desire objects or to receive good karma. It actually means that the self is the 'desired object.' Liberation means that what you are i.e. fullness itself is so satisfying that there is nothing to desire. Or that you already have the bliss that you could gain from any object.

19. In the Chandogya Upanishad it is said that the knower may be seen laughing, playing, rejoicing with the opposite sex, enjoying vehicles and other things without bodily awareness. The vital breath, impelled by fructifying actions keeps him or her alive.
20. The one who knows "I am awareness" attains fulfilment of all desires and does not anticipate good results because the bliss of his or her nature is always present.
- 21-22. Whatever bliss is attained by a wealthy king who is young, handsome, learned, healthy, strong of mind mind, and who can have any worldly enjoyments is not superior to the steady bliss of a knower.

23. For both the king and the knower there is no attraction for worldly enjoyment and so their happiness and contentment are comparable. **One is desireless because of the ready availability of objects of enjoyment, the other because of discrimination.**

24-25. The knower understands the defects of objects of enjoyment. Just as no one likes dog vomit the knower has no interest in the body.

26-33. Though there is similarity between the king and the knower in terms of desirelessness, the king suffers misery accumulating of objects of enjoyment and fears the loss of them. Both are absent for the knower, so his or her bliss is superior to the king's. It is also possible that a king has unfulfilled spiritual fantasies whereas the knower has none.

Notes: The text next enumerates a hierarchy of 'celestial' beings discussed in the secondary literature.

33. From the status of a king up to the Creator each *jiva* desires the joy of a more evolved *jiva*. But the bliss of the self, which is beyond the grasp of the mind and the senses, is superior to all blisses worldly and celestial.

34. As the knower has no desire for subtle pleasures, the bliss of everything is his.

Notes: Bliss is uniform but is experienced in degrees owing to the condition of the instrument of experience, the Subtle Body.

35. The bliss of the self is meant by the phrase, 'achieves all desired objects'. Or it may be explained as the witness-awareness of the knower experiencing the enjoyments of all the bodies, as well as his or her own.

36. (Doubt): If the ignorant person is actually the witness-awareness, he or she should have limitless bliss. (Reply): Not so. Without self knowledge only temporary object generated blisses are available to ignorant *jivas*.

37. Or, he enjoys everything because he is actually everything. A famous verse says, 'I am the food and the eater of the food'.

38. Thus the knower is free of suffering and full of object independent satisfaction.

39. Both topics have been properly explained in Chapter 7, 'The Lamp of Perfect Satisfaction'. The verses quoted below should be contemplated the purification of the mind.

40. Before realisation one has many duties to perform in order to acquire worldly and spiritual objects as an aid to liberation. But when self knowledge is firm, they lose their meaning.

Liberated while Living

41. A liberated person is mindful of the difference between his former life and his present life. He or she thinks,

42. "Let samsaris chase objects. I am fullness itself. What is there to gain in this world?"

43. Let the spiritual types seek high states of awareness. I pervade all states. I am neither high or low.

44. Let those who are qualified teach Vedanta. I cannot teach because I am not a doer.

45. I have no desire to sleep, beg for alms, or purify myself.
46. Seeing from a distance a bush of red gunja berries seems to be on fire but the seeming fire does not char the bush. Actions and the opinions of others do not affect me.
47. Let inquirers listen to Vedanta. I have Self-knowledge. Why listen again?
- Notes: Why not? Vedanta is even more beautiful when you know who you are.*
48. I don't meditate. I am meditation itself. Meditation is for doers.
49. Even though I am not subject to ignorance I behave like the ignorant owing to my fructifying karma.
50. All worldly affairs end when the fructifying karma is exhausted. If it is not exhausted, thousands of meditations will not remove it.
- 51. To bring karma to an end inquire as much as you like but it is a waste of time because karma is harmless. It has nothing to do with me.**
52. I am not distracted so I do not need *Samadhi*. Both distraction and *Samadhi* are only states of mind.
53. I am the experience of everything in the universe. There is no special experience for me. I have obtained all that was to be obtained and have done all that was to be done. This is my unshakeable knowledge.
54. I am associationless, neither the doer nor the enjoyer. I am not concerned with doing good or bad karma in accordance with social or scriptural codes.
55. But there is no harm helping the world according to scriptural injunctions even though I have obtained all that can be obtained.
56. Let my body worship God, bathe or beg for alms. Let my mind recite 'Om' or study the Upanishads.
57. Let my intellect meditate on a diety or be merged in the bliss of awareness, my self. I am the witness of all. I do nothing nor cause anything to be done.
59. Blessed am because my self knowledge is firm. Blessed am I because I am the bliss of awareness!
60. Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled; I know not where.
61. Blessed am I, for there are no further duties to perform. Blessed am for I have achieved the highest that one can aspire to.
62. Blessed am I for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, blessed, again and again blessed!
63. How my merits have borne fruit! Wonderful am I, the possessor of great merit. Wonderful!

64. O how grand and true are the scriptures! How great is my teacher! How wonderful is illumination, how amazing my bliss!
65. Thus concludes the fourth chapter of the section called the 'Bliss of Awareness' that describes the 'Bliss of Knowledge'. Until that bliss is attained one should practice discrimination.

XV. THE BLISS OF OBJECTS

Sattva Rajas Tamas

1. In this chapter will be unfolded the bliss derived from the contact of the mind with objects. It may be considered a door to the bliss of awareness.
2. Scripture says that the bliss of awareness is indivisible and homogeneous and that individuals only enjoy a tiny fraction of it.
3. The mental modifications are *sattva*, *rajas* and *tamas*. *Sattvic* modifications are detachment, fortitude, openness and so forth.
4. *Rajasic* modifications are thirst and love for objects, attachment arising from the belief that they are real etc. *Tamasic* modifications are delusion, fear and so forth.
5. Awareness reflects on all three modifications but joy is only available when the Subtle Body is predominately *sattvic*.
6. Awareness in conjunction with the power of Maya enters into all the bodies just as the sun reflects differently in differently shaped water pots.
7. Another scripture says, 'Awareness, though one, exists in every object. Like the moon reflected in the ripples in a stream, it seems to be many.'
8. The moon which is reflected in muddy water (*tamas*) is faint and indistinct. It shines as it is when it is reflected in clear pure water (*sattva*). Similarly awareness appears according to the quality of the *guna* playing in the mind.
- 9-10 Because of the preponderance of *rajasic* and *tamasic vrittis*, the experience of the bliss of awareness is obscured. *Rajas* manifests as a burning energy, the energy of passion, like a smouldering fire. *Tamas* is like a dead wet smoking fire and manifests as dull pleasure.
11. When the mind is *sattvic* both awareness and bliss are manifest.
12. These two illustrations make it clear that the nature of the mind determines how awareness manifests.
13. There is no bliss in *tamas* or *rajas*, only in *sattva*.

- 14-16. A desire for objects is *rajas*. It is characterized by anxiety. Obstacles to the fulfilment of desire produce anger, hatred and despair if the obstacles are difficult to overcome. In *tamas* there is sloth, inadvertence and depression. The opportunities for happiness in it are virtually non-existent.
17. With the acquisition of the desired object the desire disappears and happiness ensues. Even the idea of getting what one wants produces small happiness.
18. But the greatest happiness is the result of *sattva* because there is no sloth, anger or greed.
19. Whatever happiness is experienced is the reflection of the bliss of awareness. When the mind is turned inward and relatively free of *vrittis* reflected bliss is unobstructed.
20. Existence and bliss is the nature of awareness. In material objects only existence is manifest, not awareness and bliss.
21. Existence and awareness are manifest in *rajasic* and *tamasic* *vrittis* and all manifest in *sattva*.
22. Awareness unassociated with the world is known by discrimination and *Yoga*.
23. Absence of reflected awareness, misery and non-existence are three forms of *Maya*. Non-existence is illustrated by such expressions as ‘the horns of a hare’; absence of reflected awareness is seen in such objects as wood, stone etc.
24. There is misery in *rajasic* and *tamasic* *vrittis*. Awareness associated with the *gunas* is called awareness with qualities.
25. Such being the nature of *Maya* and awareness, the man who wishes to meditate on awareness should ignore objects which have no existence (such as the horns of hare) and concentrate other things.

Notes: This is a silly idea because you can only ignore something that exists. Perhaps there are some people who foolishly try to meditate on non-existence. Since awareness is all there is, there is no such thing as non-existence.

26. In material objects one should negate the name and form and concentrate on their existence. In *rajasic* and *tamasic* *vrittis* one should reject the misery associated with them and meditate on the source of the awareness that illumines them.
27. In *sattvic* *vrittis* contemplate their existence, awareness and bliss.
28. Even for a man of dull intellect meditation on the qualities of awareness is useful.
29. After seeing the defects of enjoyment of objects, non-attachment to them arises and the knowledge of the futility of pursuing objects is clear.

Meditation and Self Knowledge

30. These contemplations involve a mixture of knowledge and experience and should be considered as a direct means of self knowledge. When the mind is concentrated on (the knowledge of) awareness the knowledge becomes firm.

31. When their adjuncts (*upadhis*) are discounted, self knowledge is steady when existence, awareness and bliss are known to be one.
32. The adjuncts are the *sattvic*, *rajasic* and *tamasic vrittis*. Through either knowledge or experience the *vrittis* are discounted.
33. When the associationless, self-luminous and non-dual awareness is known as it is, the knower, known and knowing that belong to the Subtle Body are seen to be unreal.
34. In this, the fifth chapter of the section called 'the Bliss of Awareness', 'the Bliss of Objects' has been unfolded. Enter the bliss of awareness through this door.
35. May the awareness that destroys ignorance be pleased by this treatise on the 'Bliss of Awareness' and may It protect all pure hearted creatures that take refuge in It.

OM TAT SAT !