

अद्वैतप्रतिबोधः ADVAITAPRATIBODHAḤ



by
Vāsudevācārya

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Preface

Advaitapratibodhaḥ, “Awakening to non-duality”, is a short Sanskrit treatise in the tradition of Advaita Vedānta. I composed the majority of these verses sometime in 1999, in a short span of a few weeks, as a result of an insight that occurred to me while studying some portions of Śrī Śaṅkara’s *Brahmasūtrabhāṣya* and articulating the main points to a friend. A few years later I revised the work and added a couple of verses to help clarify what I wish to convey.

This book consists of four short chapters. The principal teaching is contained in the fourth chapter. However, in order to understand what is presented there, I recommend that the second and third chapters be read prior to entering into the fourth chapter. A particular feature of the fourth chapter is the discussion of how *pariṇā mavāda*, the teaching that the material cause really transforms into the effect, leads, upon closer analysis, to the insight of *vivartavāda*, which teaches that the material cause only apparently transforms into the effect. In revealing that the world, via *pariṇā mavāda*, is ultimately an apparent transformation of Brahman, this work conforms to the traditional methodology of Advaita as expressed in the aphorism: *adhyāropāpavādābhyāṁ niṣprapañcam prapañcyate* (“the Reality, untouched by the world, is revealed through superimposition and its negation”).

Another feature of this work is the discussion of Īśvara, or God, in the third chapter. It seems to me that some post-Śaṅkara Advaita treatises have down-played

the significance of Īśvara, out of a wish to focus on the reality of the Self's essential nature as pure Consciousness and the *mithyātvā* of whatever forms an object (*drśya*) to Consciousness. This is understandable, given that the ontology of Advaita equates self-luminous Consciousness with ultimate reality, Brahman. However, later Advaitins have tended to ignore the physical world, whose appearance needs to be explained and not simply dismissed. I hope to have clarified the centrality of Īśvara in the third chapter.

The second chapter deals with the analysis of the Self in order to arrive at its invariable essence as Consciousness. Without personally ascertaining the core of oneself to be Consciousness, an understanding of the truth of Advaita is not possible.

The first chapter is preliminary. I composed it to provide a stable foundation for the other three chapters. I would suggest that the reader proceed through the chapters in their sequential order.

A word about reading. Literature of this type is qualitatively different from other kinds of literature, such as an article in a newspaper or a popular novel. It should, therefore, also be read differently. A spiritual treatise should not be hurried over or skimmed through. A reader should pause frequently and "inwardly digest" the meaning before proceeding further.

Regarding acknowledgments, I would like especially to thank my Gurubhai, Svāmī Paramārthānanda, for his good-natured suggestions when I sought to render some of the verses in *anuṣṭubh* metre of a higher quality than what I had achieved. I remember also

how our guru, Pūjya Svāmī Dayānanda Sarasvatī, taught some of these verses informally, shortly after I had composed them, while I had the unique privilege of sitting and listening as he explained their meaning, allowing me to witness his rare ability to discern the intention of the author.

Rāmanavamī
March, 2010

—Vāsudevācārya

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समर्पणम्

Samarpaṇam

नत्वा विश्वं महाविष्णुं चिदात्मानं परायणम्।

सरस्वतीं गुरुं चैव दयानन्दं नमाम्यहम्

॥ १ ॥

natvā viśvaṁ mahāviṣṇuṁ cidātmānaṁ parāyaṇam।

sarasvatīm guruṁ caiva dayānandaṁ namāmyaham ॥ 1 ॥

Having bowed to the great Vishnu, who is [in the form of] the universe, whose Self is Consciousness and who is the supreme goal, I bow down to the goddess Sarasvati and to my guru, Dayananda Sarasvati. 1

अयं ग्रन्थश्चतुर्भागस्तत्त्वदृष्टिप्रयोजनः।

अद्वैतबोधसूपायो जिज्ञासुभ्यो मयार्पितः

॥ २ ॥

ayaṁ granthaścaturbhāgas tattvadṛṣṭiprayojanaḥ।

advaitabodhasūpāyo jijñāsubhyo mayārpitaḥ

॥ 2 ॥

This work, in four parts, has been composed with the intention of conveying the vision of Reality. It provides an easy means for the knowledge of non-duality and it is offered by me for the benefit of those who seek to know [the Reality]. 2

साधनपादः Sāadhanapādaḥ

जन्मान्तरकृतात् पुण्यात् सत्संस्कारोदयो भवेत्।
तद् बीजं नरनारीणां तत्त्वबोधाङ्कुरोदये ॥ १ ॥

janmāntarakṛtāt puṇyāt satsaṁskārodayo bhavet।
tad bījaṁ naranārīṇāṁ tattvabodhāṅkurodaye ॥ 1 ॥

From meritorious actions done in former births, a mental-impression relating to spiritual matters would arise. For men and women, the arising of the mental-impression is the seed for the arising of the sprout that is the knowledge of the true nature of things. 1

तद् अङ्कुरं न वर्धेत सद्गुणासेवनाद् ऋते।
एकमप्यास्थितः सम्यग् अन्यान् कालेन विन्दति ॥ २ ॥

tad aṅkuraṁ na vardheta sadguṇāsevanād ṛte।
ekam apyāsthitaḥ samyag anyān kālena vindati ॥ 2 ॥

That sprout will not develop without the cultivation of good qualities. A person who practices even one quality well, acquires others over time. 2

अद्वेषत्वममानित्वम् इत्येते ख्यापिता गुणाः।
तत्रार्जवं विशेषेण प्रार्थ्यं सद्वृत्तकाङ्क्षिभिः ॥ ३ ॥

adveṣṭrtvam amānitvam ityete khyāpitā guṇāḥ।
tatrārjavaṁ viśeṣeṇa prārthyam sadvṛttakāṅkṣibhiḥ ॥ 3 ॥

“Lack of enmity”, “absence of egoism”—qualities such as these have been proclaimed. Among those

qualities, people who wish to cultivate good conduct should especially pray for the quality of sincerity. 3

नियतं कुरु कर्म त्वं यज्ञायैवेति निश्चितम्।

गीतासु भगवत्प्रोक्तं तत् समत्वस्य साधकम्

॥ ४ ॥

niyataṁ kuru karma tvam yajñāyaiveti niścitam।

gītāsu bhagavatproktaṁ tat samatvasya sādhakam ॥ 4 ॥

In the Gītā, Bhagavān has definitively said: "Perform the action that you are called upon to do [according to time, place and circumstances] solely with the attitude that it is an offering". That is the way to cultivate evenness [of mind]. 4

एष एव सदाचारो नित्यं चर्यो मनीषिणाम्।

अतः परं बुभुत्सूनामन्तरङ्गं निवेद्यते

॥ ५ ॥

eṣa eva sadācāro nityaṁ caryo manīṣiṇām।

ataḥ param bubhutsūnām antaraṅgaṁ nivedyate ॥ 5 ॥

Intelligent people should always practise this way of right conduct. Hereafter, the direct means [of liberation] is made known for those who seek to know [the truth]. 5

प्रयतात्मा गुरुं गच्छेच्छान्तचित्तो विवेकवान्।

तं विना श्रुतिवाक्यानाम् उद्घाटो नैव सम्भवेत्

॥ ६ ॥

prayatātmā gurum gacchecchāntacitto vivekavān।

taṁ vinā śrutivākyaṇām udghāṭo naiva sambhavet ॥ 6 ॥

A person who has self-discipline, whose mind is calm and who has the ability to discern [that the eternal cannot be the product of an action] should go

to a guru. Without the guru it is not possible to unlock the sentences of the śruti. 6

वेदानां यद् रहस्यं हि तद् दृष्टं साम्प्रदायिकैः।

श्रोत्रियैर्ब्रह्मनिष्ठैश्च प्रीता ज्ञानं दिशन्ति ते

॥ ७ ॥

vedānām yad rahasyam hi tad dr̥ṣṭam sāmpradāyikaiḥ |
śrotriyair brahmaniṣṭhaiśca prītā jñānam diśanti te ॥ 7 ॥

The secret teaching of the Veda [i.e., the Upaniṣads] is known by those who follow the traditional method of instruction, who are learned in the scriptures and are steadfast in the knowledge of Brahman. Pleased [with your sincerity of purpose and willingness to be of service], they will teach you the knowledge. 7

उपनिषत्प्रमाणं च वेदान्तो नाम गद्यते।

साधनं त्रितयं तत्र तदिदानीं प्रकथ्यते

॥ ८ ॥

upaniṣatpramāṇam ca vedānto nāma gadyate |
sādhanaṁ tritayaṁ tatra tad idānīm prakathyate ॥ 8 ॥

The word “Vedānta” refers to the means of knowledge in the form of Upaniṣads. In the Upaniṣads, a threefold discipline is spoken of, and that will now be told. 8

साक्षाद् गुरुमुखादेव वाक्यार्थस्यावबोधनम्।

श्रवणं नाम केषाञ्चिदुत्कृष्टानामलं मतम्

॥ ९ ॥

sākṣāḍ gurumukhād eva vāk्यārthasyāvabodhanam |
śravaṇaṁ nāma keṣāñcid utkr̥ṣṭānām alaṁ matam ॥ 9 ॥

Śravaṇa (listening) means understanding the meaning of the statements [of the śruti] directly from the mouth of the guru. For some people who are

of the highest calibre, this is considered sufficient by itself. 9

शेषाणां मननं यत्तद् युक्त्या दिष्टार्थचिन्तनम्।
अवश्यं करणीयं तद् बोधोत्पत्तौ हि कारणम् ॥ १० ॥

*śeṣāṇāṃ mananam yat tad yuktyā diṣṭārthacintanam |
avaśyaṃ karaṇīyaṃ tad bodhotpattau hi kāraṇam ॥ 10 ॥*

For the rest, there is need for manana (reflection), which is to think, with [appropriate] reasoning, on the meaning of what has been taught. Manana certainly must be done, as it is a cause for the rise of knowledge. 10

तत्त्वदर्शननिष्ठायै निदिध्यासनमुच्यते।
भावनाया निवृत्त्या सा विरुद्धाया अवाप्यते ॥ ११ ॥

*tattvadarśananiṣṭhāyai nididhyāsanam ucyate |
bhāvanāyā nivr̥tṭyā sā viruddhāyā avāpyate ॥ 11 ॥*

Nididhyāsana (contemplation) is meant for gaining steadfastness in the vision of Reality. Steadfastness is gained through the removal of ways of thought and behaviour (bhāvanā) that are opposed [to the vision of Reality]. 11

दर्शनाभिमुखस्त्वेतद् वृत्तिसन्तान उच्यते।
निर्विकल्पस्तु नावश्यो रोधो न ज्ञानसाधकः ॥ १२ ॥

*darśanābhimukhastvetad vṛttisantāna ucyate |
nirvikalpastu nāvaśyo rodho na jñānasādhakaḥ ॥ 12 ॥*

Contemplation is said to be the flow of thoughts that is directed toward the vision [of Reality]. Nirvikalpa

samādhi is not a necessity. Suppression [of the mind]
does not lead to knowledge. 12

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्।

इत्युक्तं मननोपाय इत ऊर्ध्वं प्रवक्ष्यते

॥ १३ ॥

taccintanam tatkathanam anyonyam tatprabodhanam।

ityuktaṁ mananopāya ita ūrdhvaṁ pravakṣyate ॥ 13 ॥

It has been said: "Thinking about It, talking about It, mutually enlightening each other about It". From here onwards, the means highlighting manana will be told. 13

जीवपादः Jīvapādaḥ

श्रुततत्त्वेऽपि बोधस्य नोत्पत्तिश्चेत्तदा शृणु।
न शोधनं त्वमर्थस्य कृतं सम्यग् विवेकतः ॥ १ ॥

*śrutatattve'pi bodhasya notpattiścet tadā śṛṇu।
na śodhanam tvamarthasya kṛtaṁ samyag vivekataḥ ॥ 1 ॥*

If knowledge does not arise even though a person has listened to the teaching about the Real, hear [the reason]. The meaning of "I" has not been sufficiently clarified through discrimination. 1

ततस्तच्छोधनं पूर्वं द्रष्टृदृश्यविवेकतः।
सम्पाद्यमेव जिज्ञासोरद्वैतज्ञानसिद्धये ॥ २ ॥

*tatastacchodhanam pūrvam draṣṭṛdṛśyavivekataḥ।
sampādyam eva jijñāsor advaitajñānasiddhaye ॥ 2 ॥*

Therefore, for accomplishing the knowledge of non-duality, a person who seeks to know [the Real] must first clarify the meaning of "I" through discrimination between the seer and the seen. 2

अहन्तेदन्तयोस्तावत् प्रकाशतमसोरिव।
इतरेतरसम्भेदो न युज्यते विरोधनात् ॥ ३ ॥

*ahantedantayostāvat prakāśatamasoriva।
itaretarasambhedo na yujyate virodhanāt ॥ 3 ॥*

The mutual intermingling of "I" and "this" is not reasonable, any more than the intermingling of light and darkness, because it involves contradiction. 3

भिन्नत्वेऽपि स सम्भेदः सिद्धो नः स्वानुभूतितः ।

अतस्मिंश्चैव तद्बुद्धिरध्यासः प्रोच्यते बुधैः

॥ ४ ॥

*bhinnatve'pi sa sambhedaḥ siddho naḥ svānubhūtitāḥ ।
atasmimścaiva tadbuddhir adhyāsaḥ procyate*

budhaiḥ ॥ 4 ॥

Although there is [a logical] difference [between “I” and “this”], that there is intermingling is established on the basis of one’s own experience. The idea of a thing, where it does not really exist, is what the wise call “superimposition”. 4

एवं सति स बाध्येत दृग्दृश्यादिविवेचनात् ।

ज्ञानेनैव तु बाधः स्याद् न कर्मविषयो हि सः

॥ ५ ॥

evam sati sa bādhyeta dṛgdrśyādivivecanāt ।

jñānenaiva tu bādhaḥ syād na karmaviṣayo hi saḥ ॥ 5 ॥

That being so, superimposition should be sublated, through discrimination, such as between the seer and the seen. Sublation is only by knowledge, for sublation is not within the scope of action. 5

कृत्स्नदेहस्य दृश्यत्वात्मया वान्येन केनचित् ।

तस्माद् रूपादिमान् देहो नाहमित्यवधारय

॥ ६ ॥

kṛtsnadehasya dṛśyatvān mayā vānyena kenacit ।

tasmād rūpādimān deho nāham ityavadhāraya ॥ 6 ॥

Since the entire body can be objectified, either by me or by someone else, therefore understand: “I am not the body that consists of the attributes of form and colour and so forth”. 6

क्षुत्पिपासादिसंयुक्तो बलश्रान्त्यादिसंयुतः ।

न मे प्राणमयो रूपं तस्य चाञ्चल्यदर्शनात् ॥ ७ ॥

kṣutpipāsādisaṁyukto balaśrāntyādisaṁyutaḥ ।

na me prāṇamayo rūpaṁ tasya cāñcalyadarśanāt ॥ 7 ॥

The [self] consisting of the vital-energy (prāṇamaya) is associated with [the states of] hunger and thirst etc., as well as with [the conditions of] strength or fatigue etc. The prāṇamaya is not my essential nature, since its changeable nature is seen [i.e., known]. 7

कामसङ्कल्पधृत्यादिवृत्तिरूपो मनोमयः ।

दृश्यत्वाद् व्यभिचारित्वाद् वृत्तीनां सोऽन्यभासकः ॥ ८ ॥

kāmasaṅkalpadhṛtyādivṛttirūpo manomayaḥ ।

drśyatvād vyabhicāritvād vṛttīnāṁ so'nyabhāśakaḥ ॥ 8 ॥

The [self] consisting of mind [manomaya] consists of thoughts such as desire, conception, fortitude etc. Since thoughts are objectifiable and undergo change, the manomaya is revealed by something else. 8

अहन्तारूपविज्ञानं विज्ञानमय उच्यते ।

अंशद्वयो ह्यहम्भावो निपुणं स निरूप्यताम् ॥ ९ ॥

ahantārūpavijñānaṁ vijñānamaya ucyate ।

aṁśadvayo hyahambhāvo nipuṇaṁ sa nirūpyatām ॥ 9 ॥

The consciousness of "I" is said to be [the self] consisting of knowledge (vijñānamaya). The "I"-sense has two aspects. The "I"-sense must be scrutinised carefully. 9

निश्चयवृत्तिरेकांशः क्रतुर्बुद्धिरितीयते ।

सापि वृत्तिः प्रकाशयेत तस्मान्नाहं स्वरूपतः

॥ १० ॥

niścayavṛttir ekāṁśaḥ kratur buddhir itīryate ।

sāpi vṛttiḥ prakāśyeta tasmān nāhaṁ svarūpataḥ ॥ 10 ॥

One aspect, consisting of decisive thought, is called “resolve” (kratu) and “intellect” (buddhi). That thought, too, can be objectified. Therefore it is not the essential “I”. 10

अवशिष्टांश आत्मैव चिदात्मत्वात्प्रकाशकः ।

अपरोक्षः स्वयंज्योतिः सोऽहमित्युपधारय

॥ ११ ॥

avaśiṣṭāṁśa ātmaiva cidātmavāt prakāśakaḥ ।

aparokṣaḥ svayaṁjyotiḥ so’ham ityupadhāraya ॥ 11 ॥

The remaining portion [in the “I”-sense] is indeed the Self. It is luminous, as its very nature is Consciousness. It is immediately evident and self-revealing. Understand directly: “That is what I am”. 11

एवं संशोधितो ह्यात्मा निर्मलश्चित्प्रकाशकः ।

सहस्रवृत्तिसाक्षी च किञ्चिदप्यस्पृशन्सदा

॥ १२ ॥

evaṁ saṁśodhito hyātmā nirmalaścitprakāśakaḥ ।

sahasravṛttisākṣī ca kiñcidapyasprśan sadā ॥ 12 ॥

Thus the nature of the Self has been clarified. It is free from any taint, it is luminous Consciousness. It is the witness of the thousands of mental modifications, “all the while touching nothing”. 12

एवं प्रोवाच साहस्र्यां स्वबोधो यत्र ख्यापितः ।

सुरेश्वरस्य सिद्धौ च श्लोकोऽयं सुष्ठु कथ्यते ॥ १३ ॥

*evam provāca sāhasryām svabodho yatra khyāpitaḥ ।
sureśvarasya siddhau ca śloko'yaṁ suṣṭhu kathyate ॥ 13 ॥*

Thus he [Śaṅkara] has said in the *Upadeśasāhasrī* (18.94) where he proclaims his own understanding. And in the *Naiṣkarmyasiddhi* of Sureśvara this verse is excellently told: 13

यावद्यावन्निरस्यायं देहादीन् प्रत्यगञ्चति ।

तावत्तावत् तदर्थोऽपि त्वमर्थं प्रविविक्षति ॥ १४ ॥

*yāvad yāvan nirasyāyaṁ dehādīn pratyagañcati ।
tāvat tāvat tadartho'pi tvamarthaṁ pravivikṣati ॥ 14 ॥*

“To the extent that a person gives up [the notion that the Self is] the physical body and so forth, and moves towards the inner-Self, to that extent the meaning of ‘That’ (tat) is ready to enter into the meaning of ‘you’ (tvam)”. (3.48) 14

ईश्वरपादः Īśvarapādaḥ

बहु स्यामिति वेदोक्त्या महानर्थो निबोध्यते।

उपादानं निमित्तं च द्विविधं कारणं श्रुतम् ॥ १ ॥

*bahu syāmiti vedoktyā mahān artho nibodhyate।
upādānaṁ nimittaṁ ca dvividhaṁ kāraṇaṁ śrutam ॥ 1 ॥*

By the statement of the Veda: “I will be many” a highly significant fact is communicated. Two types of cause are heard [in the śruti]: an efficient and a material cause. 1

निमित्तं तावदाद्यष्ट उपादानमनन्तरम्।

कारणे द्वे विबुध्येतां प्रज्ञापूरणत्वसिद्धये ॥ २ ॥

*nimittaṁ tāvadācaṣṭa upādānam anantaram।
kāraṇe dve vibudhyetāṁ prajñāpūrṇatvasiddhaye ॥ 2 ॥*

Firstly, I will speak of the efficient cause and then the material cause. Both types of cause must be known in order to arrive at complete understanding. 2

निमित्तकारणं स्रष्टा मूलद्रव्यमिहापरम्।

अभिन्नत्वं तयोः सिद्धं सर्वश्रुतिसमन्वयात् ॥ ३ ॥

*nimittakāraṇaṁ sraṣṭā mūladravyam ihāparam।
abhinnatvaṁ tayohḥ siddhaṁ sarvaśrutisamanvayāt ॥ 3 ॥*

The Creator is the efficient cause. Primary matter is the other [material cause]. Their non-difference is established, since all the śrutis concur about this. 3

निवेदितो जगत्स्रष्टा श्रुतिवाक्यप्रमाणतः।

ततोऽनुकूलतर्केण स इह प्रतिपाद्यते

॥ ४ ॥

*nivedito jagatsraṣṭā śrutivākyapramāṇataḥ।
tato'nukūlatarkeṇa sa iha pratipādyate*

॥ 4 ॥

A Creator of the world is revealed by the statements of the śruti, which are the means of knowledge. Following from that, the [existence of the] Creator is demonstrated here through reasoning that conforms [to the śruti].

4

विश्वं निरीक्ष्य सर्वत्र सूक्ष्मप्रज्ञानुमीयते।

ग्रहादिपरिवर्तेषु वृक्षाद्यारोहणेषु च

॥ ५ ॥

*viśvaṁ nirīkṣya sarvatra sūkṣmaprajñānumīyate।
grahādiparivarteṣu vṛkṣādyārohaṇeṣu ca*

॥ 5 ॥

Upon examining the world, a subtle intelligence can be inferred everywhere, such as in the revolving of the planets etc., and in the growth of trees and so forth.

5

यद्वस्तु दृश्यते लोके प्राज्ञता तेन सूच्यते।

रचनस्यातिसूक्ष्मत्वाद् रचनं बुद्धिलक्षणम्

॥ ६ ॥

*yadvastu dṛśyate loke prājñatā tena sūcyate।
racanasyātisūkṣmatvād racanaṁ buddhilakṣaṇam*

॥ 6 ॥

Any object seen in the world indicates intelligence, because its arrangement is exceedingly subtle [i.e., the structure of any phenomenon reveals layers of even greater subtlety]. Arrangement is a sign of intelligence.

6

विश्वस्य रचनात् सिद्धं तस्यास्तित्वं जगत्कृतः।

कथं स्वोत्पादने विश्वमिदं शक्तं स्वयं भवेत् ॥ ७ ॥

viśvasya racanāt siddham tasyāstitvam jagatkṛtaḥ।

katham svotpādane viśvam idam śaktam

svayam bhavet ॥ 7 ॥

The existence of a Creator of the world is established from the evidence of the arrangement of the universe. How could this universe spontaneously produce itself? 7

यत्किञ्चित्परमाण्वादि मूलद्रव्यं विकल्पितम्।

प्रवृत्तिर्जडभावस्य स्वतन्त्रा नोपपद्यते ॥ ८ ॥

yatkiñcit paramāṇvādi mūladravyaṁ vikalpitam।

pravṛttir jaḍabhāvasya svatantrā nopapadyate ॥ 8 ॥

Whatever primary material is conjectured, such as minute atoms etc., an independent movement on the part of something inert is not logically possible. 8

कुतश्चोत्पद्यते मूलं तद् द्रव्यमिति मां वद।

सदासीच्चेत् तदा सृष्टिर्नित्या स्यात् प्रस्तुता न वा ॥ ९ ॥

kutaścotpadyate mūlaṁ tad dravyam iti mām vada।

sadāsiċcet tadā sṛṣṭir nityā syāt prastutā na vā ॥ 9 ॥

And from where did the primary material originate? Please tell me! If you say it was always in existence, then [given that “an independent movement on the part of something inert is not logically possible”] creation would either be eternal [i.e., it would be continuous, with no “big bang” singularity] or else it would not have begun at all. 9

सृष्ट्यारम्भो गृहीतश्चेद् नित्यत्वे प्रकृतेः सति।

तर्हि प्रवर्तकः को नु येनारम्भस्य सम्भवः ॥ १० ॥

sr̥ṣṭyārambho gr̥hītaśced nityatve prakṛteḥ sati।

tarhi pravartakaḥ ko nu yenārambhasya

sambhavaḥ ॥ 10 ॥

But if you accept that creation has a beginning and that the primary matter is eternal, then [I ask]: who would be the impeller, on account of whom the commencement [of creation] is possible? 10

वाक्येषु सर्ववेदानां यदुक्तं तदिहोच्यते।

अनादिसिद्ध ईशानः सङ्कल्प्य च विलोक्य च ॥ ११ ॥

vākyaṣu sarvavedānāṃ yad uktam tad ihocyate।

anādisiddha īśānaḥ saṅkalpya ca vilokya ca ॥ 11 ॥

क्षणाद् विश्वं स भूत्वासौ स्थित एव जगद्वपुः।

शक्त्येदं परिणामोऽस्ति पूरुषस्य विपश्चितः ॥ १२ ॥

kṣaṇād viśvaṃ sa bhūtvāsau sthita eva jagadvapuḥ।

śaktyedaṃ pariṇāmo'sti pūruṣasya vipaścitaḥ ॥ 12 ॥

What is told in the statements of all the Vedas is now told here: The Lord, who exists without a beginning, willed [to create], and perceiving [the creation yet to be], instantaneously became the universe, and continues to exist, having the universe as His 'body'. This [universe] is a transformation, through the power of that intelligent Being. 11, 12

अहो सर्वमिदं दृश्यं साक्षाद् भगवदाकृतिः।

नक्षत्रनेमिर्नक्षत्री सर्वं पुरुष एव हि ॥ १३ ॥

*aho sarvam idaṁ drśyaṁ sākṣād bhagavadākṛtiḥ ।
nakṣatranemir nakṣatrī sarvaṁ puruṣa eva hi* ॥ 13 ॥

Amazing! All that is seen is directly the form of Bhagavān! “The One who is the circumference of the stars, who is the moon”, indeed, everything is nothing but the Puruṣa. 13

लोकदर्शनमात्रेण विश्वरूपस्य दर्शनम् ।
अहो पुण्यम् अहो ज्ञानमेतदाश्चर्यदर्शनम् ॥ १४ ॥

*lokadarśanamātreṇa viśvarūpasya darśanam ।
aho puṇyam aho jñānam etad āścaryadarśanam* ॥ 14 ॥

Just by seeing the world, there is the sight of the One who has the universe as Its form. What puṇyam! What knowledge! This is an amazing vision! 14

अद्वैतपादः Advaitapādaḥ

शक्त्येदं परिणामोऽस्ति पूरुषस्य विपश्चितः ।
न युक्तं वचनं ह्येतत् कूटस्थत्वविरोधनात् ॥ १ ॥

*śaktyedaṁ pariṇāmo'sti pūruṣasya vipaścitaḥ ।
na yuktaṁ vacanaṁ hyetat kūṭasthatvavirodhanāt* ॥ 1 ॥

[Objection] The statement: "This [universe] is a transformation, through the power of that intelligent Being" is not tenable, because it contradicts [śruti statements that speak of] immutability. 1

महान् ध्रुवोऽज आत्मेति ह्येतदेव मतं श्रुतेः ।
अचलः स्थाणुरित्यादिस्मृतेश्च परमात्मनि ॥ २ ॥

*mahān dhruvo'ja ātmeti hyetad eva mataṁ śruteḥ ।
acalaḥ sthāṇur ityādismr̥teṣca paramātmāni* ॥ 2 ॥

Concerning the supreme Self, the view of the śruti is: "The Self is unborn, unchanging and infinite" (BU 4.4.20) and the view of the smṛti is: "Immovable, changeless" (BG 2.24). 2

कथं विप्रतिपन्नं यद् वचनं तूपदिश्यते ।
परमात्मा स कूटस्थो जगता विकृतोऽपि च ॥ ३ ॥

*kathaṁ vipratipannaṁ yad vacanaṁ tūpadiśyate ।
paramātmā sa kūṭastho jagatā vikṛto'pi ca* ॥ 3 ॥

How can a mutually contradictory statement be taught [by the śruti], namely that the supreme Self is immutable and has also changed into the world? 3

बाढमुक्तं मया यत्तद् विरुद्धं प्रतिभासते।

तथापि श्रुतिमानस्य गतिरन्या न विद्यते

॥ ४ ॥

bāḍham uktam mayā yat tad viruddham pratibhāsate।

tathāpi śrutimānasya gatiḥ anyā na vidyate

॥ 4 ॥

[Reply] True, what I have said appears contradictory. Still, there is no other way for one who accepts the śruti as the means of knowledge. 4

परन्त्वेतद् विरुद्धत्वं परमार्थप्रकाशकम्।

सम्पद्यत इदानीं च परमार्थं प्रदर्शये

॥ ५ ॥

parantvetad viruddhatvaṁ paramārthaprakāśakam।

sampadyata idānīm ca paramārthaṁ pradarśaye

॥ 5 ॥

But this very contradiction turns out to reveal the highest reality. And now, I will point out that reality. 5

त्वयानुस्मर्यतां तावद् यत्सर्वं भगवानिति।

उपादानतया सर्वं निःशेषेण स एव हि

॥ ६ ॥

tvayānusmaryatām tāvad yat sarvaṁ bhagavān iti।

upādānatayā sarvaṁ niḥśeṣeṇa sa eva hi

॥ 6 ॥

First, recollect what was told, that whatever exists is the Lord. That One is indeed everything, without exception, on account of being the material cause. 6

यथा मृदेव जातास्ति नानामृणमयवस्तुभिः।

तथैव भगवान् एको जगद्रूपेण जायते

॥ ७ ॥

yathā mṛd eva jātāsti nānāmṛṇmayavastubhiḥ।

tathaiva bhagavān eko jagadrūpeṇa jāyate

॥ 7 ॥

Just as clay itself becomes the multitude of things made of clay, so too, the one Lord is born in the form of the world. 7

सुस्पष्टमेव बोद्धव्यं पश्चादेवं विचिन्तय।

प्रकृतिर्वस्तु वा नेति वाचारम्भणवाक्यतः

॥ ८ ॥

suspaṣṭam eva boddhavyaṁ paścād evaṁ vicintaya।

prakṛtir vastu vā neti vācārambhaṇavākyaṭaḥ

॥ 8 ॥

That must be understood very clearly. Then, investigate in this manner: Whether the material [of which the universe consists] is a substantially real thing or not. For there is the statement in the śruti: "Depending upon language" (vācārambhaṇa) (CU 6.1.4). 8

विकारो नामधेयं यो यो वाचारम्भणादिति।

स मिथ्यैव तु विज्ञेयो घटं प्रति मृदेव सत्

॥ ९ ॥

vikāro nāmadheyaṁ yo yo vācārambhaṇād iti।

sa mithyaiva tu vijñeyo ghaṭaṁ prati mṛd eva sat ॥ 9 ॥

Any modification is a name, because it has language as its basis. A modification should be known to be entirely mithyā [having a dependent and therefore an apparent reality]. The clay alone is real with reference to the clay pot. 9

विकारस्य पृथग्भावः स्वाधिष्ठानान्न वर्तते।

मृद्भावं तं घटं विद्धि वस्तुद्वित्वं कदापि न

॥ १० ॥

vikārasya pṛthagbhāvaḥ svādhiṣṭhānān na vartate।

mṛdbhāvaṁ taṁ ghaṭaṁ viddhi vastudvityam

kadāpi na ॥ 10 ॥

A modification has no existence separate from its material basis. You must know that the pot exists as clay, there are never two realities [pot and clay]. 10

विकारे नामरूपाख्ये दृश्यमानेऽपि सर्वदा।

द्रष्टव्या वस्तुता नात्राधिष्ठानस्यैव सत्यता

॥ ११ ॥

vikāre nāmarūpākhya dṛśyamāne'pi sarvadā।

draṣṭavyā vastutā nātrādhiṣṭhānasyaiva satyatā ॥ 11 ॥

Even though the modification called “name and form” (nāmarūpa) remains visible, substantial reality should not be seen in the modification. Reality belongs only to the substratum [e.g., the clay]. 11

तस्माद् घटादिभावेन परिणामो मृदो न हि।

अवस्तुत्वाद् विकारस्य परिणामो नु केन वै

॥ १२ ॥

tasmād ghaṭādibhāvena pariṇāmo mṛdo na hi।

avastutvād vikārasya pariṇāmo nu kena vai ॥ 12 ॥

Therefore, the clay does not change into a pot etc.! Since the modification has no substantial reality, what is there to change into? 12

न मृदः परिणामोऽस्ति स्वस्मादन्येन केनचित्।

तत्त्वतः परिणामो न द्वितीयस्याप्यभावतः

॥ १३ ॥

na mṛdaḥ pariṇāmo'sti svasmād anyena kenacit।

tattvataḥ pariṇāmo na dvitīyasyāpyabhāvataḥ ॥ 13 ॥

The clay has not changed into anything other than itself. In reality, there is no change [on the part of the clay], because there is no second thing. 13

तथैव परिणामोऽयं लोको भगवतः स्वयम्।

इत्युक्तं नामरूपात्मा स लोकस्त्विति चिन्तय ॥ १४ ॥

tathaiva pariṇāmo'yaṁ loko bhagavataḥ svayam।

ityuktaṁ nāmarūpātmā sa lokastviti cintaya ॥ 14 ॥

In just the same way, it was said that the Lord has itself changed into this world. Now think along these lines: This world consists of name and form. 14

नोपादानस्य सत्तायाः सत्त्वं कार्यस्य भिद्यते।

स्वोपादानादभिन्नत्वमुपादानस्य तस्य च ॥ १५ ॥

nopādānasya sattāyāḥ sattvaṁ kāryasya bhidyate।

svopādānād abhinnaṭvam upādānasya tasya ca ॥ 15 ॥

The existence of the product is not different from the existence of its material cause. And that material cause is not different from its material cause. 15

एवं भात्यनवस्था हि तत्तद्रव्ये निरूपिते।

जगन्मिथ्येत्यतः सिद्धं परिणामो नु केन वै ॥ १६ ॥

evaṁ bhātyanavasthā hi tattaddravye nirūpite।

jagan mithyetyataḥ siddhaṁ pariṇāmo nu

kena vai ॥ 16 ॥

Thus an infinite regress becomes evident when any substance is examined. Therefore it is established that the world is mithyā. What is there to change into? 16

स्वस्मादन्येन लोकेन न वै परिणतो विभुः।

तस्मान्न वस्तुतः सर्गः सुधीनामिति निश्चयः ॥ १७ ॥

svasmād anyena lokena na vai pariṇato vibhuḥ।

tasmān na vastutaḥ sargaḥ sudhīnām iti niścayaḥ ॥ 17 ॥

The all pervasive One has not changed into a world that is other than Itself. Therefore there is no creation as a reality. Those who are intelligent clearly ascertain this. 17

मृदोऽपि परिवर्तः स्यान्नामूर्ते परमात्मनि ।

स ईषदप्यतः सिद्धं जगत्तस्य विवर्तनम्

॥ १८ ॥

mṛdo'pi parivartaḥ syān nāmūrte paramātmāni ।

sa īṣad apyataḥ siddham jagat tasya vivartanam ॥ 18 ॥

Though there would be an alteration on the part of the clay, there cannot be even a slight alteration in the supreme Self who is without form. Therefore it is established that the world is an apparent [or illusory] change on the part of that One. 18

ईश्वरप्रतिभासोऽयं लोक इत्यनुपश्यतः ।

ईशस्य स्रष्टृता सापि स्वयमेवापगच्छति

॥ १९ ॥

īśvarapratibhāso'yaṁ loka ityanupaśyataḥ ।

īśasya sraṣṭṛtā sāpi svayam evāpagacchati

॥ 19 ॥

When one sees in this way, that the world is the appearance of the Lord [and is not an actual creation], even the creatorship of the Lord disappears of its own accord. 19

कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।

कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः

॥ २० ॥

kārye hi kāraṇaṁ paśyet paścāt kāryaṁ visarjayet ।

kāraṇatvaṁ tato gacched avaśiṣṭaṁ bhaven muniḥ ॥ 20 ॥

“See the cause in the effect [i.e., appreciate the

total non-separation between the Lord, who is both the intelligent and the material cause, and the effect, the world]. After that, dismiss the [reality of the] effect. Then the causality [belonging to the Cause] will go. What remains, the wise person himself is [That]". 20

इत्युक्त ईदृशोपायो मुनिभिस्तत्त्वदर्शिभिः ।

सिद्धे कार्यस्य मिथ्यात्वे कारणत्वं तथा भवेत् ॥ २१ ॥

ityukta īdrśopāyo munibhistattvadarśibhiḥ ।
siddhe kāryasya mithyāत्वे kāraṇatvaṁ

tathā bhavet ॥ 21 ॥

Such a means has been told by the wise who have clearly ascertained the nature of reality. When the product is proved to be mithyā, the causal status [of the Lord] would be likewise. 21

विश्वोपाधिः स सर्वात्मा प्रागेव प्रतिपादितः ।

तदुपाधिस्तु मिथ्यैव ज्ञाते किमवशिष्यते ॥ २२ ॥

viśvopādhiḥ sa sarvātmā prāgeva pratipāditah ।

tadupādhistu mithyaiva jñāte kim avaśiṣyate ॥ 22 ॥

[Objection] It was taught earlier that He is the Self of all and that the universe is His adjunct. But when we know that the adjunct is just mithyā, what remains? 22

न बाधा चित्स्वरूपस्य दृश्ये विश्वेऽपि बाधिते ।

नामरूपात्मकं दृश्यं शिष्टस्तु स्वप्रकाशदृक् ॥ २३ ॥

na bādhā citśvarūpasya drśye viśve'pi bādhite ।

nāmarūpātmakaṁ drśyaṁ śiṣṭastu svaprakāśadrk ॥ 23 ॥

[Reply] Even though the visible universe is sublated, there is no sublation of one's essential nature as Consciousness. The seen is of the nature of "name and form", what remains is the self-luminous Seer. 23

इतीश्वराच्च निर्याते स्रष्टृत्वे परमात्मनि ।

स्वामिभृत्यादिभेदोऽपि नाखण्डचिति दृश्यते

॥ २४ ॥

itīśvarācca niryāte sraṣṭṛtve paramātmāni ।

svāmibhṛtyādibhedo'pi nākhaṇḍaciti dṛśyate

॥ 24 ॥

And when creatorship has thus vanished from the Lord, even the division of Lord and servant etc. is not seen in the supreme Self who is undivided Consciousness. 24

अहं केवलचिद्रूपः स्वप्रकाशः शिवात्मकः ।

एकः पुरुष एवास्मि योऽखिलात्माखिलोऽपि च

॥ २५ ॥

ahaṁ kevalacidrūpaḥ svaprakāśaḥ śivātmakaḥ ।

ekaḥ puruṣa evāsmi yo'khilātmākhilo'pi ca

॥ 25 ॥

I am solely of the nature of Consciousness, self-luminous, auspicious [absolutely pure, unchanging Consciousness]. I am the One Being who is the Self of all and who is all. 25

एवं भक्तिस्तथा ज्ञानमुभे सम्यग्दृशि स्थिते ।

परमेश्वर एवास्ति तत्त्वे ज्ञाते स चिद्वपुः

॥ २६ ॥

evaṁ bhaktistathā jñānam ubhe samyagdr̥śi sthite ।

paramēśvara evāsti tattve jñāte sa cidvapuḥ

॥ 26 ॥

Thus both devotion and knowledge are present in the person who sees [the truth] correctly. Only the

supreme Lord exists. When the truth is known, the Lord is essentially pure Consciousness. 26

शोधितात्मस्वरूपस्य प्रज्ञा त्वेषा हि सम्भवेत्।

तस्माच्चिदात्मता स्वस्य निश्चीयेत मुमुक्षुणा ॥ २७ ॥

śodhitātmasvarūpasya prajñā tveṣā hi sambhavet।

tasmāccidātmatā svasya niścīyeta mumukṣuṇā ॥ 27 ॥

This insight is possible for the person whose essential nature has been clarified [through discrimination]. Therefore a seeker of liberation must clearly ascertain that their essential nature is pure Consciousness. 27

व्यवहारज्जगत्सृष्टं तदीशा वास्यमेव च।

अवास्तवी च सा सृष्टिः सोऽक्षरोऽहं स सर्वदा ॥ २८ ॥

vyavahārājjagat sṛṣṭam tadīśā vāsyam eva ca।

avāstavī ca sā sṛṣṭiḥ so'kṣaro'ham sa sarvadā ॥ 28 ॥

From the perspective of empirical life the world has been created [or manifested] and it should be [seen as] pervaded by the Lord. But that creation is not substantially real. That One is unaltered. I am ever He! 28

परमहंसपरिव्राजकाचार्यपूज्यपादश्रीदयानन्दसरस्वतीस्वामिनां शिष्येण

वासुदेवाचार्येण अद्वैतप्रतिबोधो नाम

ग्रन्थोऽयं विरचितः॥

paramahamsaparivrājakācāryapūjyapāda
śrīdayānandasarasvatīsvāmināṃ śiṣyeṇa
vāsudevācāryeṇa advaitapratibodho nāma
grantho'yaṁ viracitaḥ

ADVAITAPRATIBODHAḤ

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