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### RESEARCH ARTICLE

#### PURITY OF MIND IS CONDITION PRECEDENT FOR REALIZATION OF ATMAN OR BRAHMAN - THE GREAT AND TIMELESS WORK OF AADHISANKARACHARYA ON “APAROKSH ANUBHUTI” IN COMPARISON WITH ATMABODA AND BAJAGOVINDAM

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#### Abstract

The word “meditation” is admired with awe and majesty by many in the world. Perhaps it is an unique word loved by millions in the world irrespective of cast, colour or creed. However, many confuse themselves with the practice of yoga and meditation. The word Yoga when it stands alone would denote asanas i.e. physical exercises. In this paper the various nuances contemplated by Aadhisankaracharya in his wonderful work the **Aparoksh Anubhuti** are discussed in comparasion with other works such as Atmabodha and Bajagovindam. In this work the Acharya categorically contemplates what is the objective and scope of meditation and how to realize the Atman - ground work after ground work. This paper postulates such ground works that will indicate “Purity of Mind is Condition Precedent for Realization of Brahman” which has been emphatically emphasized in the great and timeless work i.e. “**APAROKSH ANUBHUTI**”. Comparison made in this paper is only to make the subject matter interesting. One should prepare well for meditation by cleansing the impurities of mind through the practice enunciated by the Acharya and explore the possibility of meditation with clear understanding.

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#### Introduction:-

The word “meditation” is admired with awe and majesty by many in the world. Perhaps it is an unique word loved by millions in the world irrespective of cast, colour or creed. However, many confuse themselves with the practice of yoga and meditation. The word Yoga when it stands alone would denote asanas i.e. physical exercises. In this paper the various nuances contemplated by Aadhisankaracharya in his wonderful work the **Aparoksh Anubhuti** are discussed in comparasion with other works such as Atmabodha and Bajagovindam. Before we move on to the analysis of the actual subject matter, it is essential to understand the way of life expected from a devotee in the ancient ascetic order of Indian system, why and how meditation is important.

In the Yakshaprasna of the great Mahabarata the righteous and virtuous king Yudhishtra answered 33 questions on the nuances of righteousness or ethics put forth by Yaksha. Among the questions 33<sup>rd</sup> question and its answer is relevant in the present context of control of mind and meditation. Let us see this (1)

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The Yaksha asked,—“Who is truly happy?

Yudhishtira answered,—“O amphibious creature, a man who cooketh in his own house, on the fifth or the sixth part of the day, with scanty vegetables, but who is not in debt and who stirreth not from home, is truly happy.

The Yaksha asked - What is most wonderful (thing in the world)?

Day after day countless creatures are going to the abode of Yama, yet those that remain behind believe themselves to be immortal. What can be more wonderful than this?

The Yaksha asked - What is the path?

Argument leads to no certain conclusion, the Srutis are different from one another; there is not even one Rishi whose opinion can be accepted as infallible; the truth about religion and duty is hid in caves: therefore, that alone is the path along which the great have trod.

The Yaksha asked - And what is the news?

This world full of ignorance is like a pan. The sun is fire, the days and nights are fuel. The months and the seasons constitute the wooden ladle. Time is the cook that is cooking all creatures in that pan with such aids; this is the news.”

To be specific the question What is the path? Is most relevant here and the saintly king Yudhishtira’s answer i.e. argument leads to no certain conclusion, the Srutis are different from one another; there is not even one Rishi whose opinion can be accepted as infallible; the truth about religion and duty is hid in caves: therefore, that alone is the path along which the great have trod.

Yudhishtira emphasizes the path tread by great rishis are important they will certainly show us the way of life as they are the embodiment of truth. The holy bible also confirms this John 14(6) Jesus answered, “I am the way and the truth and the life (2).

In every religion there is a way of life prescribed in the holy book. Similarly in the vedic system also the way of life is contemplated. Let us see in one of the Vaishavatee scripture propounded by Thondar Adi Podi Alwar (Thirumalai verse three) :

**NtjEhy; gpuhak; EhW kdprhpjkh; GFt NuYk;  
ghjpA Kwq;fpg; NghFk; epd;wjpy; jpid ahz;L  
Ngij ghyfd jhFk; gpzpgpr %g;Gj; Jz;gk;  
Mjyhy; gpwtp Ntz;Nld; muq;fkh efUshNd**

In accordance with the above verse - people born in this world lives for 100 years in which they spend half their life in sleep, their young age is elapsed by plays major part in company with their beloved wife/husband, the remaining life is spent for earning for their livelihood, Thondaradipodi Alwar the author of this wonderful verse pleads Lord Vishnu not to grant such a life which has no meaning in it.

Then what is the life that is liked by the Alwar is the question here. These Alwars are all great devotees of Lord Vishnu and sung in praise of the Lord. It was quoted in the book named “ca;a xNu top cilath; jpUtb – (Uiya Ore Vali Udayavar Thiruvadi) Sri Ramanujar’s blessed feet alone would provide us emancipation. In this book in page 11 it was written that man takes birth and works for the pleasures of his body and thereby increases his sins (karmas). The sum total of all his karmas is known as sanjitha karma. In the blog Kusum Sharma states the following: (3) .

Karma is of three kinds, viz., Sanchita (accumulated works), Prarabdha (fructifying works) and Kriyamana or Agami (current works). Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires, etc. Tendencies come from this.

Prarabdha is that portion of the past Karma which is responsible for the present body. That portion of the Sanchita Karma which influences human life in the present incarnation is called Prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. You pay your past debts.

Prarabdha Karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the Sanchita Karma. Kriyamana is that Karma which is now being made for the future. It is also called Agami or Vartamana

A combined reading of what was written in the book and what was quoted by Kusum Sharma goes to say that man has to strive hard to get rid of his karmas accumulated in millions of his past lives and reach the blessed feet of the Lord as was called by Swami Vivekananda that “You are the **Children of God**, the sharers of immortal bliss, holy and perfect beings. ... Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; you are not matter, you are not bodies; matter is your servant, not you the servant of matter” (4).

This immortal bliss is paramount importance, the Acharya in this work **Aparoksh Anubhuti** is going to discuss verse after verse how to attain liberation and contemplate principles after principles to remove the knots created by the desires born out of one's mind.

The Acharya was an exponent who proposed the concept of ‘Advaita’ which means non-duality. Great many research are happening under this sole topic the Advaita. The researchers herein also published a book on “Virtue Enunciated by Great Authorities – A practical approach to Religion, Published by Lambert Academic Publishers, Germany (2013) wherein a separate chapter entitled “**The concept of Advaita (advocated by Adisankaracharya) as an ism in comparison with other isms**” was dedicated to give a novel annotation bringing the concept of Advaita under the doctrine of ism” wherein comparison of the concept of Advaita with seven other isms such as **Absolutism, Asceticism, Cynicism, Perfectionism, Prescriptivism, Stoicism, Utilitarianism** were made in the following manner:

While Absolutism views that one ought always to speak the truth or to keep one's promise; Asceticism devoids enjoyment of bodily pleasures, comfort, and ease for moral spiritual or religious reasons. At the same time Cynicism acclaims that morality is the avoidance of pleasure but Perfectionism denotes that **self-realization** is the highest good and perfection is the perfection of character or rational control of feelings, emotions and desires in accordance with virtue or moral excellences. On the other hand Prescriptivism enunciates the meaning of moral terms such as good, right and ought. And Stoicism believes that happiness lay in accepting the law of the universe. Utilitarianism enunciates that an action is morally right if it has consequences that lead to happiness and wrong if it brings about the reverse.

In accordance with the article published in the Stanford Encyclopedia of Philosophy under the essay entitled “Perfectionism in Moral and Political Philosophy” (5). It was reported that **Perfectionism as a moral theory directs human beings to protect and promote objectively good human lives. As such, it can take an egoistic or non-egoistic form. Egoistic forms of perfectionism are well represented in the history of moral philosophy. These theories direct each human being to perfect himself as much as possible, or at least to some threshold level. Egoistic forms of perfectionism need not be narrowly self-interested. A number of perfectionist writers have held that the good of others contributes substantially to one's own good (Green 1986; Hobhouse 1911). By promoting the good of others, one can thereby promote one's own good. On such views, there is no deep conflict between one's own perfection and the perfection of others. Non-egoistic forms of perfectionism, by contrast, allow for such conflicts. They hold that each human being has a non-derivative duty to perfect others as well as a duty to perfect himself. Such views, at least in principle, can direct human beings to sacrifice their own perfection for the sake of others.**

Whether it takes an egoistic or non-egoistic form, perfectionism is best understood as a moral theory that directs human beings to care about the perfection of others as well as themselves. This claim is consistent with recognizing, what is evidently true, that there are serious limits to our ability to bring about the perfection of others. These limits explain why some philosophers, most notably Kant, have held that we cannot have a duty to promote the perfection of others (Kant 1797). Many perfectionist goods require self-direction for their realization. We cannot compel another to develop our capacities, at least not all of them. Nor can we compel another to participate in valuable social relationships.

This valid point, however, should not be overstated. We can work to ensure that others live under conditions that are conducive to their own self-development or their own realization of perfectionist goods. Indirect promotion may be possible where direct promotion is not. The fact that human beings cannot directly bring about the perfection of others is nonetheless important. It may explain why, in practice if not in principle, a plausible perfectionism would direct each human being to be more concerned with her own perfection than with the perfection of others.

**While the concept of perfectionism** to a great extent deals with self realization and denotes that perfection is the perfection of character or rational control of feelings, emotions and desires in accordance with virtue or moral excellences but fails to completely address the real nature of realization **and other six isms** either prescribes certain action or practice of virtue; however, they also fail to explain why should one practice or adopt the virtue prescribed. In other words what is the benefit attained by the individual who undertakes such practice?

On the other hand the advaitic theory propounded by the Acharya proclaims the concept of mukthi and also explains the ways and means to attain the same. The Sanskrit terminology mukthi is known as freedom from rebirth or emancipation or everlasting happiness is explained here under:-

### Genesis of Advaita

In the 23rd stanza of Bajagovindam the Acharya introduces the concept of Advaitam:-

Who are you? Who am I? Where did I come from? Who is my mother? Who is my father? Thus inquire; leaving aside the entire world of experience, which is a mere **dreamland born out of imagination. In this verse the Acharya emphatically emphasizes Atman alone is real and other factors are non-real or impermanent.** According to the Acharya, excepting **Atman** none of the other things in the world are real. Therefore the Acharya carefully advises, to assert the Atman and become one with it. The Acharya substantiates this concept in the 24th stanza. In you, in me and in all other places too there exists only **Vishnu** the all pervading. Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Vishnu status **be equal minded in all circumstances.**

The concept “**be equal minded in all the circumstances**” is important here. The Acharya in the 17th stanza introduced a word **Gnaanam (wisdom)** and the stanzas that followed upto the 24 the Acharya dealt with all the very subtle concepts of **Gnaanam**. Here the Acharya gives his concluding opinion i.e. “**to attain equal minded in all the circumstances**”. **Therefore attaining gnanam and being equal mindedness is important. Perhaps it is condition precedent to attain wisdom to gain everlasting happiness.** The Acharya advises everyone to “train their mind to view all the circumstances as equal viz., friend or foe, honour or dishonour, profit or loss, likes or dislikes one should train ones mind to remain calm. If a man who trains his mind in this manner he could be a saint and such an exalting personality is qualified to reach God-hood. The Acharya very clearly establishes this concept in the 25<sup>th</sup> stanza. If you want to attain Godhood do not indulge either in fight against your friend or foe, relatives or your children or to make friends with them. You must be equal minded with everyone. A question arise here as to whether this state that is equal mindedness is the state of speculation, because critiques argue that advaita advocates speculative mind. It should be clearly understood that the Acharya strongly advises to control over the senses from the beginning of the verse. When the mind is purified from all illusory thoughts and objectless the scope for speculation pales in to insignificance. The state of equal mindedness is the dynamic behaviour of intelligence wherein the mind is made to become objectless. Objectless mind never expects anything and is made to think only of Atman and then the Pure Atman is realized then all the imagination of mind cease to exist. To realize Brahman and to reach Godhood the Acharya advocates the concept of advaitam or equal mindedness. **This realization, liberation, is the ultimate aim of Advaita.** One should understand the state of mind the Acharya recommends i.e. “equally placed with friend and foe, the foe should be treated as friend. Is it possible to have such a mind; which sees the friend and foe as equal? Why should one develop a negative feeling when he meets his foe, on the other hand feel happy on seeing a friend? What makes one to distinguish between good and bad? The Acharya answers this in the 26th stanza “leaving desire, anger, greed and delusion one should think of oneself”. Therefore it is desire, anger, greed and delusion, which is responsible for a man to distinguish him from the pairs of opposites. A sincere seeker of truth the Advaitist crosses the bondage created by the pairs of opposites and attain liberation. Thus the Acharya wonderfully brings out the concept of Advaita that contains means to an end.

Explaining the above nature of Advaitam the authors proposed the concept of Advaitam as an ism in comparison with the selected seven isms (6).

**Life and History about Adi Shankaracharya:**

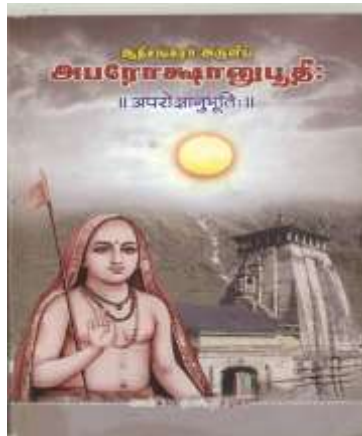
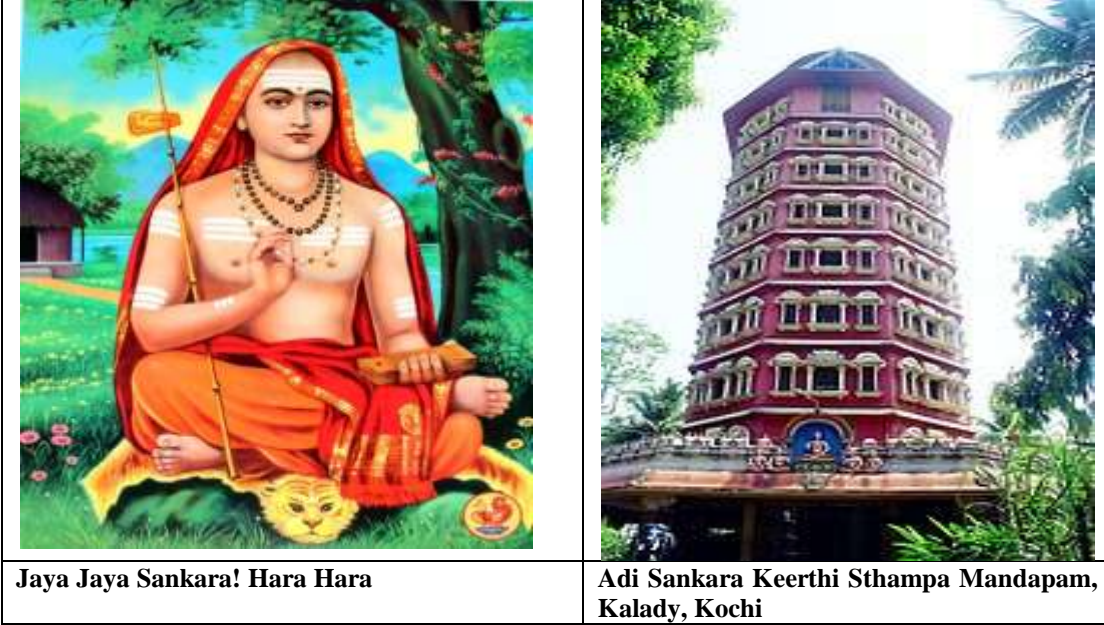
Adi Shankaracharya (Aacharya) a saint belong to the ancient order of ascetic age; whose year of birth is in controversy. Some say it is 5<sup>th</sup> Century BCE and many authoritatively conclude that he was born in the 8<sup>th</sup> Century CE. Aacharya was born to Aryamba and Shivaguru. Aacharya's birthplace was Kalady in Kerala, on the banks of the Poorna river. Shivaguru passed away when Shankara was a child. Mother Aryamba brought him up and the boy Shankara excelled in his Vedic education. There are instances wherein Aacharya proved himself to be the incarnation of Lord. To quote a few in one such occasion when the Aacharya had gone to beg for alms as was the custom ordained to Brahmachari. The Aacharya came across a home with a lady in utter poverty. Even at the dire state of poverty the pale old lady offered the only dry amla she had in her house. Noting the noble intention of the old lady who was willing to part with the only amla under the dire state of poverty she has been placed with the Aacharya composed a stotram on Goddess Lakshmi, known as Kanakadara Stotram praying for the relief of the family. The Goddess showered the family with full of golden amalas, thus made the family richer. On another occasion the Aacharya's aging mother fell unconscious while returning from a bath at the river. The Aacharya invoked the river and prayed that the river to flow near to his house so as to facilitate his mother. This has been done with the consternation of the village people and they begun to admire that the Aacharya as a divine boy. Through such divine effort the Aacharya also made his mother to accept sanyasa at his very young age. Met his guru Sri Govinda Bhagavatpada and took initiation. Thereafter, the Aacharya while walking on a road happen to see a Chandala just coming in front of him. He asked the Chandala not to come in front of him to which the chandala exclaimed whether Sankara meant the body or his soul. Realizing that the person who appeared before him was not an ordinary one the Aacharya gained wisdom to see everything as Brahman alone and he went on to compose work after work. It is not a overstatement that the Aacharya composed as many as 114 works wherein he wrote 18 PRAKARANA GRANTHAS such as:-

Vivekachudamani; Aparokshanubhuti; Upadesasahasri; Vaakya Vritti; Swatma Nirupanam; Atma bodha; Sarva Vedanta Sara Samgraha; Prabodha Sudhakaram; Swatma Prakasika; Advaita Anubhuti; Brahma anuchintanam; Prashnottara Ratnamaalika; Sadachara anusandhanam; Yaga Taravali; Anatmasree Vigarhanam; Swaroopa anusandhanam; Pancheekaranam; Tattwa bodha; Proudha anubhooti; Brahma Jnanavali; Laghu Vakyavrittipp; Bhaja Govindam and Prapancha Saaram

**The Aacharya also wrote fifty none Hymns and Meditation verses such as:**

Sri Ganesa Pancharatnam; Ganesa Bhujangam; Subrahmanya Bhujangam; Siva Bhujangam; Devi Bhujangam; Bhavani Bhujangam; Sree Rama Bhujangam; Vishnu Bhujangam; Sarada Bhujangam; Sivananda Lahari; Soundarya Lahari; Ananda Lahari; Sivapaadaadi kesaanta varnana; Siva kesaadi padaanta varnana; Sree Vishnu-paadaadi-kesanta; Uma maheswara Stotram; Tripurasundari Vedapada Stotram; Tripurasundari Manasapooja; Tripurasundari Ashtakam; Devi shashti upachara-pooja; Mantra matruka Pushpamaala; Devyapara-dha kshamapa stotra; Kanakadhara Stotram; Annapoorna Stotram; Ardhanareshwara Stotram; Bhramanaamba Ashtakam; Meenakshi Stotram; Meenakshi Pancharatnam; Gouri Dasaka; Navaratna Malika; Kalyana Vrishtistavam; Lalitha Pancharatnam; Maaya Panchakam; Suvarna Mala Stuti; Dasa Sloki; Veda Sara Siva StotramHara; Siva Panchaakshara Stotram; Sivaaparadha Kshamapana; Dakshinamoorthy Ashtakam; Dakshinamoorthy Varnamala; Mrutyunjaya Manasa Pooja Stotram; Siva Namavali Ashtakam; Kaala Bhairava Ashtakam; Shatpadee Stotram; Siva Panchakshara Nakshatra Mala; Dwadasa Ling Stotram; Kasi Panchakam; Hanumat Pancharatnam; Lakshmi-Nrisimha Pancharatnam; Lakshmi-Nrisimha Karunarasa Stotram; Panduranga Ashtakam; Achyuta Ashtakam; Sree Krishna Ashtakam; Hari Stuti; Govinda Ashtakam; Bhagavat Manasa Pooja; Praata Smarana Stotram; Jagannatha Ashtakam; Guruvashstakam; Narmada Ashtakam; Yamuna Ashtakam; Ganga Ashtakam; Manikarnika Ashtakam; Nirguna Manasa Pooja; Eka Sloki; Yati Panchakam; Jeevan Mukta Ananda Lahari; Dhanya Ashtakam; Upadesa (Sadhna) Panchakam; Sata Sloki; Maneesha Panchaka; Advaita Pancharatna; Nirvana Shatakam.

Raja Shekar exclaims that even today many scholars wonder how was it possible for the Acharya to write so much in a very short lifespan of 32 years. It depicts that he was the greatest scholar and on a mission to teach and establish the philosophy of Advaita. It was noted that though majority of his works the Aacharya concentrates on Advaita, he equally gave importance on bhakti as he believed that bhakti was a very essential step for Chitta Shuddhi without which Self-realisation was not possible. Below is the list of works by Shri Adi Shankaracharya which are widely accepted to be his works (7).



We acknowledge (Sri Ramakrishna Mutt Publication) and record our sincere thanks to the publisher of the above book in Tamil version from the source of the book alone we have translated the verses from Tamil to English, thereby interpretation become possible.

**Objective of the present research:**

1. to find out whether the Acharya reiterates the concept of Advaita in this work.
2. to denote the philosophical, ethical and religious concepts contemplated by the Acharya in Aparoksh Anubhuti.
3. to establish the fact that purity of mind is condition precedent to attain emancipation.

**The concepts as contained in Abroksh Anubhuti are discussed here under:**

In opening verse the author Adhisankaracharya (Acharya) offers oblations to the Lord in the following manner:

He who is ever effervescing; he who offers wise counsel the Lord Esvara, who is pervaded everywhere, is the reason for creation of all the worlds Sri Hari let me pay my obeisances.

**Who is suppose to learn this philosophy:**

In the next verse the Acharya indicates who is suppose to learn the philosophy called Aparoksh Anubhuti which is being emphasized throughout this work. It should be understood that the Acharya does not dedicate any single

verse to indicate what does he mean by Aparoksh Anubhuti – perhaps he means the entire gamut of his works the Acharya contemplates step after step to go nearer to emancipation. The Acharya says only those who had purified their mind (heart) should again and again contemplate on the concept called Abaroshanooputi that may lead the practitioner to attain birthlessness (moksha). The terminology moksha is known as birthlessness in accordance with what the same author held in works like the Baja Govindam.

#### Questions arise:

Why should one aspire for moksha? and What is the absolute aim of meditation?

These are the fundamental question that arise and one has to see whether the Acharya addresses these questions in the following verses.

In the next verse the Acharya contemplates four kinds of virtues (to come to terms with the philosophy of Abaroshanooputi) they are:

One has to adhere to the discipline inherited by one's own family, indulging in tapas; adoring to the blessed feet of Lord Hari with determination; these four remain the foremost virtue according to the Acharya. In the next verse the Acharya advises to develop the quality of practice of detachment towards the worldly affairs. One has to realize that the existence of everything in the world has got a beginning and end. The mind should be trained to develop passion towards the immutable. It is said that Brahman alone is indestructible. The Acharya says that forming dispassion towards worldly affairs will make the mind pure, as one becomes averse to see the excreta of a crow, similarly one should develop the same attitude towards the worldly affairs, then alone the mind will attain purity; otherwise thoughts will chase the mind and various knots of desires will be formed and the mind will become restless.

After instructing the mind to keep its thoughts free from entanglement of attachment the Acharya in the next verse talks about wisdom and rationality. The Acharya says "that which cannot be destroyed by anything should be understood as Real and what is seen by the naked eyes i.e. the world of affairs is other than Brahman. The mind that has imbibed in such a rationality alone is considered as wisdomful. The desires that arise out of the past actions should be renounced such renunciation is known as equanimity and controlling the actions that arise out of senses is called damam. **In the next verse the Acharya introduces a technical word called Uparati**, which is a Sanskrit word and it literally means "cessation, quietism, stopping worldly action". It is an important concept in Advaita Vedanta to pursue moksha and also known as the ability to achieve "dispassion"(8).

When one could curb the urge arising out of getting in contact with the sense objects and withstanding all troubles and distress is called **titiksha** the Acharya emphasizes that the above two qualities alone would provide greater goodness to a disciple. It is inferred that titiksha is the first step to interiorizing the mind and to bringing its reactions under control. To practice titiksha, concentrate on your reactions to things rather than on the things you think that cause the reactions. Donot run riot with your feelings. Tell yourself when fortune smiles, that no good thing lasts forever, and again, when misfortune frowns that misfortune is never unalloyed or permanent (9).

It is evident that if one does not react to what is perceived by the mind, it will not become a breeding house of numerous thoughts and the mind is trained to withstand the pressures created by perception, thereby inner peace prevails. The Acharya in the next three verses enunciate four kinds of determination and only those who has these four kinds of determination alone are qualified to aspire for attainment of wisdom. What are these four kinds of determinations -Faith on the Vedas and the sane advice given by Guru are known as determination and to concentrate on Brahman are these two aspects are known as equilibrium of mind. An aspirant of wisdom should crave in the following terms "Oh Lord when and how could I get release from the bondage of life

What does Mumukshutva mean? Mumukshutva is the intense longing or burning desire for liberation, freedom and self-realisation. It is particularly an important concept in advaita vedanta and jnana yoga, which both see it as an essential requirement for finding **moksha** or liberation. It is believed that a practitioner is not ready to hear the truths of the sacred scriptures until they have mumukshutva. In order to reach his goal, an spirant must let go all his worldly **kamas** or appetites for sensual pleasures, such that mumukshutva becomes predominant (10).

The Acharya gives the first stage of his ground work on **Aparoksh Anubhuti - [Uparati- Titiksha- Mumukshutva forms the basis i.e.Curbing the urge arising out of getting in contact with the sense objects**

(**uparati**); withstanding all troubles and distress (**titiksha**) and intense longing or burning desire for liberation, freedom and self-realisation] are **the first stage of ground work on the concept of Aparoksh Anubhuti by the Acharya.**

In the next stage the Acharya teaches the devotee (who had imbibed with the concept of Uparati-Titiksha and Mumukshutva) how to negate the non-real (ignorance) and assert the real (Atman/Brahman) through questioning. Let us see the verses from 11 to 16:

The Acharya opines that without light the knowledge of objects cannot be realized, similarly without questioning, wisdom on the atman cannot be attained. The Acharya now proposes the following questions that negates the unreal and asserts the real let us see these introspective questions:

1. Whom am I? How did this universe come in to existence? Who had created it? Who was the cause from which this universe emerged?
2. I am neither the combination of the five elements (this body), nor the combination of the inner sense but beyond these (mundane existence).
3. That which came in to existence due to ignorance would cease to exist completely on attaining wisdom, the numerous thoughts arise in the mind alone is the cause.
4. As mud is the primary factor for emergence of pot; similarly that which is the reason for emergence of ignorance and thoughts is one alone.
5. I am the one, invisible, all knowing, the witness, eternal, unchanging, thereby I exist as Brahman, there is no iota of doubt in this conception.

The above assertive questions will certainly take the disciple from stage of **Uparati- Titiksha- Mumukshutva to the stage of intellectual curiosity of separating the non-real and going towards the real i.e. Atman or Brahman which is one and one alone. The Acharya perhaps thinks such an intellectual practice is important is the second ground work on the concept of Abaroshanooputi by the Acharya.**

From verse 18 to 28 the Acharya gives sane advice to the devotee who is firm to attain wisdom more specifically the Acharya advises how to negate the ever changing body and assert the ever pure atman through intellectual interrogation. Let us see these verses 18 to 28:

1. Atman is the driving force moreover resides inside. However the body exists outside and that which is being driven. However, people see the action performed by the body and that which causes the body to function as the same. Can there be bigger ignorance than this i.e. regarding Atman and Body as the same
2. Atman is wisdom personified; ever-pure; however this body is the form of flesh; impure but people regard Atman and the body as the same can there be greater ignorance or unwise than this?
3. Atman is in the form of wisdom which is pure and knows everything. This body is the form of Tamo-guna (i.e. just like a dead-wood). However people regard the all knowing Atman and dead-wood like body as the same; can there be anything greater than such an ignorance. **Tamas** (Sanskrit: *tamas* "darkness") is one of the three Gunas (tendencies, qualities, attributes), a philosophical and psychological concept developed by the Samkhya school of Hindu philosophy. The other two qualities are *rajas* (passion and activity) and *sattva* (purity, goodness). *Tamas* is the quality of inertia, inactivity, dullness, or lethargy (11).
4. Atman is everlasting since it is ever existing. However, this body is impermanent because it has the tendency to degrade. People regard both Atman and the Body as the same – can there be greater ignorance than such a wrong conception.
5. Atma makes the objects to glimmer but its glow is different from fire because darkness exists in the night.
6. A man who sees a pot regards it belong to him. Similarly know that the body belong to him regarding the body alone himself and wandering in the world indeed is not foolishness!
7. I exist in the form of Brahman and reside in everything as Brahman alone certainly not that which is degrading; I exist in the form of *sat-chit-anandam*\* (*sat*-existence, *chit*-consciousness, *anandam*-bliss). But certainly not this body which has the tendency to degrade. Such a concept is regarded as wisdom by the saints. **Satcitananda** (Sanskrit: *Saccidānanda*, also **Sat-cit-ananda** or **Sacchidānanda**) is an epithet and description for the subjective experience of the ultimate unchanging reality, called Brahman, in certain branches of Hindu philosophy, especially Vedanta. It represents "existence, consciousness, and bliss" or "truth, consciousness, bliss" (12).
8. I am free from changes in the mind, neither I have a form, nor do I have any disease, nor have any changes and certainly not in the form of degrading body. Such is the concept of wisdom that has been hailed by the Saints.

9. I am free from disease; cannot be glowed by anything and could not be contaminated and pervading everywhere – certainly not this body such an assertion alone is known as wisdom that has been hailed by the saints.
10. I am above the three tendencies (guans) and have no action to be performed –ever existing as an exalted personality, never disuade from the tendency (of goodness) – but certainly not this degrading body such an assertion alone is considered as wisdom by the saints.
11. I am sinless; motionless, bondless, ever pure, never became pale, deathless. But certainly not this degrading body. Such assertion is considered as wisdom by the saints.

From the verse 29 to 39 the Acharya gives the distinction between **Body** and **Atman** wherein he also refers relevant facts from the Vedas and Upanishads. This should be regarded as the third ground work on the concept of **Abaroshanooputi by the Acharya.**


#### **The distinction between Body and Atman:**

Let us see the following verses and understand how a disciple who had set his mind towards attaining liberation should prepare himself rationally and intellectually:

1. Oh fool that which ever exists in your body, the auspicious, apart from the body and the Vedas calls it Purusha - why do you regard it as non-existence?
2. Oh fool that which exists beyond the body and is called as Purusha your Atman. You should know that the sacred book Shrutis declare it as purity personification. It is difficult to attain by persons like you.
3. Atman is different from body, it alone is denoted by the syllable “I” as it is one. However, this body consists of various parts therefore how could it be called Atman.
4. That which is denoted as I the Atman always a witness. However, this body is a thing that to be watched. When it is possible to identify the body then how could it be brought under the doctrine of permanency.
5. Atman that is called I is unchanging but this body is ever changing which could be directly felt and seen. Therefore how could this body is identified as Atman?
6. It is shruti that enlighten’s “nothing is greater or lesser than Atman”. Therefore oh foremost among the fools, how could the body is known as Atman.
7. Even Purushashukta exclaims that which is beyond body is Atman therefore how could this body is denoted as Atman?
8. Brihadaranyaka Upanishad also declares that Atman cannot mingle with anything then how can one construe this that body which consist of various factors as Atman.
9. Further it is stated in the Brahatharanyaka Upanishad that Atma shines by itself – but this body which is certainly an object that glows with the help of other objects; therefore how could it be that this body is regarded as Atman.
10. Even in the karma kanda (of the Vedas ) it was clearly said that Atman is different from body – more-over after the demise of the body it reaps the fruits of actions.
11. The body consists of different parts, ever-changing, limited in its existence and it is ever degrading how could it be Atman.

In the 40<sup>th</sup> verse the Acharya himself points out that “it has been explained that atman is above the body and mind – that alone is purusha; Siva and that alone is atman for everything in the universe. That alone exist as the form of everything and it is beyond everything and immutable”. In the 41<sup>st</sup> verse the Acharya says with the help of tarkashastra the truth of Atman has been established and question’s what would be the result obtaining such an establishment of Atman. In the 42<sup>nd</sup> verse the Acharya says that “the differences between body and Atman is explained and thereby the fact Atman is different with that of body has been clearly established; this should be known as the forth stage of ground work wherein the Acharya distinguishes Atman from the body with the evidence of scriptures.


In the 43<sup>rd</sup> verse the Acharya says, “as the consciousness appears to be the same, finding difference among them will not be proper. Just as rope appears as snake, life appears like a false-hood” and in the 44<sup>th</sup> verse he says that “Just as the absence of knowledge about rope the mind construes it as snake similarly, the pure consciousness the Brahman appears as the universe”. Bharathiyar in his pioneering and wisdomful poem questions whether this world is an imaginary projection in the following manner:

<p>நிற்பதுவே, நடப்பதுவே, பறப்பதுவே, நீங்களெல்லாம் சொற்பனைத் தானா? - பல தோற்ற மயக்கங்களோ? கற்பதுவே! கேட்பதுவே, கருதுவதே நீங்க எல்லாம் அற்பமாய்களோ? - உம்முள் ஆழ்ந்த பொருளில்லையோ? வானகமே, இனவெயிலே, மரச்செறிலே நீங்களெல்லாம் கானவின் நிரோ? - வெறுங் காட்சிப் பிழைதானோ? போனதெல்லாம் கனவினைப்போற் புதைந்தழிந்தே போனதனால் நானுமோர் கனவோ? - இந்த ஞாலமும் பொய்தானோ?</p> <p>மகாகவி பாரதியார்</p> 	<p><b>That which stands; walks and flies Are these are dreams that delude my vision</b></p> <p><b>Learning, listening and scholarship Are these are mere imagination Is there any deep rooted meaning in you!</b></p> <p><b>Are the sky the meadows and the shadows caused by the trees are mere mirage and disillusioning views seen</b></p> <p><b>That which had gone as dream were buried and lost Indeed am I also a dream and this universe too a dream land!</b></p> <p><b>Thought on the time Several thoughts that arise on what has been seen The various states (on life) indeed are false Thereby the tendencies aised are false too</b></p> <p><b>When whatever is seen could be vanished Whatever vanished could also be seen Indeed am I a dream too Indeed this Universe itself is a dream land too!</b></p>
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In this wonderful self-explanatory poem wherein the saintly poet Barathi questions whether the world itself is a dream land projected by the mind's imagination in the last para of the poem:

When whatever is seen could be vanished  
Whatever vanished could also be seen  
Indeed am I a dream too  
Indeed this Universe itself is a dream land too!

In another Saint Barathi says that:

 <p>துன்ப மிலாத நிலையே சக்தி, தூக்க மிலாக்கண் விழிப்பே சக்தி, அன்பு களிந்த களிலே சக்தி, ஆண்மை நிறைந்த நிறைவே சக்தி; இன்ப முதிர்ந்த முதிர்வே சக்தி, எண்ணத் திருக்கும் எரியே சக்தி, முன்புநிற் கின்ற தொழிலே சக்தி, முக்தி நிலையின் முடிவே சக்தி.</p> <p>மகாகவி பாரதியார்</p>	<p><b>the state of distresslessness alone is power the state of awakesness beyond sleep alone is power the state of maturity of mercy alone is love personification is power the state of self-sufficiency leading to ascetic fervor alone is power the state of happiness that leads of maturity alone is power the state of determination of thoughts alone is power that which stands before us the obligations alone is power the state of end of emancipation alone is power.</b></p>
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Such cosmic experience of extraordinary findings of Maha Kavi Barathiyar is buried in the above poems which goes well with what the Acharya says that this world is a mind's projection of imagination.

The Acharya introduces the word consciousness and it is important to understand this terminology before proceeding further. It is reported that **consciousness refers to your individual awareness of your unique thoughts, memories, feelings, sensations, and environments. Essentially, your consciousness is your awareness of yourself and the world around you. This awareness is subjective and unique to you (13).**

**In the 45<sup>th</sup> verse the Acharya declares that there** is nothing beyond Brahman that is the cause of the universe and concludes that therefore Brahman alone is the universe. There is nothing other than Brahman. In the 46<sup>th</sup> verse the Acharya says Shrutis declares that everything is Atman. The concept that it exists as all-pervading and made to be pervaded indeed is incorrect. Understanding the philosophy of Brahman in such a manner doubt would never arise?

Let us first of all understand what Shrutis is. Swami Vivekananda emphatically concludes that

“All our commentators, when they want to quote a passage from the scriptures, as a rule, quote from the Vedanta, which has another technical name with the commentators--the Shrutis. Now, all the books known by the name of the Vedanta were not entirely written after the ritualistic portions of the Vedas. For instance, one of them--the Isha Upanishad--forms the fortieth chapter of the Yajur-veda, that being one of the oldest parts of the Vedas. There are other Upanishads which form portions of the Brahmanas or ritualistic writings; and the rest of the Upanishads are independent, not comprised in any of the Brahmanas or other parts of the Vedas; but there is no reason to suppose that they were entirely independent of other parts, for, as we well know, many of these have been lost entirely and many of the Brahmanas have become extinct. So it is quite possible that the independent Upanishads belonged to some Brahmanas, which in course of time fell into disuse, while the Upanishads remained. These Upanishads are also called Forest Books or Aranyakas” (14).

Wikipedia, the free encyclopedia states that **Shrutis** in Sanskrit means "**that which is heard**" and refers to the body of most authoritative, ancient religious texts comprising the central canon of Hinduism. It further states that Manusmriti states: Śrutistu vedo vijñeyah "Know that Vedas are Śrutis". Thus, it includes the four Vedas including its four types of embedded texts—the Samhitas, the Upanishads, the Brahmanas and the Aranyakas. It is further said that Śrutis have been variously described as a revelation through anubhava (direct experience), or of primordial origins realized by ancient Rishis. In Hindu tradition, they have been referred to as apauruṣeya (not created by humans). The Śrutis texts themselves assert that they were skillfully created by Rishis (sages), after inspired creativity, just as a carpenter builds a chariot. It is also said that all six orthodox schools of Hinduism accept the authority of śrutis, but many scholars in these schools denied that the śrutis are divine. A popular quote on supreme authority is Śrutis can be found in Manusmriti (Adhyaya 1, Mantra 132) that Dharma jijñāsamānam pramāṇam paramam śrutih, it means "To those who seek the knowledge of the sacred law, the supreme authority is the revelation Śrutis (15) .

The celebrated illustration used is that of the rope and the snake, where the rope appeared to be the snake, but was not really so. The rope did not really change into the snake. Even so this whole universe as it exists is that Being. It is unchanged, and all the changes we see in it are only apparent. These changes are caused by Desha, Kala, and Nimitta (space, time, and causation), or, according to a higher psychological generalization, by Nama and Rupa (name and form). It is by name and form that one thing is differentiated from another. The name and form alone cause the difference. In reality they are one and the same. Again, it is not, the Vedantists say, that there is something as phenomenon and something as noumenon. The rope is changed into the snake apparently only; and when the delusion ceases, the snake vanishes. When one is in ignorance, he sees the phenomenon and does not see God. When he sees God, this universe vanishes entirely for him (16).

### Rejection of Duality

Thus the Acharya wonderfully brought the distinction of body and atman and established that atman is beyond the body with the help of what was ordained in the vedas in the previous verses. Let us move on from the verse 47 up to 79 wherein the Acharya discusses as to how a practitioner has to reject the ignorance by means of negation and assertion and understand Atman or Brahman over the illusory nature of the material world and this should be regarded as the fifth stage of ground work of the Acharya. Let us see these verses:

1. Shrutis certainly directly reject duality. Moreover, when it was established that there is no duality in Brahman whatever appears in the universe is none other than Brahman alone.
2. That man who is swayed by ignorance created by maya goes from death to death, thus the shrutis exclaim the devastating effect of experiencing duality.
3. All the living beings emerge out of Brahman, therefore, they are Brahman alone understand this fact.
4. Shrutis exclaims that Brahman alone bears all the names, forms and actions.
5. As the ornaments made out of gold contains the quality of gold for ever, similarly, the things and beings born out of Brahman always contain the tendency of Brahman alone.

6. Those fool who propagates the idea of distinction even to a smallest extent to paramatma and jivatma he will live under the throidom of fear warns the scripture.
7. Conceiving the concept of duality out of ignorance a person can also see other thing. When a person who sees everything as Atman he never perceives the second.
8. When a Saint perceives everything as one Atman from then onwards, he is neither attracted by enjoyment nor sorrow entangles him.
9. That which resides in everything permanently is the Atman ominipotent exclaims undoubtedly Shruti.
10. The world is being experienced and indulged in action, next moment the mind is affected as in the dream therefore this world is impermanent.
11. The state of dream cease to exist in waking state; there is no waking state in the state of dream. During the state of sleep both the state of waking and dream would cease to exist certainly the state of sleep does not exist either in dream or waking states. Thus the three states that arised out of the three gunas indeed are impermanent. Those who knows these three states of consciousness indeed construed as he had gone beyond these three states he is permanent and one other than the dual the embodiment of purity.
12. When the darkness of ignorance is dispelled from the mind he never sees mud in the pot; silver in the oyster thus a Seer who attains wisdom never sees jeevatma in Brahman.
13. Just as the name pot exists in mud, gold exists in ornaments, silver exists in oyster similarly the concept of name jivatma exist in Brahman.
14. Just as blue colour appears in the sky, imaginary water appears in the dessert, man's figure shadow appears on the wall the world appears in the Atman.
15. At a lonely strange place the ghost appears (in imagination) and castles appears though they are not in existence just as two moons appear in the sky similarly in the pure Brahman this universe appears which also non-existing and ignorance.
16. As water appears as waves and bubbles and copper appears as utensils, the Atman certainly appears as the Universe.
17. As mud appears as pot; cotton twine appears as cloth this Atman appears as Universe. Removing the names Brahman alone exists.
18. All the actions that were performed are born out of Atman alone – it is due to ignorance people does not understand it.
19. As the relationship between mud and pot exists perfectly similarly the shrutis and other texts proclaim that there exists relationship between the universe and Atman.
20. As the knowledge of pot leads to the origin of mud-similarly while visualizing the universe the ever shining Brahman emerges.
21. Atman is ever pure. To the Saints it appears as one but the ordinary men understands it as duality and view it as impure.
22. As pot is made out of mud this body is made out of ignorance. Similarly the non-saints construe that atman and non-atman is different from each other.
23. How fools regard rope as snake and oyster as silver similarly the non-saints regard their body as Atman.
24. How fools understood mud has pot and twine as cloth similarly those who regard their bodies as Atman indeed are fools.
25. How the gold is regarded as ear-rings, water as waves by fools similarly Atman is regarded as their own bodies by the non-saints.
26. As fools regarded the post as man and evaporation water similarly the non-saints regards his own body as Atman.
27. As the fools regard wood as their house and metal as sword the non-saints regard their body as Atman.
28. As one gets a feeling of existence of tree on seeing the reflection of tree in the water the non-yogis due to their ignorance feel bodily feeling reflect in Atman.
29. As the man who sails on the boat gets the feeling of everything is shaking similarly the non-yogis due to ignorance realize bodily feeling as Atman.
30. As the man who suffers from the disease of eye-sour views everything as yellow colour similarly the non-yogi feels bodily feelings as Atman.
31. For person who is deluded in ignorance everything appears wrong similarly a non-yogi's construes the bodily activity as Atman.
32. By revolving a live fire-wood with fire one can imagine the sun encircling similarly a non-yogi realizes bodily pleasers as the experience of Atman.

**Non-Yogis Construe bodily affairs as Atman:**

**The Acharya gives reasons from verse 80 to 87 for the non-yogis to construe bodily activities as the activity of Atman in the following manner:**

1. Though the objects are very big in size but seeing them from far away place they appear small. Similarly the non-yogis due to their immaturity construe bodily affairs as Atman.
2. Moreover eventhough an object is small but when it is viewed with the help of a magnifying glass it appears bigger; similarly the non-yogis due to their immaturity assume bodily affairs as Atman.
3. As the water is reflected in the mirror or the wet surface reflects the tendency of mirror; similarly the non-yogis assume bodily activities as Atman.
4. As one sees glittering bell in fire and fire in the bell a non-yogi assumes Atman in the bodily affairs.
5. As the moon appears to be moving when the clouds move; similarly a non-yogi sees Atman in bodily affairs.
6. At the deluded state, confusion may arise to distinguish directions of the sides; similarly a non-yogi construes bodily affairs as Atman.
7. As the moon reflected in the water appears to be moving (in the water itself), similarly the non-yogis assume bodily affairs as Atman.
8. Thus due to ignorance and delusion in the sense objects the bodily pleasure is misconstrued as the experience of Atman. However, realization of Atman dissolves such a misconception then and there.

However, the Acharya categorically states that “When the transient and intransient objects are realized as Atman – at that time all the objects are being affected then how could one construe body as Atman and advises the disciple to spend their time (fruitfully) in realizing the Atman and live in accordance with their destiny (born out of your past life) and don’t worry about anything in the 88<sup>th</sup> and 89<sup>th</sup> verses. This should be considered as the sixth stage of ground work of the Acharya.

**There is no Prarabta to a Yogi:**

From verse 90 to 97 the Acharya indicates that Prarabta Karma cease to exist when the yogi realizes Brahman in the following manner:

In the 90<sup>th</sup> verse the Acharya says “it is said that eventhough one realizes Brahman his past karmas (sins) will not leave him but the same is rejected herein. In the 91<sup>st</sup> verse the Acharya says that “after realizing Brahman the body and its related organs are being affected, as the dream cease to exist to a person who wakes up, similarly the past karmas cease to exist and in the 92<sup>nd</sup> verse the Acharya categorically says that “the accumulated reactions of actions (both sins and good deeds) in the past many lives are known as “Prarabtam”; since there is no rebirth to a yogi all the karmas of his past lives cease to exist”. In the 93<sup>rd</sup> verse the Acharya says that “as the body in the dream state was made out of imagination similarly this body in the waking state is configuring to ignorance and in the 94<sup>th</sup> verse the Acharya says that “as the reason for the pot is mud, similarly the basic reason for the existence of this universe is as was declared by the Upanishads. When ignorance is destroyed where does the scope of this universe to exist exclaims the Acharya! This should be considered as the seventh stage of ground work.

The above concept is also supported by Saint Manicavasagar in his immortal “Thiruvagam”:-

Saint Manikavasagar in Thiruvagam in the Thirukazhukundra Pathigam first stanza exclaims that : (PP 718 of Thiruvagam explanation by Srimat Swami Citbavanandhar- Sri Ramakrishana Thapovana Thodar - 2007)

<Rtu tpg+jpapy; jpisj;jpUg;gth;f;F xg;gpyhj ,d;gNk tUk;. Jd;gj;Jf;F Mq;F ,lkpy;iy. njllh;e;J gpwtpia cz;Lgz;Dk; mf;Qhdk; vd;Dk; tpj;J guQhdj;jpy; mtpe;J NghfpwJ. kdk; eLepiy naa;JfpwJ fh;kk; Xa;fpwJ. <rdJ mfz;l kfpik ntpahfpwJ.

**English Translation of the above verse:-**

Those who rest in the wisdom of Lord Esvara uncomparable bliss alone will result. There is no scope for sorrow there in that exalting state. That exalting state of wisdom destroys the seed of ignorance which is the cause of sustained birth and death of life. The mind attaining equanimity rests actionless thereby the duties or obligation cease to exist. There ensue the greatness of exalting grandeur of the Lord.

Again in the 10<sup>th</sup> stanza of Kanda Pathu of Thiruvagam Saint Manikavasagar says the following (PP 730 of Thiruvagam explanation by Srimat Swami Citbavanandha)

Rf;jpabd; Jidnfhz;L vz;zpwe;j Ngjq;fisg; gpugQrj;jpy; fh;l;Lfpw gukd; ahz;Lk; mNgjkha;> jdpq;ngUsha; jpf;fpwhd;

**English Translation of the above verse:-**

Lord Esvara shows various distinctions with the help of Parasakthi however appears as a sole distinct factor.

Again in the 3<sup>rd</sup> stanza of vuyurunni pathu of Thiruvagasam Saint Manikavasagar says the following (PP 756 of Thiruvagasam explanation by Srimat Swami Citbavanandhar) eph;tpfy;g rkhjpapy; rfj; ,y;iy fhy Njr th;j;khdkp;yiy>guk; xd;Wjhd; csJ. mj;jifa ngU epyapy; gukd; vd;id Ml;nfhz;L mku itj;jhd;

In the state of nirvikalpa samathi neither time nor cause exist, only Lord alone exist. In that exalting state the Lord placed me.

Explanation of the above three immortal verse of Thiruvagasam only testifies the fact that no karma exist when one attains the state of nirvikalpa Samadhi which coincides the concept propagated by Aadhi Sankaracharya in the 94<sup>th</sup> Verse.

In the 95<sup>th</sup> verse the Acharya says that “as one sees snake in the place of rope due to ignorance similarly the foolish human beings without seeing the brahman perceives the universe”. In the 96<sup>th</sup> and 97<sup>th</sup> verses the Acharya categorically says “Realizing the nature of rope the idea of snake cease to exist similarly when Brahman is realized the idea of the universe would also cease to exist” and concludes that it is for the non-yogis or those who had not realized Brahman the Shrutis declare that karma never cease to exist.

98. When the Brahman which is the cause and effect is realized through practice of meditation the past karmas of the experiencer will get obsolved declares Shrutis.

99. The Acharya emphatically concludes that prarabta exists in the non-yogis because of the misconception that arise. It also leads to an opinion opposite to what was concluded by the Vedanta therefore the cannon enunciated by the Shrutis alone would stand.

What is important here is what was propounded by the acharya in the 95<sup>th</sup> verse above wherein he establishes the Brahman alone is real. It is the considered opinion of the researchers that the Acharya wonderfully proposes an idea of intellectual reason wherein he super-imposes the world as maya relying upon an unassailable reasoning from the vedas that has not only born out of such theoretical proposition but it is the ascetical experience of wisdom of the Great Acharya who discovered the truth and exclaims in his triumph voice for the benefit of the aspirant that one has to accept and bring such a concept in to practice to attain Brahma Gnanam.

By proposing that his world is maya the Acharya never rejects the sway of the sense organs that were influenced by the five elements and the imagination created by the mind that deludes in to the belief that enjoying the sense objects are final. Perhaps the Acharya proposes an ideal proposition to take the mind away from such imagination put to delude in to the thralldom of the sense world and more to a higher strata of intellectual curiosity that makes it possible to withdraw the mind’s attention from the senses and to tear the veil created by attachment. In other words, it is to remove the mind’s attachment on the sense objects the Acharya proposes the wonderful intellectual exercise which he named as Advaida, the hope for a Vadandin to rely upon.

The Acharya repeats it in every of his philosophical works like the Bajagovindam, the Atmabodha and in this present work the **Aparoksh Anubhuti**. While the concept contained in the Bajagovindam has been briefly indicated in the earlier part of this paper and what is contemplated in the Atma Bodha are discussed below and a comparison has also been made with Bajagovindam.

It is true that there are theories that require pre-qualifications to understand likewise the Acharya contemplates certain condition of pre-qualification to study his great work i.e. Atma Bodha. In the first stanza of the Atma Bodha the Acharya exclaims why he composed this treatise of knowledge of self (in his own words): **“I am composing the Atma-Bodha, this treatise of the knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation”**.

That means the Acharya prescribes a pre-qualification to study his work the Atmaboda. Therefore, it is not a fallacy in belief to say that the Acharya assumed that he imparts the knowledge in accordance with Atmaboda to a person who had primarily purified his heart through austerities and attained peace at heart and who is free from cravings

and set his mind towards liberation. In other words, the theory he proposes and the exercise he prescribes in his work the Atma Boda is intended for those who had the above rare qualities and a desire to attain liberation. It does not mean that others need not read this book. They can read it for the sake of knowledge and understanding the canons prescribed and the practice contemplated that may perhaps help them to practice when they purify their mind without cravings for worldly affairs.

Let us see the concept as contained in the Atmabodha and Bajagovindam. In the atmabodha the Aacharya conceptualizes a theory that could be easily understood by those who had purified their mind and set their path towards attaining Atman. At the same time in the Bajagovindam the Aacharya enunciates a theory lucidly so that it could be understood by those who aspire to explore the horizon of spiritual arena. For example in the 22<sup>nd</sup> verse of the Bajagovindam which will be discussed in the later part of this paper, the Aacharya says that **“Whoever he may be, whether performing yoga, indulge in sensual activities, enjoys the company of others or remain happy in solitude, whose mind rests in Brahman he alone enjoys, enjoys and enjoys. When the Aacharya emphatically underlies the worldly affairs and also suggest a way to climb to the higher strata of life, it should be noted to whom the Aacharya contemplate such a practice i.e. to a person who leads an ordinary mundane life.**

First let us see in the atma bodha, how the Aacharya brings forth the idea of soul. In the fourth stanza of the Atmaboda he says that **“the soul appears to be finite because of ignorance. When ignorance is destroyed, the self that does not admit any multiplicity truly reveals itself by itself; like the sun when the cloud passes away”**. In this sloka the Aacharya indicates that the Soul appears finite because of ignorance. In the 12<sup>th</sup> to 15<sup>th</sup> slokas of the Atma Bodha the Aacharya described how the Soul is covered by ignorance:-

12. Determined for each individual by his own past actions, and made up of the five elements that have gone through the process of five fold self division and mutual combination (panchikarana) are born the gross-body, the medium through which pleasure and pain are experienced. The Aacharya describes the gross body as the medium through which pleasure and pain are experienced. This gross body is the combination of five elements viz., air, water, fire, ether and space. The pleasure and pain arise due to the accumulated sins and good deeds performed by the individual in their past many lives. **When the Aacharya says that the sins committed in the past lives resulting in pain in the present life is testimony enough to establish the fact that he never asks the common people to reject their present life as a dream.** For such people the Aacharya prescribes a theory through his great work the Baja Govindam which is believed to have been composed when the Aacharya was in Kasi and happened to see a pale old man who is ready to depart any time but chanting a mantra sounding Dukrinuyakarane which does not have any meaning and neither it invokes God the almighty. The Aacharya took pity on such persons and composed this poem that consist nuances of virtue. It is believed that the virtue contemplated by the Aacharya could be followed instead of wasting time in repeating a meaningless grammatical word which cannot invoke God. Swami Chinmayananda exclaims that the simple stotram is not addressed to other equally vehement philosophers and erudite disputants. Naturally, it contains, therefore, no elaborate logical argumentations to prove Sankara's own philosophical standpoint. Nor has the author wasted any labour in breaking other unhealthy and unholy misbeliefs. In short, there are no dialectics in these stanzas (17).

13. The five pranas, the ten organs the manas (mind) and the budhi (intellect) formed from the rudimentary elements (tanmantras) before their “five-fold division and mutual combination with one another (pancikarma) and this is the subtle body the instruments of experience (of the individual). What are these five pranas? They are (i) Prana (the life force), (ii) Apana (excretory system), (iii) Samana (digestive system), (iv) Vyana (distributory system), (v) Udana (capacity to evolve and emulate thought forces). The ten sense organs are the two ears, nose, eyes, the skin, two excretory organs, the hair holes and the whole body. The mind is the thought generative instrument capable of producing numerous thoughts, through the senses. The intellect is the reasoning power capable of restricting and entertaining the thoughts produced by the mind. Therefore the five pranas, the ten sense organs, the mind and intellect are all the sum total of the subtle body that is the perfect instrument of experience. The Aacharya talks about casual body in the 14th verse.

14. Avidya which is indescribable and beginning-less is the casual body; know for certain that the ‘Atman’ is other than these three conditioning bodies (upadhis). Avidya is denoted as ignorance because the opposite of avidya is vidya, which means knowledge. One may not know all the things and about all that is happening in the world. The pity is that one does not know the existence of the SOUL within oneself. Ignorance of the fact that the soul resides within the body makes a man to lead a life of imagination. This ignorance and the capacity of imagination devoid of

facts are known as avidya. This capacity differs from man to man but it is a fact that man lives in ignorance so long as he does not realize the self within himself. The Acharya rightly points out in this verse that the Atman/Soul, which is knowledge absolute, is beyond not only from the mundane imagination of Avidya but also beyond the subtle and gross body. Therefore it is very clear that Atman or Soul lives beyond the three upadis.

Now consider what the 15<sup>th</sup> verse of the Atmaboda says– perhaps the Acharya gives a vivid picture of different sheaths called kosas, which is an explanatory note on the senses. **“In its identifications with the five sheaths the immaculate Atman appears to have borrowed their qualities upon itself, as in the case of a crystal, which appears to gather the colour of its vicinity”**. Thus the total personality of an individual is consisting of five layers and they are:

- a. The gross physical structure of the body known as Annamaya in Sanskrit.
- b. The vital-air sheath the physiological structure of the body which is called the pranamaya
- c. The Mental sheath which can also be called as psychological structure, Manonmaya-kosha.
- d. Then comes the intellectual sheath the reasoning power one has to use this power to move from truth to truth; this layer i.e. the intellectual layer is called the vijnanamaya kosa.
- e. Finally the state of the Atman (the soul) which is the absolute state of bliss (happiness) is known as Anandamaya kosa. Since the Atman/Soul is covered by the above four layers the individual can move from one layer to other layer through negation and assertion process and reach the state of absolute bliss.

Now consider the 16<sup>th</sup> verse of the Atmaboda wherein the Acharya reiterates that through discriminative self-analysis and logical thinking one should separate the pure self within from the sheaths as one separates the rice from the husk.

17. The Atman does not shine in everything although He is all perceived. He is manifest only in the inner equipment the intellect just as the reflection in a clean mirror. The mirror can clearly reflect the object only when its surface is clean or without scotchness. If dust and scratches prevail on it, the mirror cannot produce the object. It is not the fault of the object but there is a fault in the mirror. **Similarly, if the mind is not cleared from all impurities the all pervading Atman situated beyond the mind can not be seen. This factor has been established by the Acharya in his next verse as well.**

18. One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (prakriti) and is the witness of their functions. Now it becomes clear that the Atman is separate beyond the body, senses, mind and intellect. The Acharya introduces a word Prakriti which consist of the three gunas (viz Satwa, Rajas and Tamas).

Bagavat Gita Chapter 7 verse 4 denotes that prakriti is divided in to eight fold such as earth, water, fire, air, space, mind, and intellect and also egoism which confirms what the Acharya has said in verse 18 of the Atma Boda. In the 5<sup>th</sup> verse of the same chapter Lord Krishna exclaims that Oh! Mighty armed one, this is the inferior (Prakriti), know the other Prakriti of mine, which however, is higher than this, which has taken the form of individual soul and by which this world is upheld. Again in the 12th and the 13th verse of Chapter 7 of Bagavatgita Lord Krishna reiterates “those things that indeed are made of (the quality of) sattwa, and those things that are made of (the quality of) Rajas, and Tamas, know them to have sprung from Me alone. However, I am not in them, they are in Me!” “All this world, deluded by these three gunas (qualities), does not know Me who am transcendental to these and undecaying”. Therefore, it should be understood that gunas are responsible in making a man to live in ignorance and the only way to get out of this shell is the practice of discriminative self-analysis of negation and assersion process. In the following verse the Acharya gives a vivid picture as to how the sensory function emerge in the waking and sleeping state and establishes the fact that the atman is beyond the state of waking, sleeping and dreamless deep sleep. Deluded by the sense objects man is swayed by pleasure and pain created by bondage. The Atman in such a man who is under the impulse of gunas functions as a witness. This man cannot understand the Atman/Soul within himself because he is deluded to his senses; the Acharya in the 23rd verse of the Atmaboda confirms this fact. “Attachment, desire, pleasure, pain etc. are perceived to exist so long as budhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore, they belong to the mind alone and not to the Atman”.

In the above verse the Acharya clearly states the function of the mind and establishes the fact that Atman is not only different from the mind but it is beyond the mind. Man is deluded because he is attached to the fruits and

results of his actions. When he expects result in favour of him, he may devise various methods to achieve it. Anger and frustration comes in the wake when he could not attain the results and he again continues his evil designs to achieve resulting in disequilibria of mind. This becomes a vicious circle and he is caught in the mirage of sins. To such a person virtue or rationality appears strange. This state of mind should be understood as “ignorant state”.

44. Atman is an ever-present Reality. Yet because of ignorance it is not realized. On the destruction of ignorance Atman is realized. How to destroy this Ignorance? The Acharya wonderfully answers in the 9th verse of Bajagovindam. **9. Satsangatve nissangatvam, nissangatve nirmohatvam Nirmohatve nischatattvam, nischatattve jeevanmuktih.** Through the company of the good there arises non-attachment; through nonattachment there arise freedom from delusion; when there is freedom from delusion there is the immutable reality; on experiencing the immutable reality there comes the state of liberation (18). It is only with the help of a Guru virtue could be practiced that will result in liberation. In the following verses of Bajagovindam the Acharya advises as to how lust and passion could be curbed:

10. When the youthfulness has passed, where would the lust and its play go? When water is evaporated where is the lake? When wealth is reduced where is the retinue? When the truth is realized where is samsara?

In the above verse of Bajagovindam the Acharya emphatically questions the permanency of happiness. Man is believed to derive happiness from his bondage towards his kith and kin; his wealth and wife. When the youthfulness had gone and disease catches-up can anyone think of lust? The retinue of relationship exists so long as one possess wealth at his command and when wealth had gone all the other dependants will surely vanish away. One should understand that all the pleasures that one can derive from the senses and relationship as well as wealth are momentary. They exist for some time and vanish away. However, through the practice of virtue if one realizes the Truth a man will enjoy bliss which is everlasting. Thus in this verse the Acharya not only emphasizes the practice of virtue but also describes the object and scope of such practice.

11. Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realize the state of Brahman and enter it. A misconception may arise from the above statement of the Acharya, does one possess wealth; have wife, children and relatives? A careful reading of the above verse, one can understand that the Acharya talks about pride and ego and to overcome the same. In other words, the Acharya warns a sincere seeker of truth not to take pride in the possession; one should learn how to leave the pride or possessive nature and lead a life without the attitude of pride in possession. The state of Brahman would come only when one realizes the illusory nature of bondage, which can come from removing pride and ego. Therefore it is clear that the mind, which is consisting of all impurities like attachment, lust, greed, anger etc. has to be purified through practice of virtue. Consider the following examples quoted by the Acharya in his great work of Bajagovindam.

Whoever he may be, whether performing yoga, indulge in sensual activities, enjoys the company of others or remain happy in solitude, whose mind rests in Brahman he alone enjoys, enjoys and enjoys says the Acharya in the 22nd stanza of Bajagovindam.

**The object of cleansing the mind from all other impure thoughts is to constantly think of Brahman inwardly while indulging in action in the world.** Whether it is possible to adopt such a rigorous practice or not but the Acharya clearly shows the path of liberation from bondage in this stanza. In the 23rd stanza the Acharya introduces the concept of Advaita:-

Who are you? Who am I? Where did I come from? Who is my mother? Who is my father? Thus inquire; leaving aside the entire world of experience, which is a mere **dreamland born out of imagination. In this verse the Acharya emphatically advises that Atman alone is real and other factors are non-real or maya.**

According to the Acharya, excepting **Atman** none of the other things in the world is permanent. Therefore he carefully advises, to assert the Atman and get hold of it, which is real by proclaiming all the other things as non-real. The Acharya substantiates this concept in the 24th stanza. In you, in me and in all other places too there exists only **Vishnu** the all pervading. Being impatient, you are unnecessarily getting angry with me. If you want to attain soon the Vishnu status **be equal minded in all circumstances.** The terminology **“be equal minded in all the circumstances”** is important here. The Acharya advises everyone to “train their mind to view all the circumstances

as equal viz., friend or foe, honour or dishonour, profit or loss, likes or dislikes. If a man who trains his mind in this manner he will become a saint and such an exalting personality are qualified to reach Brahman. Therefore, attaining wisdom and reaching Brahman are synonymous to each other. The Acharya very clearly establishes this concept in the 25th stanza. If you want to attain Brahman do not indulge either in fight against your friend or foe, relatives or your children or to make friends with them. You must be equal minded with everyone.

Before going in to the genesis of equal mindedness, it is necessary to pose a question whether equal mindedness is construed as speculation, because critiques argue that Advaita advocates speculative mind. It should be clearly understood that the Acharya strongly advises to control over the senses from the beginning of the verse. When the mind is purified from all illusory thoughts where is the scope for speculation? The revelation of the higher truth transcends all categorical frameworks and is experienced in non-perceptual, non-conceptual direct intuition known as aparokṣānubhūti or the nondual realisation of Brahman (19).

The state of equal mindedness is the dynamic behavior of intelligence and the mind is made to become objectless. Objectless mind never is not prodded by attraction and desire and the mind is made to think only Atman and then the Pure Atman is realized. To realize Brahman and to reach Godhood the Acharya advocates the concept of Advaitam or equal mindedness. **This realization, liberation, is the ultimate aim of Advaita.** One should understand the state of mind the Acharya recommends i.e. “equally placed with friend and foe, the foe should be treated as friend. Is it possible to have such a mind; which sees the friend and foe as equal? Why should one develop a negative feeling when he meets his foe, on the other hand feel happy on seeing a friend? What makes one to distinguish between good and bad? The Acharya answers this in the 26th stanza “leaving desire, anger, greed and delusion one should think of oneself”. Therefore it is desire, anger, greed and delusion, which is responsible for a man to distinguish him from the pairs of opposites. A sincere seeker of truth the Advaitist crosses the bondage created by the pairs of opposites and attain liberation.

#### **The Yoga of Negation and Assertion advocated by the Acharya:**

In the 100<sup>th</sup> stanza of **Aparoksh Anubhuti** the Acharya exclaims that what has been already propounded about wisdom the fifteen fold nuances will now be explained. Keeping in mind the important concepts one should practice meditation. In the 101<sup>st</sup> verse the Acharya says that “Without practicing it regularly one cannot realize Atman which remains as Sat-Chit-Ananda. Therefore those who wish to attain wisdom should practice meditation for ever” and in the 102 and 103 verses he enunciates the fifteen parts and they are described here; yamam, niyamam, thiyagam, maounam, idam, kalam, Asanam, moolabandam, keeping the body straight, keeping the sight straight, pranayamam, pratyagaram, daranai, atma diyanam then samathi” and this should be construed as the eighth stage of ground work.

On reading such classical terminologies one may come to a conclusion that the Acharya refers what Saint Pathanjali's ashtanga (Eight steps) (Raja) yoga which is so popular at present among most masters, however, it is not so – let us see what the Acharya means:

From the verse 104 to 126 the Acharya enunciates the stages to be attained by a seeker of truth and names the different stages in the process of negation and assertion and this should be regarded as the 9<sup>th</sup> stage of ground work.

#### **Negation and Assertion Process**

##### **Yamam:-**

Controlling the senses with an absolute aim of attaining wisdom i.e. considering everything as Brahman

##### **Niyamam:-**

Repeating the thoughts about Brahman alone and brushing aside other thoughts certainly such practice indeed is the highest and being practiced by the Seers.

##### **Renunciation:-**

Abandoning the illusory nature of universe by regarding Brahman as substratum to everything and absolute consciousness.

**Silence (Mounam):-**

Keeping the mind thoughtless is known as silence. One should remain at that state of extra-ordinary thoughtless vaum of mind practiced by Yogis.

**Eternal Space:-**

That which could not be found at the beginning, middle, and end and pervaded everywhere should be considered as eternal space.

**Eternal-Time:-**

Secondless far and wide and bliss absolute the Brahman is known as eternal time.

**Posture:-**

That posture makes the mind forget the body and seek Brahman is the real posture not sitting erect like frozen tree. That which is known as the abode of all the living beings and the cause of this universe, unchanging in which the siddars take shelter that alone is known as “Siddasana”. That which is the cause of every living being and the factor responsible to control the mind that alone is called primeval posture. That alone is suitable to Raja Yogis therefore they should practice that alone.

**Not Looking At The Tip Of The Nose:-**

At this advanced stage one can see the Brahman alone because of the wisdom attained so far this stage certainly cannot be attained by merely looking at the tip of the nose. **In other words the Aacharya goes further to prescribe certain intricate nuances by way of spiritual advice in the following manner which are aimed to help sincere seeker of truth to go near to Brahman:-**

1. Imagine all parts of the body is pervaded by the Brahman. Thereby in the abode of equally pervading Brahman our body also prevails. Without realizing this fact sitting erect just like frozen tree does not mean immersed in Brahman.
2. Make your sight as widom and see Brahman alone in it such a wisdomful experience alone is the highest not looking at the tip of the nose.
3. Otherwise, where that which is seen and that which has to be seen cease to exist there alone one should focuss their attention, not at the tip of the nose.
4. When the conscious and other states of the mind sees only Brahman such a conscious control of mind alone is known as Pranayamam.
5. Negating the Universe is exhaling the prana is known as “Resagam”. The determination that I am Brahman alone is inhaling the prana which is known as “Pooragam”. Then regarding I am Brahman while resting in the equilibrium of the mind and keeping the prana in tact is known as Kumbagam. This alone is known as pranayama practiced by the yogis on the other hand holding the nose is the pranayama practiced by the ignorant non-yogis.
6. Seeing the atman on the external world and keeping it in the consciousness such a practice is known as pratyagaram. Such a pratyagaram should be practiced by the honest seeker of truth.
7. Wherever the mind wanders one should see Brahman there and rest the mind in it that is Dharana that alone is the highest dharana.
8. The firm conviction that I remain as brahman and not persuing anything that creates bondage should be understood as meditation that alone leads to bliss immortal.
9. By overcoming the vagaries of the mind and attaining firm conviction thereafter forgetting the mind on the thought of Brahman Samadhi emerges, this alone is wisdom.
10. Nithityasanam grants bliss that cannot be given by performing anyother actions or karmas – Nithityasanam should become one’s own one should practice nithityasanam firmly before one attains samathi at will.
11. Thereafter the king of yogis attains wisdom and frees from all kinds of practice. He never resorts to actions on mundane existence.

**From verse 127 to 142 the Aacharya gives sane ideas to attain the state of Brahman – this should be regarded as the 10<sup>th</sup> stage of the ground work.**

127&128. However, great many hurdles comes in the way that hinders the practice of Samadhi. They are wavering mind, laziness; having desire on experiencing the sense. Sleep, non-wisdom, spreading the mind on external objects; creating desire to enjoy momentary pleasures; not keeping the mind away from likes and dislikes, the honest disciple should curb such attitudes.

1. One indulges in the thoughts on the objects he attains that similarly if one thinks nothing he becomes none. Therefore the thoughts on Brahman certainly lead one to it, therefore a disciple should aspire to attain Brahman.
2. Those who avoid the thought on Brahman which is the abode of purity should be considered as spending their life in haste and they are equivalent to animals.
3. Those who thus experience the wisdom on Brahman and continuously practice and sustain are known as Saints; they are indeed fortunate and they are to be adored and respected in the three worlds.
4. Those whose austerity on Brahman grows everyday and matures in to fullness, they alone are qualified to be known as attained the consciousness of brahman not those who merely talk about brahman.
5. Those who had not attained the consciousness on Brahman but merely talk about it and have sense of feeling to enjoy sense objects they are non-yogis; they will be under the vicious circle of birth and death.
6. The yogis who had attained the consciousness on Brahman never abstain from the thought of Brahman even for half an hour they exist just like Brahma, Sanakar and Sukar exist who revel in the bliss of thinking of the Brahman for ever.
7. Cause result in to effect not effect in the cause therefore it should be understood that by fair enquiry effect cease to exist without cause.
8. Once Brahman is realized one will certainly know that the pure brahman is beyond cause and effect. That pure Brahman is beyond mind and speech. This should be understood with the example of pot and mud.
9. Like wise wisdom arrives to such a pure hearted through enquiry into the Brahman later such a fair enquiry becomes Brahman.
10. A sincere seeker of truth should find out the effect through negative approach then he should find out that brahman always reside in effect.
11. One should find effect in the cause alone thereafter leave the effect thereby the cause cease to exist then the practitioner will become the remaining Brahman.
12. As the worm with constant endeavour becomes the wasp similarly a person who thinks on an object will attain to it this should be clearly understood.
13. A yogi should constantly think with determination that whatever could not be seen and whatever is seen in the universe remains as consciousness which is his own Atman.
14. Let the yogi submerge the seen in the unseen and think of it as Brahman with the mind that could visualize the consciousness as Brahman and be one with the bliss absolute.

From verse 143 & 144 the Acharya concludes his work by saying “thus this concept of “Raja Yoga” is explained with all the above nuances; for those who had purified their mind to an ere-long extent should practice this Raja Yoga along with hata-yoga. To those whose mind attained purity this Raja-yoga contemplated in this work will provide them with imminent benefit; the blessings of the guru coupled with devotion of the Lord the devotee will attain the purity of mind very soon” this should be regarded as the 11<sup>th</sup> stage of ground work of the Acharya.



**Painting of Adi Shankara, exponent of Advaita Vedanta with his disciples by Raja Ravi Varma**

**Conclusion arrived on the basis of Ground Work:**

Swami Chinmayananda says that no scientific text book can be prescribed to the students without an initial chapter giving the definition of the terms and terminologies that are used in the body of the book. The Scientist visualizes the world from his view point. He sees truths that are not visible to others. Since he sees visions which are not the common property of all, in his language he will have to use unconventional words which have for him some special imports and secret suggestion. If these extraordinary words are not rightly understood by the teacher and the taught, transference of knowledge would be impossible. Similarly the Acharya with his timeless wisdom unraveled the secrets and proposed a unparalleled path to reach the Atman. The researchers to a great extent captualize these and indicated as ground work of Acharya in the research work. Therefore summation of these ground works will not only make the concepts reiterated but will make the conclusion useful:

Ground work-I	Curbing the urge arising out of getting in contact with the sense objects ( <b>uparati</b> ); withstanding all troubles and distress ( <b>titiksha</b> ) and intense longing or burning desire for liberation, freedom and self-realisation.
Ground work-II	The intellectual curiosity of separating the non-real and going towards the real i.e. Atman or Brahman which is one and one alone - an intellectual practice.
Ground work-III	Distinction between <b>Body</b> and <b>Atman</b> with evidence from the Vedas and Upanishads.
Ground work-IV	Clearly establishes the differences between body and Atman is different with that of body with evidence from the scriptures.
Ground work-V	how a practisioner has to reject the ignorance by means of negation and assertion and understand Atman or Brahman over the illusory nature of the material world.
Ground work-VI	Reasons for the non-yogis to construe bodily activities as the activity of Atman. When the transient and intransient objects are realized as Atman –how could one construe body as Atman. Therefore the disciple should spend their time (fruitfully) in realizing the Atman and live in accordance with their destiny (born out of your past life) and should not worry about anything.
Ground work-VII	Prarabta Karma cease to exist when the yogi realizes Brahman. When ignorance is destroyed where does the scope of this universe to exist exclaims the Acharya!
Ground work-VIII	The following fifteen fold nuances that leads to wisdom: yamam, niyamam, thiyagam, maounam, idam, kalam, Asanam, moolabandam, keeping the body straight, keeping the sight straight, pranayamam, pratyagaram, daranai, atma diyanam then samathi”.
Ground Work-IX	the stages to be attained by a seeker of truth in the process of nagation: Yamam; Niyamam; Renunciation; Silence (Mounam); Eternal Space; Eternal-Time; Posture; Not Looking At The Tip Of The Nose
Ground Work-X	Sane ideas to attain the state of Brahman.
Ground Work-XI	The Acharya categorically concludes that those whose mind attained purity the Raja-yoga contemplated in this work will provide them with imminent benefit. The blessings of the guru coupled with devotion of the Lord the devotee will attain the purity of very soon”.

Thus in this work the Acharya categorically contemplates what is the objective and scope of meditation and how to realize the Atman - ground work after ground work. The conclusion is inseparable i.e. Purity of Mind is Condition Precedent for Realization of Brahman which has been emphatically emphasized in the great and timeless work of Aadhisankaracharya. Comparison made in this paper is only to make the subject matter interesting. One should prepare well for meditation by cleansing the impurities of mind through the practice enunciated by the Acharya and explore the possibility of meditation with clear understanding.

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