

Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the eighth part of the serial article, continuation from September 2021 newsletter.

VERSE 3

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मैवास्मि विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्जयतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

*vākyaārthaśca vicāryatām śrutīśiraḥ-pakṣaḥ samāśrīyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām ।
brahmaivāsmi vibhāvayatāmaharahargarvaḥ parityajyatām
dehe'haṁmatirujjhyatām budhajanairoādaḥ parityajyatām ॥ 3॥*

वाक्यार्थः *vākyaārthaḥ* - meaning of the sentences, statements; च *ca* - and; विचार्यताम् *vicāryatām* - may it be investigated, explored, analysed; श्रुतिशिरःपक्षः *śrutīśiraḥ-pakṣaḥ* - vision, contention of Vedānta (lit: 'head of the *śruti*'); समाश्रीयताम् *samāśrīyatām* - may it be followed, pursued by you; दुस्तर्कात् *dustarkāt* - from wrong logic; सुविरम्यताम् *sviramyatām* - may you totally withdraw; श्रुतिमतस्तर्कः *śrutimatastarkaḥ* - logic that follows the *śruti*; अनुसन्धीयताम् *anusandhīyatām* - may it be seen, remembered again and again; ब्रह्म *brahma* - Brahma; एव *eva* - indeed, alone; अस्मि *asmi* - I am; (इति *iti* - thus); विभाव्यताम् *vibhāvayatām* - may it be appreciated, ascertained (by you); अहरहः *aharaharaḥ* - daily; गर्वः *garvaḥ* - ego; परित्यज्यताम् *parityajyatām* - may it be renounced (by you), i.e. may you not come under its sway; देहे *dehe* - in the body; अहम् *aham* - I; मतिः *matīḥ* - thought, idea; उज्जयताम् *ujjhyatām* - may it be given up (by you); बुधजनैः *budhajanaiḥ* - with wise people; वादः *vādaḥ* - argument; परित्यज्यताम् *parityajyatām* - may it be given up, renounced (by you)

“May you analyse the meaning of the sentences of Vedānta, staying with the vision it presents. May you completely refrain from wrong logic. May you remember, follow and see the logic presented by *śruti*. May you daily appreciate, through contemplation, the fact that, ‘I am indeed Brahman.’ May you not come under the sway of the ego. May you give up the notion that, ‘I am the body.’ May you completely cease from entering into arguments with wise people.”

INQUIRING INTO MAHĀVĀKYAS

When we do *vicāra*, what is it that we are inquiring into? What is the Vedānta-*vākya*, that which is stated by Vedānta? There are two types of Vedānta-*vākya*. This whole book can be called one *vākya*. A whole book, consisting of millions of sentences, can be considered as one *vākya* if the subject matter is one and the same. So if all sentences of the *śruti* have only one *tātparyā*, one vision, then they gain the status of *ekavākyatā*, being one *vākya*. And that is the *mahāvākya*, like *tat tvam asi*. Wherever there is a sentence that equates the *jīva* with *Īśvara*, it is called *mahāvākya*. This is the first type of Vedānta-*vākya*.

In order to support or unfold this *mahāvākya*, to make it stick in your mind, there are all other *vākyas*, called *avāntara-vākyas*, intermediary statements. These sentences are helpful in understanding, ‘*Ayam ātmā brahma*, this self is *parabrahmaiva*, *jaḡatkāraṇam brahma*. ‘*Aham idaṁ sarvaṁ*, all that is here is myself.’ *Avāntara-vākyas* are also very important, such as the *vākyas* that describe *śṛṣṭi*, creation. When the *śāstra* talks about creation, the purpose is not to establish creation. It is to reveal that the entire *jaḡat* is nonseparate from Brahman. *Tat tvam asi*, that Brahman you are. The teaching of creation is there only to make you understand there is *sarvātmā* alone, only *ātmā*. Therefore the intent when presenting creation is not creation, rather non-creation. In fact, the vision is not even non-creation. It is *ekaṁ brahma*, one non-dual Brahman. The *kārya*, product, is nonseparate from the *kāraṇam*, cause. The cause is *satyam*, real, and the product is *mithyā*, that which has only dependent existence, like pot and clay. It is to prove this point alone that we

have *sr̥ṣṭivākyas*, passages discussing creation.

All of these *avāntara-vākyas* are helpful to understand the main *vākya*. The main equation is the *mahāvākya*. There is no better equation because all other equations are within creation. In this equation, it is said that you, the *jīva*, are Īśvara. But how can that be? A doubt is possible. Wherever there is an equation, there is a necessity for it. The need is there because the fact is not obvious. Suppose a child is told, four plus three is equal to seven. That is a fact and easy to understand. What if you say, 'Four plus three is equal to nine minus two?' For a child, it is a very big thing to understand. This side looks different from the other. One side is minus, the other is plus and the numbers are all different. At that stage, it looks like a very big equation. Seemingly, both sides are different but at the same time, there is identity. If there is no apparent difference, then there is no need for an equation. And wherever there is an equation, there is no difference. If there is no difference, why should there be an equation? The apparent difference alone necessitates an equation. Therefore, an equation does not exist except in your understanding. Perceptually you are not going to see it, since the apparent difference is there.

The problem here is that the *jīva*, a person who is limited in *jñānam*, knowledge, *vyāpakatvam*, pervasiveness, and *śakti*, power, is told, 'You are Īśvara.' Īśvara is *sarvavyāpī*, all-pervasive, *sarvasya kāraṇam*, the cause for everything, and also allknowing, almighty, and so on. This is too big. You can swallow a lot of things, but this is too much: 'How can I say I am Īśvara and still get away with it? It's not possible.' So there is *vyāghātaḥ*, a seeming contradiction. The *jīva* is *alpajñā*, limited in knowledge, and Īśvara is *sarvajñā*, limitless in knowledge. These two are poles apart, they are opposites. Where is the connection between them? But the *śruti* says, 'You are Īśvara, *tat tvam asi*.' *Tat* means 'that.' 'That' means Brahman, one without a second, that which is *satyam*, the truth of everything that is here. 'How can I be that *satyam*? I am a product. I have a horoscope. I'm subject to the influences of the planets and so on. To say that I am Īśvara is too much for me to

accept.'

ANALYSING THE VĀKYAS

Therefore, the author says *vākyārthaśca vicāryatām*; may you analyse the meaning of the *vākyas*. In the sentence *tat tvam asi*, there is *sāmānādhikaranyam*,⁵⁰ apposition between the words *tvam* and *tat*. *Tvam* means you, and *tat* means he, the Lord, Īśvara. You are that Īśvara. It is a sentence revealing identity. Both of the words in the sentence have only one *adhikaraṇa*, referent. When the *śruti* says *tat tvam asi*, there is what we call *bhinna-pravṛtti*, a difference in meaning. It says that you are that Īśvara. Īśvara and you are one and the same. Thus whatever is revealed by the sentence, that object is revealed like this. The word *tvam*, you, is predicated as *tat*, that, and so a difference in meaning is there. And *samānavibhakti*, the same grammatical case, namely nominative singular, is also there. But both the words have got a common object to reveal, like the phrase '*nīlo ghataḥ*, blue pot.' There we have *padayoh sāmānādhikaranyam*, words that are in apposition.

⁵⁰ भिन्न-प्रवृत्ति-निमित्तानां समानविभक्तिकानाम् एकस्मिन्विषये तात्पर्यं सामानाधिकरण्यम् (*sāmānādhikaranyam* occurs when two words agree in their grammatical case and refer to the same subject)

To be continued...

GURU PEYARCHI PUJA at ARSHA VIDYA GURUKULAM, ANAIKATTI

A special Abhisheka and Puja will be performed at the Gurukulam on **Saturday, November 13th 2021** on the occasion of Guru Peryarchi to invoke the blessings of Lord Dakshinamurti for the welfare of all.

We welcome you to attend the Puja on this day and receive Guru's blessings.

Programme:

- Abhisheka and Puja - 4:30 PM
- Diparadhana: - 6:45 PM
- Maha Prasadam: - 7:00 PM

For more information, please contact **94426 46701** or EMail to **office@arshavidya.in**