

Sri  
|| Jnanadeva Tu Kaivalyam ||

**'I'**  
- An Introduction



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दक्षिणाम्नाय श्री शारदापीठम्, शृङ्गेरी.**

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श्रीमच्छंकरभगवत्पादाचार्यरु  
प्रस्थानत्रय भाष्यगण्णु रचिसि अल्लि हेल्लिरुव  
अत्तत्त्ववन्नु सामान्य जनरिगु  
अर्धवागुवन्तु तिलिसलु सण्णु सण्णु  
प्रकरणगण्णु रचिसिदरु. अवुगल्लि दशश्लोकिए,  
निर्वाणषट्कु एन्ब प्रकरणगल्लु अति  
रमणೀयवागिव. अवुगल्लु सरियागि  
अर्धमाडिकुन्डरु अत्तस्वरुपज्ज्ञानवु  
गुरुकृपेयिन्ड सुलभवागुत्तदु.

ವೇದಾಂತಭಾರತಿಯು ಈ ಎರಡನ್ನು ಗುರ್ವಷ್ಟಕದೊಂದಿಗೆ ಸುಲಭ ಶೈಲಿಯ ಕನ್ನಡ ಅನುವಾದ ಮಾಡಿಸಿ "ನಾನು- ಒಂದು ಪರಿಚಯ" ಎಂಬ ಶೀರ್ಷಿಕೆಯ ಅಡಿಯಲ್ಲಿ ಪ್ರಕಾಶ-ಪಡಿಸುತ್ತಿರುವುದು ಶ್ಲಾಘನೀಯವಾಗಿದೆ. ತತ್ತ್ವ-ಜಿಜ್ಞಾಸುಗಳಿಗೆ ಇದು ಅತ್ಯಂತೋಪಾದೇಯವಾಗಿದೆ.

ಶ್ರೀ ಶಾರದಾಚಂದ್ರಮೌಳೀಶ್ವರರ ಕೃಪೆಯಿಂದ ಈ ಗ್ರಂಥವು ವಿಶೇಷ ಪ್ರಚಾರಪಡೆಯಲಿ ಎಂದು ಶ್ರೀಶ್ರೀ ಜಗದ್ಗುರು ಮಹಾಸ್ವಾಮಿಗಳವರು ಆಶೀರ್ವದಿಸಿರುತ್ತಾರೆ.

ಇಂತು

T. Dakshinamurthy

is praise-worthy that Vedanta Bharati is publishing under the title - 'I' - An Introduction", ["Naanu- Ondu Parichaya"] these two stotras, along with Gurvedashtaka, after having them rendered into Kannada in a simple style. This is a possession of great worth to the ardent seekers of Truth.

**Sri Sri Jagadguru Mahaswamigalu** has blessed that this text gain extraordinary publicity by the grace of Sri Sharada and Sri Chandramouliswara.

SD/-

T. Dakshinamurthy

## Translation of the Srimukha from Sringeri.

SRINGERI  
5/8/4843  
6/10/2010

Having written commentaries on the Prasthanatraya (triad of prime texts), to convey the Truth of the Self to the laity, Sri Shankarabhadra composed several small prakarana-s (minor works). Among them, Dasha-shloki and Nirvana-shatka prakarana-s are extremely delightful. If one comprehends them factually, the knowledge of the nature of the Self will be facile by the grace of a Guru. It

|| ಶ್ರೀ ಚತುರ್ಭುಜ ಪಟ್ಟಾಭಿರಾಮೋ ವಿಜಯತೇ ||



ಯಡತೋರೆ ಶ್ರೀ ಯೋಗಾನಂದೇಶ್ವರ ಸರಸ್ವತೀ ಮಠ  
ಚಂದ್ರಮೌಳಿ ರಸ್ತೆ, ಕೃಷ್ಣರಾಜನಗರ-571 602 ಮೈಸೂರು ಜಿಲ್ಲೆ

ಮೊಕ್ಕಾಂ : ಬೆಂಗಳೂರು

ಶ್ರೀ ಶಂಕರಭಗವತ್ಪಾದರ ಭಾಷ್ಯಗ್ರಂಥಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟ ವಿಷಯಗಳೇ ಅವರ ಪ್ರಕರಣ ಗ್ರಂಥಗಳಲ್ಲೂ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿವೆ. ಪ್ರತಿಪಾದನ ರೀತಿ ಮೊದಲಾದವುಗಳಿಂದ ವೇದಾಂತಕ್ಷೇತ್ರದಲ್ಲಿ ಪ್ರಕರಣ ಗ್ರಂಥಗಳಿಗೂ ವಿಶಿಷ್ಟ ಸ್ಥಾನವಿದೆ. ಶ್ರೀ ಶಂಕರಭಗವತ್ಪಾದರು ರಚಿಸಿದ ಒಂದೊಂದು ಪ್ರಕರಣಗ್ರಂಥವೂ ಅದರದ್ದೇ ಆದ ವೈಶಿಷ್ಟ್ಯವನ್ನು ಹೊಂದಿದೆ. 'ದಶಶ್ಲೋಕೀ' ಹತ್ತೇ ಶ್ಲೋಕಗಳ

ಗ್ರಂಥವಾದರೂ ವಿಷಯಗಾಂಭೀರ್ಯದಿಂದ ವಿದ್ವತ್ ಸಮುದಾಯದಲ್ಲಿ ಎತ್ತರದ ಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಿದೆ. ನಿರ್ವಾಣಷಟ್ಕವನ್ನು ಮನೆ ಮನೆಗಳಲ್ಲಿ ನಿತ್ಯಪಾರಾಯಣ ಮಾಡುತ್ತಿರುವುದನ್ನು ಇವತ್ತೂ ಕಾಣಬಹುದು. ವೇದಾಂತಭಾರತಿಯು ದಶಶ್ಲೋಕೀ ಅಭಿಯಾನದ ಸಂದರ್ಭದಲ್ಲಿ 'ನಾನು ಒಂದು ಪರಿಚಯ' ಅನ್ನುವ ಒಂದು ಚಿಕ್ಕ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸುತ್ತಿರುವುದು ಅತ್ಯಂತ ಸಂತೋಷದ ವಿಷಯ. ದಶಶ್ಲೋಕಿಯ ತಾತ್ಪರ್ಯದ ಜೊತೆಗೆ ನಿರ್ವಾಣಷಟ್ಕ ಹಾಗೂ ಗುರ್ವಾಷ್ಟಕಗಳ ಸಾರವನ್ನು ಒಳಗೊಂಡಿರುವ ಈ ಪುಸ್ತಕವು ಆಸ್ಮಿಕರಿಗೆ ಸಾಧನಮಾರ್ಗದಲ್ಲಿ ಒಂದು ಕೈದೀವಿಗೆ ಆಗುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

ವೇದಾಂತಭಾರತಿಯ ಎಲ್ಲ ಕಾರ್ಯಗಳಲ್ಲೂ ತಮ್ಮನ್ನು ತೊಡಗಿಸಿಕೊಂಡಿರುವ ಅಸ್ಮದತ್ಯಂತಪ್ರಿಯರಾದ ಹಿರಿಯ ವಿದ್ವಾಂಸರಾದ ಭುವನಗಿರಿ ಅನಂತಶರ್ಮರು ಮೂಲಕ್ಕೆ

Translation of the Srimukha from  
**His Holiness Sri Sri Shankara  
Bharati Swamiji**

Camp: Bangalore

The very same topics which have been propounded by Sri Shankara-bhagavatpada in His commentaries are the ones which have been expounded in His prakarana-s (minor works). By considerations of, inter alia, the style of their exposition, the prakarana-s have a niche of their own in the field of Vedanta. Every single prakarana authored by Sri Shankara-bhagavatpada has a distinctive speciality of its own. Though a work of merely ten verses, by virtue of the immense depth of its subject matter,

ಅನುಸಾರಿಯಾಗಿ ತಿಳಿಕನ್ನಡದಲ್ಲಿ ಬಹಳ ಪರಿಶ್ರಮವನ್ನು ವಹಿಸಿ ಈ ಗ್ರಂಥವನ್ನು ರಚಿಸಿದ್ದಾರೆ. ಅವರಿಗೂ ಉಳಿದ ಕಾರ್ಯಕರ್ತರಿಗಿಲ್ಲ ನಮ್ಮ ಆರಾಧ್ಯಮೂರ್ತಿಯು ಪರಿಪೂರ್ಣಾನುಗ್ರಹವನ್ನು ಮಾಡಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ವಿಕ್ಯತಿ ಸಂಘದ ಆಶ್ವಯುಜ  
ಕೃಷ್ಣ ಪಂಚಮೀ ಬುಧವಾರ  
ದಿ : 27-10-2010



ನಾರಾಯಣಸ್ಮರಣಮ್

Dashashloki is accorded a lofty position by the assemblage of the wise. Even in these days, we may come across Nirvana-shatka being chanted in many a household. It is a matter of immense pleasure for Us that Vedanta Bharathi is bringing out this booklet on the occasion marking the Dasha-shloki jamboree. There is no doubt that this booklet titled " 'I'- An introduction", which includes the purport of Nirvana-shatka and Gurvedashtaka together with the quintessence of Dashashloki will serve as a beacon to believers in their path of spiritual practice.

The senior scholar, Bhuvanagiri Anantha Sharma, who is very dear to Us and who involves himself in all activities of Vedanta Bharathi, has, with immense

effort, penned this work in lucid Kannada in tune with the originals. We supplicate that Our deity of worship bestow on him and all other active workers His complete blessings.

Wednesday  
27-10-2010

are no worldly activities whatsoever during deep sleep. The experiences such as 'I-'mine', this-that, father-mother, do not exist in deep sleep. Who am 'I', who is in such a state? What is the truth governing my existence? Sri Shankaracharya has brought to our awareness - "who am I?"; What is my intrinsic nature?; in accordance with the truths expounded in the Upanishads. The Grace of the Guru upon us is essential for us to realize the true nature of one-self. If one has conviction and devotion in the Lotus Feet of the Sadguru, then one sees light in the path of clear contemplation and introspection. This light is, in essence, the basis and source for all other lights. Therefore the state of the Guru is a exalted state as he is one who uplifts us

## **Acknowledgement**

The entity 'Aatma' is the basis and substance for the experience and knowledge referred to as 'I'. We still do not have valid knowledge of this entity - Aatma. We consider ourselves as - I am none other than the body, the sense organs or the mind and so on. On deeper investigation, with a calm uncluttered mind, we come to the experience and realize that the Self, who is an eternal witness in all the three states - waking, dream and deep sleep, is verily our true intrinsic nature.

It is only after I wake up from sleep that I get the awareness that I had a peaceful blissful sleep last night. There

by granting the knowledge that we experience or perceive everything due to the light shining on them by the self-effulgent Aatman. That Guru removes the veil of ignorance and bestows True knowledge.

The message in the Upanishads - "That one thing which if one knows, can know everything"; has been the focus of efforts by the eminent scholars of our land - Vidwan Ananthasharma Bhuvanagiri, who has captured the essence in the shlokas - Gurvedashatka, NirvanaShatka and Dashashloki, into the text - " 'I'-an Introduction", and described the essence in these verses in simple words. We are deeply indebted to him. Vedanta Bharati desires that the

light of knowledge, titled " 'I'- an Introduction" enlighten each and every home on this auspicious occasion of "Dashashloki Mahabhiyana".

Many Sashtanga Pranams at the Holy Feet of His Holiness Sri Sri Bharathi Theertha Mahaswamiji, the pontiff of Dakshinamnaya Sringeri Sharada Peetam, who is also the Patron-in-Chief of Vedanta Bharati, for having blessed us with the Srimukha, after reviewing this text from beginning to end. We offer our Sashtanga Pranams also at the Lotus Feet of His Holiness Sri Sri Shankara Bharathi Swamiji who is also the Patron of Vedanta Bharati and has been inspiring and guiding us at all times. We pray that this text be a treasure chest of

Knowledge in the homes of every aastika (theist) throughout the length and breadth of the state.

Vedanta Bharathi is grateful indeed to Sri HNLN Simha and his family who so lovingly rendered the texts into English.

Thanks also to Sri. Mohan, who has designed the cover page of this booklet, and to the proprietor of Span Print for printing this booklet elegantly.

Friday  
5.11.2010

Dr.Sridhar Bhat Ainakai  
Director, Vedanta Bharati

### **'I' - An Introduction**

"If man understands his intrinsic nature as 'I AM THIS', then for what or for whom is man still getting agitated?"- says the Shruti (Br.U.4.4.12). True knowledge of the Self is the only panacea to relieve us from the travails and all the troubles- this is the purport of the above statement. **Sri Shankaracharya**, who single mindedly aspired for solace and wellbeing of all mankind, made it possible for one and all to have access to the True Knowledge of the Self by creating several landmark compositions. The Teaching - "first know your true Self" - is not restricted to any caste or religion country, faith or dharma. Every aspirant seeking to uplifting of oneself must listen to His preachings. This is why He is, in true sense, The Jagadguru. Instead of simply resting after merely pointing a finger

towards the direction of the goal - "True knowledge of the Self", He strived with deep love and compassion to show us the path to reach the goal, and thus is well recognized as the guiding light, a leader for the whole world. Man's aspirations, wishes, desires, predelictions, capacity of intellectual comprehension are all diverse in nature. It is for this reason that the Acharya, the Preceptor brought out several compositions, like commentaries, prakaranas (minor-works), stotras, and therefore enabled men of all classes and levels of intellectual abilities turn inwards towards "The Self" - Aatma. Among many such stellar compositions of Sri Shankaracharya, who is of unconditional love and compassion to all mankind, the two Prakaranas (minor works) - "Dashashloki" and "NirvanaShatka" stand distinguishingly specially high in spirituality.

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battles and turmoils are unavoidable. Trespassing attempts continue to trouble us as long as there are fences and boundaries. The only avenue to bring down these fences is to properly understand these boundaries. In the ultimate reality these boundaries such as "I and you" do not really exist. It is like a painting in the sky or like the imagination of children, who call the shapes of clouds as elephant, horse and so on. Similarly people build many imaginations regarding the universe. The more one attempts to fathom their true nature, they go farther away and ultimately disappear. At this juncture, having erased the notion of "I and you", the true self "I" and its meaning remain supreme, in their purest form. We see the concerted efforts of Sri Shankaracharya in this direction in His stellar composition - "Dashashloki". Here, the Acharya, while

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It is purported to bring to the reader a brief summary of these Prakaranas - "Gurvashtaka, NirvanaShatka, and Dashashloki", in this booklet - "I - An Introduction", for the benefit of the seekers.

God is not merely a creator of the universe. He also holds the responsibility to take care of it. He has made arrangements for food for the calf in the mother cow's udder even before it is born. He has provided fertile land, sweet water, fresh air, light and everything for the lives he has created. But what are these human beings doing? Instead of lovingly sharing these things mutually and enjoying the benefits of the good things that He has created for them and living peacefully, they fight among themselves saying "this is mine and not yours" - and make hell of this beautiful universe. As long as "I and you", "mine and yours" exist,

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negating all that is not Aatman, indicates in his original simple style, the true intrinsic nature of Aatman. It should be our dedication and endeavour to understand the true meaning of Dashashloki.

As long as we wrongly identify "I" - oneself as the body it is natural that one develops affection in matters convenient to the body, and hatred towards things that are harmful to the body. These predelictions are those that strengthen one's attachment to samsara even more. One has to steadily loosen the bonds like "I" and "mine" to the body, sense organs and the mind, if one desires liberation from this worldly bondage. One must reside in the seat of pure "Chidananda-Swaroopa". Such an evolved noble soul has nothing yet left to attain. There are also no 'karmas' to get rid of.

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In the "NirvanaShatka", we will clearly see that one who has attained firm conviction that "I am indeed the very Shiva" and who is of the intrinsic nature of "Nitya-Shuddha-Buddha-Mukta-Swaroopa", will be liberated from the vicious clutches of the cycle of birth and death, and firmly established in a state of Absolute Bliss - none other than one's true Self.

Man must have a strong desire to live. But this desire should also have its limits. Even the learned find it hard to answer the question - what is the ultimate purpose and goal as to why everyone is expending one's own precious life caught in the web of fulfilling one's desire for wealth, land, property, treasure, authority, fame and so on. The enthusiasm that prevails during the process of fulfilling one's desire cease to persist soon after one is satisfied having

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meanings. It is quite likely that this could trigger our minds to think independently and

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achieved his desire. What next? There is a sort of vacuum created. The future would be shrouded in darkness once again. The guidance of a capable, wise and kind Guru is the only thing that can indeed bring some light under such circumstances. Therefore there is no other option left for us but to surrender at the Lotus Feet of Sadguru. "Na Guroradhikam, Na Guroradhikam".

The above statements are with reference to the stotra composed by Sri Sankaracharya. The import of each stotra could be seen further in this booklet in greater detail. It may be noted that these are neither a direct translation, nor the direct summary of the verses in Acharya's stotras. It is a reflection of the spirit hidden in these stotras. They are intended to aid us - seekers to understand ourselves deeper by reciting these stotras with the backdrop of their

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moment, at that moment of realization of one's desire. Then it goes again, and struggles in its chase of yet another new born desire, yet unfulfilled. For a moment let us assume we fulfill all our cherished desires - a husband or a wife, wealth, a grand house, affectionate relatives, and so on. Then what next? We are still not contented. Not satisfied. Where does one get 'contentment'? Guru's Lotus Feet are the ultimate last resort.

We believe that right education enlightens our lives. Accordingly we have learnt by-heart all the Vedas and the six fold subjects (shadanga) associated with them. We have achieved proficiency in the shastras. We are capable of composing beautiful prose and stunning poetry. In spite of having possessed all the above faculties, will our life be purposeful, fruitful, if one

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does not seek solace in the Lotus Feet of the Sadguru?

Some would have earned recognition from one and all, amassed treasure and wealth. They would have also gained reputation abroad. They are known for their impeccable character and superior conduct, enough to make them feel that there is none equal to them. But just stop for a moment to ponder- would these fame and name provide them that eternal bliss and peace of mind? For that, one must seek solace at the Lotus Feet of Sri Sadguru alone.

A few fortunate ones would inherit the property or be the heir to a kingdom handed over from generations of their lineage. Some, by virtue of their bravery, strength and accomplishments, would have conquered a kingdom, and the royal throne. Even be a

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I am not interested in either pleasure or Yoga. I do not need any regal grandeur or accessories like horses and elephants. I am disinterested in women and wealth. I have renounced all of these worldly things. But I don't know what to keep in all of these. The primary question - "What next?" - is looming large and troubling me. The Lotus Feet of the Sadguru alone must guide me along the way forward.

I have no mind to stay at home. I have developed a distaste for the life in the wild forests. I have lost all enthusiasm in all worldly activities and engagements. My mind is turned away from the pleasures of the body and all worldly objects associated with my body. The realization of utter futility of worldly life has generated in me, a feeling of disgust. All these worldly things are unwanted. But I am at crossroads - at a loss as

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demigod to several smaller princes. So what? When, at last, in this life, one is confronted and challenged by an even more powerful emperor - the Yama, who else can save them, except the Lotus Feet of the Sadguru?

Having generously given away innumerable valuable worldly objects in charity, one may have acquired fame throughout the length and breadth of this land and also in other countries. He might even have, under his command, several invaluable treasures in the world, acquired by his name and fame. How long and enduring are all these worldly treasures, fame and name? How far does name, fame, treasures protect us, if one's mind does not receive guidance and blessings of kindness from the Lotus Feet of the Sadguru?

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to what I would need now. Only the omniscient preceptor - the Sadguru must show me the way forward. I have no other avenue left but to seek the Lotus Feet of the Sadguru.

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### **NIRVANASHATKAM**

I was of the opinion that the true nature of Self was none other than the body composed of the five primordial elements and the sense organs embedded in the body. On deeper introspection and analysis, I have finally realized that what is known as 'I' is truly the blissful auspicious and pure consciousness and knowledge alone.

I am neither the Prana, nor the five

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sheaths of the body, nor the sense organs, nor the motor organs of the body. I am really that Supreme One of the form of Consciousness-Bliss alone, the witness, who is constantly conscious and aware of all these.

If one identifies 'I' with the body, then it is but natural to develop love towards those which are helpful to the body, and develop hatred towards those which cause harm. Now, after the dawn of realization that 'I' am not the body at all, I am now devoid of those love and hatred. I therefore do not have the four commonly sought after ultimate worldly desires (purusharthas) of man.

Physical and mental actions result in good or bad results- Punya or Paapa. Therefore Punya and Paapa are for either the body or the mind, and not for the Self. I don't have to depend on mantras or pilgrimages for

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### **DASHASHLOKI**

It is common understanding that 'I' means the body. Earth, water, air, fire, when combined create the energy, which is called Jiva, as is commonly accepted by most people. I am nothing other than the body, the happiness of the body is my own happiness. I have to strive day and night for this happiness. One must amass wealth and treasure. This should not be shared with anyone. This is how the mind proceeds on its journey of thoughts. But does 'I' mean only the body? Doesn't the body exist as it was, post-mortem? But if one asks - "who exists there in the body?", then who comes to claim and answer "I" ? or will there be?! After having this experience, at least, should one not understand that I am different from the body?

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these results.

Caste is for the body. Mother and father are for the body. Birth and death are for the body. Since I am not the body, I do not have any of these. I am the pure consciousness-bliss alone, the auspicious one.

I do not have various ambiguities and confusions. I am formless. I am the omnipresent, all-pervading one. I do not have bondage at all. Where is the question of liberation? I am intrinsically of the form of Existence-Consciousness -Bliss alone. I am Sadashiva.

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There are four Varnas (major castes), and duties and practices enjoined with these four Varnas. But I don't belong to any of these Varnas. They don't exist for me. Correspondingly, none of these Ashramas (life stages) - Brahmacharya, Garhastya, and others apply to me, or constrain me, in reality. Why? Because they all presuppose my birth. The body is born at birth. So, it is obvious that all of these are applicable to the body and not to me. Therefore I would never be excited with pride or joy thinking that all these are me and mine, and look down upon others with a superiority complex springing out of ego, or be drowned in sorrow, thinking low of oneself, assuming one or the other of these delimitations, which, as explained, are relative to the body and never at all to my Self. I am, that pure Existence-

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Consciousness-Infinite-Bliss indeed.

Just as everyone has, I too have mother, father, and so on. I worship the deities believing there are Gods and Goddesses in heaven. But all these are like the actions of an expert actor on a stage. On the stage, there are friends and enemies, for the role of the actor, there are elders and youngsters. How long will this drama last? Until he goes backstage to the green room and removes all his make-up? Then isn't he devoid of all those imaginary relationships? My situation is very similar to the example of the actor ! My green room back-stage is my state of deep-sleep. There I have no mother, father, heaven or hell and so on. So how can that relationship be 'real' if it is not enduring? When one expresses there is nothing in deep sleep, one does not have to conclude it is

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experience possesses any attributes such as color, shape, size, smell, nor any other features. Therefore, I am 'THAT PURE INFINITE BLISS' indeed. 'I' do not exist as depicted in the tenets of Sankhya school of philosophy and so on.

I do not have any directions such as above or below, inside or outside and so on. I am omnipresent like the ether, the sky, everywhere. This is because I do not have any specific form or shape to limit me. I am indivisible as I cannot be made into parts. Will it ever be possible to divide me, who is indeed of the intrinsic form of the very Infinite Bliss? Is it possible to draw a boundary or border and say - I am this long, this broad, I am here but not here? I, who is everywhere like ether, am also inside him ! I am also inside you. I am everywhere. So,

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"absolute vacuum" or "sarva-shoonya". There has to be someone - 'I', even to negate everything and experience this "SarvaShoonya" state. Is it not patent that 'I' exist, who is experiencing and has the knowledge of this absence of any second entity!

Whenever one recognizes an object, one identifies it with some distinguishing features or attributes. It may be the attributes such as color, form or shape, class, function, role, or could be anything. We cannot recognize, and hence cannot experience any external entity bereft of all attributes. But here is an entity. This entity, if we may refer to, though bereft of any of these attributes, is in our direct experience and knowledge. Because, this entity is none other than our very experience itself ! Neither 'I', nor my

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whom can I hate? Whom can I distance away from me? Everyone is my own self. Truly, I am everyone in the truest essence. Thus the Upanishads establish that for the one who sees oneness in all things and everywhere, transcends delusion, and sorrow for ever.

Aatman is formless, therefore cannot be comprehended. There are no prime distinguishing features to recognize him. He is effulgent like light. Light shines over other objects. There is no other light that needs to shine over light itself. It is self-effulgent by itself. Likewise, Aatman enlightens all objects other than itself in the universe, giving him knowledge of the objects in the external world. After all, He is pure knowledge itself in essence and substance. He is not an 'object' of knowledge. Thus He is widely extolled and depicted in the Shrutis

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and Smrutis as one who is incomprehensible; consciousness itself; self-effulgent; Ultimate supreme bright light, and so on. Upanishads go on further to describe Him as the light of all lights, the Self-Effulgent one. Once it is true that Aatman is of the form of pure effulgence, knowledge, then there cannot be any differences or diversity. But how come there are different entities such as mother-father, husband-wife, animals-birds, and so on in this universe? Even if one accepts the fact that these differences dissolve upon the dawn of knowledge as indicated by the Shastras, don't we still perceive differences and divergent views in the paths leading to the knowledge of the Shastras? We perceive it as teacher-pupil, Shastras-education, and so on. If there are no differences like

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universe of differences and diversity cease to exist as real, upon dawn of true valid knowledge of the Aatman. The question if diversity and differences simply does not arise anymore.

It is well known that Jiva has three states of existence. When one is experiencing and perceiving color, form, sounds etc., through sense organs like eyes, ears, nose etc., then it is called "waking-state". Upon cessation of activity of all sense organs the mind, on its own, assumes several forms, based on the memory of events in the waking state. This is called the "dream-state". The Jiva then is said to be in a dream state and witnessing various dreams. After having gone through the swings of happiness and sorrow, Jiva slowly transports himself into a state of "deep-sleep". As even the mind

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teacher-pupil, Shastras-teaching and so on, how does a student, a seeker approach a Guru? And how does one secure the knowledge embedded in the Shastras? True! We are perceiving these apparent deficiencies and diversities in levels in the state of ignorance. Just as one experiences a dream world. When I am a dreamer who is lost in a dense forest in my dream suddenly encounters and chased by a ferocious tiger, I wake up in a state of shock, fear and I experience shivering all over my body. Once I wake up, where does the dense fearful forest vanish? What happened of the awesome tiger chasing me? Just as the universe apparent in my dream in a state of ignorance, does not exist in reality, on waking, on the dawn of realization, and loses all meaning of reality, so does this apparent

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has dissolved there, some kind of ignorance pervades even though he is aware, that he is experiencing deep bliss. If all these states exist, then which really is the true state of Aatman among these three states? Aatman passes through these three states one after the other. Is it not evident that one who passes through these three states continually, is different from these three states? Likewise, Aatman is different from these three states and is the 'fourth' one - in a manner of expression. But it should not be interpreted as the fourth state. These are all states of ignorance. He has transcended these states. It is to be interpreted as - he has transcended ignorance.

Here, 'He' refers to our Aatman - The Self. This is intrinsically all our Aatmas, The Paramatma. Everything perceived other

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than 'That' is very unreal, non-existent and without any substance. They are merely apparent, they seem as if they exist, but are unreal. It has been mentioned earlier that Aatman is omnipresent and all pervading. If you search the universe, no entity is really omnipresent or all pervading. If an object exists in one place, there is another location where it does not exist. It may exist at one moment, and not exist at some other time. That is not all. Objects in this universe are undergoing transformation - changing every moment. A young boy when he grows up goes through major changes one can perceive when seen later, say after ten years. Did this big change happen to the boy all of a sudden, in one split second? No. The transformation process is happening gradually in the boy every moment. Haven't

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known object, then one could show the known referring object to describe the yet unknown entity being referred to. We go from the Known to the unknown. But Brahman is bereft of all attributes. Thus the scriptures vociferously proclaim - "The speech and mind return in vain, unable to touch or describe ParaBrahma". That cannot be described in the words. Not just that. That can't just be comprehended even by the mind. If so, why is it said that knowledge of Brahman can only be realized from the Vedas? How at all so Vedas succeed in enlightening us about Brahman? It is said that The Scriptures enlighten us by "Atad-Vyaavrtti-Roopena" - the principle of negation- "not this; not this". "Those that are perceived by the sense organs and the mind are not Brahman" - is what the scriptures are

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we heard the wise adage that - one should not believe one who changes color and shape every moment constantly! Likewise, one cannot believe this universe as true or real, as it is undergoing continuous transformation.

Aatman is the only unchanging principle in this universe of continuous change. We should relinquish the attachment to this unreal changing world and restore unconditional belief and faith in Aatman, the unchanging, immutable eternal principle- the Substratum of all.

The entire Vedanta sets out to enlighten awareness of ParaBrahma, the primordial cause of this entire universe. How can I delineate or describe such a Brahma as - 'like this' or 'like that'? If an unknown entity resembles another similar

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saying, but never do they actually delineate by 'pointing' at something as - "this is Brahman". Well, if all that which we comprehend is never Brahman, then does not one be tempted to conclude that there is no Brahman? That is not so. Every object perceived by me can be cast away as "This is NOT Brahman". But who can ever cast-away 'I - my own Self' - which mutely witnesses all of these, and is clearly sees the objects in this universe as non-Brahman?

That 'I' will ever remain as the substratum of everything. Doesn't it? "This "SELF" - "I" am verily That Brahman".

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