DURVĀSANĀPRATĪKĀRADAŚAKAM

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The rationality of expression of the philosophical concepts by Sri Śankara in his methodological presentation of the Advaita theory of the Upaniṣads that Brahman is the only real and all other is illusory stands as the penchant admonition of the pursuit of knowledge. The way, the purposive pursuit of man is organized by the consciousness determines the attitude towards a unification of all diversity into the realm of consciousness. The purposes that are pursued by the human beings have a twofold proliferative potentiality- it may be a practical one or a theoretical one, whereas in the theoretical pursuit it is the context of postulating theoretical entities to give a substantial and substantive unity function to the purposive pursuit, in the case of practical pursuit, there is a demand from the knowledge a kind of 'value' or better called the harmonization of mental defunct. In this case there may be a relapse into the happiness or pleasure element. Though this happiness is the culmination of the pursuit, it is not an end in itself, for, there is a conflict of interest between 'dharma' and 'pleasure'. It is Śankara who cleverly and meaningfully bridged the gap between these two and pointed to the unity in 'jīvātmaikatva' which he calls nothing else than Brahman itself. How such an accommodation is brought is in that scheme the pursuit is centred on 'seeing' it as seeking pleasure in tune with the scriptures (For e.g. The Yājñavalkyamaitreyīsamvāda in Brhadāraṇyakopaniṣad.)

Now, to consider the work 'Durvāsanāpratīkāra daśakam' ascribed to Sri Śankara, it can be said that such a work is rarely found and included in his 108 colossus of literature.

The practical pursuit presupposes the notion of identity that involves the function of the mind as this complex realm containing fluctuations or afflictions that brings in difficulty of the 'seeking' of identity that

has to be negotiated through systematic efforts or in Vedāntic terminology through the sādhanacatuṣtaya. The seeking then becomes independent of, otherwise afflicted mind and that brings in some sort of identity to be treated as testifying the so-called 'identity' despite having intrinsic diversity. If one accepted this identity as absolute, it is not acceptable, as the intrinsic diversity causes activity and therefore it is not true identity. In that case, one is tempted to ascribe certain characteristics to this identity thereby bringing it to the determinative context which is not the case as explained in the Upaniṣads- sad vā asad vā.

Sri Śankara's treatment of the practical approach has to be understood clearly to overcome the interpretational redundancy brought about by some of the classical interpreters on Advaita. The most important of this misinterpretation is exhibited in connection with the relation of karma to jñāna which stands in opposition to each other. For Śankara, it is 'purvopacitaduritakṣayārtham vidyotpattaye karmāṇi'- karma in conjunction with Vedas is only acceptable and to be necessarily followed as a preliminary aid by the seeker of knowledge. This is made clear in the commentary on the verse- 'vidyayāmrtamaśnute'. He says: 'Anuśāsanaśruteh puruṣasamskāryārthatvāt. Samskrtasya hi viśuddhasattvasya Ātmajñānamañjasaivotpadyate'. Sri Acyutakṛṣṇānandatīrtha comments: tapasā karmaṇā kalmasanivrttau vidyā bhavati tayā vidyayāmrtamaśnute'. Further, according to Śankara, 'Śiṣṭācārakarmāṇi sevitavyāni' as 'kartavya'. The Upaniṣads declare that the nityakarmas like the duties for God, parents, teacher, guests etc are our daily duties and are to be essentially followed. These are also the duties for those who pursue knowledge enshrined as 'jñānāt pūrvam karma'- duty is before acquisition of knowledge (the 11th Anuvāka of Tai. Up). Those are truly the upadeśas and adesas. In this way, there is pūrvopacitaduritakṣayadvāreṇa vidyotpattih. Such karmas are clearly enumerated in the Vedas. Since Vedas are the words of God Himself, following these is the 'Īśvaravacanānuṣthāna'.

Sri Śankara affirms that it is solely because of desire in oneself, karmas are carried out: kāmayamānaśca karoti karmāṇi (Ibid. Śikṣāvallī. Anu.11). The great preceptor Vyasa also holds: 'yadyadhi kurute jantustat-tatkāmasya ceṣtitam'. But for those who have the intuition of Ātmaikatva, there is no ambition of any karma or its benefits. Their desire is for the ānanda or eternal bliss only. The karmas are meant for origination of vidyā through the annihilation of impediments in its way. The following of karma results in cittaśuddhi which gives rise to the discriminative knowledge leading to mukti. Such karma as the āśramadharma are manifold- agnihotra, brahmacarya, tapah, satyavacanam, śamah, damah, ahimsā etc. these all give rise to the discriminative knowledge. The other types of karma are garhastya- household. Both are directed towards cittaśuddhi. The scriptures also declare: 'jayam me syādatha prajāyetha, vittam me syādatha. karma kurve' etc. Such karmas are necessitated for gārhasthya for existence of the world.

Philosophically speaking, there are three stages through which one has to pass for achieving the goal of knowledge-

1. The feeling of awareness on the discriminative knowledge that Brahman alone is the Reality and all else are mortal ones;
2. The introspection stage which involves the feeling of detachment from the objective consciousness; and
3. The beyond introspection or the intuitive experience that brings in the subjective consciousness to one's experiential realm.

The third stage proves the falsity of objectivity including the world and the knowledge that all is Brahman and Brahman is without a second in the Advaita theory. The feeling of awareness on the discriminative knowledge is what is aimed through the karmas declared in the Vedas. In the introspective stage, there arises a demand for intuition of the true subject. The association of the body, though there is discriminative knowledge, does not permit one to get the real experience of the Reality. This is the

psychic state of feeling of awareness of subjectivity. Here karmas have not much to accomplish and therefore paths such as upāsanā, meditation etc are prescribed. In the higher stage, it is nididhyāsana that leads to the dissociation of the so-called afflictions and thereby the Reality gets self-revealed.

According to Śankara, what causes the failure to understand or to have the discriminative knowledge is avidyā (ignorance) that is beginningless and is inexplicable. All distinctions, differences or distortions are brought through this ignorance only. Brahman is pure consciousness and devoid of all distinctions. Ignorance is focused on creating apparent distinctions in Brahman and liberation is nothing but the removal of feeling of distinctions or avidyā. It is knowledge- vidyā. Since the mind is the centre of all egoistic tendencies, it is the ego that has to be overcome through sincere efforts. Mind is samkalpavikalpātmaka. So these have to be regulated and the fluctuations when becomes standstill or harmonized, the mind is ready to receive the unity concept.

Taking into account all these, Śankara advocates the method of constraining the mental fluctuations or dissociating the mind from its ignorance-ridden afflictions. The work called 'Durvāsanāpratīkāradaśaka' is attributed to Sri Śankara. It can be viewed that the authorship has been credited on him. The work is very unpopular. The ten stanzas significantly reveal his philosophical standpoints of the Vedānta philosophy. Even then, it seems to enforce the necessity of the Vedic karmas as a prerequisite for the pursuer of knowledge in the sense that this helps to harmonize the mental functions. The author has made a sincere attempt to explicate the meanings and implications of the philosophical content of the Advaita Vedānta though in a peculiar way. For e.g. in the first stanza, the word 'tyaja' is used. But in the literature of Śankara, there is no such reference. He uses the term 'tyajet' instead of 'tyaja' even though rarely.

Ethical Approach to Knowledge:

As the name itself indicates, it is a small work containing ten verses that demonstrate the ethical approach of Śankara to the pursuit of knowledge. Śankara here admits the importance of temporal flux in understanding the Reality or 'a priori'. The temporal fluxes, otherwise called 'Durvāsanā' which are pre-eminently a product of time and history, influences the pursuer in different stages of development and at the same time maintaining a discernible identity till these become completely dissociated or dispensed off. Even if it is viewed from the ethical point of view, there is a necessary sequential consequence for the thought and life when these avidyā- functionaries exist and influence the mental realm. An inquiry into the nature of these and the methodology to be adopted to dissociate from these karmas and effecting cittaśuddhi is what is aimed in this work.

The quest for the transcendent is the core of the Advaita philosophy that discloses the unity of all Ātman, all individual souls. The quest here implies paradoxically the possession of the notion of this unity as an objective mode of cognition. In such a quest, there is no idea about the goal except the Upaniṣadic reality- Brahman. The goal is actually inherent from the very beginning but it does not render itself as known due to avidyā. To a characteristic pursuit, it becomes superfluous mainly at the higher stages of development culminating in discovering the presence of Reality in the primary immediate datum. This is described as the 'puruṣārtha' of life. It can be found that this so-called intuitive awareness is never a question of intellectual inference or speculative reasoning. It is the self-revelation of the Reality. It is the true 'communion' or 'jīvātmaikatva' of Advaita. It is not enlivening into a new realm but understanding the abiding sensitiveness which is already there.

A discussion on the Durvāsanās or evils is taken up here.

Verse I- The Role of Karma

प्रातर्वैदिककर्मतस्तदनु सद्वेदान्तसञ्चिन्तया
पश्चाद्भारतमोक्षधर्ममननात् वासिष्ठरामायणात्।
सायं भागवतार्थदिव्यकथया रात्रौ निदिध्यासनात्
कालो गच्छति नश्शरीरभरणं प्रारब्धकण्ठार्पितम्।। १

अन्वयः- प्रातः वैदिककर्मतः, तदनु सद्वेदान्तसञ्चिन्तया, पश्चात् भारतमोक्षधर्ममननात् वासिष्ठरामायणात् सायं भागवतार्थदिव्यकथया, रात्रौ निदिध्यासनात् च प्रारब्धकण्ठार्पितं शरीरभरणं नः कालः गच्छति।

Meaning:

प्रातः - In the early morning, *वैदिककर्मतः* - By involving in the Vedic rites, *तदनु* - Following this, *सद्वेदान्तसञ्चिन्तया* - By reflecting upon the true Vedānta *पश्चात्* - After that, *भारतमोक्षधर्ममननात् वासिष्ठरामायणात्* - Reflecting firmly on the virtues of liberation enshrined in Mahābhārata in the form of Vāsiṣṭharāmāyaṇa. *सायं* - In the Evening *भागवतार्थदिव्यकथया* - By listening the divine stories depicted in the Bhāgavatapurāṇa, *रात्रौ* - *ब्रह्म दत्ढण्ध्य निदिध्यासनात्* - By being immersing in deep meditation, *प्रारब्धकण्ठार्पितं* - *जन्मनिमित्तभूतैः प्राराब्धकर्मभिः कण्ठे अर्पितं, बलात् नियुक्तं* - Forcibly deputed by the actions instrumental in the origin of body. *शरीरभरणं* - Engaging in the needs of body- mind complex *नः* - Ours, *कालः* - Age *गच्छति* , passes

Commentary:

The method of approach here is to disclose the necessary actions or duties to be performed by those who pursue the knowledge. According to the Tai.U. 11th Anuvāka of Śikṣāvallī, those karmas enumerated in the Vedas are to be taken as duties by those who pursue knowledge. Those are to be performed before the attainment of true knowledge and are essential for the pursuers of knowledge. It is made obvious by Acyutakṛṣṇānanda: 'samskārasvarūpam kathayan samskāradvārā teṣām Brahmavijñānasādhanat-

vamāha (Comm. P.63). It is called puruṣasamskāra. By this, one develops sattvabhāva or purity of mind. The mind restricted in acquiring knowledge because of the imposed restrictions of avidyā moves towards purity and thereby .transforms into the state of vidyā or awareness. It is meditation and a combination of meditation and Vedic actions dissipate the afflictions in the mind which is instrumental in arising the awareness or Ātmajñāna. The Smrti declares: 'Tapasā kalmaṣam hanti vidyayāmrtamaśnute'. Hence the Vedas call these actions as anuśāsana or upadeśa or adeśa. Those are the prerequisites for the origin of knowledge. If one does not follow these dictates, there will be the doṣas (evils). Such karmas are the starting point for Brahmavidyā. The knowledge or awareness developed through performance of the Vedic karmas make one experience the sense of 'abhayam pratiṣthām vindate'. The fact is that through the eradication of sufferings there develop the awareness as 'duritakṣayadvārā vidyotpattih'.

What are the necessary karmas that are to be performed as a prerequisite for knowledge disclosed in the Vedas are the nityakarmas such as sandhyāvandana etc. In the text, Śankara discloses the approach to be followed daily by the pursuant of knowledge. In the early morning, one has to perform the Vedic nityakarma which is to be followed by the introspection on the theory of Vedānta and the deeper understanding of the mokṣadharma (the route for liberation) of Mahābhārata by the reflection on Vāsiṣtharāmāyaṇa. In the evening, one has to read or hear the Bhāgavatapurāṇa that discloses the greatness in acquiring the knowledge of the ultimate Reality. He prescribes nididhyāsana or deep meditative thinking in the night. This has to be sequential. In this way, after waking up, the life of a man has to be made structured or disciplined with total dedication to spiritual matters. Through this, the ground for gradual renunciation from the diversity of the world of sensual experiences is brought forth and thereby leading to concentration on the Supreme Being. A gradual negation of diversity results in a highly positive achievement of one's own self-under-

standing whereby the wheel of birth and death causing all kinds of miseries and sufferings get effervesced. Termination of the worldly life is the true indication of the essential spiritual life of man for the disclosure of one's own, otherwise, concealed self. It is detachment in daily life in the midst of multiplicity that is necessarily to be practiced in each household life of man. Such a practice will knowingly or unknowingly bring in a complex ethics involving the good of every realm of life and thence leading to a life beyond all worlds.

Here Śankara holds that tough the category of nityakarmas performed delivers no immediate or visible effects, their non-performance will certainly bring in the doṣa called pratyavāya which has visible effects during one's own lifetime. Therefore one has to follow strictly the Vedic karmas.

Verse II. - The Mind and Subterranean functions:

अज्ञानं त्यज हे मनोऽपि च सदा ब्रह्मात्मसंभावनात्
सङ्कल्पान् सकलानपि त्यज जगन्मिथ्यात्वसंभावनात् ।
कामान् साधनसाध्यदुःखनिवहध्यानादजस्रं त्यज
क्रोधं तु क्षमया सदा जहि बलात् लोभं तु सन्तोषतः।। १

अन्वयः - हे मनः सदा ब्रह्मात्मसंभावनात् त्वं अज्ञानमपि त्यज। जगन्मिथ्यात्वसंभावनात् सकलानपि सङ्कल्पान् त्यज। अजस्रं साधनसाध्यदुःखनिवहध्यानात् कामान् त्यज। क्षमया क्रोधं, सन्तोषतः लोभं च बलात् जहि।

Meaning:

हे मनः - O' mind*!* *सदा* - Always *ब्रह्मात्मसंभावनात्* - By reflecting properly on the nature of oneself as Brahman, *अज्ञानमपि त्वं त्यज* - You leave ignorance also. *जगन्मिथ्यात्वसंभावनात्* - By conceiving the falsity of the visible universe, *सकलानपि सङ्कल्पान् त्यज* - You refrain from all kinds of suppositions. *अजस्रं* - Always *साधनसाध्यदुःखनिवहध्यान-*

ात् - By reflecting on the mass of sorrow derived out of the difficulties related to the instruments and effect (of karma) *कामान् त्यज* - Avoid desire *क्षमया* - With the help of patience *क्रोधं जहि* - Dispense off anger *सन्तोषतः* - By being always pleasant *लोभं च बलात् जहि* - You leave the habit of greed forcibly.

Commentary:

Mind is so-called because it is samkalpavikalpātmaka and it is also called antahkaraṇa. There always arise fleeting thoughts in the mind. The association with avidyā further makes its complacency of the functional aspect more perplexive. Again, there are latent impressions in the mind which are a result of previous life. These are the causes of human nature, the culture, attitude and behaviour in social life. The latent impressions may be good or evil. What are called the durvāsanās imply the potent evil impressions. Further, these durvāsanās are traceable to the influence of avidyā. Such impressions are difficult to be get rid of. Only through concerted efforts in the form of nididhyāsana, can these be rejected.

In verse II, the author brings forth the major evils associated with the mind that requires complete dissipation for the pursuit of knowledge. The first and the most significant one is the ignorance (ajñāna or avidyā). The function of avidyā is the objectivization of the subjective content. It is expressed as both of our normal and natural way of living and the normal and conventional mode of believing. Because of this avidyā what we claim to know as right knowledge becomes the distorted one. The naisargikalokavyavahāra is a result of this ignorance. Because of this avidyā, one could not know what he really is and also that what the objective world is in its true complexion. Yet it makes us believe that what we know is the real. It causes self-contradiction in the form of knowledge. It is best expressed in the form of 'aham, idam'. 'Aham may be either idam or idam may be aham'- both are self-contradictory ones.

Avidyā has two forms- one the concealing power and the other

the projective one. Every kind of knowledge pertaining to the pragmatic existence of man is packed with these two forms of ignorance. The basic form of concealment can be understood as the discrimination between Ātman and anātman. This causes superimposition of material objects in the place of Ātman or as representing 'I'. The absence of true knowledge and development of false knowledge in the disguise of the true one is the fundamental error created by ignorance in human mind. This serves as the cause of all other divisions of knowledge experienced in the empirical world. Only vidyā can terminate this ignorance. The concealing power of avidyā makes the true appear as false or misrepresent the true. The Upaniṣad declares: 'Anejadekam manaso javīyo nainaddevā āpnuvan pūrvamarṣat' (Īśopaniṣad. 4). By the removal of the fluctuations in the form of samkalpa and vikalpa along with upādhis (limiting adjuncts), the mind in a bodied person is fit to travel quietly to the Brahmaloka. So it is required to conquer the mind. Then the mind realizes its oneness with Brahman. When the mind is impregnated with impurities in the form of samkalpa and vikalpa, it could not realize the illusoriness of the world and the true Being.

The next significant aspect referred to here is the discarding of kāma or desire. The mind is always infected with evils (malah) like kleśa etc. One who is desirous for sensual enjoyment attains that through the mind only. As said in Muṇḍaka Upaniṣad:

'Kāmānyah kāmayate manyamānah sa kāmabhirjāyate tatra tatra
Paryāptakāmasya krtātmanastu ihaiva sarve pravilīyanti kāmāh' III.ii.2

It says that for one who is desirous of liberation discarding of the kāma is very essential. Śankara explains: 'Kāmānyo drṣtādrṣteṣtaviṣayān kāmayate manyamānastadguṇāmscintayānah prārthayate sa taih kāmabhih kāmairdharmādharmapravrttihetubhirviṣayecchārūpaih saha jāyate tatra tatra. Yatra yatra viṣayaprāptinimittam kāmāh karmasu puruṣam niyojayanti tatra tatra teṣu teṣu viṣayeṣu taireva kāmairveṣtito jāyate'. But those who have already accomplished their desires because for love for Atman by knowl-

edge, all the actions directed towards dharma and adharma gets annihilated. Desires arise because of excess desire for being benefitted with sensual enjoyment. According to smrti,'na jātu kāmah kāmānāmupabhogena śāmyati'. Those who have accomplished their desires because of the great desire for the Supreme Being think of the cessation of future birth.

Because there are no changes (vikriyā) in Brahman, it is pure. These changes specifically belong to the mental realm and are terminated when the mind becomes restrained. The cessation of vikriyās brings under control the krodha (anger), duhkha (misery), bhaya (fear), kāma (desire) etc. this is clearly explained by Sri Gaudapāda in his Māṇdūkya Kārikā-

'Manaso nigrahāyattamabhayam sarvayoginām
Duhkhakṣayah prabodhaścāpyakṣayā śāntireva ca'.

Advaita Prakaraṇa- Kārikā 40.

The same is explained in the Upaniṣads also. It is śānti or harmony which is nothing but Ātman itself. How the mind can be brought to a standstill is: 'utseka udadheryadvat kuśāgreṇaikabindunā'. The mind that has plunged in the kāma, bhoga etc when concentrated on one object gets rid of these and becomes controlled. The kāmyakarmas because of their relation with sādhyasādhanabhāva should be discarded because of their asāngatya.

Avidyā is also the cause of karma. Therefore it is said: 'Tasmādavidyādikarmopādānahetunivrttau'. Vyāsa has said: 'Yadyaddhi kurute jantuh tattat kāmasya ceṣtitam, karmahetuh kāmah'. So this karma should be controlled and to be directed towards Ātmakāma. It is also said that one should discard all the karmahetuh, kāmas with the help of patience and krodha by leaving it by being pleasant and lobha forcibly. This will result in a restrained mind and such a mind will gradually transform into Āptakāmatva.

Verse III. Sensual Perversions-

जिह्वोपस्थसुखभ्रमं त्यज मनः पर्यन्तदुःखेक्षणात्
पारुष्यं मृदुभाषणात्त्यज वृथालापश्रमं मौनतः।
दुःसङ्गं त्यज साधुसङ्गमबलाद्गर्वं तु भङ्गेक्षणात्
निन्दादुःखमनिन्द्यदेवमुनिदुर्निन्दाकथासंस्मृतेः।। ३

अन्वयः - हे मनः पर्यन्तदुःखेक्षणात् जिह्वोपस्थसुखभ्रमं त्यज। मृदुभाषणात् पारुष्यं, मौनतः वृथालापश्रमं च त्यज। साधुसङ्गमबलात् दुःसङ्गं, भङ्गेक्षणात् गर्वं च त्यज। अनिन्द्यदेवमुनिदुर्निन्दाकथासंस्मृतेः निन्दादुःखमपि त्यज।

Meaning:

पर्यन्तदुःखेक्षणात् - By observing the sorrows of being around us. *जिह्वोपस्थसुखभ्रमं त्यज्*t - You leave the sensible bliss born out of relation to favourable objects with tongue and the generative organ . *मृदुभाषणात्* - By keeping softness in words *पारुष्यं त्यज* - You leave the harsh nature. *मौनतः* - By keeping silent *वृथालापश्रमं त्यज* - You leave the efforts of easy talking for time- pass *साधुसङ्गमबलात्* - With the power obtained from the contact with righteous people. *दुःसङ्गं त्यज* - You refrain from evil contacts *भङ्गेक्षणात्* - By the movement of the eyes. *गर्वं त्यज* - You leave the egoistic tendencies within you *अनिन्द्यदेवमुनिदुर्निन्दाकथासंस्मृतेः* - By keeping in mind (remembering) the stories of disgrace in its most evil terms on Gods and seers who are never to be subjected for it. *निन्दादुःखमपि त्यज* - Leave the sorrow arising from being subject to disgrace.

Commentary:

Here the author calls for discarding the unwarranted accretion caused by the sensual attachments that could bring in sorrows to an individual. For that, he should observe the sorrows and sufferings of beings around him. It is compassion that one must develop. Also it is required to discard

the sensible bliss associated with the tongue because jihvā śareṣva- the tongue is like an arrow because it may hurt others or if it is like a flower's touch that will inspire others.

'Anudvegakaram vākyam satyam priyahitam ca yat- B.G.17.15
Manahprasādah saumyatvam maunamātmavinigrahah'- Ibid.17.16

Another aspect related to the tongue is rasa. This gives rise to the characteristic feature in the form of food characteristic. Normally food is required for sustaining the body as well as developing a sound mental system to develop intelligence. The food in its subtler forms is responsible for configuring the different sensual faculties. The longing for food is the enmeshing of one's sensual cravings with his inner ego-element. The Upaniṣads however reject such yearnings that cause creativity to be self-buried. It prescribes food intake just enough for sustaining the body. If food is consumed more or it is in the form of tāmasic variety, it will bring in compulsion from the ego element that imposes redundant desires which are difficult to regulate. Sometimes such desires may be violently expressed by the individual because he has submitted himself to the food. he becomes a victim of his desire instead of the quest for knowledge. So the longing for food is a necessary impediment in the path of knowledge.

The next hindrance related to the tongue is speech. Because of the movement of the tongue comes the speech from which proceeds the śabda that develops in many ways from the extremes of softness to harshness. The Upaniṣads declare: do not talk in such a way that it harms others. If one's tongue is controlled or it comes near to the soft extreme he will be liked by everybody and he will be admired by many. On the other hand, harsh words will hurt others to a great extent bringing in desperateness in oneself.

The character of body is that it is endowed with rūpa, rasa, gandha, śabda and sparśa. Because of the oppressions of these by the food supplements, the real nature of them get contaminated which then gets ex-

pressed in the opposite way or an undesirable way. The Upaniṣads says: yena rūpam rasam gandham śabdān sparśāmsca maithunān (Katha.I.i.3). As a result, the senses go after objective satisfaction. The author advises here to discard the contamination of the śabda which has developed the form of harshness in expression. By wording with softness as well as using hitavacana which do not harm others he may become himself pleasant and makes others pleasant. Further by talking less or whatever is just necessary for communication with others, instead of unnecessary talking for time pass one can divert his mind from the afflictions. Keeping 'silence' is also good. Again, one should leave the company of evil-minded people and associate with righteous or wise people. With the power obtained from such contacts, one will start thinking and acting in a righteous way only.

Eyes are considered as the most sincere expressions of inner sentiments. Eyes which are the instruments of expression of egotist tendencies have to be taken care of. Normally, the movement of eyes in a peculiar way, in staring continuously gives the expressions of the tendencies of egotism. To avoid this, the author, advices one to close his eyes intermittently. Also while closing eyes occasionally there will be a movement towards the inner view or it evolves into self-awareness.

There is another important affliction developed in the form of disgrace to oneself. This causes sorrow. It is the tendency of some people to cause intentionally harm to others by words. By doing this, they get some kind of pleasure. Those righteous people who do not intend to harm others through words, deeds etc feel disgraced immediately. Such virulent and sensible acts of the individual blunting others are to be relinquished by all. One has to keep away from such discrepancies, for, it may lead even to physical fight. According to the Upaniṣads, such actions can be controlled if one thinks of oneself only in comparison with those great personalities such as Gods, sages etc who never deserve disgrace. It is also required to pacify one's emotions and divert his thoughts in such a way that he will be

able to ignore all such experiences of disgrace coming from any part.

Some 'opponents' who dislike one's capabilities usually try to disgrace him to the extreme and speak of unacceptable words. It is highly disgraceful on their part, for, these bring sorrows and sufferings. As said in Gita: 'Avācyavādāmśca bahūn vadiṣyanti tavāhitāh; nindantastava sāmarthyam tato duhkhataram nu kim'. There is nothing more disgraceful and sorrowful than this (B.G.II.26). Further it is said: 'Duhkheṣvanudvignamanāh sukheṣu vigatasprhah; vītarāgabhayakrodhah sthitadhīrmunirucyate'. (Do not excited due to sorrows. Leave all desires in happiness. One who is devoid of intentions (āsakti) and fear and krodha is one who has conquered his mind (Ibid.II.56)). So he is the most perfect being. One who has developed the tendency to have pleasure in worldly objects will always think about satiating his objective desires. From intentions, the kāma is developed. From desires the anger is developed. From anger, delusion develops which gives rise to the destruction of memory (Ibid.II.62-63). All these should be overcome by showing equanimity on pleasures and sorrows and that is the real conquest of mind. For an undeserving, there is neither intelligence nor thoughtfulness. So he has no purity of mind. Such a person will be engaged in bringing disgrace to others. Therefore one should distant himself from all these afflictions of the mind brought out by the association with the senses. Such a person will not have any egoism which is an indicator of perfection. Further it is said: 'Parācah kāmānanuyanti bālāste mrtyoryanti vitatasya pāśam; atha dhīrah amrtatve viditvā dhruvamadhruveṣviha na prārthayante' (Kathopaniṣad. II.i.2).

Verse IV Delineation of Convictional Redundancy

निद्रा सात्त्विकवस्तुसेवकतया स्वप्नं सदा जागरात्
रोगान् जीर्णमिताशनाज्जहि सदा दैन्यं महाधैर्यतः।

अर्थानर्थपरिग्रहं त्यज वृथा संसर्गसंत्यागतः
स्त्रीवाञ्छां त्यज दोषदर्शनबलाद्दुःखं सुखात्मेक्षणात्।। ४

अन्वयः - सात्त्विकवस्तुसेवकतया निद्रां त्यज। सदा जागरात् स्वप्नं त्यज। जीर्णमिताशनात् सदा रोगान् जहि। महाधैर्यतः दैन्यं जहि। वृथासंसर्गसंत्यागतः अर्थानर्थपरिग्रहं त्यज। दोषदर्शनबलात् स्त्रीवाञ्छां त्यज। सुखात्मेक्षणात् दुःखं च त्यज।

Meaning:

सात्त्विकवस्तुसेवकतया - By consuming wholesome food *निद्रां त्यज* - Leave the habit of oversleep *सदा जागरात्* - By being always alert *स्वप्नं त्यज* - Leave the habit of dreaming *जीर्णमिताशनात्* - By consuming food in moderate measure only after the digestion of the already taken food. *रोगान् जहि* - Keep diseases far away *सदा महाधैर्यतः* - By always being brave and greatly confident *दैन्यं जहि* - Leave the habit of being pitious or lack of confidence *वृथासंसर्गसंत्यागतः* - By avoiding the habit of being in casual contact with many people. *अर्थानर्थपरिग्रहं त्यज* - Leave the habit of accepting necessary and unnecessary gifts in life. *दोषदर्शनबलात्* - By being strongly convinced of the evil effects *स्त्रीवाञ्छां त्यज* - Leave the habit of sexual aspirations *सुखात्मेक्षणात्* - By experiencing the bliss which is the nature of Atman *दुःखं त्यज* - Avoid all kinds of sorrows.

Commentary:

This verse is mainly centred on delineations of afflictions like oversleep (nidrā), over-pity (dainya), arthānarthaparigraha (accepting necessary and unnecessary objects) in life and desire for woman. These will always cause sorrows and hence are to be discarded. Oversleep is traced to excessive tamoguṇa which is a constituent of our body-mind complex. The Advaita considers oversleep as evil, for, it produces false knowledge as in dream state. The mind because of the jāgradvāsanā is illuminated by this later which is the objectivity. Such a state of mind is called dream state. The dream has three states of awakening, sleep and dream. One that

is involving awareness can be remembered when one wakes up from sleep while in the later, there is no remembrance of dream objects. When the mind is awake due to jāgaritavāsanā, it illuminates many objective activities. This is due to avidyā. Dream is also caused by impressions produced from jāgarita. This objective world is also an awakened state of mind. Dream is also vāsanāpradhāna or when the mind is turned into the state of dream, it becomes the object. Bhagavadgīta VI.17 says: 'one who overeats, or starves, oversleeps or always is awake, could not conquer the mind'.

In the state of deep sleep and dream, there is always anyathāgrahaṇa. The nidroktapratibodhalakṣaṇam is tamas. So also is dream state. These are bound by many kārya and kāraṇas. Dreams like the snake cognized in rope (rajjvām sarpo grhyamāṇah). Nidrā is characterized by anyathāgrahaṇaprādhānya (Gaudapāda K.Ad.Pr.IV.7; 15). Tasmin viparyāsah svapnah. Oversleep causes wrong knowledge and because of the excess of vāsanas inflicted with tamoguṇa it is harmful in controlling the sensual movements. Thereby the evil thoughts may get accrued. Overeating causes laziness and brings in difficulty in the movement of vital airs within the body and that causes uneasiness in the mind also. These two afflictions can be avoided by involving in matters related with sattvaguṇa such as learning, meditation or any other work oriented towards welfare of the universe. The raise of sattvaguṇa augments the thinking process of man in a right perspective clearing off its associated impurities. Thus sleep which has two implications as sleep and ignorance can be overcome.

To consider the state of dream which ever presupposes illusory objects project our life as well as kāryakāraṇatva beyond our efficiency. The only way to avoid dreams is by discriminating the pros and cons of these. An alert person can achieve this capability. Also dreams are said to be the viparyaya of nidrā and hence is also ajñāna or evil in nature. Therefore it is advised to develop the tendency of alertness on discrimination of the dreams.

Health is the true wealth of man. Physical and mental health presupposes a happy life. For health, the nature of food consumed has great influence. Whatever food is consumed, we become part of it. The Upaniṣads call prthvī as anna. Mind is made out of the food we consume (Chandogyopaniṣad. VI). Hence selection of food deserves a significant place in safeguarding one's health. The food should be nutritious and energizing enriched with sattvaguṇa. On the other hand, contrary food (tamoguṇātmaka) leads to indigestion, stomach upset and irritation in the whole body. These bodily changes affect the mind also. The food over-consumed creates similar problems and obesity. Starvation also has the same effect of causing uneasiness. Hence it is directed to consume food in an appropriate quantity that satiates one's hunger and that brings in the experience of happiness and satisfaction from food.

Most of the people possess some or other kind of inferiority complex without knowing his true nature and strength. It is an effect of ignorance and is difficult to be easily discarded. A true knowledge of oneself instilled through courage can find the solace. It is declared in the scriptures: 'Uttiṣthata jāgrata' etc. one should emerge out of all kinds of complexes that make him discouraged. Every person is concerned with the promotion of his interests. It is a peculiarity of co-existence. This can be overcome by sympathy on others which is neither benevolence nor kindness.

In social life, people to people contact is unavoidable. As a result, there arise various kinds of friendship. Relation with wise people will bring in happiness to the mind. But when evil-minded people are involved in relationships, the evil-minded characters will get impregnated in the mind. If the person is not strong in restraint of the mind, it will have evil effects and such a person will become degraded and passionate. Greed, anger etc will develop automatically. On the other hand, by contact with virtuous people, one can get accustomed to the virtuous way of life and can enjoy pleasure in life and calmness of the mind. It is because the power in the

form of virtue in the wise people will turn to be the virtue of others in a virtuous way. And there is a full transformation of the person gradually. Such a person will discard the evil afflictions, greed and anger and passion will be overcome by compassion and patience- the calmness of the mind.

The author makes it clear that restraining from all kinds of complexes which are natural to a person that makes him less courageous is very difficult. Even the experienced great souls describe it as 'difficult to overcome' like the kṣurasya dhārā niśitā duratyayā durgam pathastat kavayo vadanti- only through a brave approach towards knowledge with serenity in attitudes can this be made possible.

Receiving the gifts is considered as an evil by the learned persons. For, this is the basic value of aparigraha which means that gifts of any kind to be discouraged. Gifts involve one's effort materialized which also has the component of others' unwanted liberal- mindedness or compassion. This will ever bring in sufferings. Gifts are actually debts from others and so distinguishingly debtize others. Gifts may be expected by the debted to be reciprocative. But if this does not take place, there will be sorrows. Such sorrows can be avoided through avoiding these gifts themselves. This will help to bring an end to all miseries. Further, an abandonment of minimization of casual relation within the said environment will bring in mental peace.

Similar is the case with sexual aspiration with the opposite sex. It is due to development of erotics within the body. But if such erotics are considered as only of temporary enjoyment and discarded through brevity and sensual control then it is Brahmacarya which is a requisite for higher knowledge. So it is disinterestedness with others or opposite sex that is necessary. The author holds that longing for worldly objects need to be discarded as these only bring in sorrows and pains in the long run of life. The non-achievement of pleasure by attachment to worldly objects is the cause of sorrows. Understanding the falsity of worldly objects and realizing the

blissful nature of the Reality within oneself, one can overcome this. Such an understanding is what is referred to as 'Realization of Ātman' which is the culmination of knowledge. It is the understanding of oneself as 'Aham Brahmāsmi'. There arises the supreme bliss.

Verse V- The Intricate Potentiality- Passion and Hatred:

दारासक्तिमनादरात् सुतधनासक्तिं त्वनित्यत्वतः
स्नेहं मोहविसर्जनात् करुणया नैष्ठुर्यमन्तस्त्यज।
औदासीन्यसमाश्रयात् त्यज सुहृन्मित्रादिदुर्वासनाः
सर्वानर्थकरान् दशेन्द्रियरिपूनेकान्तवासाज्जहि।। ५

अन्वयः - अनादरान् दारासक्तिं त्यज। सुतधनासक्तिं तु अनित्यत्वतः त्यज। मोहविसर्जनात् स्नेहं त्यज। करुणया अन्तःनैष्ठुर्यं त्यज। सुहृन्मित्रादिदुर्वासनाः औदासीन्यसमाश्रयात् त्यज। एकान्तवासात् सर्वानर्थकरान् दशेन्द्रियरिपून् जहि।

Meaning:

अनादरात् - By finding no respect *दारासक्तिं त्यज* - You leave the passion for wife *मोहविसर्जनात्* - By dispensing off the extreme attachment *स्नेहं त्यज* - You keep down from loving *अनित्यत्वतः* - By finding its impermanent nature *सुतधनासक्तिं त्यज* - You leave the passion for sons and wealth *करुणया* - By being compassionate *अन्तःनैष्ठुर्यं त्यज* - You leave the wickedness within you *औदासीन्यसमाश्रयात्* - By keeping indifferent *सुहृन्मित्रादिदुर्वासनाः त्यज* - You leave the evil impressions like fried and dear ones *एकान्तवासात्* - By relying on solitude in life *दशेन्द्रियरिपून् सर्वानर्थकरान् त्यज* - You avoid the enemies in the form of ten sense organs which create all kinds of miseries.

Commentary:

In this verse evils identified are passion for wife, son and wealth, the cruel impinged nature within oneself and evil impressions like friends etc.

The supreme importance is for dissociating from the ten sensual attachments that cause all the sorrows and miseries. Attachment towards wife can be distanced of by considering the lack of respect experienced. Extreme attachment towards anyone will effervesce the power of personality in oneself. It is because others exercise a kind of disrespect towards oneself. The point here is that one should not give much importance to attachment towards others even to his wife. But in common social life, a firm bond between husband and wife, sons and daughters exist. It is considered as a basic necessity for healthy living. Then why this attachment is discouraged by the author? For, according to him, deeper attachment is a cradle in the scheme of life of a householder which will never bring an end to unexpected miseries or sorrows. This is considered as disrespect and so it is advised to avoid extreme affinity towards wife, son and wealth. Again, it is said that the wife at death of a person does not accompany him. It is also seen as disrespect. So one's limited attachment to wife is prescribed here. Further, if one is more attached to life, it will hamper his progress in self-realization, for; such a person is always engaged with the sensual pleasures with wife and is unable to conquer the persuasive nature of these senses which are necessary for his spiritual progress. As long as one derives pleasure from an object, so long is it beloved; and as long as it gives rise to pain, so long is it disliked. Neither pleasantness nor unpleasantness resides at all times in the same object. Sometimes what is unpleasant might become pleasant, and what is very pleasant might become unpleasant. This is the practicality of evil.

Besides the above, there is also the existence of certain common needs in social life such as development of progeny and acquisition of wealth which has to be under certain moral ideals only. Because there is always fear even from son (putrādapi dhanabhājām bhītih) there is sorrow and misery through wealth. One is coveted to protect it feeling miseries. For acquiring higher knowledge, one has to discard such tendencies of at-

tachment to wealth and sons etc. Further, sons and wealth are also impermanent and subject to perish at any time. So there is the need for dissociation from the attachment to sons and wealth.

Passion and hatred are two constraints in the case of a common man that cannot be easily overcome. Love felt towards anybody in a limitless manner is passion. It is a product of ignorance. Ignorance when removed by the true knowledge of oneself will lead to the removal of passion. Love converted into blind attachment is passion and it is to be eliminated for a sound living. Smooth love transcends the whole universe without any specification and can only be an augmentation of happy life.

Almost all the cultural variants subscribe to the view that 'compassion' is necessary for the survival of cultural complexity. For, compassion prepares the ground for a smooth living of oneself and others; it is to be accepted as an essential component of human development. Compassion has to develop first in the mind of a person and then it has to be transferred to others in the society. The main constraint here is the imbibed inner cruelty that hinders its expression through the mind. But this can be overcome by cultivating tendencies of compassion to all beings thinking those as ourselves or not different from oneself. Compassion should be showered on those who are in sorrows and miseries. 'duhkhinam prati karuṇā' is a concept put forth in the Yogaśāstra for inciting happiness in the mind. Further, the constraints brought through evil impressions like friend etc are to be discarded by keeping impartial with them. For, these cause immeasurable miseries and sorrows. If we are impartial in our attitude towards others it will pave the way for reduction in the experience of miseries. Again, if the workings of the ten sense organs are analysed, it can be understood that these organs are also constraints in developing compassion. These sensual affinities should also be brought under one's control. The ten organs experience the environment where they get satiated with the objects. The difficulty in overcoming these constraints which requires retiring to a solitary

place is that the society does not permit or allow one to live in solitude. So he has to find a solitary place for his living. And this kind of living brings under control the objective direction of the senses and this is certainly a step in the conquest of the mind which leads to a peaceful state of existence.

Verse VI- The Deceit of Illusion- The Faculty of Bhrama

आलस्यं त्वरया श्रमं शमधिया तन्द्रां समुत्थानतः
भेदभ्रान्तिरभेददर्शनबलान्मिथ्यात्मतां सत्यतः।
नर्मोक्तिं निजमर्मकर्मकथया द्रोहं स्वसाम्येक्षणात्
आक्रोशं कुशलोक्तितस्त्यज मनश्छिन्ध्यप्रमादाद्भयम्।। ६

अन्वयः - हे मनः, त्वं त्वरया आलस्यं त्यज। शमधिया श्रमं, समुत्थानतः तन्द्रां च त्यज। अभेददर्शनबलात् भेदभ्रान्तिं, सत्यतः मिथ्यात्मतां च त्यज। निजमर्मकर्मकथया नर्मोक्तिं, स्वसाम्येक्षणात् द्रोहं च त्यज। कुशलोक्तितः आक्रोशं त्यज। अप्रमादात् भयं छिन्धि।

Meaning:

त्वरया - With an active mood *आलस्यं त्यज* - You leave laziness *शमधिया* - By keeping the mind restricted *श्रमं त्यज* - Avoid tensions *समुत्थानतः* - By being alert *तन्द्रां त्यज* - Leave the tendency of passivity *अभेददर्शनबलात्* - With the power of experiencing non-difference everywhere *भेदभ्रान्तिं त्यज* - Leave the illusory knowledge of difference perceived. *सत्यतः* - By discriminating the Truth *मिथ्यात्मतां त्यज* - Leave the earlier knowledge of Ātman in the false object, i.e., non- Ātman *निजमर्मकर्मकथया* - By being aware of one's duties *(स्वधर्म)* which is of utmost importance to everyone. *नर्मोक्तिं त्यज* - You leave the habit of humorous talks.

स्वसाम्येक्षणात् - Considering others as equivalent to oneself *द्रोहं त्यज* - Leave the habit of disturbing others *कुशलोक्तितः* - By using soft words

in enquiry of their well being *+ākrośaṁ tyaja* - Leave the use of words arrogantly and loudly *apramādāt* - By refraining from committing mistakes *bhayaṁ chindhi* - Break away the fear within you.

Commentary:

There are five types of bhrama (illusion) in this world that distorts our knowledge of the Reality. The first one is regarding the consideration that the jīva and Īśvara (Reality) are different. The second is concerned with the imposing of agency on Ātman. The third one is in the form of jīva enmeshed in the threefold body associated to the world. The fourth one occurs in the form of objectification of the subject- Ātman. The fifth one is about the truthfulness of the perceived world which is distinct from the cause. When there is cessation of these five illusions, it is consciousness. The thinking that 'body and the mind are the only real' is bondage. Such a person thinks: what is there then to be rejected? So the body needs to be attended upon which means that body which is the result of food has to be taken care of. The material attachment cannot be denied here. In such a case there comes the difference in the nature of the body. For satiating bodily needs the mind turns into action and allows acquiring whatever it is needed for him to sustain the body. But because there is the predominance of ego, the thinking even transforms into greed. Not only food but also all 'materiality' is desired. And it is increase of the Tamoguṇa that is accompanied by the evil of laziness and passivity in man. The mind gets configured through the activity of the senses or materiality. One cannot become satiated ever because of the increase in the level of satisfaction as one fulfils a satisfaction. For this, man is entrapped in the sorrows and pains. He starts competing with others for his own self -satisfaction which stands against the self-love.

In the first stage of bhrama, one is concerned only with the objective content. All objects are presented as real. But when one finds these as unreal he will discard all longings for them. This will occur when man

undergoes more and more sufferings due to lust for material pleasure. Then concerned with the evilness in such longings he turns to higher knowledge. The belief in the reality of the material objects as real then gets corrected though it is still not affirmed. The final correction comes only when one accepts the ultimacy of consciousness as the real. It can be said that the mind has to be cleared off its afflictions caused by the evil for a reflective thinking of the real. When the mind is restrained of any fluctuations, all activities become practical. Those activities get oriented towards human good will and self-love. The reflective thinking also prevents the occurrence of voluminous work- both physical and mental. For this, one can employ methods according to his convenience. This is the stage of practice of śama or restraint of the mind to avoid hard works.

In the bhrama for material prosperity, one always moves along in search of it through money etc. When one is subjugated to this, he thinks about these only and nothing else. For him, material prosperity stands as the highest real. In that he feels the pleasure and thinks that it is the final attainment. But such a precept is also a presented unreal one and longing for material prosperity is truly an illusion which is taken to be an evil. This is traceable to the non-conscious working of the mind and impressions latent in it. Such an evil can be corrected only through discrimination among good and bad, right and wrong etc which is possible through the help of a true scholar. An understanding of the Upaniṣads or Advaita Vedānta can be of great help in this regard. The experience of the true self beyond all material objects and impressions associated with the mind is the subject-matter discussed in them. True scholars who had the experience of this discriminative knowledge can declare the falsity of the perceived universe. Man can then turn away from the deep sleep of empirical pleasures. Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it get infused with fragrance and afford shelter from heat to diverse beings, so do persons that acquire wisdom from the teacher, with hearts full of mercy, do

good to others by their teachings and acts, and help others who are desirous of freeing from the three kinds of misery and the three kinds of sin.

Another kind of bhrama associated with the common experience is the presupposition on the knowledge of difference in multiple kinds. There is the difference between the perceiver and the perceived. Only in the presence of dual existence, do there evolve the fruitfulness of the empirical dealings. The scriptures declare: 'Yatra hi dvaitamiva bhavati taditara itaram paśyati'. The recognition of dual existence can only bring in the 'communication' among the members of social realm. Such a differentiation is the cause of differentiated outlook among individuals as well as material things. Without discriminating the basic consciousness in the perceived world, the people follow the normal workings of the sense organs and the mind. This results in false knowledge (bhrama) in the form of differences in the universe. True knowledge is the knowledge of oneness of the nature of oneness and all the beings in the universe. That can be achieved by man if he directs himself to the higher knowledge discarding every kind of bhrama on material prosperities. This is the true nature of 'abhedadarśana'. It brings in the correctness of the bhrama.

Next in line is the bhrama presented in the form of 'I' and 'mine' that involves the body, senses and the mind. All beings in this world strive for happiness and not at all conceal misery. The two sources of misery are the sense of I-ness in the body and the sense of mine-ness, arising there from, in the objects of one's own surroundings; for, even the learned man is also not spared of suffering from disease or assault by mistaking the transient body for the self, and experiences sorrow at the loss of wife, son or wealth. Although a householder is the head of the family, he feels not, with fervour, the happiness or the misery residing in the body and being devoid of the feeling of 'mine'ness remains therein like a guest longing to reach his destination. Such misery is ascribable to the superimposition of material objects on selfhood and held s essential in empirical life according

to the Advaita philosophy of Śankara. It is made clear in the introductory portion of the Brahmasūtrabhāṣya. Here the superimposition of the self on non-selves is elaborated. Following his ideas, the Vārtikamrta beautifully explains the gradation of association in the following manner:

'Vittāt putrah priyah putrāt pindah pindāttathendriyam
Indriyebhyah priyah prāṇah prāṇādātmā parah priyah'.

Son is more beloved than wealth. The gross body is more beloved than son. Sense organs are dearer than gross body. Prāṇa is dearer than sense organs. And above all, Ātman is the dearest of all. However, the attachment towards the supreme Ātman will be exposed only with deeper reflective thinking on the nature of the fourfold discipline and strictly adhering to them. Till then man will be under the illusion of difference and false content. The influence of the latent impressions is derived out of ignorance is so great that man will become subjugated to that naturally without any cause. This natural illusion can be corrected only through the conscious efforts of discovering the true principle within him. Till then, the body, mind, senses, son, wife etc are considered as real self only. Hence this evil corresponding to the sense of 'I' and 'mine' is to be brought to naught with absolute certitude for relieving from this bhrama.

Now, to consider an accomplished act of frivolous talking and creating agony in others for self-satisfaction, it is a kind of evil where there is the reduction of an implicitly real object to an appearance. The truth is hidden or gets superimposed on the untruth. Though one can feel some temporary pleasure in it like the pleasure from the material objects, when the Truth becomes revealed, the wit does not stand for. The continuous use of such talks only makes dereliction of one's duties and it will be an evil to be dealt with strong terms. One has necessarily to accept certain duties in his lifetime. Frivolous talks will divert one's attention from this. If one is engaged in such duties that will bring calmness to the mind and resultant pleasure therein. The non-performance of these activities will become the

'impressions' to be expressed as various kinds of sorrows in future life. Emergence of a new life without accumulated evils will certainly help to rectify the idea of implicitly real to the appearance of thoughts or objectivity of acts. Abhedadarśana or the vision of oneness of all can remove the sense of mental fluctuations causing illusions.

The evil nature in the form of using disgraceful words against others may cause revengeful tendencies and thereby resulting in ill-health or even death of some members of the society who may include innocent persons also. The words of soothing nature will help to reduce the nature of the evil or a rethinking on it as a mistaken notion. This may help one to refrain from all activities that affect the normal life. It is forgiveness and compassion that can bring in great pleasure and dignity. So it is required to use hitavacana and mitavacana. This may help one to conquer the mind enabling one to enjoy the innate pleasure within one.

There is another significant evil consideration connected with bhrama that occurs in every stage of life.It is the case of 'fear'. There is no escape from fear even for those who possess strong body or mental power. The most important fear is in the form of death. Even the great Prajāpati who created the world is in fear of death and feeling of loneliness according to the Upaniṣads. The question of fear is deeply worrying particularly on account of its consequences. There is the possibility that fear extends to the act of sin committed either in this life or in previous lives. Though death is inevitable, the duration of life that one has can be made devoid of fear by refraining from committing sins. The mistake of committing sins traceable to bhrama of the mind has to be understood and efforts to dissociate completely from these will necessarily bring in the amplitude for pleasure. By discriminating all right from wrong, good from bad, one can destroy the evil caused by the bhrama in the form of psychological concerns. He, who, by strength of will, escapes from his own home like a snake out of its slough, attends less the sustenance of his body to avoid fear.

Verse VII - The passivity of Love for Life

भूतार्थस्मरणं वृथाश्रमधिया प्राप्तं च हानेक्षणात्
भाव्यर्थव्यसनं सदा त्यज मनः प्रारब्धचोद्येक्षणात्।
शिष्टाशिष्टजनक्रियास्त्यज वृथा कष्टानुसन्धानतः
स्नेहद्वेषकथास्सदा त्यज जने भस्मान्ततासंस्मृतेः।। ७

अन्वयः - वृथाश्रमधिया प्राप्तं भूतार्थस्मरणं हानेक्षणात् त्यज। प्रारब्धचोद्येक्षणात् सदा भाव्यर्थव्यसनं त्यज। वृथा कष्टानुसन्धानतः शिष्टाशिष्टजनक्रियाः त्यज। जने सदा भस्मान्ततासंस्मृतेः स्नेहद्वेषकथाः त्यज।

Meaning:

हानेक्षणात् - By observing the futility *वृथाश्रमधिया प्राप्तं* - Occurred due to false pride *भूतार्थस्मरणं त्यज* - Leave the remembrance of past happenings (events) in one's life *सदा प्रारब्धचोद्येक्षणात्* - By always observing the working of Prarabdhakarma *भाव्यर्थव्यसनं त्यज* - You leave the passion for the things to be attained *वृथा कष्टानुसन्धानतः* - With the memory of miseries to be created unnecessarily *शिष्टाशिष्टजनक्रियाः त्यज* - Leave the habit of performance of actions applicable to *शिष्टाचार* or otherwise *जने सदा भस्मान्ततासंस्मृतेः* - By always remembering the end of man in the form of being ended into ashes *स्नेहद्वेषकथाः त्यज* - You leave the stories of love and hatred in oneself and in the society.

Commentary:

To free oneself from the attachments to past activities or concerns that bring in sorrows and regret is the task to be undertaken by oneself. Due to the faculty of the evil mind, the past activities or events present themselves as sorrows or regrets. Man then becomes engaged in thinking on these activities and spends most of his time in vain. The past events had occurred due to the neglecting of a speculative approach to the problem and a reflection on that. These thoughts then evolve into sorrows or regrets.

It is to be understood that the past events have nothing to do in our life. Thinking that past is past, all such events have to be discarded. Currently engaging in the prescribed duties for the present, one can become happier and prevent the evil of regrets and sorrows thereby.

It is also advised to break free from thoughts on future happenings. Future is beyond our control and thoughts. Engaging only in thinking on future affairs is factually the waste of time. One should try to absolve the influence of prārabdhakarma. The task here is to correct the evils in the form of prārabdhakarma through reflective thinking, for, this prārabdha-karma is responsible for the origin of the body and hence if not be careful, it will continue to be accumulated and this will create new bodies and sufferings unendingly. Its end is indicative of liberation beyond body (videhamukti). So it is advised to discard the thinking on past and future events and instead, think and engage in activities that bring happiness though it may be occasional.

Again, one has to discard all such activities pertaining to the virtuous and evil-minded persons with disgrace. When one is involved in such activities, it may bring in sorrows of various kinds. By involving in problems or activities of others, sometimes there may be confrontation with these persons and this may also end in nightmare on the minds of those concerned. So there is a need to refrain from all these acts.

To consider the ever-enduring love factor in human life, it pertains to the relationship among people. But the ignorance within man generates coercive love which manifests in the form of emotional love that then becomes an evil. For, people fallen into the pray of this emotional love lose their control and indulge in various activities that are tantamount to losing human dignity and freedom. The person then becomes an artifice through subordination to the senses. The love sometimes produces hatred and this emerges as the great evil. So love and hatred are to be identified as great evils in human life and disturbing the peaceful life ending in depths of fear

and instability. A reflection on the visible end of human life in the form of mere ashes will certainly help one to discard these evils in the form of love. There would not be any gain or loss. The question then remains: why can't we live peacefully and causing peace to others? Such a reflective thinking on the nature of human life will no doubt put an end to the great evils of passion and hatred.

Verse-VIII Transition to Adhyātma- The Oneness:

अध्यात्मानुभवात्मनस्त्यज महत्पापं स्वभावेक्षणात्
वैषम्यं समभावतः परकथाविक्षोभमक्षोभतः।
धिक्कारादिभवं तु दुःखमनिशं तद्योग्यताभावनात्
तज्जातान्यशुचः क्षमस्व कृपया कर्मक्षयात्ताडनम्।। ८

अन्वयः - हे मनः, स्वभावेक्षणात् अध्यात्मानुभवात् महत्पापं त्यज। समभावतः वैषम्यं, अक्षोभतः परकथाविक्षोभं च त्यज। धिक्कारादिभवं दुःखं तु अनिशं तद्योग्यताभावनात् त्यज। तज्जातान्यशुचः। कर्मक्षयात् ताडनम् च कृपया क्षमस्व।।

Meaning:

स्वभावेक्षणात् - By observing one's own true nature *अध्यात्मानुभवात्* - From spiritual experience *महत्पापं त्यज* - Leave the tendency of committing great sins *समभावतः* - By being equitable to all beings *वैषम्यं त्यज* - You leave the sense of inequality *अक्षोभतः* - By being devoid of anger *परकथाविक्षोभं त्यज* - You leave the nature of being frustrated while hearing other's matters *धिक्कारादिभवं दुःखं* - Sorrows arising out of utter disgrace from the parts of others *तद्योग्यताभावनात्* - By considering oneself as deserving it *अनिशं त्यज* - You always avoid *तज्जातान्यशुचः*- Don't feel sorry over the happenings from all kinds of disgrace - *कर्मक्षयात् ताडनम्*- The beating occurred through the decay in virtuous actions *कृपया क्षमस्व* - Is to be pardoned with the felling of compassion towards all.

Commentary:

The experience of adhyātma is the greatest and highest achievement for man for, it is the oneness of all. All souls being equal, there is nothing to conflict or fear creating hatred. All sorrows emerge due to plurality. The oneness is the Reality knowing which one has nothing else to be known. So it is the Adhyātma tattva as called by the Advaita Vedānta and the Upaniṣads. The necessary condition for that realization is the absence of all mental afflictions to the subtlest extreme even to the impressions of past life. All the evils and illusions regarding the materiality are to be dispensed off or corrected. This adhyātmabhāva is never outside one's own existence but situated in the cavity of the heart. Though it resides in the material body and moves within it freely it is not distinct from the body. It is in the form of fire that resides within and moves freely. Its lustre is freely resplendent without any external command and is indistinct from that of the body. It is in the form of air that keeps the body alive and is indistinct from the life element. The Ātman has the body stretching through the universe and the Ātman within the body is not distinct from it. It is also in the form of the mind that is within each body without any distinction from it. Such is the case with the intellect, ego, consciousness and the great Akṣara. The one that perishes is the body but not the Ātman. It is the indwelling reality within all the beings. The notion of 'I' and 'mine' is because of the association with the body and senses and is not discernible to the One. The principle of Adhyātma is really experienceable through Brahmaniṣṭhā or steadfastness in Brahman. Thinking as 'Soham' one should dispel the idea of separate selves for each individual. One should discard the notions like 'lokānuvartanam' subjugation to the world principle or 'dehānuvartanam' subjugating to the body or 'Śāstrānuvartanam' subjugating to the śāstras and establish in Brahman. When the activities related to the world and to the mind are discarded the mind becomes free from activities and it is realisation of the Adhyātma.

It is a natural tendency of some persons to accumulate and possess abundant materiality and to get along with him more friends. This will bring in pride for him and he thinks that he is superior to all. Such a kind of complex reflects the apparentness of practicality and it is only a case of evil consideration. But a deeper sense of this will indicate the stupidity of these and this can be traceable to greed. Such a satisfaction will only be an apparent satisfaction, for, greed is a discordant activity that causes harm to the dignity of a person. An equal- mindedness towards all is the only way to bring the highest joy and calmness of mind. This is a necessary step to contain the meagre type of evil present in man which is referred to as greed.

There is also another unwarranted evil in man that exists in the form of interest generated in finding fault with others through words, actions and unnecessary interferences in others' life. This may lead to a particular kind of satisfaction for such people. Further these people will not spare anybody and they will carry out this as a time pass. But it is to be understood that it will hurt others causing tensions and sorrows as well as conflicts. This is violence to others and certainly an evil. Refraining from such activities is to be practised by becoming indifferent to others. It is non-violence. Those who are indulged in violence are not spared of the consequences of such violence. It is certain that one cannot do something against this because of his incapacity. He can only be a witness. Countering their attacks will bring some bad results. This kind of evil can be overcome through the principle of disjunctive dissociation.

The question of this kind of evil can be settled through an act of 'forgiveness' or 'compassion'. The evil that man encounters is mostly in the form of words and acts against others. For a person who speaks of against others thinks that he himself is innocent and others are not. Alternatively it can be said that it is saying 'I am okay', 'you are not okay'. This certainly will bring conflict in others and sorrows will come. It is an act intentionally accomplished to hurt others and hence can be called evil. To overcome

this, two ways are proposed.- one is forgiveness. One should think that every experience coming to him is the resultant of his own activities in the past. Such kind of result, good or evil, attacks us because we are entitled to that. It is the law of karma and cannot be avoided. The experience of results cannot be prevented as punishment is due to decay of our own righteous karma, Therefore each experience is to be received with the fair knowledge of their basic truth. The best thing is to forgive others. The second path is the path of 'compassion'. By developing the superfluous quality of compassion one can think that others are also equal to him experiencing different grades of punishments. The evil- mindedness towards others will then not be of the nature of evil- mindedness. This will reduce the intensity of the words spoken by others. The best way is to follow the method of 'bahujanahitāya, bahujanasukhāya'- for the acceptance of all and for the satisfaction of all. This will calm the mind and lead to happiness. What must happen, whether it be to the body or anything else, will surely happen, and what must be lost, will surely be lost, like the gathering of clouds. He who knows this truth remains happy ever.

The pleasure or pain experienced in this world can be comparable to the dream-state which becomes unreal on waking, and the objects towards which the activities of the physical body are directed in the waking state become unreal during sleep. Though unreality is thus established in both ways, the ignorant person because of evil still clings to it. The acquisition of wealth is like having, in dream, ruled a kingdom with all the glories thereof but on waking thereafter, he feels sorry that he has lost his kingdom, knowing, as he does, that it was unreal. So, it will be good if one forgets all the activities of his waking state or experience of the materiality, like dreams.

Verse IX The Prārabdhakarma Instrumentality of Consequences:

आयुर्गच्छति पेटिकाजलमिव त्यक्त्वैव देहं जवात्
गच्छन्तीन्द्रियशक्तयोऽपि कुलटा यद्वन्नरं निर्धनम्।
प्रज्ञा गच्छति दावदाहसमये श्रेणी मृगीणामिव
ज्ञात्वा सत्वरमाश्रयात्मपदवीं देहं वृथा मा कृथाः।। ९.

अन्वयः - आयुः पेटिकाजलमिव गच्छति। देहं त्यक्त्या जवात् एव इन्द्रियशक्तयोऽपि गच्छन्ति, निर्धनं नरं कुलटा यद्वत्, तद्वत्। दावदाहसमये मृगीणां श्रेणी इव प्रज्ञा गच्छति। (एतत्) ज्ञात्वा आत्मपदवीं सत्वरं आश्रय, वृथा देहं मा कृथाः।

Meaning:

आयुः - Age *पेटिकाजलमिव गच्छति* - Loses like the water kept in a box *जवात् देहं त्यक्त्या* - Leaving the body, all on a sudden *इन्द्रियशक्तयः अपि गच्छन्ति* - The forces of sense organs also go *कुलटा निर्धनं नरं यद्वत्* - Like the prostitute leaving the poor man *दावदाहसमये* - At the time of fire in the funeral *मृगीणां श्रेणी इव* - Like the row of deers *प्रज्ञा गच्छति* - Consciousness also goes *एतत् ज्ञात्वा* - By discriminating this *आत्मपदवीं सत्वरमाश्रय* - You rely upon the experience of Ātman soon *वृथा देहं मा कृथाः* - Don't commit unnecessary strains to body.

Commentary:

The question on the longevity of life process within a body is unanswerable in our common experience. If it is imagined, then in what manner it leaves the body is a case of madness determination for each life associates with a body due to Prārabdhakarma. Only when this Prārabdhakarma is completely exhausted due to righteous acts, do life dissociates from the body. The passing of age is described as the water stored in a box. Through many invisible holes, it decreases slowly. When the existence of oneself reaches its final stage is beyond words. When such a life ends, at once the power distributed within the organs gets out of these and leaves the body.

The same is compared to the case of a prostitute towards a poor man. If there is no wealth, she relinquishes that person and finds a new one. But if there is enough wealth, she will follow him and squeeze the wealth. In the same manner, the presence of life- power guarantees the support of the organs in the particular body. When the life departs or rejects the body, the organs along with it fall. At the end of life, when the body is consummated in the fire, the intelligence remained with the body also departs like the row of she-deers during the fire caught in the forest. The total destruction of life in this way is beyond our control. This is also the nature of the universe which along with its beings in it is thoroughly subject to destruction at times showing the impermanence. No one can predict its existence or end. Therefore with the knowledge of Reality, man should become conscious of himself or attain self-realization as soon as possible. It alone is the path to enlightenment or release from sorrows and miseries. Many people make efforts for self-realization by torturing the body in the form of penance and austerities including religious rites. They are only ignorant people and have to shift their visualization to discard the evils attached to the mind which is due to illusion towards objectivity. Nothing else but self-realization is to be rendered in a manner of existence of the estrangement of the mind of its evil associates and discover the human essence. This is what is called liberation and is the ultimate aim of life of all.

Verse X- Ātmajñāna- The Final Refuge

धैर्यैरावतशान्तिधेनुदमसन्मन्दारवृन्दं सदा
मैत्र्याद्यप्सरसं विवेकतुरगं सन्तोषचिन्तामणिम्।
आत्मज्ञानमहामृतं समरसं नैराश्यचन्द्रोदयम्
वेदान्तार्णवमाश्रयन्ननुदिनं सेवस्व मुक्तिश्रियम्।। १०

अन्वयः - अनुदिनं सदा धैर्यैरावतशान्तिधेनुदमसम्मन्दारवृन्दं मैत्र्याद्यप्सरसं विवेकतुरगं सन्तोषचिन्तामणिं समरसं आत्मज्ञानमहामृतं नैराश्यचन्द्रोदयम् वेदान्तार्णवं आश्रयन् मुक्तिश्रियम् सेवस्व।

Meaning:

धैर्यैरावतशान्तिधेनुदमसन्मन्दारवृन्दं - Being the origin of the *ऐरावत* - elephant of courage, the *कामधेनु* of calmness of mind, the control of sense organs in the form of fragrant flowers. *मैत्र्याद्यप्सरसं* - of angels like *मैत्री, करुणा, मुदिता* and *उपेक्षा* to respective kinds of beings *विवेकतुरगं* - The horse of discriminatory knowledge *सन्तोषचिन्तामणिं* - The gem of knowledge of bliss *समरसं* - Of harmonized state *आत्मज्ञानमहामृतं* - The great nectar of self knowledge *नैराश्यचन्द्रोदयम्* - arised out of the moon of despair *वेदान्तार्णवं* - The great ocean of Vedānta *आश्रयन्* - By relying upon it *अनुदिनं मुक्तिश्रियम् सेवस्व* - Experience the grace of liberation always, O' mind.

Commentary:

Finally, in this verse, the author presents the benefits of dispersing of the evils from the mind treading towards the path of enlightenment. He says that an intellectual man should ever experience the auspicious (Sri) liberation by relying upon the Vedānta doctrine of oneness of all in the final self-realization. For, through Vedānta, one can experience the rising of courage as that of Airāvata, the tranquillity of the mind can be compatible with Kāmadhenu which bestows everything desired, the restraint of senses attuned to the fragrance of flowers, the maitrī, karuṇā, muditā and upekṣā to respective beings conducive to the form of angels , the discriminative knowledge cogent with the horse, unending bliss contouring the precious gem (cintamani), the great nacre of self-knowledge with the experience of synchronization along with the rise of the moon of despair. The Ātmajñāna is really the greatest amrta that is to be enjoyed by all. It will give one the equanimity and thereby the oneness of all, the experience of Advaita that is Brahman. Therefore one should essentially engage in the method of Vedānta in order to be freed from all kinds of sorrows and to experience the bliss eternal.

An Epilogues Analysis

The style adopted in the treatise seems very simple aimed at common man. It is to acquaint those persons who are evil-minded and wicked with some sense of self-love. But one thing that is noticed here is: some of the problems addressed here are daunting the human mind even today and even increasing the subjugation of him to the evil characters, neglecting his essential nature. The aim here seems to turn man towards his inner self of adhyātma or the oneness of all. For a learned man, this can be familiarised in a more advanced way of thinking which focuses on the nature of self and the form of avidyā that in all its subtlety of existence has to be dispensed off as evil to the ultimate goal of enlightenment.

The subject-matter of this treatise is to alienate man from the primary and universal confusion of 'I' and 'this'. This confusion is solely responsible for all ills of life. These are to be tackled earnestly by those who seek to enjoy the bliss of life. The mind and senses are in constant contact with the outer material world and one is very much influenced by these and gets his mind, otherwise pure, contaminated. As a result, he falls into the clutches of the evil and an escape is very difficult. It is because of the objective attachment that man indulges in evil and enjoys temporary self-satisfaction for some while committing the mistakes of hurting others in the form of speech, word or actions. The mind and senses become fine-tuned to the objective attainments and become unrelated to the inner self. But the author discloses that through compassion, forgiveness, equanimity and consideration of equality of all and seeing the self of one in others will bring in happiness and relief from sorrows. These are primarily supplemented by preferring one's prescribed duties, mitāhāra, mitavacana, hitavacana and bahujanasukha by leaving of desire, anger, revenge, laziness, delusion and hurting others. One has to turn towards his own inner side that gives him the vision of the inner self bringing in an experience of eternal bliss. This is the scheme of thought of Advaita Vedānta where one

is treated in for gradual ascendancy into the Supreme.

Now, to turn to the claim on the authorship of the treatise, it is difficult to accept or attribute it to Sri Śankara. For, the lucidity and simplicity of the work is not in consonance with the works of Śankara. Further, Śankara very significantly does not use the word 'tyaja' but uses 'tyajet'. The former one involves the sense of an order while the later which is the favourite usage for Śankara shows his fascinating way of explication. The flow of the treatise is also not in the same way as evident in Śankara's works. Further, the writing style, meter, grammar etc used are not pursuant to that of Śankara. Śankara normally does not start with the explication of any kind of karma. His uniqueness lies in that he starts with prayer to the divine. Then only he grounds his thoughts in the empirical world or in ethical judgements. Following this, it deals with the instruments of knowledge and the Mokṣadharma. Another significant point is that no references to the scriptural texts are made here. Again, there exists no prasāda of Śankara's calibre in the treatise. So it can be concluded that some other author assuming the name Śankara might have constructed this in tune with the premise in Bhagavadgītā. Details of the author are not available for ready reference. So the decision on the authorship is inconclusive.

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Que et, con ad C. Ulto int denatus.

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