

Sādhana-pañcakam
Pujya Swamiji's transcribed talk

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ṢADLIṄGAS - THE SIX INDICATORS

Resolving this equation to understand the *tātparyā*, vision of the *sāstra* is a problem, however. *Dvaitins*, those who are committed to duality, will torture the sentence and squeeze out some other meaning. They will invoke the Kūrma Purāṇa,⁷⁰ or some such text as proof. The Kūrma Purāṇa also does not say what they claim, but they will come up with something to back up their claim. To be clear about the meaning, therefore, you must inquire into the meaning of the sentences. This implies the indicators of *tātparyā*, starting with *upakrama* and *upasaṁhara*.⁷¹ First you have to see the *upakrama*, what is at the beginning, and the *upasaṁhara*, what is at the end. The sixth chapter of Chāndogya Upaniṣad begins with the statement that before creation, the entire world was in the form of *sat* alone. It was and still is non-dually one.⁷² Non-dual means *sajātīya-vijātīya-svagata-bheda-rahitam advitīyam*,⁷³ that which is totally free from all forms of duality. That non-dual Brahman alone was there. Then afterwards, the creation was pointed out. At the end of it, the text says *aitadātmyam idaṁ sarvaṁ*,⁷⁴ all that is here is not separate from this *ātmā*. All this exists in *ātmā* alone because everything has come from *ātmā*, is sustained by *ātmā*, and goes back into *ātmā*.

This explanation is preceded by the story of Śvetaketu and his father Uddālaka, in which Uddālaka says, 'If you know *mṛt*, clay, then you have known all that is

⁷⁰ *Purāṇas*- texts with stories of the various incarnations of Lord Viṣṇu, Lord Śiva, Lord Kṛṣṇa, etc.

⁷¹ उपक्रमोपसंहारौ अभ्यासोपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गतात्पर्यनिर्णयि । - Introduction and conclusion, repetition, revelation of something previously unknown, result, praise, and reasoning are known as the six elements that define the *tātparyā* of a text

⁷² Chāndogyopaniṣad 6.2.1

⁷³ *sajātīya-bheda* – difference within a class; *vijātīya-bheda* – difference between classes; *svagata-bheda* – internal differences; *rahitam* – without; *advitīyam* – non-dual.

⁷⁴ Chāndogyopaniṣad 6.8.7

made of clay.' In the example, clay is the *svarūpa*. Word and meaning alone account for differences, but what is there is only one clay. That is the *mahā-upakrama*, the first *upakrama*.

Afterwards, when the teaching takes place, the statement that, 'Before this creation the entire world was in the form of *sat* alone, and it was and still is non-dually one', is the *upakrama*, the introduction. Therefore you should see the introduction and the conclusion in order to find out the meaning of the sentence and the *tātparyā*. If they share a commonality, then the subject matter is only *ekam eva advitīyam vastu*, one non-dual existence, knowing which everything is going to be known. If the world is different from the *ātmā*, then by knowing *ātmā* you will neither know the world nor *Īśvara*. In such a case, *Īśvara* is different from the *jagat*, so you will not know him at all. So how can one say *atat tvam asi*, 'You are not that? Or *tasya tvam asi*, you belong to that. You are a fraction of that?' There is no fraction here, there is only the whole.

Once we have examined *upakrama* and *upasamhāra*, we look at the aspect of *apūrvatā*, something that is not previously known. What is taught in the *śāstra* is something that is not already known to you by other *pramāṇas*, other means of knowledge. If *śabda*, words of the *śruti* are *pramāṇa*, then what is taught by the *śāstra* should not be available for your experience, sense perception or witness perception. It will not even be available for different types of inference such as *anumāna*, *arthāpatti*, *anupalabdhi*, or *upamāna*.⁷⁷

Only then does it become the subject matter of the Veda. So we have to see whether or not the subject matter is already known to you. If the *śāstra* repeats something that is known to you, then it is only *anuvāda*, a restatement. It has no *apūrvatā*. Here, however, *apūrvatā* is there, since the fact that *ātmā* is Brahman as the cause of the *jagat* is not known to you. This knowledge is not available for an other *pramāṇa*, *anadhigata-viśaya*. No experience is going to give you the

⁷⁷ The four inferences - One-step inference, two-step inference, cognition of absence, or illustration.

knowledge, 'I am Brahman, *aham idam sarvam*, I am the whole.' It is something that has to be revealed by the *śāstra*.

The third element is *upapatti*, which means logic, reasoning. This is necessary because what is unfolded by the *śruti* has to be supported by logic. It is not available for corroboration, however. What we are doing is pointing out the fallacies in the reasoning behind any other contention presented either by my intellect or by any other intellect in the world. If what is said by the *śruti* is true, then any other contention is going to be wrong. When determining the vision, we also use *upapatti* to see what is said before and what is said later, thus clearly discern how the other person's interpretation falls short. For example, when you look at *tat tvam asi* from a purely linguistic perspective, the phrase *tvam asi*, 'you are,' creates an *ākāṅkṣā*, expectation. As we saw previously, I have to tell you something that you do not already know. I need not say *atat tvam asi* because you already know that you are not that! So this is *upapatti*. We use reasoning to eliminate all other schools of thought, schools propounded by *ācāryas* who accept the Veda as a *pramāṇa*.

Then there are others, such as the Buddhists and so on, who do not accept the Veda as a *pramāṇa*. We have to deal with them also. In fact, it is easy to deal with them because all we have to do is meet them on their own ground. Their arguments are based solely on reason, and therefore we have to point out the fallacies in their reasoning. That is not difficult at all. Even if they present an argument by quoting from *smṛti*⁷⁸ texts, if it contradicts *śruti*, then we should go by *śruti* alone. Only *śruti* is *pramāṇa*, *smṛti* is not *pramāṇa*. If *smṛti* conforms to the *śruti*, then *smṛti* is acceptable, like the Bhagavad Gītā for example. But if you find a *smṛti* contradicting *śruti*, we should only go by *śruti*. As long as *smṛti* dovetails *śruti*, it is okay. Thus fallacious arguments must be understood as fallacious. Thereby, you must understand what *śruti* has to say. Here we use linguistics, logic, semantics, and so on in order to ascertain the meaning. First *upakrama-upasamhārau*, then *apūrvatā*

⁷⁸ Smṛti – literally 'that which is remembered', a class of *śāstra* literature derived from Veda, and including purāṇas, Rāmāyaṇa, Mahābhārata, etc

and *upapatti*. Another helpful aspect is *arthavāda*, praise, such as *ātmavit śokam tarati*, the one who knows *ātmā* crosses sorrow. The *phala*, result, is there, and praise is also there. There, the one who has gained this knowledge is said to be a *jīvanmukta*, one who does not come back later. That is the *phala*. And it is praise to say, 'he crosses sorrow.'

Then there is *abhyāsa*, repetition. Even if there is only one stray statement somewhere in the whole Veda that says *ayam ātmā brahma*,⁷⁹ this *ātmā* is Brahman, that would be enough. But the question is whether it is the *tātparyā*. When there is a *tātparyā* there will be repetition, because you generally repeat what is important. For example, if you are giving someone directions from one place to another, you repeat only the directions where there may be some confusion, some deviation. Wherever there is repetition, that is where the emphasis is. In Chāndogya Upaniṣad, for example, *tat tvam asi* is repeated nine times for Śvetaketu, from different standpoints. The *śāstra* says that before the creation there was one *sadātmā*, and only after the creation came the elements, which then underwent *pañcīkaraṇa*, grossification. From these come the physical world, including your physical body as well as your mind and senses, made of subtle elements. All of them have come from Brahman alone. That Brahman is *sat-cit-ānanda ātmā*. What is created is only your physical body and the *sūkṣma-śarīra*, the subtle body. The subtle and gross universe all come from Brahman. Therefore you are that Brahman, that is *ātmā*, you.

The *śāstra* also teaches this in another way, saying that anything created is not separate from its cause. The created is *nāma* and *rūpa*, word and meaning, it is *mithyā*. The *kāraṇam*, cause, is *satya*. The *kāraṇam* is *ātmā*, which is Brahman and therefore *tat tvam asi*. It is very clear. You cannot find any other meaning, unless you have some prejudice already. Even though it is so clear, some *ācāryas* still miss this. But at least all of them look upon Veda as a *pramāṇa*, which is a great

⁷⁹ Māṇḍukya Upaniṣad 1.2 of Atharva Veda.

thing. There is no contention there at all. They are all *vaidikas*, followers of the Veda. Because they say Veda is a *pramāṇa*, we can argue with them and make them look at the whole thing, using *upakrama-upsamhārau*, *apūrvatā*, *upapatti*, *arthavāda*, *abhyāsa*, and *phala*. The *phala* is *mokṣa*.

The teaching of Śvetaketu is in the sixth chapter of Chāndogya Upaniṣad and the same teaching is in the seventh chapter. In that chapter, Nārada comes to Sanatkumāra and says, 'I am in sorrow, please get me across this ocean of sorrow.'⁸⁰ So Sanatkumāra has to teach him. Before teaching, he wants to know how much Nārada knows, so he asks him, 'What do you know?' Nārada says, 'I know the *R̥gveda*, the *Sāmaveda*, *Yajurveda*...' He rattles off a big list. Then, Sanatkumāra says, 'So what? You know everything, except one thing.' It is like the person who performed a marriage ceremony for four days, forgetting one small thing, namely to tie the knot!

Similarly, Nārada knows everything, all the *aparā-vidyā*, except for the one knowledge by which one knows Brahman. And therefore he has to ask, 'Please help me to cross the ocean of sorrow.' Then Sanatkumāra teaches him that knowledge, called *bhūma-vidyā*. He says that which is not *alpam*, limited, is *bhūma*. Sanatkumāra tells him that *bhūma* means Brahman.

⁸⁰ सोऽहं भगवो... शोचामि तं मा भगवाञ्छोकस्य पारं तारयतु (Chāndogyopaniṣad 7.1.3)

To be continued...

“Even while thinking any thought, you are free; just as the actor remains free while playing the role of the beggar. If this is clear, then the world cannot cause a problem for you. *Vēdānta* doesn't remove any limitations, it only makes you understand that you are already free from all of them.”

- Swami Dayananda Saraswati