

## Vivekacūdāmaṇi (108 Select Verses) – Summary by Swami Paramarthananda

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम्।  
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्॥

*sadāśivasamārambhām śaṅkarācāryamadhyamām |*  
*asmadācāryaparyantām vande guruparamparām ||*

We completed the text of the condensed version of *Vivekacūdāmaṇi* consisting of 108 selected verses. And today, I propose to give you a summary of this condensed version. I will divide this text into five parts and will give you a summary of each part.

### I

The first part is from verses one to twenty-four. It is the preliminary portion to introduce the teaching. You can call it *avatārikā*, an introductory part. —

In this part, Śaṅkarācārya first glorifies the human birth. Primary reason for the glory of human birth is that it can be used for attaining the greatest goal of *mokṣa*. And Śaṅkarācārya feels that human birth is validated only if it is utilised for *mokṣa*. And once we keep *mokṣa* as the goal, then the next question will be, what is the means.

Therefore, Śaṅkarācārya presents *mokṣa-sāadhanam* (means of liberation) as ‘Self-knowledge’. Self-knowledge is the only means of *mokṣa*. And then he points out that Vedāntic enquiry is the only means of Self-knowledge, because Vedānta alone reveals the Self. Then he points out that, Vedāntic enquiry will give *mokṣa* only when it is done with the help of a *guru*. That means, one has to become a disciple, go to a guru, do Self-enquiry, get the Self-knowledge, and be liberated. This is the programme suggested by Śaṅkarācārya.

Thereafter, he talks about *guru-śiṣya-lakṣaṇāni*. — What are the qualifications required for *guru* and *śiṣya*? — The *śiṣya*, the student, must have four qualifications — *viveka*, *vairāgyam*, *ṣaṭka-sampātti*, and *mumukṣutvam* (discrimination, dispassion, discipline and desire for *mokṣa*). If one does not have them, one has to acquire them with the help of the *sāadhanāni* prescribed in the Veda itself namely, *karma-yoga* and *upāsana-yoga*. So, by practicing *karma* and *upāsana*, one should acquire the four-fold qualifications and come to *guru*.

And *guru* must have two important qualifications. — He must be *śrotriya* and *brahma-niṣṭhā*. *Brahma-niṣṭhā* means, one who abides in his real nature of *Brahman* all the time. — Abiding in *Brahman* or abiding in *Brahman*-knowledge.

Second qualification is important, *śrotriya*. He himself must have studied these scrip-

tures under his *guru*, because only then he will know the methods of communication. Vedānta requires an appropriate method of communication called *prakriyā*. A *śrotriya* alone knows the *prakriyā*-s for transferring the knowledge. Therefore, one should have the knowledge and method of communication. Such a person is an ideal *guru*.

The next step is, the *śiṣya* must go to a *guru*, with *śraddhā* and *bhakti* — with reverence and faith, in the *guru*. One should approach and clearly ask for *mokṣa*. Unless it is asked, *guru* will not give. Therefore, *guru-upasadanam* is important, a formal approach. And the *guru* must have reasons to accept the disciple. For various reasons he may not accept also. But generally, if a qualified student comes, *guru* accepts the disciple. The acceptance is *śiṣya-svīkāra*. Thus, *guru-upasadanam* and *śiṣya-svīkāra*. Śaṅkarācārya presents both in a beautiful verse —

मा भैष्ट विद्वंस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ (विवेकचूडामणिः – ४५)

*mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ*

*saṁsārasindhostaraṇe'styupāyaḥ |*

*yenaiva yātā yatayo'sya pāraṁ*

*tameva mārgaṁ tava nirdiśāmi || (Vivekacūḍāmaṇiḥ - 45)*

*Relax; I know what your problem is. I know what the solution is. Solution has been coming down from beginning-less time. I will give you the solution. And you will be out of saṁsāra, relax.*

Once the *guru* accepts, the stage is ready for the teaching. Up to this portion is the introductory production — *manuṣya-janma-praśaṁśā* as *mokṣa-sādhanaṁ*, *guru-śiṣya-lakṣaṇāni*, *guru-upasadanam* and *śiṣya-svīkāra*. All these points, Śaṅkarācārya beautifully covers.

## II

Then, from verses twenty-five to sixty, is the second part. In this part, seven questions of the student are answered. The seven questions are presented in the twenty-fifth verse in our book. And all of them are answered. I will briefly present the questions and answers.

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ (विवेकचूडामणिः – ५१)

*ko nāma bandhaḥ kathameṣa āgataḥ*

*katham pratiṣṭhāsyā katham vimokṣaḥ*

*ko'sāvanātmā paramaḥ ka ātmā*

*tayorvivekaḥ kathametaducyatām || (Vivekacūḍāmaṇiḥ - 51)*

These are the seven questions.

**First question is: *ko nāma bandhaḥ*?** — What is bondage or *saṁsāra*?

Bondage is mistaking the body-mind-sense-complex as I, Self. This Self-misconception is called *adhyāsa*. It is called *ahaṅkāra* which I called *jīva-bhāva*, the individuality, a well crystallised individuality. This is bondage. Since the mistake is taking place in the intellect, we conclude that we are the body. It is an intellectual problem. That is why study becomes important. We require intellectual knowledge to remove the intellectual problem of mistaking ourselves as body. This Self-misconception is bondage, *bandha*.

**Second question is: *katham eṣa āgataḥ*?** — How did this self-mistake arise?

The answer to this question is Self-ignorance. Any mistake is because of ignorance. And Self-mistake is because of Self-ignorance, *ātma-ajñānāt anātmā-ajñānaḥ*. This Self-ignorance is *anādi*. It never came. It has been there, like any other ignorance. How did *saṁsāra* come? — Because of Self-ignorance.

**Then the third question: *katham asya pratiṣṭhā*?** — How come it persists so long?

Because everything else in the creation dies in time. — Everything perishes in time. Even the whole universe perishes in time. But Self-ignorance doesn't seem to perish in time. It perpetuates itself. This is answered through the imagery of a *vṛkṣa*, a tree, in which ten comparisons are given, in the beautiful *śloka*, “*bījaṁ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuraḥ...*” (*Vivekacūḍāmaṇiḥ -145*). This Self-ignorance and Self-mistake is ‘intellectual *saṁsāra*’. And this intellectual *saṁsāra* leads to emotional *saṁsāra*, which is secondary *saṁsāra* and which is in the form of *kāma*, *krodha*, *rāga*, *dveṣa*, etc.

As an individual, I feel that I am finite and limited. And therefore, I have a desire to acquire more to remove the limitations; so that I will feel secure. So, the sense of limitation leads to desires. And then, *kāma*, *krodha*, *rāga*, *dveṣa*, etc. Then, it will lead to actions to fulfil the desires, *avidyā*, *kāma*, *karma*. These *karmāṇi* or actions not only produce immediate results, but also produce invisible *puṇya-pāpam*, which causes another *janma* or another body.

So intellectual *saṁsāra* leads to emotional *saṁsāra*. Emotional *saṁsāra* leads to physi-

cal *saṁsāra* in the form of acquiring another body. And in the next body also ignorance continues, mistake continues, desire will come, *karma* will come, *punya-pāpam* will come, and another *janma* will come. Ignorance, mistakes, desires, actions result in another body. This goes on and on.

Thus, intellectual *saṁsāra* becomes emotional *saṁsāra* which later becomes physical *saṁsāra* called the cycle of birth and death. Generally, we talk only about the cycle of birth and death as *saṁsāra*. But the original one is intellectual *saṁsāra*. So thus, the third question — how it persists, has been answered.

**Then the fourth question is: *katham vimokṣaḥ*?** — What is the solution?

The solution is, instead of turning towards the world with infinite desires, one has to diagnose the problem, and change the extroverted mind to Self-enquiry— make it introverted. The materialistic life is extroverted life. Spiritual life starts when I prepare myself for Self-enquiry and those preparatory steps are two-fold, *karma-yoga* and *jñāna-yoga*.

Therefore, what is the means of liberation? — Practice *karma-yoga* which includes *upāsana-yoga*, *bhakti* and moral values. All these disciplines will prepare the mind. Preparing the mind means the four-fold qualifications are attained. None of them can give knowledge or liberation. But they can prepare the mind. For the knowledge, one has to come to *jñāna-yoga*, which is Self-enquiry, under a *guru*. And through *jñāna-yoga* one gets Self-knowledge and frees himself from ignorance, mistake — *kāma*, *krodha*, *karma*, *phalam* and *janma*. The whole series is knocked off. So, *katham vimokṣaḥ*? — Through *karma-yoga* and *jñāna-yoga*, and practising them sequentially. Initially *karma-yoga* should dominate and *jñāna-yoga* should be simple exposure. Then, *jñāna-yoga* should dominate and *karma-yoga* must play a supportive role. This is answer to fourth question.

**Then the fifth question is: *ko'sau anātmā*?** — What is the non-Self that we mistake as the Self?

We don't mistake the wall as ourselves. We do not mistake the computer as ourselves. They are *anātmā*, but they are not mistaken. But there is one particular *anātmā* which alone becomes object of mistake. And that *anātmā*, Śaṅkarācārya says: "The three-fold bodies — the gross body, the subtle body and the causal body."

Gross body has the shortest duration of life — maximum of hundred years or a few more. Subtle body consists of mind, *prāṇa*, sense organs, etc., and it is an invisible body which has got a longer life, because it will continue throughout the current *śrṣṭi*. Bodies will come and go; the mind will persist up to the end of this universe.

And then comes the *kāraṇa-śarīram* in which alone we store all our *punya* and *pāpam*. This is the subtlest body and has got the longest life. — At the end of the universe, even after losing my physical body and subtle body, I retain my causal body, *kāraṇa-*

*śarīram*, with the stored *karmāṇi*, the unexhausted *puṇya-pāpam*. And this *kāraṇa-śarīram* retains my *jīva-bhāva*. My individuality continues even in *pralayam*. It is this *kāraṇa-śarīram*, responsible for the next *śrṣṭi*, the next creation and acquisition of a new subtle and gross body. Thus, creation after creation comes and goes, because of the surviving *kāraṇa-śarīram* which is the most powerful *anātmā*. We have mistaken them as ourselves. So, with this, the fifth question is answered.

**Then the sixth question is: *paramaḥ ka ātmā*?**

If the body, mind, etc. are mistaken-Self, if they are really not the Self, then what is the real Self? What is the real ‘I’?

The word ‘I’ is the one which continues throughout my life changelessly and non-variably. Body changes, mind changes, sense organs change, brain changes, *puṇya-pāpams* change; but ‘I’ continues. If the word ‘I’ is non-changing or change-less, then the real ‘I’ must refer to something in me, which is non-changing. How can the changeless ‘I’, refer to the changing *sthūla-*, *sūkṣma-*, *kāraṇa-śarīram*? Therefore, we need to look for something which is changelessly available throughout the life. Śaṅkarācārya says there is only one thing, which is changeless. That is the Consciousness principle.

The Consciousness is *avasthā-traya-sākṣī*. The three states change — waking, dream and deep sleep. In each state, time and space also changes. Time and space changes when we go from one state to another state. In deep sleep, time and space are folded. Even then, I am there as the illuminator of the sleep-condition. Though I do not register that in the mind, I register that in *kāraṇa-śarīram*. So, in the waking state, when the mind comes, I am able to recollect the sleep. The mind comes and goes, but the awareness does not come and go. — I slept, I dreamt, and I am awake. Consciousness is common; “I am” is common. Therefore, I am the Consciousness principle and this change-less Consciousness cannot be a part of the dying and changing mortal body.

The five featured Consciousness is the *Ātmā*.—

1. Consciousness is not a part, product or property of the three *śarīram-s*.
2. Consciousness is an independent principle which pervades them and makes them alive.
3. Consciousness is not limited by the boundaries of the body.
4. Consciousness survives even when the body dies.
5. And the Pure Consciousness by itself, is not available for any form of transactions.

Deep sleep state is the nearest example. Even with *kāraṇa-śarīram*, Consciousness is not available for transaction. I cannot say I am sleeping. If *kāraṇa-śarīram* is also gone, how can Pure Consciousness be available? So, the non-transactional Consciousness is my

real nature. But that is available for transaction when it is pervading the *śarīra-trayam*. That Consciousness is available for Self-awareness. Self-awareness is functional Consciousness for which the body-mind-sense-complex is required. Non-functional Consciousness means, even Self-awareness is not there. So *paramātmā*, the real Self, is Consciousness, the five-featured Consciousness.

**Then, seventh and final question is: *tayorvivekaḥ katham?*** — How to differentiate between *Ātmā* and *anātmā*?

Because they are so intimately together, I am not able to separate body from Consciousness. If it is separable, then guru would have done that and demonstrated it. Therefore, what we require is the intellectual separation. It requires discriminative exercise. Two methods are given — *śruti-pramāṇam* and *yukti-pramāṇam*. Veda helps us to differentiate.

In *Taittirīya-pañcakośa-vivekam*, Veda says: “You are not *annamaya*, you are not *prāṇamaya*, and you are not *manomaya*. *Ātmā* is the real you.” Here, Śaṅkarācārya reintroduces the *śarīra-trayam* as *pañcakośa*-s. Thus, use ‘*neti neti*’ as given by Veda.

The second method is using logic. Śaṅkarācārya gave many reasoning. The most prominent and primary reasoning is called *dr̥g-dr̥śya-viveka*. Using an important law ‘I am different from whatever I experience,’ I experience the table, I am not the table; I experience the mike, I am not the mike; I experience the cloth, I am not the cloth. Then you apply to *pañcakośa*-s. I experience the body, and I experience sense organs. Internally I know whether my sense organs are working or not. I can say whether my eyes are seeing properly or not, if my ears are functioning properly or not. Thus, all the *pañcakośa*-s up to *kāraṇa-śarīram* or *ānanda-maya-kośa*, I experience. In the deep sleep state, I experience the *ānanda-maya-kośa*.

I experience the *kāraṇa-śarīram* and register the experience in *kāraṇa-śarīram* itself. That means *kāraṇa-śarīram* is an object of my experience. And it is experienced as total blankness or *avidyā*. Therefore, I the observer, am different from all the observed things.

So, I am *pañcakośa-vilakṣaṇa*, and *śarīra-traya-vilakṣaṇa*. — ‘*vilakṣaṇa*’ means different from.

I am *avasthā-traya-sākṣī*. — ‘*sākṣī*’ means the ‘Witness,’ the observer of all *anātmā*. So, by this method we have to differentiate and note that I use the body-mind-sense-complex, but I am not them.

With this the answer to seven questions is over.

### III

Once I have known the answer of all the seven questions, I have qualified myself for the next enquiry, the extended enquiry, in fact the most important enquiry. This extended en-



quiry is called, *jīva-Īśvara-aikya-vicāra*.

*Jīva* means the created individual and *Īśvara*, the creator God. The created individual and the creator God are one and the same, according to Veda. And Veda reveals this in all the *upaniṣad*-s by using an appropriate sentence. And that ‘revealing sentence’ is called ‘*mahāvākya*’. And the most powerful *mahāvākya* is “*tat tvam asi*.” Therefore, the next enquiry (from verses 61 to 82) is *jīva-Īśvara-aikya-vicāra* — *mahāvākya-vicāra*. This is the central theme of the teaching. —

Veda contains so many topics, how to identify the central theme? There is a *Mīmāṃsā* method — ‘*mīmāṃsā*’ means, the science of Vedic interpretation. There is a method to identify the central portion called *tātparyam*. For that, we make use of six markers or clues called *ṣaḍlingāni*. So, by using the six clues, we come to know that the central theme is *jīva-Īśvara-aikyam*. Śaṅkarācārya presents this as an extended enquiry and this portion has to be understood well.

### What is the gist of this enquiry?

The created individual and the creator *Īśvara* can never be equal on superficial observation. This is acceptable to all, because the created individual has got so many limitations. But the creator God is all powerful, omniscient and omnipotent, with all the auspicious virtues. Vedānta admits that, and it asks not to take the popular meaning or the primary meaning of those two words — *tat* and *tvam*. You should take the contextual meaning or the spiritual meaning intended by the *upaniṣad*. While employing *mahāvākya*, the *upaniṣad* has some intentions and wants to convey something. And then we discover that the inferior qualities of the individual, and the superior qualities or virtues of the God, are not intrinsic. The intrinsic nature of *jīva* and God is only one principle which is the change-less Consciousness. Just as we discovered before, behind the changing *jīva* there is the change-less Consciousness. Similarly, behind the changing God also, there is the change-less Consciousness.

God is also changing as *śrṣṭi-kartā*, *sthiti-kartā* and *laya-kartā*. God is active during *śrṣṭi* and passive during *pralaya*. We do not say *Bhagavān* is sleeping. We say *Bhagavān* is in *yoga-nidrā*. When we sleep, it is called *nidrā*; when *Bhagavān* sleeps, it is called *yoga-nidrā*. So, *Bhagavān* is also active or passive. And, behind the changing *Bhagavān* there must be one change-less principle, which alone can be called real *Bhagavān*. Similar to real *jīva*, real God is also the Consciousness principle which is behind His medium of transactions.

As the *jīva*, I use the three bodies as the medium of transaction. Similarly, God also does all the transactions through an appropriate medium which is called *māyā*. *Māyā* makes the *Bhagavān*, *kartā* or *bhoktā*. The real *Bhagavān*, the all-pervading Consciousness, by Himself cannot do anything. But He does everything, and He enjoys all these

skills and powers because of *māyā*.

When you look at the *māyā* of God and body of *jīva*, there are infinite differences. Four examples were given to highlight these differences —

*bhānu* (sun) and *khadyota* (glow-worm);

*rājā* (king) and *bhṛtya* (king's servant);

*amburāṣi* (ocean) and *kūpa* (well);

*meru* (Meru mountain) and *paramānu* (atom);

In the same way, if you keep the body of yours and *māyā* of *Bhagavān*, you will see only differences. You have to say *dāso'ham* and do *namasakara*. But Vedāntā wants to convey an important information. — Differences we know. But there is a non-difference also. Vedāntā wants to highlight that the non-difference from the standpoint of Consciousness. Because the Consciousness which is beyond time and space...; it is indivisible. There is no small or big Consciousness. There is only one all-pervading Consciousness. It gets the name *jīva* when it is pervading the body. It is called *Īśvara* when it is pervading *māyā*. If you remove *śarīram* and *māyā* mentally, the consciousness is like space — one indivisible whole. And therefore, from medium-angle they are different. From essential-nature-angle, they are non-different. —

उपाधि-दृष्ट्या भेदः। उपहित दृष्ट्या अभेदः।

— *upādhi dr̥ṣṭyā bhedaḥ. upahita dr̥ṣṭyā abhedaḥ.*

Then comes the last question. Between *jīva* and *Īśvara*, difference is also there, and non-difference is also there. So, there should be *bhedābheda-vāda*. There are so many schools of philosophy called *bhedābheda-vāda*. They accept both *bheda* and *abheda*. But *advaitin*s are only highlighting the *aikyam* and are excluding the difference. Is it not a partial and unfair approach? For that, the answer is given to refute all *bhedābheda-vāda*.

We say *bheda* or difference belongs to *mithyā-prapañca*. *Māyā* is also unreal from the standpoint of Consciousness. All the products of *māyā* are also unreal. We say *brahma satyaṁ jagan mithyā*. Hence, *māyā* is unreal from Consciousness-stand point, world is unreal, and three bodies are unreal. Therefore, *bheda* is *mithyā-bheda* and you can have *bhedābheda-vāda*. You should add appropriate adjective —

मिथ्या-भेद-सत्य-अभेद-वादः अद्वैतम्।

— *mithyā-bheda-satya-abheda-vādaḥ advaitam.*

So, do not be carried away by the unreal differences. You use the unreal differences for transactions, which is alright. It is like watching the unreal movie for entertainment. Do



not forget the real screen. Use the *upādhi*, see the differences and transact. In and through all transactions — *paśyan*, *śṛṇvan*, *spṛśan*, *jighran*, do not forget “*aham akartā abhoktā nitya-mukta brahma asmi*.”

Thus, ‘*aham brahmāsmi*’-knowledge, gives me liberation. In fact, it does not give me liberation; it helps me discover that the real ‘I’ was never bound to be liberated. The bondage was superimposed by mistake. And I remove the superimposition and claim the liberation which was there, which is there, which will be there. Thus, knowledge does not give liberation — knowledge negates bondage and helps to claim the liberation which is our eternal nature.

#### IV

Then the next topic is from 83 to 101 and it is *jñāna-phalam*, the benefit of this knowledge. —

So, the first benefit is *jīvan-mukti*. A person becomes *jīvan-mukta*, even in this life holding the body and using the body. ‘*jīvan*’ means living, ‘*mukta*’ means liberated. ‘*jīvan-mukta*’ is the name of the *jñānī*. ‘*jīvan-mukti*’ is the name of the liberation. Śaṅkarācārya described the characteristics of a *jīvan-mukta* as one who is well established in Self-knowledge. He has gained the knowledge through *śravaṇam* and *mananam*. Consistent and systematic study gives the knowledge. *Mananam* removes all doubts that arise in intellect until one is convinced. Conviction alone is not enough. One should internalize that by pushing the conscious knowledge into the sub-conscious mind. When there are provoking situations, we do not consciously respond, we unconsciously respond. Since the response is an unconscious response most of the time, the unconscious also must be saturated with this awareness. Pushing that knowledge into that sub-conscious mind is the *nididhyāsanam*-process. And the person is called *jñānaniṣṭhā*, *sthiraprajña*.

So, the first benefit is freedom from the primary bondage called intellectual *saṃsāra*. Self-ignorance and Self-misconception called *ahaṅkāra* is not there. Because *ahaṅkāra* is gone, *mamakāra* — my wife, my children, my family, which are born from *ahaṅkāra* is also gone. — Therefore, *nirmamaḥ* and *nirahaṅkāraḥ*. This is freedom from intellectual *saṃsāra*.

Naturally *rāga* and *dveṣa* which are centred on me and mine are also removed. ‘*aham*’ and ‘*mama*’ refer to intellectual *saṃsāra*. *Rāga* and *dveṣa* refer to emotional *saṃsāra*. The four-fold toxins — *ahaṅkāra*, *mamakāra*, *rāga* and *dveṣa* — the *duṣṭa-cātuṣṭayam*, are removed. Even in the worst provoking situations, his conviction that “I am free” will never be challenged. ‘*jñānaniṣṭhā*’ means the conviction that “I am ever free.” Since *rāga* and *dveṣa* are either removed or made non-binding, the emotional *saṃsāra* is also gone. FIR-reduction takes place —

Frequency of emotional disturbances,  
Intensity of emotional disturbances,  
Recovery period after emotional disturbances.

*Jñānī* enjoys the *samatvam*. This is called *jīvan-mukti*. FIR-reduction is a practical benefit.

For the *jñānī*, body will continue until the *prārabdha-karma* is there. And when the *prārabdha-karma* is exhausted, the *jñānī* dies. *Jñānī*'s death is from the standpoint of body only — he becomes *videha*. Previously *jñānī* was *sadeha-jñānī*, and he is a *videha-jñānī* at the time of death. Normally when other people die, they become *videha* and they will take another body. In the case of a *jñānī*, he does not take another body. He gets freedom from rebirth. He gets *videha-mukti* because *prārabdha* is exhausted. All other stored *karmanī* are also burnt by the knowledge. *Śāstra* is *pramāṇam* to understand this, as *karma* is *apauruṣeya-viśaya*.

So, *sañcita-karma* is burnt, *āgāmi karma* is avoided because he does not have *kartṛtva-bhāvana* or selfish motive behind his actions, and *prārabdham* is exhausted. Therefore, at the time of death his *karma*-balance will show nil or zero. And since he does not have any *karma*, the *kāraṇa-śarīram* merges into *māyā* or *māyā-Īśvara*; *sūkṣma-śarīram* merges into the total *sūkṣma-prapañca*, otherwise called as *hiraṇyagarbha*; *sthūla-śarīram* merges into *samaṣṭi sthūla-prapañca*, otherwise called *virāṭ*. In technical language, *viśva* merges into *virāṭ*, *taijasa* into *hiraṇyagarbha*, and *prājña* into *antaryāmī*. All the individual components will merge into totality.

What happens to Consciousness? You can use the word ‘the individual- Consciousness’ merges into ‘total-Consciousness.’ But that is only within inverted commas, because at the Consciousness-level there is no individual or total. The seemingly ‘individual-Consciousness’ merges into seemingly ‘total- Consciousness’ without any change or motion. The example given is pot-space seemingly merging into total space when the pot is broken. This is called *videha-mukti*.

If you ask whether *jñānī* will remain in the world, we will say *jñānī* remains as *Brahman* and *Īśvara* — *saguṇa-nirguṇa-brahma-rūpeṇa jñānī* remains. There is no question of disappearance. There is no extinction. He survives as *Īśvara* or *Brahman*. So, with this the *jñāna-phalam* of *jīvan-mukti* and *videha-mukti* are over.

Śaṅkarācārya added a note. — The differences of *jīvan-mukti* and *videha-mukti* are only from the standpoint of the world. From *jñānī*'s standpoint, he always knows that he does not have any *karma*. *Jñānī* knows, that I, as the *Ātmā*, am *akartā* and *abhoktā*, I do not have connection to *karma*, and I do not have connection to the body. Therefore *jīvan-mukti* and *videha-mukti* are all differentiation from *ajñānī*'s standpoint. For *jñānī*, he is neither

*jīvan-mukta* nor *videha-mukta*; he is *nitya-mukta*. Śaṅkarācārya highlights these three important points. This is the *jñāna-phalam* which is covered in the verses from 83 to 101.

## V

Then from verses 102 to 108, it is *upasamhāra* or conclusion. —

Śiṣya tells the *guru* that he has got the knowledge. *Guru* is also happy and *śiṣya* takes leave of *guru*. And *guru* also goes his way.

Śaṅkarācārya concludes by saying that, this *Vivekacūḍāmaṇi* is like water for a thirsty person. It is the liberating wisdom for the seekers of *mokṣa*.

So, with this the fifth and final topic of *upasamhāra* is also over.

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

॥ ओं शान्तिः शान्तिः शान्तिः ॥

*om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate |*

*pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||*

*|| om śāntiḥ śāntiḥ śāntiḥ ||*

*Transcribed and edited by students of Swami Paramarthanandaji*

“Quality of life comes only from a cognitive change. One should know one’s own position in the scheme of things in the world. One should know his relationship with the Creator. Without an understanding of oneself, the world and the God, none can hope to have inner leisure.”

- Swami Dayananda Saraswati