

Mahabharata Series

From Gross to Subtle: Sharira to Paramatma

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PREFACE

I have extracted these contents from my other comprehensive & unique work on Mahabharata called **Mahabharata-Spectroscope**. (See <http://www.ghvisweswara.com/mahabharata-2/mahabharata-spectroscope-a-unique-resource/>). Whereas the material in that was included in the order in which it appears in the original epic, in this compilation I have grouped them by meaningful Topics & Sub-topics thus making it much more useful to the student/scholar of this subject.

This is a brief compilation of the contents appearing in the great epic Mahabharata on the topics of **Sharira, Indriyas, Pancha-bhutas, Manas, Ahankara, Buddhi, Atma and Paramatma**. The compilation is not exhaustive in the sense that every para appearing in the great epic is not included here for the sake of limiting the size of this document. But still many or most of the key or representative passages have been compiled here. The contents may repeat in different forms across passages. Still they are included because some may bring more clarity than others and add to the emphasis.

I hope the readers will find the document of some use in their study on these topics.

Please see <http://www.ghvisweswara.com/mahabharata-2> for my other topic based compilations based on Mahabharata.

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March 2017

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From Gross to Subtle in Mahabharata

Sharira (Body)

- Bhishma: (Shl 12) Physical body consists of the five gross *bhutas*, *ten indriyas*, and *manas*. Because it provides shelter to these the body is called *sharira* (bodily frame). **Soon after the body is born, the subtle *mahabhutas* along with the *karma* baggage of *jeevas* enter the body. (Shanti parva; Mokshadharmā; 232)**
- Brahma said: (Shl 1, 2) *Maharshis!* When there is equilibrium of *sattva*, *rajas* & *tamo gunas* then it is called *avyakta* (*prakriti*; unmanifest). It is *sarva vyapi* (all pervasive). It is fixed and indestructible. **If there is imbalance in these three *gunas*, *pancha-dhatus* or *pancha-bhutas* are generated. The *pura* (town; body) with nine doors is produced from these *pancha-bhutas*.** In that *pura* there are eleven *indriyas* including *manas* which prompt the *jeevatma* towards objects of senses. All these find expression through the mind. *Buddhi* is the master of this body-town. *Manas* the eleventh, is greater than the ten *indriyas*. (Ashwamedhika parva; Anugita; 36)
- Vyasa to his son Shuka: (Shl 9) Scholars consider this body to be a 'town'. *Buddhi* is the queen of that town. The *manas* is the minister which provides consultations to the queen who takes decisions about what is useful. (Shl 10) *Indriyas* (sense organs) are the citizens under the control of *manas*. *Manas* has to undertake major tasks to protect these citizens. In that there are two major defects called *tamas* & *rajas*. The citizens of this town along with the masters of the town *buddhi*, *ahankar* and *jeeva* experience the defective/blemished sense pleasures provided by *manas*. (Shl 11) The two defects *rajas* & *tamas* provide the pleasures to the mind in forbidden ways. ***Buddhi*, though capable of deciding right & wrong, by virtue of its close association with mind becomes equivalent /similar to it.** (Shl 12) At that time the citizens viz *indriyas* fear the minister called *manas* (They would be scared about what would happen if the mind were to abandon them). Therefore their state will also be unsteady. *Buddhi* at that time makes harmful decisions. It is for this reason that man gets harmed. (Shl 13) ***Manas* takes shelter in whatever the *buddhi* is thinking. When the *manas* is separated from *buddhi*, then, only *manas* exists.** (Shl 14) The quality of *rajas* which has affected the *buddhi* pervades the *atma*, which though being without any *gunas*, is reflected in the *buddhi*. At that time the *manas* makes friends with *rajas* and joins it. *Manas* catches hold of the citizens viz *indriyas* and hands them over to *rajas*. (Shanti parva; Mokshadharmā; 254)
- Panchshikha counselled the king with following words: (Shl 6) **This body is an association of the gross body, *indriyas* and *manas*.** Though these appear to be separate, they act together and with mutual dependence in performing karma. (Shl 7) In the body of living beings there are the following five *dhatus* or *bhutas*: *akash*, *vayu*, *tejas*, *jala* and *prithvi*. They combine together as also separate due to their inherent nature. (Shl 8) A large variety of bodies have been formed due to these same five *tattvas*. (Shl 9) The *karya-sangraha* (work-grouping) in the body is of three types. *Jnana* (*buddhi*), *ushma* (heat) and *vayu* (*prana*) are responsible for all the collection of activities in the body. It is because of these that *indriyas*, objects of *indriyas*, *swabhava* (*trigunas*), *chaitanya*, *manas*, *prana*, *apana*, *vikaras* and *dhatus* (constituent element or essential ingredient of the body) have appeared. (Shanti parva; Mokshadharmā; 219)
- Bhishma continued and said: Dharmaja! Vyasa said: (Shl 10) Thus as long as these seven things (*mahat-tattva*, *manas*, *pancha-maha-bhutas*) created by Brahma and having different powers cannot mix together, they are incapable of creating living beings. (Shl 11) But when those seven things mix together by the will of *Ishwara*, then they form different different 'forms/bodies'. Because the *jeevatma* resides in such a town called *sharira* it is called *Purusha*. (Shanti parva; Mokshadharmā; 232)
- Brahma: (Shl 51, 52, 53) **That *jada* object** in which *agni-bhuta* is the form, *aap-bhuta* is flood (blood), *vayu-bhuta* is touch, *prithvi-bhuta* is horrible smell, *akash-bhuta* is hearing, which is surrounded by diseases & sorrows, which is enveloped in five *indriyas* which are like floods, which consists of *pancha-bhutas*, which has nine doors, has two presiding deities called *jeeva* & *Ishwara*, which is filled with *rajoguna*, is destructible, has three qualities of happiness,

unhappiness & *moha*, has three *dhatu*s called *vata*, *pitta* & *kapha* and is interested only in food etc is called **sharira** (body). (Shl 54) This *sharira* which is dependent only on *buddhi* in this world spends time with great grief. This is all the matter about body. The wheel of time (*kaal-chakra*) revolves like this only. (Shl 55) **This kaal-chakra** is like a terrible and massive ocean. It is also called *moha*. It shrinks, enlarges and awakens the entire *jagat* including *devatas*. .. (Shl 57) **One who gives up pride/attachment to the body made of pancha-bhutas and consists of the three gunas of sattva, rajas & tamas, will attain the great state of Parabrahma in the cavity of his heart and obtains the bliss of liberation (mukti).** (Ashwamedhika parva; Anugita; 42)

- Bhisma: (Shl 28, 29) A total of seventeen qualities comprising of five *karmendriyas*, five *jnanendriyas*, *chitta*, *manas*, *buddhi*, *prana*, three *bhavas* viz *sattwic*, *rajasic* & *tamasic* have taken shelter in the body. **The jeevatma in the body is the eighteenth. He is permanent.** Or, all these qualities of those who have bodies depend on the *jeeva*. As soon as *jeeva* departs, the body along with these seventeen qualities is destroyed. (Shl 30) Or this group of *tattvas* are a body made of *panch-bhutas*. One *mahat-tattva* and eighteen qualities including *jeeva* are incorporated into this group itself. (Shl 31) If *jataraanala* (fire in the belly) is also considered, this *pancha-bhautic-sharira* is a group of twenty qualities. *Mahat-tattva* bears this body with *prana-vayu*. (Shl 32, 33) *Vayu* is only a pretext to *mahat-tattva* which has influence in the destruction of the body. Just as pots etc are made & get destroyed, in the same way when the accumulated *punya* & *paapas* decay, the body attains *panchatva* (destroyed by merging into the *pancha-bhutas*). Prompted by the accumulated *paap* & *punyas* the *jeeva* in due time enters another body chosen according to the *karmas*. (Shanti parva; Mokshadharm; 275)

Indriyas (Senses)

What are they? How are they formed?

- Animals have eleven *indriyas* for their use: (i) *Vak*—speech (ii) hands & arms (iii) legs (iv) anus (v) genitals--these are five **karmendriyas**; hearing-ears, sight-eyes, taste-tongue, smell-nose, touch-skin—these are five **jnanendriya**; mind is the eleventh *indriya*. (Vana; Tirthayatra; 134)
- Brahma: Great *dvijas*! I am telling you in a special manner about the eleven *indriyas* including *manas* born from *ahankar*. (Shl 13, 14) The following ten are *jnanendriyas* & *karmendriyas*: ears, skin, eyes, tongue, nose, arms, legs, anus, genitals & speech. This group is called *indriya-grama*. After these, *manas* is the eleventh. **First this indriya-grama should be conquered. Then brahma-sakshatkara will happen.** (Shl 15, 16) Of these ten, five are *jnanendriyas* & five are *karmendriyas*. Ears, skin, eyes, tongue and nose are *jnanendriyas*. Rest are *karmendriyas*. Both are associated with mind. **Apart from the eleven indriyas including manas, there is an indriya called buddhi. This becomes the twelfth.** (Shl 17) Thus we have talked about eleven *indriyas* in an order. Those scholars who thoroughly understand the *tattva* of this *indriya-grama* feel fulfilled.

Next I will tell you various things **about karmendriyas**. (Shl 24) Brahmanas who know *tattva* say that the **two legs** are *adhyatma*. The destination to reach is *adhibhuta* and Vishnu is *adhi-daivata*. (Shl 25) It is said that *apana* which moves downwards & **anus** are *adhyatma*. Defecating is *adhibhuta* and Mitra is *adhi-daivata*. (Shl 26) It is said that **genitals** responsible for the birth of all living beings are *adhyatma*. Semen (*virya*) is *adhibhuta* and Prajapati is *adhi-daivata*. (Shl 27) It is said that **arms** are *adhyatma*. Actions/works done through arms are *adhibhuta* and Indra is *adhi-daivata*. (Shl 28) **Vak** (*vagdevi*) who is *devi* to the universe and the first is *adhyatma*. 'That which is said/spoken' is *adhi-bhuta* and *agni* is the *adhi-daivata*. (Shl 29) *Manas* (mind) which moves (promotes action of) the *pancha-bhutas* is *adhyatma*. Desire or resolve is the *adhi-bhuta* of mind and *Chandra* (moon) is the *adhi-daivata*. (Shl 30) *Ahankar* who makes the whole world is *adhyatma*. *Abhiman* (pride) is *adhi-bhuta*. *Rudra* is the *adhi-daivata*. (Shl 31) *Buddhi* which knows the six *indriyas* including *manas* is said to be *adhyatma*. 'That which is to be known' is *adhi-bhuta* and Brahma is its *adhi-daivata*. (Ashwamedhika parva; Anugita; 42)

- Panchashikha: (Shl 20) After having told you about the five *jnanendriyas* which are in *manas* which in turn is in *buddhi* I will tell you about the five **karmendriyas**. Along with it I will also tell about the *prana-shakti* which is the sixth. (Shl 21) The two hands are *karmendriyas* for doing work. The two feet are *karmendriyas* for walking. The genitals are for procreation and enjoying sexual pleasure. The anus is for throwing out the faeces. (Shl 22) Speech is the *karmendriya* for uttering

special sounds. In this manner the five *karmendriyas* have five different functions. **The eleven *indriyas* including mind and their objects of gratifications should be given up through the *buddhi* at the earliest.** (Shl 23) At the time of hearing, a union occurs among the *indriya* in the form of **ear, object** in the form of **sound** and ***chitta*** in the form of **doer (*kartru*)**. Similar things happen with respect to touch, seeing, tasting & smelling. (Shl 24) In this manner there are five groups of three each. These are called ***gunas***. Through these *gunas* the objects of senses are grasped. Because they make us know experiences, it has three *bhavas* called *karta* (doer), *karma* (act) & *kaarana* (cause). They present themselves by turns. **(Shanti parva; Mokshadharma; 219)**

- Panchashikha: (Shl 32) Ear is dependent on one of the *mahabutas* viz *akash*. Sound depends on ear. Sound is also a variation of *akash*. But *akash* & ears are not subjects of *shabda-jnana*. **One who hears the sound will not be aware of ear or *akash*.** These two remain unknown. Even for *ajnana* they do not become subjects. (Shl 33) Similarly touch, form, *rasa* & smell are dependent on skin, eye, tongue & nose respectively. These are variations of *vayu*, *agni*, *jala* & *prithvi bhutas*. ***Manas* is the cause for all these. Therefore these are variations (forms) of mind.** (Shl 34) All these ten *indriyas* are capable of grasping matters related to them simultaneously. **After ten *indriyas*, it should be understood that *manas* is eleventh and *buddhi* is twelfth.** (Shanti parva; Mokshadharma; 219)
- Vyasa said to Shuka: (Shl 5) Child! **It is not possible for anyone to attain *siddhi* without *vidya*** (knowledge), ***indriya-nigraha*** (restraint of senses) & ***sarva-tyaga*** (total renunciation). (Shl 6) All *maha-bhutas* belong to the early creation of Brahma. All of them are components of all the living beings and are a major portion of the body. (Shl 7) The bones etc solid parts are made of *prithvi-tattva*. Fat, sweat, blood etc are made of *jala-tattva*. Eyes are formed from *agni-tattva*, *prana-apana* from *vayu-tattva* and mouth, nose, ear etc cavities from *akash-tattva*. (Shl 8) In the walk of legs there is Vishnu and in might (shoulders) there is Indra. There is *agni* in the stomach and it desires food. There is ability to hear and directions in the ear. *Vagindriya* (speech related) as well as Saraswati are in the tongue. (Shl 9) Two ears, skin, two eyes, tongue and nose are the five *jnanendriyas*. These are said to be the doors of sensory experiences. (Shl 10) *Shabda*, *sparsha*, *roopa*, *rasa* & *gandha* are the objects of the senses (*indriyarthas*). **It should be understood that these five *indriyarthas* are always different or separate from the *indriyas*.** (Shanti parva; Mokshadharma; 239)
- Dhritarashtra tells Duryodhana: (Shl 6) Sanjaya is very dear & close to us. It would be wise to trust him. As he has said, Sri Krishna is the Creator of this Universe. **Therefore take refuge in Sri Krishna who is the prompter of *indriyas*.** Surrender to Keshava. (Udyoga; Yanasandhi; 68)
- Bhrigu muni to Bharadwaja: (Shl 26) *Jeeva* gets to know the attribute of smell through the *ghranendriya* (*indriya* for smelling) which signifies the *prithvi* element. He experiences taste through *rasana* which signifies water element. Through eyes which signify *tejas* attribute he gets to experience forms/shapes (*roopa*). Through *tvak*, which signifies *vayu-bhuta*, *jeeva* experiences touch. Through the *akash bhuta* represented by ears he experiences sounds. (Shanti parva; Mokshadharma; 184)
- Bhishma: (Shl 9) Sound, the hearing organ and the orifices in the body are born from *akash-tattva*. Touch, the movement/property of motion and organ of touch are born from *vayu-tattva*. (Shl 10) Form or shape, the organ of seeing and *paaka* (digestion, assimilation) are from *tejas-tattva*. *Rasa*, moisture/wetness and organ of taste (tongue) are born from *jala-tattva*. (Shl 11) Smell, organ for smelling and body are born from *prithvi-tattva*. In this manner there is combination of *pancha-mahabhutas* in human being. *Manas* (mind) is said to be the sixth. (Shl 12) **The five *indriyas* and *manas* bring knowledge of object world to the *jeevatma*. The seventh in the body is called '*buddhi*' and eighth is called '*khsetrajna*'.** (Shl 13) The five *indriyas* like eye etc grasp the object world. *Manas* makes resolves and develops indecisions/doubts. It doubts about what is right and what is wrong. *Buddhi* (intellect) clarifies and removes the doubt and brings decisiveness. *Kshetrajna* just observes everything like a witness. (Shanti parva; Mokshadharma; 194)

- Bhisma: (Shl 14) Just as a *jeeva* in dream state acts as if having another body, *jeeva* associated with *gunas* linked to karmas attains a dream like state in the mother's womb. (Shl 15) **That *indriya* which is excited due to the seed-like karmas will take shape from mind with quality of attachment and from *ahankara*** (The *jeeva* in the form of foetus remembers its past karmas. Even at this time it will have attachments/interests. It will also have the *ahankara* of 'I'. As it recollects its karmas of the past birth, the *indriya* corresponding to that karma takes shape). (Shl 16) The *jeeva* gets interested in listening to sounds and then the ears develop. As it desires to see shapes and forms according to its *prarabdha-karmas*, eyes start developing. When it wants to smell, the nose starts developing. (Shl 17) When it desires to enjoy the touch, skin starts developing and *vayu* also appears. *Vayu* takes the forms of *prana*, *apana*. That same *vayu* also becomes *udana*, *vyana* & *samana*. In this manner *vayu* appears in five forms and carries on the journey of the body. (Shl 18) At the time of birth human being will have fully developed organs/limbs formed due to the influence of karmas and will also be associated with subtle body. Human being so born will be agonised by physical & mental griefs in the beginning, middle and end of life. (Shanti parva; Mokshadharm; 213)
- Panchshikha counselled the king with following words: (Shl 10) Ears, skin, tongue, eyes and nose are the five *jnanendriyas*. *Shabda* etc *gunas* combine with *chitta* to become objects of the *indriyas*. (Shanti parva; Mokshadharm; 219)
- Yajnavalkya said: (Shl 8) Oh king! **Maharshi Brahma obtained four children called *buddhi*, *ahankar*, *manas* & *chitta* even before creating the physical body**. These four have been said to be *pitrus* of the *pitrus* (*pancha-maha-bhutas*). (Shl 9) Great man! We have heard that *devatas* (*indriyas* like ears etc) are children of *pitrus* (*pancha-maha-bhutas*). **Meaning, all *indriyas* are born from *pancha-maha-bhutas***. All *lokas* having moving & unmoving beings are pervaded by these *devatas* (*indriyas*) (have found refuge in these *indriyas*). (Shanti parva; Mokshadharm; 311)
- Narada to Shuka: (Shl 49) Whatever are the subjects related to *jnana* should be learnt by *paarampariya* (tradition, intermediation). **Those things which can be grasped by *indriyas* are known as *vyakta***. Those which are invisible (or not perceptible) to the *indriyas* and are grasped by *anumana* (inference) or *shabda pramana* (verbal testimony/oral evidence) are called *avyakta*. (Shanti parva; Mokshadharm; 329)
- Bhrigu to Bharadwaja: (Shl 15) Those things which can be grasped by *indriyas* should be considered as *vyakta*. That which is beyond the *indriyas* is to be considered as *avyakta*. (Shanti parva; Mokshadharm; 189)

Functioning of *indriyas*

- Yudhishtira! Vyasa said: (Shl 12) ***Manas* does the function of a lamp to the *indriyas*** which are under the control of *buddhi*, are intrinsically neutral, and move towards the objects of senses freely. Just as a lamp makes the objects in darkness visible, *manas* like a lamp makes the *jnanendriyas* aware of the objects. **If there were no *manas* there would be no use of the *jnanendriyas***. (Shanti parva; Mokshadharm; 248)
- Brahma to *maharshis*: (Shl 9) *Sattva guna* is the cause for *indriyas*. This *guna* which is in-built in the birth, lights up the *indriyas* and changes their nature. There is no dharma greater than *sattva guna*. (Ashwamedhika parva; Anugita; 39)
- Bhisma: (Shl 20) **Birth and dissolution of *indriyas* happen only due to *rajo-guna***. A scholar, after carefully examining this from the view point of *shastras*, should behave suitably. (Shl 21) **To one who has no desires the *jnanendriyas* will not provide/make available *indriyarthas*** (objects of sense gratification). **Once *indriyas* get disinterested in pleasure seeking, there is no possibility of the *dehi* (*jeeva*) again taking on a body**. (Shanti parva; Mokshadharm; 213)
- Bhisma said: (Shl 84) Child! Yudhishtira! You asked a question which is quite difficult to answer but quite justified. This question can cause perplexity even to scholars. (Shl 85) Listen to the clear principles I will tell you now. The intelligence of *mahatma* Kaapila lies in this principle.

(Shl 86) **The *indriyas* in the body understand and experience the objects. These *indriyas* create a feeling that *atma* is not different from them because the subtle *atma* sees the external world through them.** (In the state of *mukti* (liberation) since there will be no connection between *manas* & *indriyas*, the pure *atma* will not have knowledge generated by *indriyas*). (Shl 87) **Just as foam whipped up by the great waves in the ocean gets destroyed, the *indriyas* once abandoned by *jeevatma* become inert like a piece of wood or wall, and are destroyed.** There is no doubt in this. (Shanti parva; Mokshadharna; 301)

- Bhishma: (Shl 33) When the state of *moha* arises in the body then information gathered from the five *indriyas* will be vague & unclear or not understood or perceived clearly, discrimination would be lost and nothing will be clear; then it should be understood that ***tamo-guna*** has arisen. (Shanti parva; Mokshadharna; 194)
- Vidura: Grief saps the power or curtails the natural tendencies of the five *indriyas* in humans. (Vana; Kirmira vadha; 11)
- Manu to Brihaspati: (Shl 9) Just as brightly glowing lamp brightens/lights up the objects around it, the *jnana-deepa* (lamp of knowledge) itself glows and lights up the *indriyas* near it, and gives them *chaitanya* (sentience). *Indriyas* throw light on the objects by virtue of such energy they receive. Therefore *jnana-prakash* is the root of everything. ***Indriyas* cannot shine by themselves. They are dependent on the light of Paramatma.** (Shl 10) Just as several ministers appointed by the king separately report to the king the status of things under their jurisdiction at regular intervals, the five *indriyas* in the body submit to *buddhi* matters related to their jurisdiction at every moment. **Therefore the *jnana-swaroopa atma* which graciously provides the sentience to the *buddhi*, *manas* and *indriyas* is greater than them.** (Shanti parva; Mokshadharna; 202)
- Guru to his disciple: (Shl 30) The following five are *jnanendriyas*: ear, skin, eye, tongue and nose. Following five are *karmendriyas*: feet, anus, genitals, hands and speech. (Shl 31) The following are *indriyarthas*: *shabda*, *sparsha*, *roopa*, *rasa* and *gandha*. **It should be understood that *chitta* pervades all these** (fifteen). **This *chitta* or *manas* is present everywhere. It enters everything.** (Shl 32) **The *manas* combined with different *indriyas* expresses itself through the *indriyas*.** When *manas* wants to know the taste, the tongue becomes its *jnanendriya* (instrument of that knowledge) and so on. When the same *manas* tries to speak with the tongue it becomes a *karmendriya* (instrument of karma or action). (The act of hearing, smelling etc happens only because the *manas* enters the *indriyas*. Without the *manas* entering them, the *indriyas* cannot function independently). (Shanti parva; Mokshadharna; 210)
- Bhrihu muni to Bharadwaja: (Shl 26) It is said that the *indriyas* and *manas* are made sentient by *jeeva*. The *jeeva* becomes active and causes the *indriyas* & *manas* also to be active. Scholars who have understood the *tattva* of *sharira* say that Paramatma, the *antaratma* who is the creator of the seven *lokas*, is greater than the *kshetrajna*. (Shanti parva; Mokshadharna; 187)

Three States (Waking, sleep, deep sleep) & *indriyas*

- Bhishma: (Shl 23) When *indriyas* calm down due to the effort of doing their jobs then *jeevatma* gives them up and goes to sleep. (Shl 24) If the *indriyas* calm down but the mind does not, then it continues to experience the objects of *indriyas* in sleep also. This should be understood as *swapna-darshana-avastha*. (Shanti parva; Mokshadharna; 275)
- Bhishma: (Shl 4) In respect of dream the question is like this: **What are the objects such as body etc we see in the dreams?** All *indriyas* which desire *indriyarthas* (Objects of gratification) are merged in the mind in dream state. *Jeeva* who is *dehabhimani* (identifies itself with the body) and has a mind in which the *indriyas* have merged behaves as if he has another body at that time. (Shl 5) The doctrine propounded about sleep has been described here. **Only yogeshwara Hari knows how the world of dreams is.** *Maharshis* describe it in the following manner. (Shl 6) The *indriyas* would have got exhausted doing their jobs relentlessly during the waking state. **Because of that tiring effort all animals have a dream state. At that time, though all *indriyas* would have merged in the mind, the mind would not have merged in *buddhi*. Only the mind will be experiencing the objects of *indriyas*.** This is called *swapna* (dream). Famous examples are quoted about dream state. (Shl 7) Even when man is in waking state, when he has a

keen/passionate interest in some other business/activity, according to the desires and expectations he has in his mind, scenarios of its completion flash on the screen of his mind. In the same way even in dream state the **experiences of the *indriyas* that are concealed in the mind** will happen to the mind. (**Shanti parva; Mokshadharma; 216**)

- Panchashikha: (Shl 35) At the time of ***sushupti*** (deep sleep) which is born of *tamo-guna*, all *indriyas* merge in the mind and hence do not grasp their objects. But they are not destroyed at that time. It can be seen in practical life that *indriyas* grasp their objects simultaneously. Only at the time of *sushupti* they cannot do so. (Shl 36) Because in waking state the objects of senses like sound, sight etc can be obtained, the *purusha* even in dream-state remains active and interested in sense-experiences in the body by using subtle form of *indriyas* and the influence of *trigunas*. (Shl 37) During *sushupti* the *manas* is overtaken by *tamo-guna* and quickly withdraws its nature of *pravritti* (outward going activities) & *prakash* (throwing light on) and stops its activities related to *indriyas*. The happiness that the body enjoys at that time is said to be *tamas-sukha* by scholars. (Shl 38) Person does not see difficulties in *sushupti* as he does in dream state. **Therefore even in *sushupti* state *jeeva* experiences false happiness consisting of *tamo-guna*.** (Shl 39) I have told you that *guna* is acquired in accordance with the karmas. In some (*ajnanis*) this *guna* (*tamas guna*) will be in huge proportion. From some (*jnanis*) it will be far away. (**Shanti parva; Mokshadharma; 219**)
- Bhishma: (Shl 88) When the human being is sleeping, a subtle body will be moving around everywhere just like wind does in *akash* (When man is sleeping, subtle body experiences the dreams). (Shl 89) Just as in waking state, even in dream state this subtle body can suitably see the objects that can be seen. It touches the objects that can be touched. It experiences all objects of senses just as in waking state. (Shl 90) Once dream state ends & *sushupti* (deep sleep) starts, because *jeeva* enters the *puritat-nadi*, *indriyas* will have no master and like serpents which have lost their poison fangs, dissolve or perish. (Shl 91) In dream state even though the *indriyas* are static in their places, *jeevatma* causes the subtle movement of all *indriyas* and moves around (That is why he can experience objects of senses even while sleeping). (**Shanti parva; Mokshadharma; 301**)

Manas vs indriyas (Mind Vs Senses)

- Brahmana said to his wife: (Shl 1) Oh highly fortunate one! Scholars quote an ancient episode about this matter. The method of *yajna* by seven *hotrs* (sacrificer, sacrificial priest) is described in that. I will tell you the same; listen.

(Shl 2, 3) The seven *hotrs* are: nose, eyes, tongue, skin, ears, *manas* & *buddhi*. These seven remain separate. **Even though all of them are in the subtle body they do not see each other.** These seven have to be identified by their nature.

Brahmani said: (Shl 4) My lord! Why do they not see (know) each other even though they are in the same subtle body? What is their nature? Kindly tell me about these.

Brahmana said: (Shl 5) My dear! **In spite of being with someone, if his qualities are not understood, it is same as not knowing that person. Knowing the qualities is same as knowing the person.** Nose etc seven *hotrs* do not know each other's qualities. Eye does not know the qualities of nose and so on. Therefore even though they are in the same subtle body, they do not know each other. (Shl 6) Tongue, eyes, ear, skin, *manas* and *buddhi* – these do not know smell. But smelling is the natural quality of nose. Therefore it detects smells. (Shl 7 to 10) Same thing applies in cases of tongue, eyes, skin and ears. (Shl 11) Nose, tongue, eyes, skin, ears and *buddhi* do not have doubts. But having doubts is the quality of *manas*. (Shl 12) Similarly others cannot have decisive knowledge. Only *buddhi* can have decisive knowledge.

Dear wife! Scholars quote a conversation between *indriyas* & mind in this regard. I will tell you the same. Once there was a dispute between *indriyas* and mind about who is greater. *Manas* said to the *indriyas*: (Shl 14, 15) Without my co-operation the nose cannot smell anything. Tongue cannot taste. Eye cannot see the form. Skin does not know the touch. Ears do not hear. Therefore, I am greater and permanent than all others. (Shl 16) Without my co-operation *indriyas* are like an empty house and like a doused fire and do not shine. (Shl 17) Even though all living beings try to grasp the objects through *indriyas*, without my co-operation they become useless like wet and hollow pieces of wood.

Indriyas said: (Shl 18) Dear sir! If you were able to enjoy/experience objects of senses without our co-operation, then what you think about yourself and what you are saying would have been true. (Shl 19) If you can be content even after all of us have undergone dissolution, if you could still remain alive, and could enjoy all kinds of pleasures, then it would be alright for you to believe that you are eternal and what you are saying would be true. (Shl 20, 21, 22) Or in our absence if you could experience the objects of senses (touch, sound etc) by mere desire/resolve, then what you are thinking about yourselves would be true. If you think that you have powers in respect of our objects, try to grasp form through nose. Experience taste through eyes. Smell through ears. Experience touch through tongue. Listen through skin. Enjoy the pleasure of touch through *buddhi*. Can you do these? (Shl 23) The mighty are never subject to rules. All rules and regulations apply only to the weak. If you are truly mighty, in future enjoy all exquisite pleasures without our co-operation. But do not enjoy our leftovers. (Shl 24, 25) Just as a disciple goes to a guru to know the meanings of *shruti* and after understanding, remains absorbed in it, you feel proud about experiencing either in waking state or dream state in the past or in future what in reality we had brought to you.

(Shl 26) It is seen that even living beings with low intelligence having no mind remain alive because of works done by them either for our sake or to satisfy us (They have to depend on *indriyas* even to remain alive). (Shl 27) Even if the being is not focussed and has many kinds of desires, even if always in dream state (even if has eaten in dream state), if bothered by hunger it has to run to the objects of *indriyas*. (Shl 28) Mind, being interested only in pleasures/objects of senses, in order to experience those desires, enters a house without doors and keeps experiencing (But it will be mere mental experience. It does not bring satisfaction. To feel satisfaction/contentment, it has to do so through the doors of *indriyas*). Just as fire becomes calm after the firewood is burnt out, *manas* becomes calm after death.

Oh mind! We may be interested only in our objects. We need not know the qualities of each other. But without our co-operation you cannot experience the objects of senses. But if we do not have your co-operation we will also be deprived of our joys (Therefore both are important). **(Ashwamedhika parva; Anugita; 22)**

- Vyasa said to Shuka: (Shl 11) Just as a charioteer holds the horses under his control through the reins and drives them as he wishes, the *manas* keeps the *indriyas* under its control and drives them towards the objects of senses as it likes. But the *jeevatma* in the heart is always ruling over the *manas*. (Shl 12) **Just as the *manas* is the lord of all *indriyas* and is capable of driving them towards or holding them back from the objects of senses, in the same way the *jeevatma* who is the lord of *manas* is capable of prompting the mind to go outward or inward. (Shanti parva; Mokshadharma; 239)**

Attraction/Attachment to objects of *indriyas*

- Shaunaka to Yudhishtira: (Shl 27) The main cause for mental worries is love or affection. It is because of this affection/liking that the *jeeva* gets attached to objects of *indriyas*; it also brings grief. **(Vana; Aranya; 2)**
- Shaunaka to Yudhishtira: (Shl 65) The fool who is interested only in satisfying stomach & genitals and only in pleasures of the senses may eat many *vighasas* (residue of food offered to gods) by acts like *atithi satkar*. He may even perform many *yajnas* to fulfil desires. (Shl 66) But just as scared horses go out of control of the charioteer and drag the cart and the charioteer to destruction, *indriyas* which race towards pleasures of senses will cheat even the knowledgeable and drag them towards destruction. (Shl 67, 68) **The six *indriyas* including mind develop a desire to possess whenever they 'see' (sense) what they want. Soon the mind is excited by it and resolves to somehow possess it. Whatever sense organ through which the mind proceeds to enjoy, that organ becomes engaged in serving the mind with enthusiasm.** (Shl 69) Then, just as the moth falls into the flame thinking it as mere light, man is subject to the arrows of *kaam-deva* born from desire/resolve and falls in the fire of greed. (Shl 70) Men when chasing pleasures of the senses behave/act without restraint and are charmed by them. They become completely absorbed in the transient pleasures they derive. They lose awareness of who they truly are. **(Vana; Aranya; 2)**

- Yudhishtira responds to Sanjaya: We desire happiness rooted in dharma. Those who desire pleasures of *indriyas* only, will try hard to avoid or remove all obstacles in its path. Their efforts will all finally end in grief. Desire for *indriya sukhas* (pleasure of senses) leads to suffering & pain to the body. One who desires satisfaction of *indriyas* can never be happy. One who does not desire will have no grief. If firewood is fed to the fire, it will burn tenfold more intensely. Similarly man is never content with gains of *kaama* & *artha*. Dhritarashtra himself is an example for this. Compare the things of pleasure we have. He has a pile of all of them. Still he has no contentment. **(Udyoga; Sanjayayana; 26)**
- Vidura: (Shl 40) Just as ducks fly away from a dry pond, *Purusharthas* renounce the person who has no fixity of mind, who is ignorant & **who is a slave of his *indriyas***. **(Udyoga; Prajaagara; 36)**
- Sanatsujata: (Shl 10) **Enjoyment of pleasures is very attractive to the *indriyas*. This lust for enjoyment creates a strong tendency of attraction towards ‘false/unreal entities’ (*mithyarthas*) to the *jeeva***. This attachment causes the *jeeva* to forget his reality and thinking always of these objects, serves them all the time in every way. (Shl 11) **The desire for pleasures is not satiated by enjoying these pleasures**. Just as fire burns more strongly when *ghee* (clarified butter) is poured into it, the desire only increases. (Shl 11) Desire to acquire what is others’, kills first. The efforts done in order to acquire these bring *kaama* & *krodha*. These bring death to the fools who eternally run after these. Only the *dheera* has the courage to stay away from these & crosses the river of death. (Shl 12) That *dheera* who realising that the pleasures of the *indriyas* are transient & bring grief, faces their continuous attack and conquers them, completely ignores them & stops always thinking about them is considered a *vidwan*. He becomes a death to the death causing *kaama* & *krodha*. **(Udyoga; Sanatsujata; 42)**
- Sri Krishna to Duryodhana: (Shl 36) That person who becomes a slave to the *indriyas* and is driven by greed dispenses with the most important part viz dharma, and wishes to gain *kaama* & *artha* by mean acts will certainly be destroyed. **(Udyoga; Bhagavadyana; 124)**
- Vidura to Dhritarashtra: (Shl 8) The *jeeva* bound by *indriyas*, attracted by many pleasures of the senses, is again troubled by many attachments and addictions. (Shl 9) The *jeeva* which is repeatedly bound by *indriyas* and company of variety of people, does not feel satisfied with the pleasures of the senses. **At that time it will not even have the awareness of whether what it is doing is right or wrong**. (Shl 10) Those who are dedicated to the *dhyana* of God (*bhagawan*) will live according to the *shastras* and protect themselves from the bondage of the *indriyas*. But ordinary people do not realise even if *yamaloka* (abode of death) is standing before them (Commentary: For those who are slaves of the *indriyas*, at the time of enjoying the pleasures there is no awareness of the existence of death. They believe that the life of sensual pleasures is eternal). **(Stree parva; Jalapradanika; 4)**
- Vyasa to Shuka: (Shl 9) **The unwise, interested only in the *jnana* of *indriyas*, praise karmas**. For that reason they get interested in enjoying variety of sense pleasures and thinking that being in different bodies is an enjoyable experience, keep taking on different bodies. (Shl 10) **But *jnanis* who have understood quite well the *tattva* of dharma, who have great *buddhi*, do not appreciate karma** just as those who drink river water do not praise well water. **(Shanti parva; Mokshadharm; 241)**
- Vidura to Dhritarashtra: (Shl 77) **Ears, Skin, Eyes, Tongue & Nose—these are five *jnanendriyas*. If any one of these develops a hole** (meaning if any one of them get attached to the corresponding pleasures), **the ‘sensibility’ of man drains away with that *indriya* just as water in a vessel with a hole**. **(Udyoga; Prajaagara; 33)**
- Shukracharya: (Shl 41) *Daityeshwara!* **Even if the *jeeva* moves in the form of a *devata* for a thousand *kalpas* it does not get liberated from the desire for pleasure of the senses**. *Jeeva* that is suffering in *naraka* due to the inauspicious deeds done by it in each *kalpa* obtains 19000 different states. (Ten *indriyas*, five *pranas*, *buddhi*, *manas*, *chitta* & *ahankara*—these 19 are tools or means of enjoyment. Due to the differences in *vishaya* & *vritti* these become 19000). Then the *jeeva* finds liberation from *naraka*. **Except birth as human being all other births are fit only to experience happiness or grief**. **(Shanti parva; Mokshadharm; 280)**

Indriya nigraha/samyama (Control/Restraint of senses)

Why practice it?

- Gandhari to Duryodhana: (Shl 26) One who wishes to achieve greatness should control the *indriyas* in the matter of *dharma* & *artha*. The intelligence of a man whose *indriyas* are in his control will increase in brilliance every day just as *agni* glows brighter with firewood. (Shl 27) Just as uncontrolled horses can cause an inexperienced charioteer to fall off, *indriyas* not in control can cause destruction of man. (Shl 28) Such an *ajitendriya* who tries to exercise control over his ministers before conquering his own *indriyas*, or attempts to conquer enemies before gaining control on his ministers, will suffer loss of both kingdom & life. (Shl 29) Man should always realise first that he is his own enemy (*kaama-krodha* reside within as enemies). Five uncontrolled *indriyas* should be treated as five enemies. After gaining victory over the six enemies viz *kaama*, *krodha* etc (*shadripu*) and the five *indriyas* he becomes his own friend. Ministers & enemies should be attempted to be won after winning over oneself. Such an effort will surely not fail. (Shl 30) Lakshmi will be immensely pleased with one who has won over his *indriyas* & his ministers, who punishes the guilty without feeling obliged in any way to them and thinks through carefully before initiating every task. (Shl 31) *Kaama* & *krodha* are wrapped up in the body just as two fish covered in a net with small holes. These two come out of the holes called *indriyas* and destroy the *jnana* (awareness/knowledge/wisdom) of man. **(Udyoga; Bhagavadyana; 128)**
- Dhritarashtra to Yudhishtira: Just as a charioteer controls all horses, you must have control on your *indriyas* and protect them. If you do so, just as protected/carefully saved money becomes useful in times of need your *indriyas* will also become beneficial to you. **(Ashramavasika parva; Ashramavasa; 5)**
- Yudhishtira to Sanjaya: We desire happiness rooted in dharma. Those who desire pleasures of *indriyas* only, will try hard to avoid or remove all obstacles in its path. Their efforts will all finally end in grief. **(Udyoga; Sanjayayana; 26)**
- Sanjaya to Dhritarashtra: (Shl 25) Eyes, ears, nose, skin & tongue—these are tools for a man to acquire 'object' oriented knowledge as well as *atma jnana*. Trying to satisfy their desires is *dukha* (grief). These *indriyas* apparently & temporarily appear to get satisfied but there is no end to their demands. There is no end to the grief as long as efforts are being made to satisfy them. Therefore, to be rid of grief, to be rid of many addictions, the *indriyas* have to be brought under control. They have to be turned inwards towards *atmajnana*. Then, these same *indriyas* will taste the nectar of *atmananda* & become satiated. **(Udyoga; Sanjayayana; 32)**
- Bhishma replied to Yudhishtira: (Shl 6) Yudhishtira! As you said the practices of dharma are not the same (*dharmasya vidhayo na eke*). There are many varieties. *Rishis* have stated different practices based on their own experiences and superior knowledge they attained. But *indriya-samyama* (restraint of *indriyas*—the senses & mind) or *dama* is the basis for all dharmas. (Shl 7) Those who know the essence of dharma say that *dama* is *nishreyas* (happiness or leading to final beatitude). Particularly for a brahmana *dama* is *sanatana dharma*. (Shl 8) It is only by *dama* that brahmana's goals are accomplished. ***Dama* is superior to *daan*, *yajna* and study of Vedas.** (Shl 9) *Dama* increases *tejas*. It is the most sacred place for accomplishing deeds. (Shl 10) **We have not heard of any other dharma which matches with *dama*. For followers of all dharmas in this world, *dama* is the best and most commended.** (Shl 12) One who has control over his mind and *indriyas* will sleep happily. Will wake up happily from sleep. Will travel the world happily. **The mind of *daanta* (one who has *dama*) is always joyous.** (Shl 13) One who does not have mind and *indriyas* under his control will frequently face difficulties and grief. He will be creating much harm due to his own blemishes. (Shl 14) It has been said that *dama* is the best *vrata* for all four *ashramas* viz *brahmacharya*, *grihastha*, *vanaprastha* and *sanyasa*. **(Shanti parva; Aapadharma; 160)**
- Brahma: (Shl 56) By restraining *indriyas*, person becomes capable of giving up the bad qualities of *kaam*, *krodh*, *bhay*, *lobh*, *droh* and *asatya*. **(Ashwamedhika parva; Anugita; 42)**
- Vidura: (Shl 72) The wicked will not have the following characteristics: not being jealous, earnestness & simplicity, purity, happiness, likeable speech, **control over *indriyas***, devotion to truth and not being lazy. **(Udyoga; Prajaagara; 34)**

- Vidura: (Shl 16) That person is called a great person (*uttama-purusha*) who wishes well for everything/everyone, does not wish ill even in the mind for any living being, who is truthful, is soft-natured & **has control over *indriyas***. (Udyoga; Prajaagara; 36)
- Vasishta is that great person who has complete victory over desires & anger. Desires & anger were slaves at his feet. Because he had control over his five *indriyas* he was given the name Vasishta. (Adi; Chaitraratha; 174)
- Bhishma: (Shl 8, 9) The person in whom absence of anger, truthfulness, non-violence, **restraint of *indriyas***, simplicity, non-treacherousness, absence of ego, modesty, tolerance, **control of mind** are all naturally present, in whom you do not see actions that are against dharma are best candidates for *daan* and hospitality. (Anushasana; Daandharma; 37)
- Bhishma: (Shl 9) One who washes his body merely with water cannot be said to have bathed (become pure). Only that person who has bathed in the water of *indriya nigraha* (restraint of the senses) should be considered as having bathed. Such a person will be purified both internally and externally. (Anushasana parva; Daandharma; 108)
- Vyasa to Maitreya: (Shl 19) Just as study of Vedas, restraint on *indriyas* and renunciation are great karmas, so is *daan*. (Anushasana parva; Daandharma; 120)
- Sanatsujata: (Shl 5) The following twelve are the *vratas* of a brahmana: *dharma*, *satya* (truth), *tapas*, ***indriya samyama*** (control on senses), *amatsaryam* (not having malice/jealousy), *hree* (feeling ashamed of doing sinful acts), tolerance, not finding fault in any, attitude of donating, knowledge of *shastras*, courage and forgiveness. (Shl 7) **There is *amritha* (immortality) in *indriya-nigraha*** (control of senses), *tyaga* (renunciation) and *apramada* (not losing alertness towards virtues). These are the tools to attain immortality. Even for brahmanas who desire *brahmadarshana dama*, *tyaga* & *apramada* (carefulness/alertness/not losing sight of the aims) are main tools. (Udyoga; Sanatsujata; 45)
- Vidura to Dhritarashtra: (Shl 13, 14) The body is itself like the chariot. The *jeeva* in the body is the charioteer. The *indriyas* are horses. The *manas* (mind) which is formed according to the karmas forms the reins. One who runs behind the horses in the form of *indriyas* galloping after the pleasures of senses, will be caught in the wheel and keeps rotating with it in this *samsara*. (Shl 15, 16) One who learns self-control and controls the horses called *indriyas* with his *buddhi* will not return to this *samsara*. One who even though caught in this wheel of constant changes does not get delusional will not roam in this *samsara* again. (Stree parva; Jalapradanika; 7)
- Narada to Sri Krishna: (Shl 26) A group or association will not come under the control of a man unless he has intelligence, forgiveness, ***indriya-nigraha*** and ability to sacrifice money and luxuries. (Shanti parva; Rajadharmanushasana; 81)
- Brahmana to king Senajit: (Shl 45) Whichever objects of desire you give up, it causes happiness. As you give up anyone (& each one) of the five desires of the senses viz sound, touch, looks, taste and smell, it brings happiness. Therefore make a habit of giving up one by one. Gain control over *indriyas*. Instead, one who becomes a slave of the senses and struggles to satisfy them will be destroyed chasing these desires. (Shl 46) *Maharaja!* All the objects of desire & pleasures in this world and in *swarga* cannot equal even one sixteenth of the happiness of *trishna-kshaya* (decay or waning of thirst for desires) (Not having desire for anything. Controlling the five senses which are the root of desires. This *trishna-kshaya* is a very important practice for *atma-sakshatkara*. The essence is that compared to the bliss of *atma-sakshatkara*, all these worldly & heavenly pleasures are extremely insignificant). (Shanti parva; Mokshadharma; 174)
- Samanga to Narada: (Shl 11) That which wise people call '*prajna*' (insight, wisdom, knowledge) is the root of clearness or purity of *indriyas*. It is because of *prajna* that *shoka* & *moha* will be destroyed and clearness of *indriyas* emerges. If not, the *indriyas* will get deluded and suffer grief. **The person who has *indriyas* which function independently or without control will not gain *prajna***. (Shanti parva; Mokshadharma; 286)

- Bhishma said: (Shl 6) Dharmaja! A person is not considered a *dharmisht* just because he is aged or his hairs have greyed or he has huge wealth or he has many relatives. One who has studied Vedas with all the six components (*shadangas*) is greater than all of us. *Rishis* have made *dharmā niyama* in this way. (Shl 7) The *tapas* about which you are asking me is the root of everything. **Having the *indriyas* under control is *tapas*. Nothing else is *tapas*.** (Shl 8) **There is no doubt that man indulges in sinful deeds only because of the uncontrolled *indriyas*. By keeping the *indriyas* under control man attains accomplishment (*siddhi*).** (Shl 9) The fruits obtained by thousands of Ashwamedha *yaagas* and hundreds of *Vajapeya yaagas* will not equal even one sixteenth of the fruits of *yoga siddhi*. (**Shanti parva; Mokshadharmā; 323**)
- Parashara said: (Shl 1) When the chariot called '*mano-ratha*' (chariot of mind) is obtained, the person who harnesses to it the horses called *indriyas* and travels in it by controlling with reins born of *jnana* is truly intelligent. (**Shanti parva; Mokshadharmā; 291**)
- Indra in the guise of a fox to Brahmana: (Shl 28) *Buddhi* and *indriyas* are the roots of all desires and actions. Just as we cage the birds, if these two are caged there will be no fear. (**Shanti parva; Mokshadharmā; 180**)
- Bhishma replied: (Shl 7, 8) **Two paths of *Sankhya* & *dhyana* described by *munis* who view everything equally, depend and also do not depend on *japa*** (These two paths depend on *japa* till purification of mind is accomplished and do not depend on it once that is done). (Shl 9) In both these paths *mano-nigraha* (subjugation of the mind) & *indriya-samyama* (restraint on the *indriyas*) are necessary. (**Shanti parva; Mokshadharmā; 196**)
- Vyasa to Shuka: (Shl 64) **Yama uses your careless *indriyas* as the front line of his army and attacks you.** Wake up before it beats you and hurry to practice dharma. (**Shanti parva; Mokshadharmā; 321**)

How to do it?

- Nagapatni to Nagaraja: (Shl 8) It is the dharma of all to take limited quantity of food everyday at regular times and to practice *vrats*. Because, this dharma ensures that the *indriyas* remain in the path of dharma. (**Shanti parva; Mokshadharmā; 359**)
- Markandeya: It cannot be said that the *indriyas* can be controlled only by fasting etc. The *indriyas* are enjoying *sukha* or *dukha* through the *manas*. If mind is controlled, then it is effectively controlling the *indriyas*. But controlling the mind is very difficult. Therefore, one who does not commit sins in mind-speech-body-action is considered a great *tapasvi*. Merely punishing the body is not *tapas*. .. (Shl 117) *Upavasa* does not mean giving up food & water and punishing the body. Controlling or withdrawing the outward movement of *indriyas* and seeing the *atma* with inner eyes is *upavasa*. (**Vana; Markandeya Samaasya; 200**)
- Dharma vyadha: ***Indriyas* alone are the cause of both *swarga* & *naraka*. Controlling the *indriyas* gives *swarga* & losing control on them gives *naraka*.** This control over *indriyas* is *yoga vidhi* & is the basis for *tapas* and results in emancipation or hell. Our body is like a chariot drawn by six horses (*indriyas*). **That charioteer who can control the six horses simultaneously & skilfully can take the chariot smoothly wherever he wishes.** Only by steadfastness they can be won. Intrinsic quality of *indriyas* is to be unstable & constantly changing. These *Indriyas* take control of the mind & drive it as they want. The mind under the control of *indriyas* drags the *buddhi* along (without allowing it its discriminative abilities). This is just like a powerful wind blowing away a boat as it wishes. Humans easily yield to the *indriyas* thinking that in it lies great happiness. But one who understands the ephemeral nature of this happiness by deep discriminative thinking controls the *indriyas*, devotes himself to *dhyana* and attains permanent happiness. (**Vana; Markandeya Samaasya; 211**)
- Bhishma: (Shl 16, 17) One who is free of desires, free of all kinds of possessions, lives alone, eats less, is engaged in *tapas*, is *jitendriya*, whose all afflictions are burnt in the fire of *jnana*, who has love for practicing yoga, is firm minded with a mind that does not wander will certainly attain Parabrahma. (Shl 18) **An intelligent and wise person should gain control over his *buddhi* in a doubtless manner. Then through *buddhi* he should bring the mind under control.**

Through such cultured mind he should restrain the *indriyas* from *indriyarthas*. (Shl 19) The *adhidevatas* of *indriyas* will shine for the person who has thus gained control over the mind and *indriyas*. And thus pleased, they along with *indriyas*, will attain the Ishwara dwelling in the cave of *sadhak's* heart. (Shl 20) **In this manner the *sadhak* after having gradually merged the *manas* & *indriyas* in *buddhi* will attain the *Brahma-bhava* with his steadily increased *sattwa guna*.** (Shl 21) In case the *indriya-nigraha* etc as stated previously cannot be accomplished easily, then the *sadhak* should start the *sadhana* through predominantly yoga based approaches. Whichever method of yoga can bring *brahma-jnana*, that method should be practiced. (Shanti parva; Mokshadharma; 215)

- Jayadratha did intense *tapas*. He withdrew the *indriyas* from their *indriyarthas* (Not seeing what the eyes love to see; not hearing what the ears love to hear; not smelling the fragrances that the nose desires; not eating tasty foods that the tongue desires; not providing any of the pleasures of touch—such as women etc.—to the skin. Overall withdrawing the *indriyas* from all things they love to have). (Drona; Abhimanyuvadha; 42)
- Brahmana to his wife: (Shl 16) Those who know Narayana quote *riks* from Vedas as evidence/proof for this *yoga-yajna*. In the ancient times, to attain Narayana, devotees were tying up the *indriyas* as sacrificial animals. (Ashwamedhika parva; Anugita; 25)

- **Story of king Alarka**

In the past there was a *rajarshi* called Alarka. He was a great *tapasvi*, *dharmajna*, *satyavadi* and *dridha pratijna* (firm in resolve). He conquered this earth with his archery and later fixed his mind in the *sookshma tattva* (subtle principle). After having fought many wars and building kingdoms, he gave up all those karmas and while sitting under a tree searching for *sookshma tattva*, he had a thought. (Shl 5) **My mind has become very mighty. It has become mightier than all. If I were to conquer such mind I will have gained permanent victory. Now I am surrounded by enemies in the form of *indriyas*.** Therefore instead of fighting with external enemies I will aim my arrows towards my inner enemies. (Shl 6) **This mind makes everyone do various kinds of works due to its unsteadiness.** Therefore I have to conquer it and bring it under my control. Therefore now I will aim my sharp arrow at the mind and release it.

Then the mind said: (Shl 7) Alarka! These arrows of yours cannot touch me in any way. They will pierce your vital parts. Once that is pierced you will die. Examine if there are other kinds of arrows which can destroy me. After hearing this he thought for a while and said: (Shl 9) This nose of mine, in spite of enjoying variety of smells, keeps on desiring more and more. Therefore now I will aim my sharp arrows at my nose. Hearing this, the nose said: (Shl 10) Alarka! The arrows you wish to release will not hit the target in any way. They will pierce only your vital parts. Then you will die. Therefore examine if there are other arrows which are capable of destroying me. (Shl 12 to 24) Same thing repeats with tongue, skin, ears, eyes & *buddhi*.

Then Alarka did severe *tapas* to obtain arrows that can kill all these. But he could not get arrows which will directly pierce these and kill them. Then that great and capable king started to think with full concentration. **After thinking for a long time, Alarka realised that there is no means other than yoga for his purpose. Then he focussed his mind, sat in right *asana* (posture) and took refuge in *dhyana yoga*. Then with the single arrow of *dhyana yoga* he destroyed all *indriyas*. Then through *dhyana yoga* itself he merged his mind in *atma* and attained *para siddhi*.** Surprised that all *indriyas* were defeated just by *dhyana yoga*, he said this *shloka*: (Shl 31) Difficult, difficult! We were interested only in external actions so far (*aho kashtam yadasyabhih sarvam bahyam anushtitham*). Being thirsty for enjoyments we were worshipping only kingdom (we were depending on kingdom to please the *indriyas*). **After a long time I have realised that for ultimate happiness there is nothing better than *dhyana yoga* (*iti pashchat maya jnatam yogannasti param sukham*).**

- Manki muni: (Shl 44) I will live my life by being content with whatever I get and with calm *indriyas*. Oh desire! I will never again try to satisfy you as you are my enemy now. (Shanti parva; Mokshadharma; 177)
- Brahma to *maharshis*: (Shl 42) *Indriyas*, *indriyarthas* (objects of senses), *pancha-bhutas* all these should be combined together and held firmly in the mind. (Commentators: Understanding that objects of senses do not exist without the senses, *indriyas* should be merged in mind and mind

should be merged in *atma*). (Shl 43) If the mind weakens in all matters relating to *indriyas*, there will be no happiness felt in the birth (there will be no enjoyment/experience of worldly pleasures). **But to those whose inner soul is rich with *jnana*, withdrawing the mind from *indriyas* will itself give experience of ultimate happiness.** *Jnanis* consider this as the ultimate happiness. (Ashwamedhika parva; Anugita; 42)

- Sanatsujata: (Shl 20) One should sit in a lonely place and carry out *brahmopasana* with total concentration and without any show off or pomp. **By merely sitting silently at a place, the *indriyas* will not be deactivated. The charioteer called mind will always be moving the horses called *indriyas*. Therefore all activities of the mind have to be stopped. Meaning, mind should be withdrawn from all outward activities and forcefully turned towards the *jyoti-swaroopa Paramatma who is inside our hearts*.** If someone condemns or blames, the mind should not be allowed to feel depressed. Both praise & condemnation affect the mind very quickly. This results in love or wrath/belligerence. By ignoring praise & condemnation, love & wrath should be relinquished. (Udyoga; Sanatsujata; 45)
- Vyasa to his son Shuka: (Shl 14) **A yogi should concentrate *manas* & *indriyas* and establish them in *atma* in the state of meditation which should be done in the first & last quarter of night.** (Shl 15) **Just as water will flow out even if there is a small hole in the hide bag holding water, even if one of the five *indriyas* is not under control the *prajna* of man will weaken.** (Shl 16) Just a fisherman first puts in his basket the mischievous fish, **the *yogi* should first control the mind.** Then he can bring under control the five senses viz ear, eyes, tongue and nose. (Shl 17) A hard working *yogi* should gain control over these five *indriyas* and place them in the *manas*. Similarly he should push away all desire oriented resolves and merge the *manas* in *buddhi*. (Shl 18) Yogi should conquer the five *indriyas* and place them in the mind. When the five *indriyas* along with mind, the sixth, join the *buddhi* and come to a clear state then Brahma will shine. (Shanti parva; Mokshadharmā; 240)
- Bhṛigu to Bharadwaja: (Shl 12) One should behave/interact with all animals (living beings) with a friendly feeling without harming/hurting them. By giving up attachment to things received (wife, children etc), giving up interest in *samsara* and winning over *indriyas* using *buddhi* one should attain a position/state of no fear or no grief in this *loka* and *para-loka*. (Shl 14) The *muni* who wishes to gain victory over this *samsara* which cannot be won over by the ordinary people, should be dedicated to *tapas* everyday. He should control his *indriyas*. Should bring his mind under control. Should develop disinterest in objects and people which promote interest & attachment. (Shanti parva; Mokshadharmā; 189)
- Bhishma: (Shl 5) A *muni* should gather all his *indriyas* (*indriya-grama*) (Withdraw the mind from all *indriyas* just as a tortoise pulls in its organs), become still like a log of wood, and should have a mind focussed only on *dhyana*. (Commentary: *Indriyas* enjoy only through *manas*. To gather & pull the *indriyas* inward can only be done through the mind. Without the attention of the mind the senses cannot function. We know this from our experience. This process of withdrawing the mind from the senses, merging them in the mind and then merging the mind in *atma* is called *pindikarana*. Then the body will be still like a log. **For doing *dhyana* there should be some subject. Mind does not stay focussed for long on 'nothingness' or 'no-subject'.** As taught by guru, have a 'subject' and then mind should be deployed totally on it). (Shl 6, 7) A *muni* who knows *dhyana-yoga* and has the strength of mind should not hear a sound, should not experience any touch, should not see any form, should not grasp any taste and should not smell any thing worthy of smelling. **One who practices *dhyana-yoga* should not desire anything which perturbs the *indriyas*.** (Mind should not be allowed to flow out towards objects of senses through the five *indriyas*. **Separating the mind from the *indriyas*** is a main first achievement in *dhyana-yoga*). (Shl 8) Then the dedicated person, having given up seeking the pleasures through the *indriyas* should gather all these five in his mind. The fickle mind along with the *indriyas* should be deployed in the *dhyana* of *Paramatma*. (Shl 9) **It is the nature of mind to wander on several subjects.** It has five doors called *panchendriyas*. It stays firmly on impermanent subjects. A *dheera* should first deny such a mind of its escape routes and focus it on *dhyana-marga*. (Shl 10) **When the yogi gathers together *indriyas* & *manas*, then *dhyana-yoga* starts.** Thus I have explained to you the first *dhyana-marga*. (Shanti parva; Mokshadharmā; 195)

- Bhisma: (Shl 17, 18, 19) If heaps of sand or ash or dried cowdung are made wet by water they will not become completely wet immediately. Only a small part will be wet. Rest will be in the form of dry powder. But if by gradually pouring water they are mixed with it, they become dough-like and become wet completely. **In the same way, a yogi should wet the group of *indriyas* gradually with the water of *dhyana-yoga*.** After having done so, he must withdraw the *indriyas* gradually in the mind. If done so, *chitta* will attain good peace. (Shl 20) Yudhishtira! A *muni* dedicated to *dhyana-yoga* should first establish mind and five *indriyas* in *dhyana-marga* and then by doing daily practice of *dhyana-yoga* he will achieve ultimate peace of mind. **(Shanti parva; Mokshadharma; 195)**
- Vyasa said: (Shl 2) Child! I will tell about the ancient dharma stated by *rishis* and which is better than all other dharmas. Listen attentively. (Shl 3) Just as a father keeps his small children under control, the *indriyas* which run in every direction and agitate the *manas* should be brought under control with an effort using *buddhi*. (Shl 4) **The best *tapas* (penance) is bringing the *manas* & *indriyas* to a single pointed focus (*ekagrata*).** This dharma of focussing is said to be the best of all dharmas. (Shl 5) **Through the *buddhi* the five *indriyas* & the sixth *manas* should be made steady, and without thinking of several topics that can come up for thinking, one should be steady & content with thinking only about *atma*.** (Shl 6) When the *indriyas* retired from objects of senses become steady in the body, then you will realise the eternal great Parabrahma. **(Shanti parva; Mokshadharma; 250)**
- Janaka to Shuka: (Shl 39) Just as the tortoise spreads its organs and withdraws them inside, in the same way the *sanyasi* should withdraw the *indriyas* which are outward oriented into the mind. (Shl 40) Just as a house in darkness can be seen with the light of a lamp, it is possible to see the *atma* with the light of *buddhi* **(Shanti parva; Mokshadharma; 326)**
- Bhisma: (Shl 13) Prompted by *rajo-guna* man indulges in gratification of senses through the *indriyas*. Such person will not only suffer grief here, he will also go to *narak* after death. Therefore man should do only such deeds through speech, mind and body which give constancy and courage to the mind (karmas driven by *rajo-guna* make the mind fickle). **(Shanti parva; Mokshadharma; 215)**
- Bhisma: (Shl 15, 16) A noble minded person, with the influence of such qualities as *satya*, *shoucha*, simplicity, *tyaga*, *tejas*, *parakram*, *kshama*, *dhairya*, *buddhi*, *manas* and *tapas*, **should exercise vigil over and critically review all feelings related to objects of senses, and desiring peace should restrain all *indriyas*.** **(Shanti parva; Mokshadharma; 212)**
- Narada to Shukamuni: (Shl 36) *Vidya*, *karma*, sacredness, wide *jnana* – all these are followed/practiced for obtaining Paramatma. As soon as man becomes *siddhartha* (accomplished in this goal), they will also drop out. Man also becomes liberated (*mukta*). (Shl 37) **The interest or attachments that man has for objects of senses while living in this village (of *indriyas*) become the ropes which bind him.** *Punyatmas* cut asunder this binding and attain *Paramapada*. Sinners cannot cut this rope. (Shl 38, 39) This river of *samsara* which has banks called *roopa*, floods called *manas*, island called *sparsa*, mire called *gandha*, water called *shabda*, which is flowing rapidly and which takes you to *swarga* with great difficulty, which can be crossed only with a boat, should be crossed with the boat having forgiveness as its oars, which is made of truth, is tied with the rope called dharma to stabilise it and is having favourable winds called *tyaga*. **(Shanti parva; Mokshadharma; 329)**

Gains of *indriya nigraha*

- Vyasa to Pandavas: (Shl 23) One who has conquered his *indriyas* and is always calm will not have any kind of anguish. One who has control over *indriyas* will certainly not feel agonised looking at other's wealth. **(Vana; Vrihidraunika; 259)**
- Sanjaya to Dhritarashtra: (Shl 17) One who has not won over his mind, who does not have mind under his control, cannot ever see the eternally true Janardana. **Without gaining control over *indriyas*, by no other ways or karmas is it possible to realise Paramatma.** (Shl 18-19) The desires which run forcefully behind alert *Indriyas* have to be relinquished by careful effort. Staying away from *pramada* (carelessness) and not hurting any living being—these two are root causes for *tattva-jnana*. There is no uncertainty about this. Give up any indolence/disinterest and try hard

to win over the *indriyas*. **Do not let your mind dwell on anything other than tattva. Control your mind which runs away with force randomly in all directions.** (Shl 20) *Indriyas* have to be controlled (*samyama*) with determination. Knowledgeable brahmanas call this *jnana*. This *jnana* is the fearless path to the attaining of Hrishikesha. Through this path the wise reach *parama-pada* (highest state). (Shl 21) Sri Keshava cannot be attained by those who do not win over the *indriyas*. Pleased, Ishwara shows himself to the one who has *shastra-jnana* and has controlled the random movements of mind (*chittavritti nirodha*). (**Udyoga; Yanasandhi; 69**)

- Brahma to *maharshis*: (Shl 46) Just as tortoise pulls back its limbs into its shell, that wise person who withdraws all his desires of the *indriyas* and shrinks them, and becomes free of *rajoguna* will become free of all kinds of bondages and will be happy for ever. (Shl 47) One who merges all desires in the mind, becomes free of wishes, becomes friendly to all beings and is always in Brahma with concentration will become fit for attaining Brahma. (Shl 48) The fire of *adhyatma* will burn brightly in the *muni* who through the mind withdraws all *indriyas* which desire pleasures and lives alone away from populace. (Shl 49) **Just as fire fed by firewood becomes big & bright, in the same way Paramatma will shine brightly in the cavity of heart by restraining/withdrawing the *indriyas*.** (Shl 50) **When the yogi becomes clear minded, himself becomes form of light and realises that all beings are within himself, he attains the greatest Paramatma who is subtler than the subtle.** (Realising that the Paramatma within oneself is also in every heart and the Paramatma in every heart is the same as the one in one's own heart is the highest *adhyatma vidya*. To accomplish this one should have *atma-sakshatkara*). .. (Shl 56) **By restraining *indriyas*, person becomes capable of giving up the bad qualities like *kaam, krodh, bhay, lobh, droh* and *asatya*.** (**Ashwamedhika parva; Anugita; 42**)
- Bhishma to Yudhishtira: (Shl 11) *Daantas* (those who have their *indriyas* & *manas* under control) will be happy and contented everywhere (*daantah sarvatra sukhino daantah sarvatra nirvritaah*). (Shl 12) *Jitendriyas* go wherever they wish to. They obtain whatever they desire. They destroy all enemies like *kaam* & *krodh*. There is no doubt in this. (Shl 13) *Jitendriyas* have the capability to obtain whatever they want everywhere. They enjoy bliss in this *loka* and *Swarga loka* by virtue of their *tapas*, valour, *daans* and variety of *yajnas*. **In the same way they are capable of forgiving.** (Shl 14, 15) **Dama is greater than daan.** Sometimes, due to circumstances, a donor may get angry when donating. But since *jitendriyas* have completely restrained their anger etc they will never do so. That is why it is said that *dama* is greater than *daan*. One who donates without getting angry for any reason will get *sanatana lokas*. (Shl 16, 17) **Even if slight anger develops at the time of donating it will destroy the fruits of daan.** That is why *dama* is greater. **All the *rishis* in all the *lokas* have thousands of invisible places in *Swarga*. *Devatas* & *rishis* wish to go to such places and by being *jitendriyas* manage to go to those places.** That is why *dama* is greater. (**Anushasana parva; Daandharma; 74**)
- Yudhishtira's reply to Arjuna: (Shl 13) Many *arya-purushas* who pull back the *indriyas* from their attractions and get rid of *ajnana* born of *aviveka* attain *punya-lokas* gained by *tyagis*.... (**Shanti; Rajadharmanushasana; 19**)
- Maharshi Vyasa to Yudhishtira: (Shl 8) *Tapas, yajna, vidya, bhairava* (begging), *indriya-nigraha, dhyana, ekantha, santosha, shastra-jnana*—these are activities which bring *siddhi* to brahmanas. (**Shanti; Rajadharmanushasana; 23**)
- Bhishma: (Shl 94) Those who, in spite of being rich, mighty and youthful have restraint on their *indriyas* will go to *swarga*. (**Anushasana parva; Daandharma; 23**)
- Bhishma: (Shl 18) The following qualities give the same fruits as the *avabhrita snana* at the end of a *yajna*: non-violence towards all beings, sharing wealth with all according to what they deserve, **restraint of *indriyas*, tyaga** (sacrifice, renunciation), *dhairya* (courage) and *satya* (truthfulness). (**Anushasana parva; Daandharma; 60**)
- Bhrgu to Bharadwaja: (Shl 24) Those who keep their mind and *indriyas* under control, practice *brahmacharya-vrata* and serve their guru will know the way to all *punya-lokas*. (**Shanti parva; Mokshadharma; 192**)

- Vyasa to Shuka: (Shl 10) **Restraint of *manas* & *indriyas* and *atma-jnana* are sufficient for gaining *moksha*.** For one who is born on this earth, and especially for the brahmana, attaining *brahma-jnana* is an inborn capability. This is the ultimate refuge of human beings. (**Shanti parva; Mokshadharmā; 249**)
- Hamsa bird to Saadhyas: (Shl 13) The secret of study of Vedas is *satya-nishta* (devotion to truth). **The secret of *satya-nishta* is *indriya-nigraha*. The secret or fruit of *indriya-nigraha* is *moksha* itself.** This is the preaching of all *shastras*. (**Shanti parva; Mokshadharmā; 299**)
- Brahma said: (Shl 6) **Since sound, touch, form, taste and smell (*shabda, sparsha, roopa, rasa, gandha*) and their functions are the forms of mind only, they are *nitya* (eternal, perpetual).** (They do not disappear during *pralaya*). Gross objects (*sthoola*) are *anitya* (transient, impermanent). **They are also known by the name *moha*...** (Shl 10, 11) That *jnani* who has control over skin, nose, ears, eyes, tongue and speech, whose mind is pure, whose intelligence does not go after various subjects but is focussed only in Paramatma, whose mind is not scorched by the eight *agnis* of *indriyas* (skin, two eyes, two ears, two nostrils, tongue) will attain the auspicious Parabrahma. There is nothing superior to Brahma. (**Ashwamedhika parva; Anugita; 42**)

Dama & Qualities of a *daanta*

- Bhishma replied: (Shl 2) Yudhishtira! Old people who are experts in interpreting Vedas praise *dama* (*indriya-nigraha*, restraint of *indriyas*) for all *varnas* and particularly for brahmanas. (Shl 3) Actions of one who does not have *dama* will not bear desired fruits **because, *kriya* (action), *tapas* & *satya*—all three are established in *dama*.** (Shl 4) *Dama* increases *tejas* (radiance, brilliance). It is very sacred. One with self-restraint will be sinless and fearless and will obtain great fruits. (Shl 5) **One who has restrained *indriyas* will sleep happily, will wake up happily and will transact in the world/carry on worldly affairs happily. The mind of a *daanta* (one who has practiced *dama*) will always be clear & pleased.** (Shl 6) *Dama* bears *tejas* (radiance). In a person who has no *dama* but has a fiery/harsh nature, there will be no radiance. **An *adaanta* (not *daanta*) will be seeing in himself every day enemies like *kaam, krodh, lobh, moha* etc.** (Shl 7) **Just as animals are afraid of carnivorous tigers etc., people fear those who have no control on their *indriyas*.** Brahma, in fact has created kings only to keep such arrogant/ill-behaved persons under check. (Shl 8) It has been said that in all four *ashramas* the quality of *dama* is greatest. **Whatever fruits that one obtains by following the dharmas of the four *ashramas* can be obtained just by practicing *dama*.** (**Shanti parva; Mokshadharmā; 220**)
- **Vidura on *dama* (*indriya nigraha*):** (Shl 9) The elders who have clear & accurate knowledge say that for *shreyas* *dama* is the best tool. Particularly for a brahmana *dama* is the best & ancient dharma. (Shl 10) For one who has control over his external *indriyas* (i.e. is *jitendriya*), generosity, forgiveness and success become natural traits. It is *dama* that brings charitable disposition, dedication to *tapas, jnana* and *vidya*. (Shl 11) *Dama* increases one's *tejas*. With the practice of *dama* his *atma-tejas* increases and he understands Parabrahma who is designated as '*mahat*'. (Shl 12) **One who is not a *jitendriya* is like a beast. Just as people are afraid of carnivorous animals, so are they afraid of the person who has no *indriya nigraha*.** *Swayambhu Brahma* created *kshatriyas* to keep such people under restraint & control. (Shl 13) *Dama* is considered best dharma for all the four *ashramas* such as *brahmacharya* etc. I will tell you about the characteristics of a person with *dama*.

(Shl 14-15) One who has following qualities is considered a *daanta*: forgiveness, enthusiasm, *ahimsa*, equanimity in heat, cold, happiness, grief etc., simplicity, truth, control on *indriyas*, courage, softness, sense of shame, not being of inconstant mind/having desire for sensory pleasures, generosity, absence of anger, happiness & faith. (Shl 16) A *daanta* does not even allow the following qualities to come near him: *kaama* (*desires*), greed, haughtiness, excessive sleep, self-praise, too much ego, malice/jealousy and grief. Not being crooked or obstinate and being of pure heart are the characteristics of a person with *dama*. (Shl 17) A *daanta* is one who has no greed, is satisfied with less, does not even think of objects of desire and is dignified as the ocean. (Shl 18) He is full of *sadachara* & *sheela*, is of happy disposition, is an *atmajnani*, and is respected by the whole world & attains *sadgati* after death. (Shl 19) Such a mature person becomes famous as the greatest person who has no fear from any living being and due to whom even the other animals lose their fear. (Shl 20) Because he is interested in the well-being of all

the living beings and looks upon all with a friendly attitude, people do not get disturbed about a *daanta*. He is satisfied with earning *jnana* and is always calm.

(Shl 21) Peace loving *daantas* enjoy doing the *kartavya karmas* which have been followed since ancient times and the *karmas* performed by *satpurushas*. But *daantas* are of two types: one approach is to perform the prescribed *karmas* and practice *shishtachara*. (Shl 22) The second approach is: To take refuge in the path of no-karma having become a *jnana-trupta* (attaining *atmajnana*), and by developing disinterest in worldly affairs, travels around the world and awaits the end. Such people become eligible to attain *siddhi* of *brahmabhava*.

(Shi 23) Just as you cannot trace the foot prints of a bird flying in the sky, you cannot come to know the path walked by a *muni* who is *prajnana-trupta* (Meaning you cannot know how he lives, where he lives, what he does etc.). (Shl 24) That person who relinquishes *grihasthashrama* or residences that a *grihastha* deserves, and is constantly trying to achieve *moksha*, will attain permanently to *tejomaya lokas*. **(Udyoga; Yanasandhi; 63)**

- Bhisma replied to Yudhishtira: **Now I will tell you the characteristics of *mano-nigraha* and *indriya-nigraha***. This set of characteristics is called as ***dama***.

(Shl 15, 16) **The following group of qualities are called *dama***: Forgiveness, courage, non-violence, equality, truthfulness, simplicity, victory over senses, efficiency, soft-nature, shame, not having fickleness, generosity, no anger, joy, speaking likeably, not troubling any living being, not having jealousy towards any (or finding faults in others). These are all characteristics or parts of *dama*. (Shl 17, 18) Kurunandana! A *daanta* has the nature of respecting and worshipping *guru-jana*. He will be kind towards living beings. He will not have the nature of carrying tales. He does not blame the world. He does not lie. He neither praises nor abuses any. He never lets the following qualities take possession of him: *kaam*, *krodh*, *lobha*, *darpa* (haughtiness), impoliteness or stupidity or sloth, wasted talk (meaningless gossip), rage, envy and humiliating others. (Shl 19) No one blames or accuses a *daanta*. By virtue of having won his mind he will not have any desires in his mind. He will not spread his hands before others (beg) even for small help. He will not desire trivial sensual pleasures. Will not find fault with others. He will have depth and profundity of character like the ocean itself. (Shl 20) He does not attach with people who quote past relationships by saying, 'I am yours; you are mine. He is in love with me. I am in love with them' etc. (Commentary: As he has given up 'I & mine', he has no distinction of mine and others). (Shl 21) He does not take refuge in the normal tendencies of residents of villages or forests. He does not bother about other's blames or appreciations. Such a *daanta* will be freed from all sins. **(Shanti parva; Aapadharma; 160)**

- Bhisma replied: (Shl 9, 10, 11) I will tell you **the set of qualities that constitute *dama***, listen: *akarpanya* (liberality), *asambhrama* (serene, free from flurry), *santhosha* (happiness), *shraddha* (faith), *akrodh* (free from anger), *arjava* (straightness, rectitude), *na-ativada* (limited talking), *na-abhimanita* (free from self-conceitedness), *guru pooja* (worship of teachers & elders), *anasuya* (absence of envy), *daya bhuteshu* (kindness towards living beings), *apaishunam* (non-calumny), *janavada-mrisha vada* (false speech), *sthuthi-ninda-vivarjana* (shunning praising or abusing others), *sadhu-kaamashcha* (desiring company of virtuous people), *nispriha* (free from desire) and *ayatim pratyayeshu* (restraint when facing grief). (Shl 12) **A *daanta* will not develop enmity with any one. He will have good behaviour with all**. He will have same feeling towards both praise and abuse (He will not feel distraught if someone blames/abuses nor feel elated if praised). He will have good conduct, will be rich in moral conduct & will be gracious. He will be courageous and **will have the capability to subdue/overpower the defects in himself**. Such a *daanta* will be venerated in this world and will attain *swarga* after death. (Shl 14) Such a person will provide inaccessible objects to all and will make them happy and will himself be happy too. He will always be engaged in doing good to all. Will not have ego/hubris. Will not hate anyone. Will be deep like a huge lake. He will be imperturbable. He will always be content with the bliss of *jnana* and will have a clear mind. (Shl 15) A *daanta* will not be afraid of any living being. There will be no fear from him to anyone either. He will give *abhay* (sense of security) to all. The intelligent *daanta* will be respected & honoured by all. (Shl 16) Even if he gets a huge wealth he will not feel delighted. He will not sorrow even if a calamity affects him. He will be called a *parimita-prajna* (regulated mental disposition).

(Shl 17) A *daanta* will be an expert on Vedanta *shastra*. He will be pure by virtue of practicing the auspicious deeds of *satpurushas*. Since he will have his *indriyas* under restraint all the time,

he will enjoy great fruits of his auspicious deeds. (Shl 18) *Anasuya* (not envious), *kshama* (forgiveness), *shanti* (peaceful), *santhosh* (happy), *priya-vadita* (speaking likeably), *satya* (truthful), *daana* (charitable), *anayasa* (not being lazy in discharging duties) are the qualities of a *daanta*. **Wicked people do not find these qualities interesting.** (Shl 19, 20) The wicked minded will have bad qualities like *kaam*, *krodh*, *lobh*, envy, conceit etc. A brahmana who studies Veda should practice rigorous *vratas* and by being *jitendriya* should gain control over *kaam*, *krodh* etc and perform harsh *tapas*. He should await his time of death but without any fear of danger travel all around the world. (**Shanti parva; Mokshadharm; 220**)

- A *yati* to an *adhvaryu*: (Shl 5) To that person who has seen in his heart the permanent **Paramatma, who observes** the varying nature of *indriyas*, all pleasures of *indriyas* appear transient. Therefore group of enjoyments in the works done by such *jnani* do not adhere to him just as rays of Sun do not adhere to the Sun. (**Ashwamedhika parva; Anugita; 28**)
- (Shl 22, 23, 24) Just as a person who with his mind under control while carrying filled pots of oil up the stairs does not spill even one drop even if threatened by several persons wielding swords, in the same way a yogi who has reached the highest level of yoga & is in state of concentration does not get disturbed or perturbed from the firmness of *indriyas* and steadiness of mind. (**Shanti parva; Mokshadharm; 316**)
- Narada to Shuka quoting Sanatkumara: (Shl 15, 16) That person is a *mukta* who **consumes the experience of senses with disinterest and through *indriyas* which are under his control**, who has a calm mind, whose mind does not undergo changes, who has *buddhi* with concentration, and even though having the body & *indriyas* which appear like *atma*, knows that, 'I am not this form of body or *indriyas*. I am different from them'. Such a person will very soon attain the ultimate auspiciousness. (**Shanti parva; Mokshadharm; 329**)
- Narada to Shuka: (Shl 50) **That person who has control on his *indriyas* will always be content just like a thirsty person who feels contented with stream of water.** An *atma jnani* realises that it is his *atma* that exists in all living beings and that all *lokas* are in his *atma*. (**Shanti parva; Mokshadharmal 329**)
- Brahmana to Senjit: (Shl 41) Grief will not touch one who is intelligent, who has cultured and ripe wisdom, who likes to listen to words of *viveka* (discrimination, right knowledge), who has no jealousy and who has control on his internal and external *indriyas*. (Characteristics of a *jitendriya* according to Manu: That person who does not feel happiness or sadness upon hearing blames or praises, touching hard or soft objects, seeing beautiful or ugly things, eating sweet or bitter things and smelling fragrant or foul smelling things). (**Shanti parva; Mokshadharm; Adhyaya 174**)
- Bhisma: (Shl 24) Those who love *shishtachara* (virtuous behaviour and practices), **who are firm in their mind & sense control (*indriya-samyama*)**, treat happiness and grief equally and who practice only truth are *shishtas*. (**Shanti parva; Apadharm; 158**)

Pancha-bhutas

Properties/Qualities

- Dharma vyadha: (Shl 3-4) Bhumi (earth), Jala (water), Agni (fire), Vayu (Air) & Akasha (Space) in that order; each exhibits not only its own qualities but also that of the elements following it in the order. The qualities in that order are *gandha*, *rasa*, *roopa*, *sparsha* & *shabda*. Earth has all five; Water has *rasa*, *roopa*, *sparsha* & *shabda*. Agni has *roopa*, *sparsha* & *shabda*, Vayu has *sparsha* & *shabda* & Akasha has only *shabda*. This combination of element & its qualities totalling to 15 (5+4+3+2+1) exists in *Pancha-bhutas* **which form the basis for all Lokas** (worlds). These exist harmoniously & integrally with each other. When disharmony develops among these, then the *jeeva* prompted by *time (kaal)* (in the fullness of time) leaves one body & occupies another. It arises & perishes in due order. All the mobile & immobile things in this world are composed of these five elements. (**Vana; Markandeya Samaasya; 211**)

- Sanjaya: (Shl 3) *Maharaja!* All the things in the world in essence are made of the *pancha-bhutas*. This is the reason that *panditas* view everything in the world with equality. They do not differentiate one from the other.

(Shl 4) *Bhumi* (earth), *aapah* (water), *vayu* (air), *agni* (fire) and *akasha* (space) are the *pancha-maha-bhutas*. The number of attributes increases from *akash* to *prithvi*. Therefore earth has highest significance. (Commentary: *Vayu* is born from *akasha*. Therefore if *akasha* has one attribute, *vayu* has two. *Agni* is derived from *Vayu* and so it has three attributes. Water is born from *agni* and has four attributes. Earth is born from water and hence has five attributes). (Shl 5) Earth has five attributes viz., *Shabda* (sound), *Sparsha* (touch), *roopa* (form), *rasa* (taste) and *gandha* (smell). (Shl 6) Water has four attributes (five minus smell). *Agni* has *shabda*, *sparsha*, *roopa*. *Vayu* has *shabda*, *sparsha*. *Akasha* has only *shabda*.

(Shl 7) All the *lokas* incorporate these five *maha-bhutas*. (Shl 8) As long as these five are in equal proportions, they do not join together. (Shl 9) When the proportions becomes unequal, then they join together. At that time the living beings (animals) which have bodies enter the respective bodies. It cannot happen any other way.

(Shl 10) These *pancha-bhutas* are destructed in the reverse order starting from earth element. Again they take birth from *Akasha* etc elements. The power & form of these are *aparimeya* (not limited, not finite). Their form is related to the God himself. (Shl 11) In different *lokas* the elements of *panchabhutas* are found. Their proportion is only a subject of guess by men. **(Bhishma; Jambookhanda-vinirmana; 5)**

- Brahma: (Shl 18) Among ***pancha-bhutas*** *akash* is the first. *Shrotra* (*indriya*) is its *adhyatma*. Sound is its *adhibhuta*. Directions (*disha*) are its *adhi-daivata* (presiding deity). (Shl 19) Second one is *Vayu-bhuta*. Skin (*indriya*) is its *adhyatma*. Touch is its *adhibhuta*. *Vidyut* is its *adhi-daivata* (presiding deity). (Shl 20) Third one is *Jyoti-bhuta*. Eye (*indriya*) is its *adhyatma*. Form is its *adhibhuta*. *Surya* is its *adhi-daivata* (presiding deity). (Shl 21) Fourth one is *aap*. Tongue (*indriya*) is its *adhyatma*. Taste is its *adhibhuta*. *Soma* is its *adhi-daivata* (presiding deity). (Shl 22) Fifth one is *prithvi-bhuta*. Nose (*indriya*) is its *adhyatma*. Smell is its *adhibhuta*. *Vayu* is its *adhi-daivata* (presiding deity). (Shl 23) Thus in the *pancha-bhutas* there are three *vidhis* (precepts) called *adhyatma*, *adhibhuta* & *adhi-daivata*. **(Ashwamedhika parva; Anugita; 42)**
- Brahma to maharshis: (Shl 18) Among ***pancha-bhutas***, *akash* is the first. *Shrotra* (*indriya*) is its *adhyatma*. Sound is its *adhibhuta*. Directions (*disha*) are its *adhi-daivata* (presiding deity). (Shl 19) Second one is *Vayu-bhuta*. Skin (*indriya*) is its *adhyatma*. Touch is its *adhibhuta*. *Vidyut* is its *adhi-daivata* (presiding deity). (Shl 20) Third one is *Jyoti-bhuta*. Eye (*indriya*) is its *adhyatma*. Form is its *adhibhuta*. *Surya* is its *adhi-daivata* (presiding deity). (Shl 21) Fourth one is *aap*. Tongue (*indriya*) is its *adhyatma*. Taste is its *adhibhuta*. *Soma* is its *adhi-daivata* (presiding deity). (Shl 22) Fifth one is *prithvi-bhuta*. Nose (*indriya*) is its *adhyatma*. Smell is its *adhibhuta*. *Vayu* is its *adhi-daivata* (presiding deity). (Shl 23) Thus in the *pancha-bhutas* there are three *vidhis* (precepts) called *adhyatma*, *adhibhuta* & *adhi-daivata*. **(Ashwamedhika parva; Anugita; 42)**
- Brahma said: (Shl 42) It is said that *gandha* (smell) is of ten types: *ishta* (likeable), *anishta* (disliked), *madhura* (sweet), *amla* (sour), *katu* (bitter), *nirhaari* (spreads for long distance, diffusively fragrant), *samhata* (composite), *snigdha* (oily, desne), *rooksha* (hard) and *vishada* (pure). (Shl 46, 47) It is said that form/shape (*roopa*) is of many kinds: white, black, red, blue, yellow, reddish-brown (*aruna*), short, long, lean, fat, square and round. **(Ashwamedhika parva; Anugita; 50)**
- Bhrgu to Bharadwaja: (Shl 26) *Jeeva* gets to know the attribute of smell through the *ghranendriya* (*indriya* for smelling) which signifies the *prithvi* element. He experiences taste through *rasana* which signifies water element. Through the eyes which signifies *tejas* attribute he gets to experience forms/shapes (*roopa*). Through *tvak* which signifies *vayu-bhuta* *jeeva* experiences touch. Through the *akash bhuta* represented by ears he experiences sounds.

Attribute/quality of *gandha* (smell)

(Shl 27) *gandha*, *sparsha*, *rasa*, *roopa*, *shabda* are the five attributes of *prithvi*. Among this I will tell you about the main one viz *gandha*.

(Shl 28) There are nine kinds of smells related to *prithvi*: Likeable (like from *kasturi* etc), disliked/abhorrant (like from dead bodies), sweet (like from flowers), pungent (like chilly powder),

nirhaari (which overwhelms other smells like from onion, asaphoetida etc), *samhata* (smell given out by mixing several liquids), *snigdha* (which makes one satisfied in the immediate moment like clarified butter etc), *rooksha* (like that of sesame oil), *vishada* (like from cooked rice)

Attribute/quality of *rasa* (taste)

(Shl 30) Forms and shapes are seen through the eyes. Through *tavk indriyas* man gets the experience of touch. *Shabda*, *sparsha*, *roopa* & *rasa* are attributes of *jala* (water). Among these *rasa* is the main attribute. For its better understanding I will tell its differences in detail. (Shl 31) Famous *rishis* say that *rasa* is of different kinds: sweet, salty, bitter, *kashaya* (astringent), sour and spicy are the six variations of *rasa*.

Attribute/quality of *roopa* (form/shape)

(Shl 32) *shabda*, *sparsha* and *roopa* have been stated to be the attributes of *tejas*. We see forms through our eyes. The main attribute of *tejas* is *roopa* which has many variations. (Shl 34, 35) *hrasva* (short), *deergha* (long), *sthoola* (fat), *chaturasra* (four cornered), *vrittavan* (round), *shukla* (white), *krishna* (black), *raktha* (red), *peetah* (yellow), *neelaruna* (sky blue), *Katina* (hard), silky, thin, *picchala* (slimy, slippery), soft, *daaruna* (rough) are sixteen varieties of *roopa*

Attribute/quality of *sparsha* (touch)

(Shl 36) The *vayu-bhutas* has two attributes: *shabda* & *sparsha*. Its main attribute is *sparsha* (touch). There are many variations in this also. (Shl 37) *Sparsha* has twelve variations: hot, cold, comfortable, discomfort, viscous/greasy, *vishada* (nice), sharp, soft, rough, light, heavy and very heavy.

Attribute/quality of *akash* (space)

(Shl 38) The only attribute of this is *shabda*. Its variations are: (Shl 39) *Shadja*, *rishbha*, *gaandhara*, *madhyama*, *panchama*, *dhaivata* and *nishaada*. (these are called Sa, Ri, Ga, Ma, Pa, Dha, Ni & Sa in music as its seven notes). (Shl 40, 41) Though *shabda* is present everywhere it is expressed emphatically in instruments like big drums etc. All the sounds we hear in musical rhythm instrument, *bheri*, conch-shell, cloud, chariot etc and the sounds of all animate and inanimate objects **are all integral/incorporated in these seven notes**. (Shl 42) In this manner, sound which is born in *akash* has many forms. Scholars say that sound is born in *akash* in interaction with attributes of *vayu*. (Shl 43) **When the attribute related to *vayu* (touch) is unobstructed sound is 'heard' and understood**. When the attribute of *sparsh* is obstructed by *vayu* and is in a *vishama-avastha* (uneven, adverse, inconstant) sound cannot be heard. The *dhatu* which generates *shabda* etc is nourished by the *pancha-maha-bhutas*.

(Shl 44) Water, *agni* and *vayu*—these three *tattvas* are always alert/active in the animals with bodies. These three are the root cause of the body. They are all pervasively present with the *pancha-pranas*. (**Shanti parva; Mokshadharma; 184**)

- Bhisma said: Yudhishtira! I will again tell you about the *pancha-maha-bhutas* described by Krishna Dwaipayana. Listen to this..... Child! Listen to the definitive *darshan-shaashtra* (philosophy).
(Shl 3) **Prithvi-tattva** has following ten qualities (*gunas*): *sthairya* (firmness), *gurutva* (weight), *kaatinya* (hardness), *prasava-shakti* (ability to cause germination), *gandha*, *gurutvam* (magnitude, dignity), *shakti* (strength), *sanghatana* (compactness?), *sthapana* (founding) and *dhriti* (supporting).
(Shl 4) **Jala-tattva** has following ten qualities: *shaitya* (coldness), *rasa* (taste), *kleda* (moisture), *dravatva* (fluidity), *snigdhatva* (oiliness, softness), *saumyata* (gentleness), *jihve* (tongue), *visyandana* (dripping liquid state), *sanghaata* (condensing in the form of ice, snow etc), and *shrapana* (cooking, boiling).
(Shl 5) **Agni-tattva** has following ten qualities: *dhurdharshata* (not possible to face it), *jyoti* (burning), *taapa* (heat), *paaka* (cooking), *prakashana* (lighting), *shoka* (grief), *raaga* (redness, passion), *laghutva* (lightness), *teekshnata* (sharpness) & *urdhva-bhasita* (flaming/glowing upwards).
(Shl 6) **Vayu-tattva** has following ten qualities: *aniyama-sparsha* (touch without rules of hot or cold), *vaada-sthana* (centre of speech), *swatantrata* (independence), *balam* (might), *sheeghrata* (speed), *moksha* (discharging body wastes), *karma* (making things fly up etc), *Cheshta* (effort, activity), *atmata* (prana), & *bhava* (cause of birth & death).

(Shl 7) **Akash-tattva** has following ten qualities: *shabda* (sound), *vyapitva* (pervasiveness), *chhidrata* (perforatedness), *anashraya* (not depending on any thing), *analamba* (not being a shelter for any), *avyakta* (unseen), *avikaritva* (unchanging), *apratighatata* (no resistance), *bhutatva* (cause for the hearing organ, being an element), *vikratattva* (state of being changed).

In this manner **fifty qualities** have been stated for the five *maha-bhutas*. (**Shanti parva; Mokshadharmas; 255**)

- Brahma: *Maharshis!* Next I will tell you which *indriyas* grasp which qualities. (Shl 29) The quality of smell inherent in earth is grasped by nose. *Vayu* (air) facilitates this smelling. (Shl 30) *Rasa* is the natural quality of water. Tongue grasps it. Soma in tongue facilitates this. (Shl 31) Form (*roopa*) is the quality of *tejas*. Eye grasps it. Surya in the eye facilitates it. (Shl 32) Touch is the natural quality of *vayu*. Skin grasps it. *Vayu* present in the skin facilitates it. (Shl 33) Sound is the natural quality of *akash*. Ear grasps it. The deities of directions are said to facilitate this. (**Ashwamedhika parva; Anugita; 43**)

Functions/Constituents

- *Maharshi Vyasa* to *Yudhishtira*: (Shl 40) Man does sinful deeds; he also does virtuous deeds (*punya-karmas*); The *Pancha-bhutas* are witness to his acts. (**Shanti; Rajadharmanushasana; 35**)
- *Brihaspati* to *Yudhishtira*: (Shl 23) Oh the highly wise! Skin, bones, flesh, semen and blood – all these components leave the body left behind by the *jeeva*. Only dharma goes with the subtle body of *jeeva*. (Shl 24, 25) Therefore, only a life with dharma gives ultimate state. When the *jeeva* finishes experiencing the fruits of its karma in *paraloka* and when it has to take on another body, **the devatas in the pancha-bhutas examine his good and bad deeds**. Then the *jeeva* which has lived with dharma will happily live both in this world and the one beyond. (**Anushasana parva; Daandharma; 111**)
- *Brihaspati*: (Shl 28, 29) The *devatas* of *prithvi, jala, agni, vayu, akash and manas (yaddevata sharirastha)* eat the food we consume. When these *devatas* of *pancha-bhutas* along with *manas* eat food and are satisfied, the semen (*retas*) is produced. (Shl 30) Then, when man and woman mate, that semen causes pregnancy. Now what else do you wish to know.

Yudhishtira: (Shl 31) You have told how the pregnancy occurs. Tell me how the man born from that pregnancy gets bound.

Brihaspati: (Shl 32) After the act of mating and soon after the semen enters the womb (*garbha*), **the pancha-bhutas in the body of the woman turn into the body of that jeeva and bind it in that body**. When that *jeeva* liberates itself from that body at the end, it gets another state. (Shl 33) That *jeeva* associated with all the *bhutas* experiences happiness or unhappiness. That is why the *devatas* of *pancha-bhutas* will be observing all the good and bad karmas of the *jeeva*. (**Anushasana parva; Daandharma; 111**)

- *Vyasa* to *Shuka*: (Shl 3) The five *maha-bhutas* viz *prithvi, jala, tejas, vayu & akash* are present in all beings. Just as the waves in an ocean rise and merge back into the waters, these *pancha-maha-bhutas* take birth in the bodies of beings and also merge back. (Shl 4) Just as a tortoise puts out its organs and again pulls them back into its shell, these *maha-bhutas* enter into & appear even in small animals and again disappear. (Shl 5) In this manner all moving & unmoving living beings are constituted of these *pancha-maha-bhutas*. At the time of creation, all mobile & immobile things are created out of these *maha-bhutas* and at the time of dissolution they merge back into them. (Shl 6) **Because all beings consist of the same five maha-bhutas there should have been no difference among them. But Brahma, the creator of these five maha-bhutas, has constituted the beings with more or less proportion of these according to their karmas. Therefore there will be difference in the quantity of the individual maha-bhutas in beings. Therefore there will be difference among beings as created by Brahma.** (**Shanti parva; Mokshadharmas; 247**)
- *Bharadwaja* questioned: (Shl 1) Oh *Bhrigu muni!* As you said these *pancha-dhatus* that Brahma created have occupied the whole creation by the name of *pancha-bhutas*. (Shl 2) When the highly

intelligent Brahma has created thousands of 'beings' (*bhutas*) how can the term '*bhutas*' be applicable to only these five?

Bhrigu said: (Shl 3) Bharadwaja! These *pancha-bhutas* are unlimited. As I have said earlier, no one can say what their quantity is. That is why these five *bhutas* are designated with the prefix '*maha*'. **Moreover, it is from these that other *bhutas* are created. For these reasons also they are designated by the term, '*mahabhutas*'.** (Shl 4) The bodies of living beings are constituted of these *pancha-maha-bhutas*. The movement of animals is due to *vayu*. The *shunya* (nothingness) quality is due to *akash*. The heat in the body is due to *agni*. The liquid forms are constituted by *jala*. The bones and muscles are of *prithvi*. Overall, the bodies of all animals are essentially *pancha-bhutas*. (Shl 5) In this manner all the moving & unmoving (*jangama, sthavara*) entities in creation are constituted of *pancha-maha-bhutas*. These five in human being have taken the form of the five *indriyas* viz ears, nose, tongue, skin and eyes.

Bharadwaja said: (Shl 6) Bhagawan! **If you say that all *sthavara & jangama* are constituted of these five, we do not see the presence of these in *sthavara* entities.** (Shl 7) We do not notice any heat in the body of trees. Therefore it implies that there is no element of *agni* in them. It does not have any kind of movements. It does not move from here to there. Therefore there is no element of *vayu*. In reality tree is just a solid matter. Therefore we do not notice the five *maha-bhutas* in trees. (Shl 8) As we all know trees do not hear what we say. They do not see anyone. They do not understand smell or taste. They do not smell as they have no noses. They have no tongue to taste. They do not know touch. Even when cut, they show no reaction and hence touch makes no impression on them. Therefore *pancha-bhutas* are not present in trees and the five *indriyas* signifying them are also not present. Then how can the trees be constituted of *pancha-bhutas*? (Shl 9) There is no liquid in trees; no heat; no bones etc signifying earth element; since there are no movements there cannot be *vayu*; there is no scope for *akash* at all. Therefore among *sthavaras* trees are not *pancha-bhoutika*.

Bhrigu answered: (Shl 10) Even though the tree may appear like a solid object, it does have *akash* in it. There is no doubt in this matter. Moreover, in trees every day flowers and raw & ripe fruits keep appearing. This shows there is *akash*. This also signifies *vayu* related movement. (Shl 11) When we touch a tree we may not feel any warmth. We cannot therefore conclude just by this that there is no *agni* related heat in it. It is only because of *agni* related heat that the leaves dry up. Fruits and flowers wither. The bark of the tree cracks. If you touch the flower, it withers. If you touch the fruit, it falls off. This demonstrates that the tree reacts to touch also. (Shl 12) When the tree hears the huge sounds of wind, fire or thunderbolt its flowers and fruits detach and fall down. If they could not hear then this could not have happened. (Shl 13) A creeper surrounds/embraces a tree. It spreads to all sides of the tree. It is known that it is natural that one without eyes knows no directions. Because the creepers progress in different directions on the tree, does it not imply that they have eyes? Therefore plants see also. (Shl 14) Trees treated with good and bad smells, with variety of smokes, become free of diseases and become filled with fruits & flowers. This proves that trees do smell. **(We would consider this as a result of fumigation which perhaps kills the disease afflicting the tree).** (Shl 15) Trees drink water through their roots. It is natural that trees also get diseases. Treatment is also given through the roots. It is by taking in medicines through the roots that trees get cured of diseases. Therefore isn't it proved that trees have tongue? (Shl 16) **Just as man using the hollow stem of lotus sucks up water at the bottom of a vessel (like 'straw' today), the trees drink water which is its bottom with the help of *vayu*.** (Shl 17) **Trees do experience happiness and sadness. If a man holding an axe goes near it it grieves. If one who waters it goes near it it feels happy. If you cut it it again grows. Therefore I notice that *jeeva* is in trees also. Trees are not inanimate.** (Shl 18) The water that the tree takes in through the roots is digested with help of *vayu and agni*. It is because of this assimilation that the tree grows everyday. (Shl 19) In the body of every movable being (*jangama prani*) *pancha-maha-bhutas* will necessarily be present. But it will be different for each. It is because of these *pancha-bhutas* that the bodies engage in karmas.

***Pancha-bhutas*: body parts they constitute**

(Shl 20) The following five in the body are constituted of *prithvi* element: *tvak* (skin), muscle, bones, *majja* (marrow) and sinews/intestines. (Shl 21) The following five are constituted of *agni*: the *tejas* in the body, *krodh*, eyes, heat and fire in the belly. (Shl 22) The following are constituted

of *akash*: ears, nose, face, heart and stomach. (Shl 23) The following are made of water: phlegm, bile, sweat, fat and blood. **(Shanti parva; Mokshadharmā; 184)**

Origin, Transformation, Dissolution

- Bhishma: (Shl 40) Yudhishtira! Intending to create a world consisting of the five kinds of forms viz *devatas*, *asuras*, *manushyas*, *pitrus* & *tiryag-jantus*, he first created the *pancha-bhutas*. **(Anushasana parva; Daandharma; 158)**
- Bhishma continued and said: Dharmaja! Vyasa said: (Shl 4) **Manas which is impelled by the desire to create again, makes variety of creations.** From it is born *akash*. Sound is the quality/attribute of *akash*. (Shl 5) From a variation of *akash*, strong & sacred *vayu* is born which can carry all kinds of *gandhas* (smells). Touch is the quality/attribute of *vayu*. (Shl 6) From an altered/variant of *vayu*, *jyoti-sattva* which shines brightly is born. Form or shape is the quality/attribute of *agni*. (Shl 7) From an altered/variant of *agni*, *jala* which has *rasa* (taste, flavour) as its quality/attribute is born. From *jala* is born *bhumi* which has *gandha* (smell) as its quality/attribute. In this manner the *pancha-maha-bhutas* are created. (Shl 8) **Bhutas born later have all the attributes of the preceding bhutas also.** As long as any of these five *bhutas* remain in any form their *gunas* will also remain with them. (Shl 9) Some, unable to understand the facts, may say that *jala* also has *gandha*. But *gandha* is a property of *prithvi* and not of *jala* or *vayu*. *Gandha* which is primarily the quality of *prithvi* mixes in *jala* or *vayu*. **(Shanti parva; Mokshadharmā; 232)**
- Brahma: (Shl 9) **The pancha-bhutas viz prithvi, vayu, akash, jala & tejas are born from ahankar tattva.** (Shl 10) All living beings consist of these *maha bhutas* and their functions of sound, touch, form, taste & smell. (Shl 11) Oh brave *munis*! When the time for dissolution of *pancha-bhutas* is imminent, all living beings feel immense fear. But the brave *atma-jnani* does not feel any fear even at that time. **(Ashwamedhika parva; Anugita; 40)**
- Sanatsujata: (Shl 3) Water is *rasa-roopa*. That *rasa* is *Parabrahma vasthu*. From that only the water etc *pancha-bhutas* were born in their *sookshma-roopa* (subtle form). Then from these the *sthoola-sharira* (gross-body) was formed. Even in this gross-body there is water (*salila*). In the midst of this *salila* (in *hridayakasha*) exists *Jeeva* and *atma*. Both *jeevatma* and *Paramatma* are in this *hridaya-guha* (cave of heart). One of them is beyond *maya*. He is the Sun even to the physical Sun. Both *Jeeva* and *Ishwara* support this *prithvi* and *swarga*. *Yogis* realise such *sanatana* (eternal) *bhagawan* in their hearts (*yoginastham prapashyanthi bhagawantham sanathanam*). **(Udyoga; Sanatsujata; 46)**
- Bhishma: (Shl 5) The following five *maha-bhutas* are the factors responsible for the birth and end of all living beings: *prithvi*, *vayu*, *akash*, *jala* & *agni*. (Shl 6) **Just as waves in an ocean are born in it and merge back in it, these pancha-mahabhutas born from Paramatma merge back into him along with all life.** (Shl 7) Just as tortoise first pushes out all its organs and again withdraws them into itself, *Paramatma* first creates the world which was integral in him and again merges it into himself. (Shl 8) **Paramatma who creates all life has installed pancha-mahabhutas in all. But they are not in same proportion in all.** In some it is more and some it is less. Ordinary man cannot know in what proportion these are distributed in his body. **(Shanti parva; Mokshadharmā; 194)**
- Vyasa to insect: (Shl 6) There you will realise that objects of senses are mere transformations of *pancha-bhutas* and will experience them with detachment/disinterest. **(Anushasana parva; Daandharma; 118)**
- Brahma said: (Shl 1) *Maharshis*! The five *bhutas* viz *prithvi*, *vayu*, *akash*, *jala* & *jyoti* are born from *ahankar*. (Shl 2) All living beings suffer delusion (*muhyanti*) in respect of these *pancha-bhutas* meaning sound, touch, form, taste & smell born from them. (Shl 3) When the time for the destruction of *mahabhutas* is imminent all living beings become very scared. (Shl 4) Each *bhuta* merges back into whatever it was born from. These *bhutas* are born one after the other by *anuloma* sequence. They find their dissolution in the reverse sequence (*viloma krama*) (That is, they merge in following order: *prithvi in jala; jala in agni; agni in vayu; vayu in akash*. Their origination is in the order: *akash, vayu from akash, agni from vayu, jala from agni and prithvi from jala*). (Shl 5) **Thus even though all the moving & non-moving beings (chara, achara; sthava,**

jangama) disappear/are reabsorbed (*pralina*), the brave yogis who have rich memory power will not disappear/get reabsorbed for any reason (*smritimantastada dhira na liyante kadachana*). (Ashwamedhika parva; Anugita; 42)

- Brahma said: (Shl 32) That which consists of *gandha, rasa, roopa, sparsha & shabda*, that which *munis* understand through their *buddhi* is called *Pradhana* or *Mool prakriti*. (Shl 33) That *Pradhana* is also called *avyakta*. From *avyakta* is created *mahat tattva*. *Ahankar* is born from *mahat tattva*. (Shl 34) The attributes of *shabda, sparsha* etc of *pancha-maha-bhutas* are born from *ahankar*. The objects of *pancha-bhutas* are said to be *shabda, sparsha* etc *gunas* separately. (Shl 35) *Avyakta prakriti* or *pradhana* is both *kaarana & karya* (cause and effect). Similarly we have heard that the *mahat tattva* is also both *kaarana & karya*. (Shl 36) *Ahankar* born from *mahat tattva* is also both cause & effect. The *pancha-maha-bhutas* born from *ahankar* are also both causes & effects. (Shl 37) It is said that these *pancha-maha-bhutas* also have both *beeja-dharma* (cause, seed *dharma*) and *prasava-dharma* (effect, *dharma* of giving birth). The distinct effect of *pancha-bhutas* is *shabda, sparsha* etc objects. But one which prompts these is *chitta*. (Ashwamedhika parva; Anugita; 50)
- Panchashikha: (Shl 40) Just as in an old house the various parts like wood decay over time and finally the house itself collapses, due to old age and death the organs of the body will gradually weaken and finally are destroyed. (Shl 41) *Indriyas, manas, prana*, blood, flesh, bones etc will all decay gradually and will merge in the *pancha-bhutas* which are their causes. (Shanti parva; Mokshadharma; 218)
- Bhishma continued and said. Yushishtira! Vyasa said: (Shl 1) Shuka! Now I will tell you how, after the end of Brahma's day and before the commencement of night, **the creation undergoes dissolution and how the gross world is made into a highly subtle form by Brahma and held within him.**
(Shl 2) During the time of *pralaya* (dissolution) Sun in the sky and seven flames of *agni* on earth will start burning the whole world. This whole *jagat* at that time will be completely burnt by the extremely fierce heat of Sun and flames of fire. (Shl 3) At that time all the mobile and immobile living beings will first merge into the earth and become same as earth. (Shl 4) Thus when everything merges into earth, earth devoid of trees, plants, creepers, grass etc will look as bald as the shell of a tortoise. (Shl 5) At that time water takes over the earth's quality of *gandha*. The *bhumi* devoid of its defining characteristic of *gandha* gets ready to merge into *jala*. (Shl 6) Then water with massive waves and huge sound will occupy *bhumi* everywhere. Water will be flowing with the entire *vishwa* submerged in it. (Shl 7) Then *tejas* will absorb the essential quality of water that is *rasa*. Water devoid of *rasa* will merge into *tejas*. (Shl 8) When the seven flames of *agni* envelop the Sun in the midst of sky, then the entire *akash* will be pervaded by flames. (Shl 9) At this time *vayu* absorbs the essential quality of *agni viz tejas*. *Agni* will merge into *vayu*. *Vayu* with its enormous speed will agitate the whole *akash*. (Shl 10) Then *vayu* with an enormous sound will join *akash* from which it was born and will start blowing fiercely in all ten directions. (Shl 11) Then *akash* will swallow the essential quality of *vayu viz sparsh* (touch) and *vayu* will soon after merge into *akash*. After this, only *akash* with the quality of sound remains. (Shl 12) In *akash* there will be no trace of *sparsh, roopa, rasa & gandha*. Only *akash* with its quality of *shabda* survives. (Shl 13) Then ***manas* which makes the perceivable world manifest** merges into itself the quality of *shabda*. In this same manner the manifest *manas* merges into *mahat-tattva* and *mahat-tattva* into Brahma. Then only Brahma remains. This is called '*Braahma-pralaya*'. (Shanti parva; Mokshadharma; 233)
- Brahma said: (Shl 10) When time for dissolution comes, whatever moving and non-moving living beings are in this *loka* will first merge into *mool prakriti*. Then the functions of *pancha-maha-bhutas* also merge. Once these functions merge, the *pancha-bhutas* also merge into *mool prakriti*. (Shl 11) ***Devatās, manushyas, gandharvas, pishachas, asuras and rakshasas* have all been created by their nature only (*sarve swabhavatah srshta na kriyebhyo na kaaranat*) and not by any effect or cause.** (Shl 12) Marichi and other brahmanas who create the universe are born from *pancha-maha-bhutas* again & again just as waves on a sea. When the task of creation is over they eventually merge into the *pancha-bhutas*. (Shl 13) **The *pancha-maha-bhutas* pervade everywhere in a subtle form beyond the gross *bhutas* which create the universe.** One who becomes liberated from even the subtle *pancha-bhutas* attains ultimate state. (Ashwamedhika parva; Anugita; 51)

Manas (Mind)

Origin of *manas*

- Bhishma continued and said: Dharmaja! Vyasa said: (Shl 1) Shuka! **Brahma who is full of *tejas* is like the 'seed' for everything. This whole *jagat* is his. It is from that one Brahma that all movable & immovable worlds are created.** (Shl 2) As said earlier, Brahma wakes up in the morning and through *avidya* (or *Prakriti* which is *trigunatmic*) created the entire world. Before everything *mahat-tattva* appeared. **From it quickly was born *manas* which is like the soul of the gross world.** (Shl 3) That *manas* can travel far and has many kinds of movements. That *manas* which consists of prayer & doubts, enveloped the *chidatma* and created seven *manas-putras* (Mental or spiritual sons: They are Marichi, Angirasa, Atri, Pulasthya, Pulaha, Kratu & Vasishtha). (Shl 4) ***Manas* which is impelled by the desire to create again, makes variety of creations.** From it is born *akash*. Sound is the quality/attribute of *akash*. (Shanti parva; Mokshadharm; 232)

Qualities/Characteristics of *manas*

- Dharmaja! The guru said to the *shishya*: (Shl 1) *Vatsa*! Living beings are of four classes: *jarayuja* (born from the womb), *andaja* (born from an egg), *swedaja* (born from sweat/water) and *udbhijja* (those who emerge out of earth like plants etc). **All these take birth from the *avyakta* and finally merge into *avyakta* (unmanifest).** Those things whose characteristics are not visible manifestly are called *avyakta*. Even though something may be *avyakta* it will not be beyond *gunas*. **Even though *Prakriti* is *avyakta* it is *trigunatmik*. Similarly though *manas* is *avyakta*, it is *trigunatmik*.** (Shanti parva; Mokshadharm; 211)
- Bhishma: (Shl 9) Nine **qualities of *manas*** are: courage, skill in logic & conjecture, memory, perplexity/confusion, imagination, forgiveness, auspicious resolves/desires, inauspicious resolves/desires, and fickleness/unsteadiness. (Shanti parva; Mokshadharm; 255)
- Brahma to *maharshis*: (Shl 25, 26) **Another characteristic of mind is *dhyana*** (meditation, attention, contemplation). (Ashwamedhika parva; Anugita; 43)
- Bhishma: (Shl 15) They (Sankhyas) found ***manas* has six qualities** (*shrotra*, *tvacha*, *netra*, *rasana*, *ghrana* & *manas*). (Shanti parva; Mokshadharm; 301)
- Q: What increases or grows rapidly? A: River or *chitta* going after *indriyas* (Yaksha Prashna: Vana; Araneya; 312)
- Yajnavalkya said: (Shl 16, 17) *Manas*, triggered by *indriyas* goes to all *vishayas*. **The *indriyas* do not 'see' any *vishaya*. It is *manas* which sees them.** The eye of course looks at the form or shape. But the eye perceives it through the *manas* and cannot do so without *manas*. (Shl 18) When the *manas* is worried, even though the eye is looking at forms, it will not actually perceive it. People out of confusion say that 'eye sees, ear hears, nose smells etc' (But all *vishayas* are grasped by *manas* through the *indriyas* and *indriyas* by themselves without co-operation of *manas* cannot grasp that experience). (Shl 19) ***Indriyas* do not grasp any *vishaya*. It is *manas* which grasps through the *indriyas*.** If the *manas* withdraws or gets disinterested, the *indriyas* also retire (What the mind does not want, the senses also do not want). (Shl 20) **But even though the *indriyas* get disinterested, the *manas* does not retire or withdraw. It continues to experience that which *indriyas* do not fetch.** Therefore it should be understood that *manas* is the prominent factor for all *indriyas*. (Shl 21) Oh highly famous man! ***Manas* is said to be the owner/master of all *indriyas*. All living beings depend on *manas*.** (Shanti parva; Mokshadharm; 311)
- Birds to Jajali: (Shl 8) Great brahmana! *Shraddha* (faith) is the daughter of Surya. Therefore her name is Vaivasvati. She is also called Savitri & Prasavitri (one who gives pure birth). *Vak* (speech) and *manas* are more external than faith. ***Shraddha* (faith) is decisive faculty. *Manas* is one which desires and gets doubts. Therefore *manas* is external to faith. Further outside it is *vak* or speech.** Meaning that, in *japa*, *dhyana* and acts of dharma faith is greatest. (Shanti parva; Mokshadharm; 264)

- Bhisma: (Shl 37) That person will be happy here who can keep under control the mind, which has tendencies to run far away, to flow in many directions towards different things, to desire many things and to doubt; after the death of the body also he will be happy due to the *jitendriyatva* he had achieved. (Shanti parva; Mokshadharmā; 194)

Vikaras/distortions of mind

- There are eleven 'distortions' (vikara) that living beings experience: (i) *Kaama* (ii) *Krodha* (iii) *Lobha* (iv) *Moha* (v) *Mada* (vi) *Matsarya* (vii) *Harsha* (viii) *Shoka* (ix) *Raaga* (x) *Dweshha* (xi) *Ahankara* (Vana; Tirthayatra; 134)
- Dharma vyadha: When *kaama* (desire for worldly things) finds a place in the mind, *krodha* follows immediately. Once desire enters mind, man starts trying hard to get the objects of desire. This leads to excessive interest (*raga*) in the objects. Then greed & next attachment follow. Once these feelings fill the mind, man does not think of dharma. In case he has to do *dharma karya*, it will be only for show-off & not genuinely. He collects wealth only by such hypocritical approaches. Since more wealth can be acquired by illegal methods, his mind will always take that route. If friends or well-wishers try to point out the hypocrisy or dangers of the path, they will convince them with very intelligent words & apparently clear logic. It will be as if they are speaking with full authority of Vedas. But there will be no correlation between their words & actions. Such *adharmas* is of three kinds: in mind, in speech & in action. They develop company of such sinners only. Though they may acquire a lot of wealth, eventually they will suffer great grief. They have no place in the higher worlds beyond. (Vana; Markandeya Samaasya; 210)
- Manu to Brihaspati: (Shl 4) *Ajnana* causes want of understanding. Due to this the mind is attracted towards *raga*, *dweshha*. **Once the mind is corrupted, the *panchendriyas* for which *manas* is the main driver also become impure.** (Shanti parva; Mokshadharmā; 204)

Karmas & manas

- Manu to Brihaspati: (Shl 15) **Brahma has created people who are constituted of *manas* and *karma*.** Therefore these two are the virtuous paths served by the world (It is these two alone that prompt human beings into the virtuous path also). **There are two kinds in karmas: Permanent & eternal, and that which has an end & is subject to destruction. Mind is the cause for both these.** Karmas can be done either with *sakaam* or with *nishkaam*. Karmas done by giving up the mind or the desires of the mind yield permanent & eternal fruits. **Such *nishkaam-karma* leads to realisation of Parabrahma-Paramatma. The other type viz *sakaam-karma* leads to destructible fruits.** (Shanti parva; Mokshadharmā; 201)

Ahankar

Birth of *ahankar* and its role in creation

Brahma said: (Shl 1) The *mahat tattva* that was born first is also called as *ahankar*. Because it was born in the form of *aham* it is also said to be second creation. (Shl 2) ***Ahankar* is the cause for the variations/changes/transformations such as living beings. Therefore it is also called *vaikarika*. It is a form of *rajoguna*. Therefore it is also called *taijasa*. Sentience (*chetana*) is its foundation. As creation of living beings has happened only because of it, it is also called *Prajapati*.**

(Shl 3) This sentience which is form of *ahankar* is the birth place for *devatas* in the form of *indriyas* and for *manas*. It is itself also *deva-swaroopa*. Therefore it is also said to be *triloka-kartu* (creator of three *lokas*). It is the form of *ahankar* for all the *jagat*. Therefore it is also called *Abhimanta*. (Shl 5) *Jeevatma* who is the origin for all beings and the basis/foundation for *ahankar* which creates everything, creates all *gunas* through *ahankar* and enjoys/experiences them. All the motion/conducts/exertions (*vicheshta*) in the *jagat* are the forms of *ahankar* which is responsible for changes that occur. It is that *ahankar* which has made the whole *jagat* full of *rajoguna*. (Ashwamedhika parva; Anugita; 41)

- Vayu: (Shl 16) Some fools say that Brahma was born from an egg. How can mountains, directions, water, earth, *Swarga* etc take birth from a broken egg? (Shl 17) But we should not think so. Because, how can someone who has no birth be born? The great *akash* is in the form of egg. *Pitamaha* is born there. Hence he can be called '*andaja*'. (Shl 18) If Brahma was born in

akash how did he stand there because there was no support available in the *akash* at that time? The answer is he was there as form of *ahankar*. Being the form of *ahankar* he had pervaded all *tejas*. *Maharaja!* In reality there is nothing like an egg. It is Brahma who has created this *loka*. **(Anushasana parva; Daandharma; 153)**

- Vandi: world order is subject to the following nine: (i) *Prakriti* (ii) *Purusha* (iii) *Mahat-tattva* (iv) *Ahankara* (v) *Pancha-tanmatras*. **(Vana; Tirthayatra; 134)**
- Guru to his disciple: (Shl 27) *Buddhi (mahat-tattva)* formed from the karmas of the *avyakta Prakriti* creates *ahankara*. From *ahankara* is born *akash*. *Vayu* is born from *akash*. (Shl 28) From *vayu* comes *tejas*, from *tejas* comes *apah (jala)* and from *jala* comes *prithvi*. In this manner *Prakriti*, *buddhi* or *mahat-tattva*, *ahankara*, *akash*, *vayu*, *tejas*, *jala* and *prithvi*—**these eight are called as mool-prakriti. The entire jagat is established in this mool-prakriti.** (Shl 29) The following have been stated to be the *vikaras* (modifications, transformations) of *mool-prakriti*: Five *jnanendriyas*, five *karmendriyas*, five sense experiences and the sixteenth is *manas*. Among these, *manas* is a *vikara* of *ahankara-tattva*. The remaining fifteen are the *vikaras* of *pancha-mahabutas* which are the cause of their origin. **(Shanti parva; Mokshadharm; 210)**
- Bhishma: (Shl 19) All the following are established in *ahankara*: *pancha-mahabutas*, ten *indriyas*, *shabda*, *sparsha* etc *gunas*, *sattwa* etc three *gunas* and the three *lokas* associated with *loka-pals*. (Shl 20) In this world at specified times qualities related to seasons show up. In the same way, it should be understood that in all living beings *ahankara* is the prompter/instigator of karma. **(Shanti parva; Mokshadharm; 212)**

Types of *ahankar*

- Bhishma: (Shl 21) ***Ahankara* is of three types: *sattwik, rajasik and tamasik*.** Understand that *tamoguna* is stupefying/perplexing. This *tamoguna* which is born of *ajnana* is black in colour. *Sattwik-ahankara* promotes love. *Rajasik ahankara* causes grief/sorrow. In this way understand the nature of all three *gunas*. **(Shanti parva; Mokshadharm; 212)**

Ahankar as Ego/I & Mine

- Yaksha: What is *ahankara*? Yudhishtira: Great ignorance. (Yaksha Prashna: **Vana; Araneya; 312**)
- Eight types of *mahaastras*: *Kakudeepa*, *Shuka*, *Naaka*, *Akshisantarjana*, *Santaana*, *Nartaka*, *Ghora* and *Asyamodaka*. Whoever is subjected to these *mahaastras* dies. Similarly there are eight enemies within a man. One who is controlled by them is destroyed. These are: *Kaama*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Maana*, *Matsarya* and *Ahankara*. **(Udyoga; Bhagavadyana; 96)**
- Arjuna to Yudhishtira: (Shl 10-11) Those desirous of victory cannot gain it by mere might & valour. But victory can be gained with the help of Truthfulness, kindness, steadfastness in dharma and efforts. Give up completely *adharma*, greed, *moha* and *Ahankara* and fight with enthusiasm. It is certain that victory belongs to that side which has dharma on its side (*yatho dharmasthatho jayah*) **(Bhishma; Bhagavadgita; 21)**
- There are eleven 'distortions' (*vikara*) that animals experience: (i) *Kaama* (ii) *Krodha* (iii) *Lobha* (iv) *Moha* (v) *Mada* (vi) *Matsarya* (vii) *Harsha* (viii) *Shoka* (ix) *Raaga* (x) *Dwesha* (xi) *Ahankara*. **(Vana; Tirthayatra; 134)**
- Nakula to Yudhishtira: (Shl 35) Only by rejecting *ahankara* and *mamakara* which always attach a person's mind internally and externally, can one become a '*tyagi*'. Instead of this, by merely relinquishing home and going away, one does not become a *tyagi*. **(Shanti; Rajadharmanushasana; 12)**
- Sahadeva to Yudhishtira: (Shl 1) **Just by relinquishing external wealth** (house, any abode, wealth etc) **one does not get *siddhi*** (accomplishment, fulfilment). **By giving up *ahankara-mamakara* which is related to the body it is possible that one may get *siddhi*; or may not get also.** **(Shanti; Rajadharmanushasana; 13)**

- Ashma replied: “(Shl 5) **From the time of birth, without any respite happiness and grief follow the man continually according to his karmas.** (Shl 6) These happiness and grief which come one after the other, snatch away the mind of man just as winds blow away the clouds. (Shl 7) **‘I am born of a noble lineage’, ‘I have all accomplishments’, ‘I am not an ordinary man’— these three streams of ahankara continuously sprinkle the man.** (Shl 8) Man having become extremely proud/egoistic due to this, gets totally attached to sensory pleasures, and blows up all the wealth of parents and grand-parents; once he becomes a pauper, he feels that there is nothing wrong in stealing others wealth. (Shanti; Rajadharmanushasana; 28)

Giving up I & mine

- Bhishma: (Shl 5) Those *satpurushas* with purified inner being who are free of feeling of mine (*mamata*), ego (*ahankar*), dualities of happiness & grief, and need for receiving (*parigraha*) are themselves *tirthas*. (Shl 6) **That person is said to be a great form of tirtha** (Worthy person, Place of pilgrimage) **in whom there is no trace of ego and who knows brahma tattva.** (Anushasana parva; Daandharma; 108)
- Brahma: (Shl 22) **Therefore one who has calm/peaceful mind (*prashantatma*), is *jitendriya*, has no attachment of ‘mine’ (*nirmamo*) and has no *ahankar* (*nirahankaro*) will find freedom from all sins with a purified heart.** (Ashwamedhika parva; Anugita; 44)
- Yayati to Ashtaka: (Shl 4, 5) Sins will destroy the fruits of even good deeds. **Ahankara** (ego) **is the root of sins.** *Ahankara* has in it an element which can drag the man to *naraka*. Noble persons will never be *ahankaris*. Therefore they will not face obstacles to the good deeds they do. The good deeds they do without *ahankara* will yield good results only. I am myself an example of how fruits of good deeds are destroyed due to *ahankara*....**If a virtuous man tries for *atma-kalyana* without ego he will certainly realise the secret of the *atma*.** (Adi-Parva: Sambhava Parva; 89)
- Yayati: (Shl 22) **Learned say there are seven paths to attain *swarga*. *Tapas, daan, shama, dama, lajja, rujutva & sarvabhutanukampa* (compassion towards all). These are the doors of heaven. *Swarga* can be entered through any of these doors. But those who follow any of these paths should not have ego. **Ahankara is an utter darkness.** Whatever way you follow, if you are stuck in this darkness, further path cannot be seen. *Tapas* etc are immediately destroyed due to *ahankara* (arrogance). (Adi-Parva: Sambhava Parva; 89)**

Buddhi

Qualities/Characteristics of Buddhi

- Brahma to *maharshis*: (Shl 24) Thinking is the characteristic of mind. Decision making is that of *buddhi*. *Buddhi* decides about matters thought by the mind. *Buddhi* is always making decisions. *Buddhi* is seen by its activity. There is no doubt in this matter. (Ashwamedhika parva; Anugita; 43)
- Bhishma: (Shl 10) The five **qualities of *buddhi*** are: destruction of *ishta-vritti* & *anishta-vritti* (desirable & undesirable tendencies), thoughts/reflection, focussed thinking, questioning and decision making.

(Shl 12) Child! Yudhishtira! **Scholars say that *buddhi* has sixty qualities.** This is how it is: The *pancha-bhutas* are also qualities of *buddhi*. The five qualities of *buddhi* along with fifty qualities of *pancha-bhutas* become fifty five qualities. Along with these since *pancha-bhutas* themselves are also the qualities of *buddhi* the total becomes sixty. These sixty qualities are associated with the eternal spirit (*chaitanya*). The five *maha-bhutas* and their *vibhutis* (*manas, buddhi* etc) are born from the imperishable Paramatma. **But because they are subject to change scholars say that they are impermanent.** (Shanti parva; Mokshadharma; 255)

- Bhishma: They (Sankhyas) found ***buddhi* has four *gunas* (*samshaya, nishcaya, garva & smarana*).** (Shanti parva; Mokshadharma; 301)

- Brahma: (Shl 34) Thinking is the quality of *manas*. *Buddhi* grasps it. *Chetana* (sentience) facilitates this. (Shl 35) ***Buddhi* is grasped by decision making/apprehension** (Existence of *buddhi* is established by decision making). ***Mahat* is grasped by *jnana*. Existence of *Buddhi* and *mahat* is established by their functions/acts.** But since in reality they are beyond *indriyas* they are always unseen. There is no doubt in this. (Ashwamedhika parva; Anugita; 43)
- (Shl 24) Oh king of serpents! Tell me about the difference between *buddhi* & *manas* or their characteristics. I believe that it is the primary duty of those who wish to realise *atma* to know this.
(Shl 25-27) Dharmaraja! Because of *maya*, the *buddhi* appears to be under the control of *atma*. Although it is meaningful for the *buddhi* to be under the control of *atma*, in due order *buddhi* becomes the director of the *atma*. *Buddhi* generates the actions (Due to the combining of subtle *pancha-bhutas*, *antah-karana* is formed. It is this *antah-karana* which is known as *manas*, *buddhi*, *ahankar* & *chitta* arising out of the differentiations of doubts, decision, pride and memory). That is, even *manas* is self-born like *buddhi*. As said above, *buddhi* generates actions. To execute these, the *manas* prompts the *indriyas*. Many times we say, 'I am not interested' and simply sit. Its meaning is, *buddhi* has generated the action but the mind does not prompt the *indriyas*. It is again *manas* and not *buddhi* which experiences the consequences (like happiness & grief) as a result of the actions executed. (It is *buddhi* which generates the action of seeing beautiful sights. It is *manas* that then prompts the *indriyas* to actually see and it is again *manas* which experiences – enjoys or does not enjoy -- the sight). Dharmaraja! You are a knowledgeable person. What is your opinion in this matter? (Vana; Ajagara; 81)
- Dharma Vyadha: (Shl 22) His *buddhi* is also driven to good or bad deeds as per the karmas of previous births. (Vana; Markandeya Samaasya; 209)

Nature/Role/Function/Power of *Buddhi*

- Bhishma: (Shl 20) I will tell what will be the 'tools' of *yajna* for people with divine qualities (*daivi-sampat*). *Chitti* (*buddhi*) is the *sruk*, *chitta* (*manas*) is *aajya*, and superior *jnana* is the *pavitra* worn in hand during *yajna*. (Shanti; Rajadharmanushasana; 79)
- Kamandaka replied to king Angarishta: (Shl 15) *Maharaja!* One who rejects dharma-*artha* and only enjoys *kaama*, will become a fool by relinquishing dharma and *artha*. (Shl 16) **Loss of *buddhi* (right thinking) is *moha* (perplexity, delusion).** That *moha* destroys both *dharma* & *artha*. This results in atheism. He also becomes a person of wicked practices. (Shanti parva; Rajadharmanushasana; 123)
- Indrota *muni* to Janamejaya (this is an ancient king whose story appears here. Not the son of Parikshita who is listening to Mahabharata): (Shl 10) Is there any surprise in an ignorant man doing several *akaryas*? Knowing this secret a *pandita* does not get angry on any one. (Shl 11) He (a *pandita*) climbs the tower of purified intellect (*vishuddha-buddhi*) and with the help of the power of *prajna* (wisdom, noesis) becomes *shoka-rahita* (state of no grief) but grieves sympathetically with other's grief. By virtue of his power of knowledge (*jnana-bala*) he sees the world and understands everything just as a person on top of a mountain can see everything below. (Shanti parva; Aapadharma; 151)
- Bhishma: (Shl 19) **That through which the *buddhi* sees is the eye. That through which it hears is ear. That through which it smells is nose. That through which it tastes is tongue. (Shl 20) *Buddhi* experiences touch through skin. In this manner the *buddhi* is constantly undergoing changes. When it sees something that 'seeing' itself becomes *buddhi*.** It is not possible to see without the co-operation of *buddhi*. Similarly, when a sound is heard, that 'hearing' itself becomes *buddhi*. ***Buddhi* takes the form of that experience which it wishes to gather through some relevant instrument.** (Shl 21) The five instruments that *buddhi* has for understanding different things are called *panchendriyas*. Invisible *jeevatma* is the prompter for all. (Shanti parva; Mokshadharma; 194)
- Vyasa said to Shuka: (Shl 8) *Vatsa!* I will propound this matter in the right order and as it is. I will tell you how all these matters are in truth. Listen attentively. .. (Shl 13) ***Manas*, *buddhi* and *swabhava* are born from the *sanskaras* (conditioning, past birth impressions) responsible for one's birth. *Jeeva* brings these with it at the time of birth itself. Though these are in**

pancha-maha-bhutas they are different and higher than the the qualities of maha-bhutas like roopa, rasa, gandha etc. But the trio of manas, buddhi & swabhava do not exceed the qualities of maha-bhutas. (Shl 14) Just as a tortoise extends & pulls back its organs, *buddhi* extends & pulls back *indriyas* which are under its control towards and from the objects of senses. (Shl 15) Whatever man sees from the tip of the head to tip of the toes, and calls the organs 'I & mine' and whatever actions/works he does with these organs, the cause of all these is *buddhi* in him. ('I' is a variation of *buddhi*). (Shl 16) **It is *buddhi* which takes *shabda* etc towards ear etc again & again. It is *buddhi* which takes all *indriyas* and *manas* towards the objects of senses. How can there be experience of objects of senses if *buddhi* were not to associate with *manas* & *indriyas*?** (Shl 17) Man has five *indriyas*. Sixth is *manas*. Seventh is *buddhi*. Eighth is *kshetrajna* (*jeeva*). (Shl 18) Eyes are meant only to see forms. ***Manas* keeps doubting by way of *sankalpa*** (volition, wish, desire, idea) & ***vikalpa*** (irresolution, option). ***Buddhi* is for deciding.** One who is witness to all this is called *kshetrajna*. (Shanti parva; Mokshadharma; 247)

- Manu to Brihaspati: (Shl 16) Just as when the night ends the eye can lead the body past any obstacles, the *buddhi* accompanied by discrimination finds out which karmas are inauspicious and worthy of being given up. (Shanti parva; Mokshadharma; 201)

Buddhi & attaining Brahma-bhava

- Yudhishtira to Bhima: (Shl 20) A *jnani* climbs the tower of *prajna* (wisdom, awareness, discernment) and looks at dim-witted people who are suffering in these worldly karmas just as a person standing atop a mountain looks upon those at the base. (Shl 21) One who, when seeing sees that which must be seen will be considered both as intelligent and as having eyes. **The faculty within us which reminds us of the hidden (*ajnata*) and informs us the special knowledge (*vijnana*) is called '*buddhi*'.** (Shl 22) One who understands the words of a scholar who has attained *brahma-bhava* and is a *shuddhatma* will gain great respect. (Shl 23) When man realises that the variations/differences among animals is merely an appearance, that all the moving and unmoving forms in the entire creation are rooted in the only Paramatma, and that the Universe has expanded from that *parabrahma* Paramatma, then he will attain *brahma-bhava*. (Shl 24) Only the intelligent and the *tapasvis* can attain that *brahma-bhava*. The *ajnanis*, dimwits, those lacking in *buddhi*, who are not *tapasvis* certainly cannot attain it. Because **attaining *brahma-bhava* or not attaining it and remaining immersed in this *samsara-sagara* are both established in *buddhi* itself.** (Shanti; Rajadharmanushasana; 17)
- Brahmana said to his wife: (Shl 4) My *buddhi* has understood whatever kingdom is there on this entire earth and in *Swarga*. Therefore *buddhi* itself is my money. (Shl 5) Brahmanas who know Brahma walk only the path of *jnana* irrespective of whether they are in *brahmacharya*, *garhastha*, *vanaprastha* or *sanyasa ashrams*. (Shl 6) Whatever insignia they may have, their *buddhi* will remain unagitated. Whatever *ashram* or insignia they may have, their *buddhi* will be firm in the *sadhana* of highest peace. Just as all rivers join the sea, whatever be the *ashram* they are in, they will attain *brahma bhava* only. (Shl 7) **This path can only be attained by *buddhi*. It cannot be achieved with body.** All karmas have beginning and end. Body is bound by karmas. (Shl 8) Oh fortunate one! Therefore you do not have to fear the enemies like *kaam* & *krodh*. You, who are devoted to feeling my *atma bhava*, will attain my state only. (Ashwamedhika parva; Anugita; 33)
- Brahmani said: (Shl 1) Dear! I am unable to grasp the *brahma jnana* you have described as I am not a *jitendriya* and not so intelligent. Whatever you have told about *brahma jnana* is very brief and I feel it has caused confusion. (Shl 2) Tell me some method by which my *buddhi* can also concentrate in Brahma. I am confident that I can get to know such method only from you.

Brahmana said: (Shl 3) Oh fortunate one! **Think of *buddhi* as the lower *arani*** (piece of wood used for kindling fire). **Consider the guru as the upper *arani*** (To kindle fire by rubbing two *aranis* are required. *Buddhi* in one such piece. Guru is the other. These two should be rubbed). **By rubbing the *arani* of *buddhi* by way of *tapas* and study & reflection upon Vedanta with the *arani* of guru, the *agni* of *jnana* is produced.**

- Brahmani asked: (Shl 4) The *Jeevatma* who is well known by the name of *kshetrajna* residing in the body is said to be Brahma himself. With what characteristics can that be grasped?

Brahmana said: *Devi* ! In reality *kshetrajna* has no association with body and is attributeless (*nirguna*). No cause has been found for him. I will tell you a method. By that method you may grasp him or you may not. (Shl 6) However well the preaching may be, a person can understand the nature of Brahma only by his *sanskar* just as bees find out presence of juice in flowers by their smell. ***Buddhi* related to matters of karma is not at all *buddhi*. It is considered *abuddhi*. Those fools who have such *abuddhi* consider *kshetrajna* to be *sangi* (connected with, attached to) because it is supported by *buddhi* etc even though he is *asangi* (not attached).** (Shl 7) No dos & don'ts have been specified in respect of methods for attaining *moksha*. Because, if listening to & reflecting is done regularly *buddhi* will merge into *atma*. (Shl 8) **In as many numbers as possible in terms of manifest & unmanifest forms, from hundreds & thousands of points Brahma alone should be imagined.** (Shl 9) **One should continue in this *sadhana* by looking with *Brahma bhava* at whatever points emerge from direct evidence through variety of subjects till it comes to one's experience that they are not the ultimate (Brahma). This is accomplished by practice (*sarvan nanartha yuktamsha sarvan pratyaksha hetukan, yatah param na vidyeta tatah abhyase bhavishyati*). (Ashwamedhika parva; Anugita; 34)**

Trigunas & Buddhi

Bhishma: (Shl 14) That which pervades (*chetana*: sentient) from bottom to top of the body will be observing everywhere as a witness. **That *chetana* pervades the body completely.** Understand this clearly (Everything that happens in the body is known to this *chetana*). (Shl 15) **Every human being should know the activities of his *indriyas*, *manas* and *buddhi*. The *gunas* of *sattwa*, *rajas* & *tamas* dwell in *manas* & *buddhi*.** (Shl 16) By understanding in depth the nature of birth & death of living beings using his intelligence, man gradually attains the highest level of peace (*atma-sakshatkara*).

(Shl 17) **The three *gunas* of *sattwa*, *rajas* & *tamas* are the prompters/impellers of *buddhi*.** All the *indriyas* of which mind is the sixth function according to this *buddhi*, coloured by the *gunas* (These three *gunas* come with birth accompanying the *jeeva*. In each human being they will be present in unequal proportions. It is not possible for them to be present in their pure and single form. Some will be predominantly of *sattwa-guna*, some of *rajo-guna* etc. Other *gunas* will also be present to lesser extent. These *gunas* which have come with the *jeeva* reflect themselves in the *buddhi*. This is just like a clear crystal which would appear to be the colour of the object kept behind it. The mind and *indriyas* function according to the *buddhi*. **Without the existence of *buddhi* there will be no mechanism for the *gunas* to reflect.** (Shl 18) This whole world consisting of *chara-achara* (mobile & immobile) things is born after the birth of *buddhi*. When *buddhi* merges this creation also merges. Therefore this whole world is of *buddhi*. That is why *shruthis* have stated that everything is form of *buddhi*. ..

(Shl 22) *Buddhi* which is under the shelter of *jeevatma* consists of **three *bhavas* viz *sukha*, *dukha* & *moha*** (happiness, unhappiness and confusion/delusion) which are constituted by *sattwa*, *rajas* & *tamo gunas*. Some times it (*buddhi*) will be joyous (quality of *sattwa-guna*); sometimes unhappy (*Rajoguna*); sometimes it is devoid of both and is in *moha* (*tamo-guna*). (Shl 24) **In the state of *Samadhi*, just as the sea sometimes overflows its shores, *buddhi* which consists of three *bhavas* goes beyond all three *bhavas*.** (Shl 25) Even when *buddhi* in such state of *samadhi* goes beyond the three *bhavas* or beyond the three *gunas*, **it remains in the subtle form.** Once the *samadhi* state is exited, *rajoguna* which has the quality of action follows the *buddhi-bhav*. (Commentators: Just as vessels in which garlic or onion has been cooked do not lose that smell inspite of washing thoroughly, even though *ajnana* is destroyed, according to the *prarabdha karmas* at least some influence of *sattwa*, *rajas* & *tamo gunas* persists. Only after the *prarabdha-karmas* are exhausted, unrestricted *kaivalya* is attained). (Shl 26) At that time *buddhi* constituted of *rajoguna* activates all *indriyas*. As a consequence, due to love/joy and excessive interest *sattwa* & *tamas* are also invoked. (Shl 27, 28) Love (joy) is the *bhava* (state of mind) of *sattwa-guna*. Unhappiness/sadness is the *bhava* of *rajo-guna*. *Moha* is the *bhava* of *tamo-guna*. Whatever *bhavas* are there in this world, they are all constituted of these three. (Shanti parva; Mokshadharmas; 194)

Atma & Buddhi

- Bhishma: (Shl 38) Yudhishtira! **Observe the difference between the two subtle principles of *buddhi* & *atma*. *Buddhi* gives birth to qualities of ego (*ahankara*) etc. *Atma* merely remains**

an observer/witness and does not give birth to any qualities. (Shl 39) Though in the fruit of glomerous fig tree (*udumbara*) it is natural for the core and worms to be together, there is yet separate existence for both. **In the same way *buddhi* & *atma* though together, are also distinct.** (Shl 40) Just as even though fish & water are distinct, the two harmoniously co-exist, *buddhi* & *atma* though distinct are always together. **Just as fish would not survive without its basis viz water, if *atma* is not there, *buddhi* cannot survive.** (Shanti parva; Mokshadharmā; 194)

- Vyasa: (Shl 20, 21) *Jeevatma* spreads towards the *buddhi*. Sometimes it also goes towards *gunas*. But *gunas* cannot know *atma*. The *atma* knows the *gunas* at all times. He is the 'seer' or observer and duly creator of the *gunas* (in the form of *buddhi*). **You should understand that there is this one difference between subtle *buddhi* & *atma*. *Atma* is the observer; one who sees. *Buddhi* is the observed, the thing that is seen.** (Shl 22) **Between the subtle *atma* & *buddhi*, the *buddhi* creates the *gunas*. *Atma* does not create *gunas*. Intrinsically these two are different. But they are always together.** (Shl 23) Though the fish is different from water, the two are always together. Though the fig fruit & the worms in it are separate, they are always together. **Similarly, though *buddhi* & *atma* are different, they are always together.** (Shl 24) The *Ishika* grass is seen distinctly with the *Maunji* grass. When growing they grow together. **In the same way *buddhi* & *atma* always are together. They are mutually dependent but intrinsically different.** (Shanti parva; Mokshadharmā; 248)
- Janaka to Shuka: (Shl 40) Just as a house in darkness can be seen with the light of a lamp, it is possible to see the *atma* with the light of *buddhi* (Shanti parva; Mokshadharmā; 326)
- Yudhishtira! Vyasa said: (Shl 1) Child! **There are three types of impellers for doing karma.** First the *manas* with its mere *sankalpa* (volition, resolves) creates variety of feelings. ***Buddhi* decides whether or not to carry out those karmas.** Heart or *antah-karana* experiences the good or bad results of the karmas. (Shl 2) The objects of sense are greater than the *indriyas*. *Manas* is greater than these objects. *Buddhi* is greater than *manas*. *Atma* is greater than *buddhi*. (Shl 3) **It is *buddhi* which is in the form of *atma*. When purified *buddhi* merges with *atma* it becomes *atma-roopa*. That same *buddhi* gives up its relation to *atma* and gets interested in grasping objects of senses, undergoes a change/transformation and is called *manas*.** (Shanti parva; Mokshadharmā; 248)

Indriyas & Buddhi

- Yudhishtira! Vyasa said: (Shl 4) **Because the five *indriyas* are different, their actions are also different. Therefore the *buddhi* undergoes variety of changes on behalf of the *indriyas*.** When hearing sound the *buddhi* takes the form of sound. When touching, it takes the form of touch. (Shl 5) When seeing, the *buddhi* takes the form of sights. When tasting it takes the form of the taste. When smelling it takes the form of the smell. **In this manner when serving the objects of senses it gets transformed to the ear etc *indriyas*.** (Shl 6) **It is these transformations of *buddhi* that are called as *indriyas*.** The unseen *jeevatma* is established in all the *indriyas*. *Buddhi* also is established in *jeevatma* and consists of three states called *sattwik*, *rajasik* & *tamasik*. (Shl 7) **It is for this reason that sometimes *buddhi* will be loving (*sattwik*), sometimes unhappy or grieving (*rajo-guna*) and sometimes confused without either feeling (*tamo-guna*).** (Shl 8) Just as ocean, the lord of rivers, consisting of high waves exceeds its shores, the *buddhi* which has these three states can exceed/transcend them (becomes *nirguna*). (Shl 9) **As stated earlier when the *buddhi* of man desires a certain object of sense then it transforms to become *manas*. It should be understood that whatever separate qualities the five *indriyas* have are all hidden in the *buddhi*. *Indriyas* are the purified *havis* that is offered into it as *homa*. Such *indriyas* should be completely conquered.** (Shl 10) The undivided *buddhi* goes after the five *indriyas* sequentially. When *buddhi* follows any one *indriya*, at that time it will be in the desiring *manas* (only then the object of sense is grasped). (Shanti parva; Mokshadharmā; 248)
- Manu continued and said: (Shl 1) Devaguru! Even though the great *jeeva*, who is of the form of *buddhi*, would have lost the *indriyas* of the previous body, when he enters a new body **the *vishayas* (experience of objects of senses) of *panchendriyas* will persist in the *buddhi* in the form of *samskaras* (mental impressions). It recollects and keeps remembering the experiences of the senses of the past birth for a long time.** (Shanti parva; Mokshadharmā; 203)

Atma/Chetana

About Atma

- Brahma to *maharshis*: (Shl 47, 48, 49) That person will have no death who can see in the cavity of his heart the *atma* which resides in all living beings and which has no arms, legs, back, head or stomach, which is free of *guna* & *karmas*, is without a second, who is pure, who is steady, who cannot be known by attributes of *gandha*, *rasa*, *roopa*, *sparsha* & *shabda*, who is worth knowing, who is detached, who is without bones & flesh, who is without worries, is indestructible, is divine and is unmoving. (Shl 50, 51) **Buddhi, indriyas or devatas cannot go to the Paramatma who resides in the heart. Vedas, yajnas, lokas, tapas or vrats cannot go there. Only those who know atma (jnanavatam) can enter there. Because, atma is without any external signs.** Therefore only those who know *atma-dharma* which has no external signs go towards the *atma-tattva*. (Ashwamedhika parva; Anugita; 46)
- Bhishma: (Shl 42) Just as a lamp in a pot can throw light on objects outside it through the holes & cracks in the pot, *atma* as a sentient power can gain experience of the world through the seven motionless & knowledge-less openings in the body viz five *indriyas*, *buddhi* & *manas*. (Shl 45) When *jeevatma* controls through the mind the *indriyas* which are like rays of *buddhi*, then just as a lamp in the pot, *atma* will shine in the cave of the heart. (Shanti parva; Mokshadharma; 194)
- Manu said: (Shl 8) Just as a man obtains the auspicious and inauspicious fruits of his karmas without any hurdles, in the same way *jnana-swaroopa Parabrahma-tattva* dwells in the auspicious or inauspicious body he obtains in accordance with his karmas. .. (Shl 18) Upon death, man gives up the visible gross body, distributes the body in the *pancha-bhutas* and **gains an invisible subtle body**. Then according to his karmas he will take shelter in another gross body and take its shape. **He thinks he is that gross body**. .. (Shl 22) **The jeevatma carries with it the fruits of good and bad deeds done in various bodies. It experiences these fruits through the new bodies he takes on.** Just as animals in water go with the flow, the good and bad deeds go along with the *jeeva*. **The jeeva experiences these fruits through the mind.** (Shl 23) When you are travelling in a fast moving vehicle, it appears as if the trees on the side are running. Surely they are not running. **In the same way, even though the subtle one who dwells in the body is nirvikara** (unchangeable), **due to the distortion of the buddhi it appears as if he has changed**. If a small object is seen through a lens it looks very big. But the object is of course quite small. Similarly the great *atma* when seen in the lens of *buddhi* appears to have changed its form. Even though the face is without blemishes, when seen in mirror the scratches and spots on the mirror will appear to be on the face. **In the same way, though atma is ever pure when seen in the mirror of buddhi it will appear to have the vikaras of buddhi.** But he is intrinsically pure and blemish free. (Shanti parva; Mokshadharma; 202)
- Sanatsujata: (Shl 15) **The antaratma in every being is the size of a thumb. He lives in the hridaya-guha** (cave of heart) **of each being as per the size of its thumb**. Everyday he enters the hearts of millions of beings which are born with a body consisting of *pancha-pranas*, *manas*, *buddhi* and the ten *indriyas*. *Avivekis* cannot see that Paramatma who is always hidden in the hearts of all, who is *Sarveshwara* (Lord of everything,) who is worthy of being praised (*sthothrartha*), has infinite capabilities (*sarva-karya-samartha*), and *adi-purusha*. Yogis realise that eternal Paramatma in their hearts. (Udyoga; Sanatsujata; 46)
- Sanatsujata: (Shl 2) **Words accompanied by manas or Vedas cannot reach him & return. When near him the great Vedas also have to fall silent.** Vedas become silent when with the *atma* who transcends words & mind. **Because atma makes the Vedas also silent, it is called mouni**. It is from *mouna-swaroopi atma* that *omkara* has also originated. The worldly sound is also born from *atma*. Such *atma* appears to us as being sounds/words. (Commentators: (i) The gain is achieving a state which transcends *vak* & *manas* (ii) Achieving control on external *indriyas* like speech and also *manas* is *mouna*. (iii) Not seeing the usual external & internal worlds is the characteristic. (iv) He attains the *mouna swaroopi brahma*. (v) Grasp the *Pranava (Om)* which is the essence of Vedas. A-U-M ('a' *kara*-u' *kara*-ma' *kara*) are the symbols of *sthoala-sookshma-kaarana* worlds. Understand the secret through a Guru and merge *akara* in *ukara* and *ukara* in *makara*. This is the method of practicing *mouna*. (Udyoga; Sanatsujata; 43)

- Manu to Brihaspati: (Shl 3) *Atma* according to the nature of birth will have *sattva*, *rajas* & *tamo gunas* which are distinct from each other. But he is distinct/different from these. **He, a sentient, enters the *indriyas* just as *vayu* enters the fire in firewood.** When the firewood is burning, *vayu* joins fire to help it burn. But the intrinsic quality of heat does not come to *vayu*. It does not become fire. (Shanti parva; Mokshadharmā; 203)
- *Yati* said: (Shl 22) ***Atma* has two states called *kshara* & *akshara*.** That state which is not destructed at anytime and for all the time, such indestructible form is *akshara*. That which is changing is called *kshara*. (Shl 23, 24) If *prana*, *tongue*, *manas* & *sattva* combine with *rajas* it becomes *swabhava* (*kshara*). To one who is free of such feelings, who is free of dualities, has no desires, treats all beings equally, is without attachment (*nirmamasya*), is *jitendriya* and liberated from all sides there will be no fear at all. (Ashwamedhika parva; Anugita; 28)
- Brahma said: Brahma said: (Shl 1) *Maharshis!* *Manas* not only has power over the creation and functioning of *pancha-bhutas*, it is also its *atma*. (Shl 2) *Manas* also provides continuous refuge to the *pancha-bhutas*. That whose *aishwarya* is lighted up by *buddhi* is called *kshetrajna*. (Shl 3) Just as an expert charioteer drives the chariot with control on horses, mind keeps control over all *indriyas* and drives them. *Indriyas*, *manas* & *buddhi* are always united with *kshetrajna*. (Shl 4) **The *kshetrajna*, who is the *atma* of all beings, travels everywhere in the chariot called body, which has *indriyas* as its horses and which is controlled by *buddhi* as its charioteer.** (Shl 5) This body consisting of the group of *indriyas* is the big *brahma-ratha*. Mind which has concentration is its charioteer. *Buddhi* is its whip. (Shl 6) That scholar who understands this chariot in this manner will be considered *dhira* among beings and will never be subjected to *moha*. (Ashwamedhika parva; Anugita; 51)
- Manu continued and said: (Shl 11) The flames of fire, velocity of wind, rays of Sun and waters in rivers come and go and keep moving. In the same way the physical bodies of animals also come & go and move. These are unsteady. Similarly man keeps getting bodies one after the other. They are not permanent. But *atma* is steady/permanent. (Shl 12, 13) **Just as fire or smoke cannot be seen upon splitting firewood with an axe, the *atma* which is different from the body cannot be seen by cutting to pieces the body or its parts.** (Shl 14) In dream state man experiences that his body fell down and he is different from his body. Similarly person with discrimination understands that the five *indriyas* are different from himself. He understands that though he is moving from one physical body to another, in essence he is different from it. (Shl 15) **The *atma* who dwells in the body is completely different from the body. He never suffers from the defects/imperfections of birth, growth, decay and death.** But the *ajnani* man (ignorant) keeps moving from one subtle body to another body due to the past karmas without realising his truth and that he is himself the pure *atma*. (Shanti parva; Mokshadharmā; 202)
- Yudhishtira to Arjuna: (Shl 17) But many scholars who went beyond the *veda-vakyas* and studied *aranyakas* etc *shaastras* did not find any essence in *Veda-shaastras*, just as there is nothing left in a cut off stem of banana plant. (Shl 18) **Some reject the existence of the eternal *parabrahma-vastu*** and say that in this body constituted with *pancha-bhutas* there is an *atma* involved in love/desire-hate, with *ahankara-mamakara* (ego—I, mine) that we all have being its indicators. (Shl 19) **But there is something called *antaratma*.** It is not visible to the normal eye. It is subtler than subtle (*sookshmaati-sookshma*). It is not possible to precisely describe it in words. That same *brahma-vastu* hides its real form, fronts *avidya* which causes karma and undergoes transformation as *jeeva*. When *brahma-vastu* transforms as *jeeva* it gets designated by various names and forms such as 'he is *grihastha*', 'he is *brahmana*', 'he is *kshatriya*' etc. (Shanti; Rajadharmanushasana; 19)
- Bhisma: (Shl 12) **When the *rajo-guna* merges with *tamo-guna*, when *sattwa-guna* merges with *rajo-guna*, *atma* who is the refuge for *jnana* and is unmanifest, becomes united with *buddhi* & *ahankara*.** (Shl 13) That unmanifest *atma* is in the form of seed for living beings having a body. **This seed-like *atma* when associated with *gunas* is called *jeeva*.** It is this *jeeva* who prompted by karmas in accordance with *kaal* keeps revolving in this wheel of *samsara*. (Shanti parva; Mokshadharmā; 213)

- Brahma: (Shl 36) There are no identification marks for *atma* who is *nitya kshetrajna*. Because he is *nirguna* (has no attributes/qualities). Therefore *kshetrajna* is free of all characteristics. *Kevala jnana* (highest possible knowledge, ultimate knowledge) is his characteristic or nature.

(Shl 37) The unmanifest *prakriti* (*avyakta prakriti*) which is responsible for creation and dissolution is called *kshetra*. I remain merged in that unmanifest nature and get to know and hear its nature. (Shl 38, 39) **The *antaryami purusha* (soul) knows *kshetra*, the unmanifest *prakriti*.** That is why he is called *kshetrajna*. *Kshetrajna* knows quite well qualities and actions of *gunas* which are insentient, have beginning, middle and end and are created by him alone. But *gunas* which are created again & again cannot know *atma*. (Shl 40) No one can seize/possess *kshetrajna*, who is *mahat* & *satya-svaroopo*, who is beyond *gunas* and their actions. But he seizes/possesses all. (Shl 41) Therefore that person whose sins have all decayed, such *dharmajna purusha* who is beyond *gunas*, gives up *sattva* & *gunas* and enters/merges into *atma*. (Shl 42) *Kshetrajna* is free of dualities. He does not bow/prostrate to anyone. He does no *svahakar* (karmas like *yajnas*). He is *achala* (immovable, steady) and has no abode. He is himself the greatest *vibhu* (Lord). **(Ashwamedhika parva; Anugita; 43)**

- Serpent king Nahusha: (Shl 18) Dharmaja! The attribute-less Brahma (*nirguna Brahma*) reflects in *avidya* which is dominated by *rajoguna* and is then called *jeeva*. This *jeeva* associated with *indriyas* and *manas* becomes the enjoyer/experiencer. This *jeeva* develops identity with the physical body. (Shl 19-21) *Jnana*, *buddhi* & *manas* become the causes for the *jeevatma* to experience. For this reason *jeeva* is in the grip of the nine *gunas* of *buddhi*, *raga*, *dvesha*, *prayatna*, *samsara*, *dharmas*, *adharma*, *sukha* & *dukkha*. Even when experiencing the objects of senses through the senses it has to do it through *manas* only. If *manas* is not attentive, none of the corresponding *indriyas* can function. **The *jeeva* experiences that *indriya* to which mind joins it. It is not possible for the mind to flow to all the *indriyas* at the same time.** Therefore it cannot experience all the happiness & unhappiness provided by them at the same time. (Shl 22, 23) ***Atma* resides at the centre of the two eyebrows. *Buddhi* is also established there.** Paramatma prompts the *buddhi* to flow towards various objects. But yogis turn back that same *buddhi* and see the Paramatma who is the witness. This kind of *jnana* is the method for knowing the *kshetrajna*. **(Vana; Ajagara; 181)**
- Guru to his disciple: (Shl 39) **Whether a lamp is small or big, it is a form of light. In the same way it should be understood that *jeevatma* dwelling in all living beings is *jnana-swaroopo*.** (Shl 40) It is Purusha who it makes it possible for the (*shravanendriya*) 'instrument of hearing', ear, to hear its object of sense (*jneya-bhuta*), 'sound' and so on. **This body is only a *nimitta* (pretext/instrument) for the experience of *shabda* etc objects of sense. The *jeevatma* lying down in the body is the *kartru* (doer) of all acts.** (Shl 41, 42) The 'fire' in firewood is not seen when it is split. Similarly though *atma* is in the body he cannot be seen if the body is cut. **He can only be realised through yoga.** Just as the fire in the firewood emerges if it is rubbed properly, if the body is churned properly (*mathithva*) through yoga he will be realised. (Shl 43) In the same way as water is associated with rivers, rays are associated with Sun, just like water & river and rays & sun go together because of the permanent relationship between them, **the *sookshma-sharira* (subtle body) in the gross body will be with the *jeeva* and goes with it.** (Shl 44) **Just as in dream state the *jeevatma* with the *panchendriyas* goes away from the gross body, even so after death he leaves this body and enters another body. (Shl 45) **The existing body suffers only due to karmas. It is because of karmas that another body is taken after death. Due to the powerful karmas done by *jeeva* he is taken to another body.** (Shl 46) Just as *jeevatma* gives up one body and takes up another, *jeevatma* by virtue of its karmas takes other physical forms. **(Shanti parva; Mokshadharmas; 210)****
- Panchshikha counselled the king with following words: (Shl 11) It is said that the *chetana* which has *vijnana* (consciousness) and is eternal is of three kinds: *adukha* (free from evil or trouble, propitious), *asukha* (unhappy) and *sukha-dukha*. (Shl 12) The six viz *shabda*, *sparsa*, *roopa*, *rasa*, *gandha* and the materials for these are the means for the *jeeva* throughout life to gather knowledge generated by *indriyas* (Knowledge of different subjects/objects comes after the *janendriyas* come in contact with the objects of *indriyas*). **(Shanti parva; Mokshadharmas; 219)**
- Vyasa said to Shuka (Shl 13) The following will always be present in the body: *indriyas*, *indriyarthas*, *swabhava*, *chetana*, *manas*, *prana-apana* and *jeeva*. (Shl 14) **In reality *gunas* or**

shabda or chetana are not the refuge of buddhi because, it is buddhi which creates tejas (chetana). But it does not create Prakriti which consists of the trigunas. Buddhi is itself the act of trigunas. (Shl 15) In this way an intelligent brahmana realises in his *antah-karana* through his *buddhi* the seventeenth entity Paramatma who is surrounded by the sixteen *tattvas* viz five *indriyas*, five *indriyarthas*, *swabhava*, *chetana*, *manas*, *prana*, *apana* and *jeeva*. (Shl 16) It is not possible to see that Paramatma through the physical eyes or other *indriyas*. Mahatma Paramatma shines in the *buddhi* through the lamp of purified mind. (Shl 17) The *atma-tattva* is devoid of the attributes of *shabda*, *sparsh*, *roopa*, *rasa* & *gandha*. It is unchanging. It has no body or *indriyas*. In spite of this that *atma-tattva* has to be realised in the body only. **(Shanti parva; Mokshadharma; 239)**

Existence & eternity of *atma*

- Manu continued and said: (Shl 1) Devaguru! Even though the great *jeeva*, who is of the form of *buddhi*, would have lost the *indriyas* of the previous body, when he enters a new body **the *vishayas* (experience of objects of senses) of *panchendriyas* will persist in the *buddhi* in the form of *samskaras* (mental impressions). It recollects and keeps remembering the experiences of the senses of the past birth for a long time.** (Shl 2) That *jeeva* sees at the same time the varied experiences gained through the senses in this birth or past births at one time or different times. He moves through different states of *jagrit* (awake), *swapna* (dream) & *sushupti* (deep sleep). Even though those times, states and *indriyarthas* (purpose of sense gratifications) are all different, **the Lord of the body, *atma*, being the witness and being unmoved, is distinct & different from all of them.**

(Shl 3) *Atma* according to the nature of birth will have *sattwa*, *rajas* & *tamo gunas* which are distinct from each other. But he is distinct/different from these. **He, a sentient, enters the *indriyas* just as *vayu* enters the fire in firewood.** When the firewood is burning, *vayu* joins fire to help it burn. But the intrinsic quality of heat does not attach to *vayu*. It does not become fire. **Similarly, even though *atma* enters the *indriyas* and infuses them with sentience he does not get smeared with their qualities. He is different from them.** (Shl 5) *Indriyas*, like ear, cannot see their own forms. This being so, how can they see the *atma*? **But because *atma* is itself everything, is witness to all actions and being all knowing sees everything in the entire creation.**

(Shl 6) Human beings have never seen the back side of Himalaya mountains or the rear side of Moon. Just because human being cannot see it, can it be concluded that they do not exist? That the other side exists is a matter of intelligent guess. **In the same way, the *atma* who is *jnana-swaroopa* and is extremely subtle and dwells in the cave of the heart of all living beings does exist. He cannot be seen with normal eyes. Just because he cannot be seen with eyes it cannot be concluded that he does not exist.** (Shl 8) Even though humans see blemishes (dark spots/areas) in the Moon, they do not know why or how it exists. **Even though they may not know, there is a reason for it. Similarly, though we cannot see *atma*, the root of all, it does exist. Nothing is born without a cause. That root cause, which is the greatest of all, does exist.** (Shl 9, 10) Those scholars, who perform *sandhya-karmas* both in the morning and evening according to the movement of the Sun, see the Sun quite well. Later when he becomes invisible, they still know of his existence through their *buddhi*. **In the same way, Paramatma who is knowable, who is indicated by the word *jnana*, who is far away from *ajnanis* and quite close to the *jnanis* is realised by them through the light of *buddhi*.**

(Shl 11, 12) **Without a means or an expedient no work can be accomplished.** Fishermen who make a living on fish catch them with nets. Hunters capture tiger etc using other animals. Domesticated birds are used to capture wild birds. Tamed elephants are used to capture wild elephants. **In the same way, the knowable (*jneya*) *Parabrahma-vastu* should be captured through the *upaya* of *jnana*.** (Shl 13) We have heard that the foot prints of a snake are known only to snakes. They are invisible to others. In the same way a *jnani* through *jnana* realises that Parabrahma who dwells in all bodies. (Shl 14) Just as the *indriyas* are incapable of realising the Brahma-vastu through the *indriyas*, in the same way *buddhi* which is dependent on *indriyas* cannot see the *brahma-tattva*.

(Shl 15) Moon on an *amavasya* day (New Moon day) joins with Sun and shows no signs of his existence and hence cannot be seen. **But just because he cannot be seen, he is not destroyed. It is the same in respect of *atma*. Just because he cannot be seen, his absence should not be inferred.** (Shl 16) Moon who has completely waned cannot be seen on New Moon

day. In the same way, *jeeva* once freed from the gross body cannot be obtained (seen). (Shl 17) **Just as Moon will again grow and become visible brilliantly in the sky, *jeeva* will enter into another body and again shines through that body.** (Shl 18) **The birth, waxing & waning we see in the Moon are not intrinsic properties of Moon. In the same way, birth, growth and decay are related to the gross body and not to the *dehi* (one who dwells in the body).** (Shl 19) A child is born, grows up, becomes a youth and then also grows old. Even though the born child goes through these various states he is called by the same name. **No one considers him as a different person due to the change in states of the body.** In the same way, when Moon grows and then vanishes and reappears, it is still identified as Moon. Not as a different object. **In the same way, it should be realised that even though one body is destroyed, the same *jeeva* takes shelter in another body.** (Shl 20) Just as the dark Rahu's grabbing and releasing of Moon is not seen, in the same way, ***jeevatma's* entering or leaving a body are not seen.** (Shl 21) Just as *tamas* (darkness) is born when Sun and Moon come together, when *atma* enters a body he appears as having a body. (Shl 22) Just as Rahu cannot be seen when the eclipse ends, *jeeva* after leaving the body cannot be seen. (Shl 23) Just as after New Moon day, Moon again becomes visible and joins the stars, *atma* who exits from one body enters another body along with all the *karma-phalas*. Just as Moon is not destroyed on New Moon day, *atma* is not destroyed due to death of a body. **(Shanti parva; Mokshadharmā; 203)**

Atma & Prana

- Bhṛigu replied: (Shl 2) I will tell you about the movement of *vayu* in detail. I will tell you how mighty *vayu* makes the body of animals active. (Shl 3) ***Atma* takes refuge/dwells in *sahasrara* and protects the entire body.** *Prana* by being in head and in *agni* makes the body active. (Shl 4) ***Atma* together with *prana* is *jeeva*.** He himself is *atma* & *sanatana purusha* for *pancha-bhutas*. That *jeevatma* itself is *manas*, *buddhi*, *ahankara*, *pancha-bhutas* and *vishaya-roopa* (*shabda*, *sparsha*, *roopa*, *rasa*, *gandha*). (Shl 5) In this manner by *prana* which is with *jeevatma* all the parts within the body, *indriyas* etc external parts are all activated. Then *prana* transforms to *samana-vayu* and using its movement becomes the guide/mover of the body. **(Shanti; Mokshadharmā; 185)**

Atma & indriyas

- Manu to Brihaspati: (Shl 16) No one can see the *atma* with the normal physical eye. They cannot experience his touch through the skin. **It is impossible to see him through the external *indriyas*. But the *atma-vastu* can see the ten *indriyas* and the actions of *indriyas* done prompted by *manas* & *buddhi*.** (Shl 17) A piece of iron close to a flame will become hot and imbibe the qualities of fire. For sometime it will be red just like fire. It burns just like fire. But that piece of iron does not become fire itself. **Similarly, the group of *indriyas* in our body being close to the *atma* gain their energy from it. It appears as if the group of *indriyas* themselves are sentient. But when *indriyas* are removed away from the *atma*, they become *jada* (inanimante, unintelligent).** **(Shanti parva; Mokshadharmā; 202)**
- Manu continued and said: (Shl 9) Just as brightly glowing lamp brightens/lights up the objects around it, the *jnana-deepa* (lamp of knowledge) itself glows and lights up the *indriyas* near it, and gives them *chaitanya* (sentience). *Indriyas* throw light on the objects by virtue of such energy they receive. Therefore *jnana-prakash* is the root of everything. ***Indriyas* cannot glow by themselves. They are dependent on the light of Paramatma.** (Shl 10) Just as several ministers appointed by the king separately report to the king the status of things under their jurisdiction at regular intervals, the five *indriyas* in the body submit to *buddhi* matters related to their jurisdiction at every moment. **Therefore the *jnana-swaroopa atma* which graciously provides the sentience to the *buddhi*, *manas* and *indriyas* is greater than them.** **(Shanti parva; Mokshadharmā; 202)**
- Manu continued and said: (Shl 20) Ear that is born from *akash-tattva* has *shabda* as its *guna*. Nose that is born from *prithvi-tattva* has *gandha* as its *guna*. Eye that is born from *agni-tattva* has *tejas* as its *guna*. Tongue that is born from *jala-tattva* has *rasa* as its *guna*. Skin that is born from *vayu-tattva* has *sparsha* as its *guna*. The *indriyas* will merge into their respective *gunas*. (Shl 21) **The *indriyarthas* (*shabda*, *rasa*, *roopa*, *sparsha*, *gandha*) dwell in the *panchabhutas* like *akash* etc. The *panchabhutas* dwell in the respective *panchendriyas*. The five *vishyas* (*shabda* etc), the five *mahabhutas* (*akash* etc) and the five *indriyas* (eye etc) follow the mind. *Manas* follows the *buddhi*. *Buddhi* depends on the *swabhava* or *atma*.** **(Shanti parva; Mokshadharmā; 202)**

Atma's ajnana/blemish

- Vasishta to Janaka: (Shl 48) The *chetana* who has no defects obtains a body, which is in fact related to *Prakriti*, and depending on the *indriyas*, which are the doors to defects, thinks that all actions of *indriyas*, which are actually related to *Prakriti*, as being his own. (Shl 49) The five *jnanendriyas* like ears, five *karmendriyas* like speech with their qualities/attributes are established in the body which also has qualities. (Shl 50) Even though the *chetana* does not have *indriyas* he feels that, 'I do all these acts. The ten *indriyas* are a part of me'. In this manner, **though free of all blemishes, thinks himself to be full of blemishes.** (Shl 51) *Chetana*, though he does not have a body, feels that he has a body. Though he does not have *marana-dharma* (dharma of death) thinks he has it (Though beyond time, thinks he is limited by time). Though free of *trigunas*, feels he has these *gunas*. Though free of *pancha-maha-bhutas* thinks he is associated with these. (Shl 52) *Chetana* though has no death, thinks he is in the grip of death. Though he does not move, thinks he moves. Though distinct from *kshetra* (body) thinks he himself is the *kshetra*. Though totally unrelated to creation, thinks he is born to such & such persons. (Shl 53, 54) *Chetana* never does any *tapas*. Still he thinks he does *tapas*. Though he has no motion, thinks that he comes & goes. Though he is not a *sansari* thinks he is one. Though he has no fear, thinks he is afraid. Though he is indestructible, thinks he is subject to destruction. In this way, without right *jnana* he develops ego/attachments. **(Shanti parva; Mokshadharmā; 303)**
- Vasishta said: (Shl 1) In this way because of *ajnana* and association with *ajnani*s the *chetana* falls repeatedly and takes millions of births. (Shl 2) The *chetana*, taking birth as birds & animals, human being, *devatas* etc goes from one place to another and obtains death corresponding to the nature of birth. (Shl 3) Among objects which have *tejas*, Moon waxes & wanes thousands of times. In the same way, the *chetana* becomes an *aviveki* & due to *ajnana* takes birth thousands of times; also undergoes dissolution thousands of times. (Shl 4) The group of fifteen blemishes constituted by five *jnanendriyas*, five *karmendriyas* and five *maha-bhutas* form the cause of birth of the body. The *chetana* thinks this body made of these fifteen blemishes as his residence. The *chetana* which is reflected in the *manas*, signified by *soma-deva*, is the sixteenth blemish. Understand that to be *nitya* (eternal, everlasting). (Shl 5) The *ajnani chetana* keeps on taking births in this body of fifteen blemishes. This residence in the form of body merges with the *chetana* (he does not think that the body is different from him). It is for this reason that he keeps taking birth. (Shl 6) The sixteenth blemish is quite subtle. It is this which can be considered as *Soma* or *manas*. **Manas is not used by indriyas. It is manas which uses indriyas** (*Indriyas* cannot do any thing by themselves without the co-operation of the *manas*). (Shl 7) **It is because the chetana does not destroy this blemish that he keeps taking birth again and again. It is this blemish (manas) which is the Prakriti of chetana. It has been said that moksha is obtained by the decay of manas.** (Another well known statement is: *mana eva manushyanam kaaranam bandha-mokshayoh*). (Shl 8) The *chetana* thinks that the subtle body consisting of 16 blemishes and designated as *avyakta* as 'my own' and keeps revolving around it. **(Shanti parva; Mokshadharmā; 304)**

Atma jnana/Atma jnani

- Vyasa to Shuka: (Shl 2) Child! It has been stated in *yoga-shastra* that the **best of jnana is arresting the pravritti of indriyas, manas & buddhi from all directions and arranging their merger with the atma.** (Shanti parva; Mokshadharmā; 240)
- Bhishma: (Shl 46) That *muni* who gives up all karmas related to *Prakriti* (*samsara* related) and is dedicated to realising *atma*, will attain the great *gati* by becoming *atmabhuta* for all beings (Once he has *atma-jnana*, such a *jnani* will see in everyone only the *chidatma*. He will feel that he is in them and they are in him). (Shl 47) **Just as a bird which moves around on water does not get wet, in the same way, the atmajnani with his purified buddhi, though in the midst of living beings will be unattached to them and lives without love or hatred.** (Shl 48) A person who is a *jnani*, should after realising through his *buddhi* that *atma-tattva* is purified & unattached entity, should become free of blemishes such as joy, sorrow, jealousy etc and live with equality towards all. (Shl 49) **Just as a spider spins a web around it and sits in the centre, atma dwells in its own form and creates gunas like sattwa etc. It should be understood that sattwa etc gunas are like the web of a spider.** (Shanti parva; Mokshadharmā; 194; 1719-1739; 23)

- Bhisma: (Shl 53) Yudhishtira! Just as persons with unclean body become clean by bathing in river, in the same way *ajnanis* (unclean mind) by immersing themselves in this river of *jnana* become pure and enriched with *jnana*. (Shl 54) Even if one has the special knowledge of how to cross a river he will need means such as boat to actually cross. Therefore he has to worry till the boat and boatman are ready. **But a *tattvajna* (knower of truth, true principle) need not wait for any means to cross the *samsara-sagara*. Just by knowing the *tattva* (*brahma-tattva*) it is like having crossed it. The chains of *samsara* will snap open by themselves. *Tattva-jnana* is by itself the fruit.** (Shl 56) Those who have obtained this pure and best *adhyatma-jnana* will be like this. With this understanding, if man keeps thinking about birth and death he will gradually attain peace. (Shl 57) He is a *tattva-darshi* who has understood *dharma*, *artha*, *kaama* properly, who has concluded by discriminative thinking that *trivargas* are causes for the birth & death of living beings and do not give ultimate peace and hence gives up *trivargas*, always aims at *atma-tattva* in *yoga* and is disinterested in everything other than *atma*.

(Shl 58) **Those who have not gained control over mind and are always attracted to the sense based pleasures, get excited about many different things and due to the scattered and uncontrollable *indriyas* are unable to attain *atma-sakshatkara*.** (Shl 59) It is impossible to attain *atma-sakshatkara* without controlling the mind. One who reins in the mind with this understanding becomes a *buddha*. What else can be a better characteristic of a *jnani*? **True scholars feel fulfilled only after realising the *paramatma-tattva*.** (Shl 60) That *samsara* due to which *ajnanis* have great fear does not exist for *janis*. **After *atma-jnana* all attain the same state (*mukti*). It is not that one gets better state than the other.** All *atma-jnanis* will transcend the *trigunas*. For those who have *trigunas* it is natural that there will be differences based on the amount and proportions of these three. **Once they are transcended, there is equality/sameness.**

(Shl 61) One who does karma with *nishkaama-bhava* (attitude of karma without desire) will wipe out the past sins by virtue of such *nishkaama-karma*. The karmas of past births or present birth will not yield good or bad fruits to him. (Shl 62) Thinking persons condemn those who are shackled by *kaama*, *krodh* etc *bhava-rogas*. Such people who are under the grip of *kaama*, *krodh* etc and indulge in objectionable deeds will be born as animals & birds etc. (Shl 63) Those who are afflicted with *bhava-roga* and are interested in pleasures of the senses, experience grief and cry aloud when they lose loved objects or people. **Notice how those who know the essence of truth and *jeevana-tattva* do not grieve.** Those who understand the causes of grief of *ajnanis* and causes of no-grief state of *sujnanis* by constant thinking will attain the state of *satpurushas*. **(Shanti parva; Mokshadharmā; 194)**

- Thus questioned by Janamejaya, Vaishampayana, who was skilled in speaking, great among *dvijas*, disciple of Vyasa and great orator said: (Shl 4) *Nareshwara!* It is clear that unless fruits of all the performed karmas are experienced, they will not be destroyed. *Jeevatma* gets bodies (*sharira*) and forms (*akrti*) based only on karmas. (Shl 5) The *pancha-maha-bhutas* are permanent due to the support of *Bhutanatha* (God). All the time these cohabit/come together in the transient body. Destruction of the impermanent body results in separation of *pancha-bhutas* from the body but not their destruction. (Shl 6) The karmas done readily/easily without the pride or attachment that 'I did it' yields great fruits of *mukti*. The *jeevatma* gets bound by the karmas done with the pride of doing it (I did it) and with effort (implying, I struggled) and hence experiences happiness and grief. (Shl 7) Thus, even though the *kshetrajna* is apparently associated with karmas, in reality he is indestructible. This is certain. But since *jeeva* has developed oneness with *pancha-bhutas*, it cannot be separated from them without *atma-jnana*. (Shl 8) As long as the *prarabdha karmas* (that part of the fruits of karmas already accumulated & ready to be experienced now) of the body do not decay, the *jeeva* will have oneness with the body. Once it decays, the *jeeva* takes on another form. (Shl 9) *Pancha-bhutas*, *indriyas* and such many things acquire a body and gain oneness. Those who realise the body as being different from the *atma*, to such yogis *bhutas* & *indriyas* become permanent forms of *atma* (*bhavanti te tatha nitya prthak bhavam vijanatam*). **(Ashramavasika parva; Putradarshana; 34)**
- Manu continued his discourse on *adhyatma*: (Shl 1) Brihaspati! Even though his gross body is asleep, just as the subtle body of a person is active in dream state, when the *jnana-swaroopa atma* joins with *indriyas* and frees itself from *indriyas* it experiences bondage and freedom respectively. **That *atma* is different from the *indriyas*. In dream state the body being different from it is experienced (as it is active without the availability of gross body). In the**

same way, the *atma* which is different from the body is experienced in the state of *jnana*. (Shl 2) Just as man can see with his own eyes his reflection in clear and steady surface of water, the *jnani* can see the knowable Parabrahma-Paramatma when the *indriyas* & *manas* are clear and pure. **To realise *atma* *manas*, *buddhi* & *indriyas* should be clear and steady like a mirror.** (Shl 3) Just as that same person cannot see his image in disturbed waters, man with disturbed and unsteady *indriyas* & *buddhi* cannot realise Paramatma. (Shl 4) *Ajnana* causes want of understanding. Due to this the mind is attracted towards *raga*, *dvesha*. **Once the mind is corrupted, the *panchendriyas* for which *manas* is the main driver also become impure.**

(Shl 5) One who is under delusion, who is immersed in pleasures of the senses, even though is always experiencing pleasures of the senses, never becomes content. **Sometimes, fortunately, the *jeeva* retracts from these pleasures and takes to the path of *moksha*.** (Shl 6) **Man's thirst (*trishna*) is never quenched due to sins. When sins are destroyed, then thirst also retracts.** (Shl 7) Man does not realise Parabrahma because he is always in contact with objects of sense gratification, is always dependent on them, and always desires things which are against this goal. (Shl 9) If man lets his *indriyas* flow towards objects of gratifications, he will obtain sorrow. If he restrains them, he will be happy. **Therefore through the *buddhi* *indriyas* should be restrained from seeking objects of gratifications.** (Shl 10) ***Manas* is greater than *indriyas*. *Buddhi* is greater than *manas*. *Jnana* is greater than *buddhi*. *Paratpara* *Paramatma* who can be reached by *jnana* is greater than *jnana*.** (Shl 11) **The *jnana* for knowing him has also been extended by the unmanifest *Paramatma* only.** From that *jnana* is extended *buddhi* and from that *buddhi* is extended *manas*. That *manas* joins ear etc *indriyas* and experiences well *shabda* etc objects of senses. (Shl 12) The person who gives up the objects of sense gratification, all manifest *tattvas* related to them and qualities that come from nature, will drink the *amrita* (will obtain *Paramatma*).

(Shl 13, 14) As soon as Sun rises he creates a circle of rays. The same Sun when he sets retracts all of them in himself. In the same way, *atma* enters the body along with rays like *indriyas* and grasps the objects through these *indriyas*. Again when the *jeeva* leaves the body, it retracts the *panchendriyas* in itself and goes away. (Shl 15) The *jeevatma* who takes shelter in *paap* & *punya* *karmas* will be dragged in the path of *karmas* repeatedly and keeps experiencing the fruits of *karmas* in the form of happiness and unhappiness. (Shl 16) The *vishayas* retract from one who starves. The pleasures of *shabda* etc leave him. **But the interest or desire for them would not have gone away. By realising the *Paratpara* *Paramatma*, the desire for them will also go away.** (Shl 17) When *buddhi* becomes free of the qualities of engaging in karma (*karma-gunair-hina*) and stays in the heart, then *Brahmabhava* is attained and everything merges in that *bhava*. (Shl 18) *Brahma-vastu* is devoid of *sparsha* etc attributes. Only highly purified *buddhi* enters (merges with) *Parabrahma-vastu*. (Shl 19) **All the 'forms', like *shabda* etc which are objects of senses, merge in the mind. *Manas* merges in *buddhi* and *buddhi* in *jnana* and *jnana* merges in *Paramatma* sequentially.** (Shl 20) *Manas* cannot be realised through *indriyas*. Meaning, they do not know the mind. *Manas* does not know the *buddhi*. *Buddhi* does not know the subtle and unmanifest *atma*. But the unmanifest *atma* knows all these and as a witness constantly observes all their actions. (Shanti parva; Mokshadharmā; 204)

- Yudhishtira! Vyasa said: (Shl 11) **Whatever *sattwik* etc states are there in the world, they are all in *manas*, *buddhi* & *ahankar* by their applicable names like spokes in a wheel** (If the *manas* is associated with *sattwa* *guna*, then *sattwik-manas* etc). **In this manner, *manas*, *buddhi* & *ahankar* take the names of the dominant state.** (Shl 12) *Manas* does the function of a lamp to the *indriyas* which are under the control of *buddhi*, are intrinsically neutral, and move towards the objects of senses freely. Just as a lamp makes the objects in darkness visible, *manas* like a lamp makes the *jnanendriyas* aware of the objects. If there were no *manas* there would be no use of the *jnanendriyas*. (Shl 13) **The scholar who has learnt that the nature of the world is like this does not get confused/perplexed. He does not rejoice in times of happiness and does not grieve in times of anguish. He will be free of jealousy, hatred etc blemishes.** (Shl 14) **The *ajnanis* (ignorant) who indulge in bad deeds, who have impure heart & who deal unjustly, being interested only in *kaam* etc cannot realise the *atma* through the *indriyas*.** (Shl 15) When human being controls his *indriyas* through the *manas*—just as a charioteer controls the horses with the reins—then the *atma* will be seen like a form lit up by a lamp.

(Shl 16) Just as all animals can see things after darkness ends, the realisation of the *atma* who is *jnana-roopi* can happen only after *ajnana* ends. (Shl 17) A water bird even though moves about

in water does not get wet (say, unlike a cloth). In the same way, **to a yogi with liberated soul (mukta-atma) guna & doshas** (good, bad qualities) **do not adhere**. (Shl 18) Similarly, persons with purified *buddhi* though experiencing objects of sense, will not be smeared by those blemishes because they are disinterested in sons, friends, wife etc. (Shl 19) **The *buddhi-indriyas* of the person who has given up all his past *karma-sanskaras*, is always devoted to Paramatma, is like *atma* in all beings and has no interest in objects of senses will be in the form of *atma* itself** (*Shloka's* meaning completed by classical commentators by adding a small part—*buddhi-indriyani-atmaakaaranyeva-bhavanti*). (Shanti parva; Mokshadharmā; 248)

- Brahma to *maharshis*: (Shl 30) **Some dim-witted people praise *swarga* etc fruits obtained by *kaamyā karmas*. But *mahatma jnana vrddhas* (great, aged & knowledgeable people) do not praise *kaamyā karmas***. (Shl 31) By doing *sakaam karmas* the *jeeva* again takes birth in the physical body having sixteen *vikaras*. *Avidya* swallows up such *purusha*. Not just this; such human being also becomes a subject to grasp by *devatas* (*tadgrahyam amritashinam*). (Shl 32) **That is why *mahatmas* who have reached the shores of *samsara* are disinterested in *karmas***. Because, ***Purusha* is *vidya-maya* and not *karma-maya*** (*vidyamayoyam purusho na tu karmamayah smrtah*). (Shl 33) Thus one who realises the *chetana* as being *amrita*, *nitya*, ungraspable by *indriyas*, *sanatana*, having no birth, *vashyatma* and unattached will not be caught in the bondages of death. (Ashwamedhika parva; Anugita; 51)
- Siddha purusha to Kaashyapa: (Shl 8, 9) That person will liberate himself soon from this *samsara* who does not consider himself to be the doer of *karmas* (*akarmavan*), has no desires/expectations, realises that the world is impermanent, that it is like the *ashwattha* tree, unfavourable for *atma sadhana*, consists of birth, death & ageing and hence develops an indifference (*vairagya buddhi*) and realises his own defects. (Shl 10) One who 'sees' the *atma* which has no *gandha*, *sparsha*, *roopa*, *rasa* & *shabda*, which cannot be known or grasped will get liberated. (Shl 11) One who has realised that Paramatma who is free of the qualities of *pancha-bhutas*, is formless, is causeless, is attributeless (*nirguna*), is in fact the enjoyer of qualities (due to *maya*) will be liberated. (Shl 12) **One who thinks with his intelligence and gives up all desires/resolves originating in body and mind will eventually attain peace just like fire without firewood**. (Shl 13) That person who is free of all *sanskara* (*sarva sanskara nirमुक्तः* meaning, free of external *sanskaras* or has no need for external sanctification rituals. *Yoga shastra* says that if *dhyana sanskara* exists then *bahya sanskaras* will stop), is beyond dualities, is like an ascetic owning nothing, has brought under control the *indriyas* with *tapas* is indeed liberated. One who is free of all *sanskaras* will attain Paramatma who is calm, unwavering, permanent, indestructible and eternal. (Ashwamedhika parva; Anugita; 19)
- Guru to disciple: (Shl 47, 48) *Avyakta prakriti*, *mahat tattva*, *ahankar*, five *jnanendriyas*, five *karmendriyas*, *manas*, five *maha bhutas*, special attributes of sound touch etc of the five *mahabhutas* – these 24 are eternal (*sanatana*). Including *jeevatma* the number of *tattvas* will be 25. (Shl 49) One who has thoroughly understood the creation and dissolution of these 25 *tattvas* will be considered brave among all beings and will never be under delusion. (Shl 50) One who has correctly understood all these *tattvas*, *gunas* and all the *devatas* will lose all his sins, be freed from the bondages of the world, will be liberated and enjoy divine happiness. (Ashwamedhika parva; Anugita; 35)
- Panchshikha counselled the king with following words: (Shl 13) **Not doing *karmas* for the *indriyarthas* becomes a means for *moksha* which is definitive form of all *tattvarthas***. This *tattva-nishchaya* is also said to be *moksha-beeja*, *buddhi* and *avyaya*. (Shl 14) Those who consider this body which is assemblage of all *gunas* as *atma* will obtain sorrow due to false knowledge. (Shl 15) Contrary to this, how can griefs afflict those who have understood that this perceptible world is *anatma*, who have no attachment to this world and who are egoless (*nirahankari*)? What can be the basis, even, of grief for them? (Shanti parva; Mokshadharmā; 219)

Sadhana & Atma-sakshatkara

- Brahma to *maharshis*: (Shl 52) Scholars who have taken refuge in the most secret dharma of *Brahma tattva* should remain incognito and carry on their *sadhana*. Even if not a fool/idiot, they should behave so. But while behaving so they should not censure/blame dharma. (Shl 53) When they live so, other people in the society may treat them with disrespect. Even then they should

remain calm and do the *sadhana*. But they should not censure the dharma of *satpurushas*. A person who is accomplished in such behaviour is said to be a great *muni*. **(Ashwamedhika parva; Anugita; 46)**

- Brahma to *maharshis*: (Shl 54, 55) That person who thinks deeply about *indriyas*, objects of *indriyas*, five *maha-bhutas*, *manas*, *buddhi*, *ahankar*, *avyakta prakriti* and *Purusha* and understands their *tattvas* properly will be liberated from all bondages and will attain *moksha*. (Shl 56, 57) That person who knows *brahma tattva*, sits in seclusion at the time of death and meditates upon the Paramatma in the heart will, like *vayu in akash*, be freed of all kinds of attachments, will become free of *pancha koshas* and without any anxiety will attain Paramatma. **(Ashwamedhika parva; Anugita; 46)**
- Brahma: (Shl 2) **If human being at the time of dying merges his *buddhi* in *atma* even for as short a duration as blinking of eye and achieves equality he becomes eligible to attain immortality (*amritatva*).** (Shl 3) If mind can be merged in *atma* even for the duration of blinking an eye he will attain the undecaying state that scholars attain by their *atma-prasada* (serenity, clearness). **(Ashwamedhika parva; Anugita; 48)**
- Bhishma: (Shl 41) **Because the *sattwa* etc *gunas* are *jada* (inanimate) they cannot grasp *atma*. But since *atma* is *chetana* (sentient) he can fully understand these *gunas*.** Though *atma* is different from *gunas* and is only its witness, he thinks that these *gunas* are associated with him. (Shl 42) Just as a lamp in a pot can throw light on objects outside it through the holes & cracks in the pot, *atma* as a sentient power can gain experience of the world **through the seven motionless & knowledge-less openings in the body** viz five *indriyas*, *buddhi* & *manas*. (Shl 43) ***Buddhi* keeps creating *gunas*.** *Atma* keeps observing as a witness. This combination/cooperation of *buddhi* & *atma* has been happening from beginningless (*anadi*) time. (Shl 44) *Buddhi* has no refuge other than *atma*. *Kshetrajna* also has no recourse other than to *buddhi*. *Buddhi* has close relationship with *manas*. But *buddhi* will never have direct relationship with *gunas* (?!). (Shl 45) **When *jeevatma* through the mind controls the *indriyas*, which are like rays of *buddhi*, then, just as a lamp in the pot, *atma* will shine in the cave of the heart.**

(Shl 50, 51) (After self-realisation (*atma-sakshatkara*)) *sattwa* etc *gunas* are destroyed. They do not return is the opinion of some. But they do not vanish completely. Because, they are not visible to us, is the opinion of some others. **That which happens unseen has to be confirmed by inference.** In this way some scholars hold that *trigunas* retire soon after *atma-sakshatkara* and some that it does not. These two views have to be thought through carefully and according to one's own *buddhi* it has to be decided (At the time of *atma-sakshatkara*—*samadhi-sthithi*—none of the *gunas* exist because, *buddhi* which reflects the *gunas* would have merged in *atma*. At that time the *jnanis* are beyond the *trigunas*. Once they change from the state of *antarmukhi* to *bahirmukhi* (inward gaze to outward gaze) the *buddhi-manas-indriyas* return to previous state. *Gunas* will also start their functions. But for the *atmajnani* they may not act with the same force. **Love, joy etc *sattwik* feelings will exist.** Therefore even in *jnanis*, other than at the time of *samadhi*, the *trigunas* do exist). (Shl 52) In this way one should give up this strong knot in the heart (*hridaya-granthi*) which causes changes in *buddhi* and become happy. One who has cleared doubts will not have sorrow. **(Shanti parva; Mokshadharma; 194)**

- Parashara: (Shl 19) Once *jeeva* finds sanctuary in *atma* it will not be reborn. Mind is beyond *indriyas*. *Atma* is beyond *manas*. That is the sanctuary. **(Shanti parva; Mokshadharma; 297)**
- Siddha purusha: Kaashyapa! Next I will tell you about *yoga shastra* which is one of the best. I will tell you how yogis practice yoga and see *atma*. Listen with concentration. **I will tell you how yogi brings the mind under control and activating through which paths realises *atma* in his own body.** (Shl 17) *Indriyas* should be made to revert from their objects and then mind should be held in *atma*. In this way first severe *tapas* has to be done and then methods for *moksha* have to be adopted. (Shl 18) A learned brahmana should perform *tapas* constantly and practice as stated in *yoga shastra*. By such practice of yoga, a yogi can realise the *atma* within himself. (Shl 19) **If a *sadhaka* (achiever) who has the habit of spending time alone succeeds in merging mind in *atma*, he can realise *atma* within his own body.** (Shl 20) A *sadhak* who has self control, always in union (*yoga yukta*), is firm minded, has restrained *indriyas*, is yoked in yoga (*samadhi*) can

clearly realise *atma* with his *buddhi*. (Shl 21) Just as man can recognise someone he has seen in dreams, in the same way a yogi devoted to *sadhana* can see the pure *atma* with his inner eye just as a form with beauty & charm can be seen with outer eye. (Shl 22) Just as a person pulls out *ishika* from within *munja* grass (thin grass from within an outer sheath of grass) yogi can see the *atma* separately from the body. (Shl 23) *Munja* is said to be the body. *Ishika* is said to be the *atma* dependent on the body. **Those who know *yoga vidya* have given this great example to illustrate that body & *atma* are separate.**

(Shl 24) At the time when man sees the *atma* with his inner eye through yoga, even the lord of three *lokas* will not be Ishwara to him. (Shl 25) **A yogi can do any kind of body as he wishes.** He turns away even ageing and death. He neither grieves nor feels joyous about anything. (Shl 26) A *siddha* who has *indriyas* under control and is in yoga can be a *devata* to the *devatas*. (Shl 27) A *yoga siddha* will not be afraid even if all living beings are destroyed. Even if all living beings feel distressed he will not feel distressed in any way. (Shl 28) A *siddha purusha* who is in state of yoga, is calm and who has given up all desires will not be disturbed/made unsteady by grief, sadness or fear **which arise out of attachment and affection.** (Shl 29) **Weapons cannot pierce a yogi (*nainam shastrani chhidyante*).** He does not have death. None happier than him can be found in this world. (Shl 30) Yogi merges the *buddhi* completely in *atma* and stays in that state. He turns away grief and old age and sleeps happily. (Shl 31) A yogi can relinquish this human body and take on any other body he wishes. **A yogi who enjoys the wealth generated from yoga should never develop indifference towards yoga for any reason.** (Shl 32) A yogi, being always interested in practice of yoga, and realises *atma* in himself by *samadhi yoga* will not want even the position of Indra at that time.

I will tell you how a person who meditates and practices yoga while being in seclusion will find accomplishment in yoga. Listen. (Shl 33) **In this manner, meditating upon the subtle paths seen while directed by guru, mind should be concentrated upon that part of the body where *atma* resides. Mind should never be on anything outside the body.** (Shl 34) Mind, having folded all the inner and outer matters in it, should be concentrated only on that area where *atma* dwells. (Shl 35) **At that time of meditation when one 'sees' the *atma*, there will be no external matters in the mind that has merged with *atma*. Mind will be clean like a mirror. *Atma darshan* is possible only when such clean state prevails.** (Shl 36) Meditation with complete concentration on *atma*, who is in the silent inner heart, should be done by taking control of *indriya* & by sitting in an uninhabited part of forest. (Shl 37) Mind should also be focussed for meditation on teeth, jaws, tongue, throat, neck, heart and *hrdaya-bandhana* (*nadi marga*). **(Ashwamedhika parva; Anugita; 19)**

- Sidha purusha to Kaashyapa: (Shl 46) Just as even though a man has kept his treasure in his room, keeps on thinking about it only, in the same way a *sadhak* should control his inconstant *indriyas* through mind and look for the *atma* in his body. When doing this he should not become careless/lose concentration. He should be alert. (Shl 47) One who is devoted to *dhyana* in this manner will soon develop a clear mind and realise Parabrahma Paramatma in the cave of his heart. Once he has *atma-sakshatkara* he will know the nature of *mool-prakriti*. (Shl 48) Parabrahma Paramatma will not be visible to the physical eye. **He cannot be grasped by all the *indriyas*. He can be 'seen' only with *manas* used as light.** (Shl 49) Parabrahma has arms & legs everywhere. He has eyes, heads and face everywhere. He has ears everywhere. **Meaning, he has pervaded this entire creation.** (Shl 50, 51) **A *jeeva* which has had *atma-sakshatkara* will know from experience that it is different from the body.** Even though *jeeva* resides in the body, having given up all impressions related to the body he will always be meditating upon Parabrahma Paramatma which is within him. Thus the body rejected with the help of *buddhi* says smilingly to itself, 'That *jeeva* depends on me and yet finds liberation within me'. (Shl 52) Kaashyapa! I have told you all the secrets of *jeeva*. **(Ashwamedhika parva; Anugita; 19)**
- Brahma to *maharshis*: (Shl 34) One who has possessed *atma* who is *anadi* (without a beginning), *aja* (without birth), eternal, unmoving, ungraspable by *indriyas* and has consumed *amrita* will himself also be beyond *indriyas*, *amrita* (immortal) and eternal. (Shl 35) One who gathers together all *sanskaras* and unites the mind in *atma* will know the Brahma. (Shl 36) **A *sadhak* achieves serenity in the *antah-karana* through clearness in *buddhi*. Just as one sees dreams without the body participating, in the same way when in *dhyana yoga*, realising *atma* without participation of body is the characteristic of *prasada*.** (Shl 37) For such *mahatmas*

who are dedicated to *jnana* and are *jeevan-muktas*, the ultimate state is *atma-darshan*. **Because, they would have realised that in all karmas in *pravrtti marga* there are auspicious & inauspicious consequences.** (Shl 38) This is the ultimate refuge for disinterested *sadhaks* (*esha gatirviraktaanam*). This is itself also *sanatana dharma*. It is also the place *janis* have to obtain. It is the practice without any defects. (Shl 39) One who has equal feelings towards all living beings, is free from desire, looks upon everything with same equality can obtain this ultimate state with incessant efforts. **(Ashwamedhika parva; Anugita; 51)**

- Guru to his disciple: (Shl 20, 21, 22) **This body is like a tree. It is born from the unmanifest seed of Brahma (*avyakta beeja prabhavo*).** *Buddhi* is the place where it branches off. *Ahankar* is the branches. *Indriyas* are the hollows in the tree. The variations of *mahabhutas* are its sub branches. This tree is always filled with leaves of desires and flowers of karma. The happiness & unhappiness which are result of karmas are always present in that tree as fruits. Thus, this body which has appeared out of the seed of Brahma is continuous like flow of floods and is the basis for all living beings to exist. **One who understands these principles well and cuts it off with the sword of *jnana* will obtain immortality and will find freedom from the cycle of birth & death.** (Ashwamedhika parva; Anugita; 35)
- Brahma to *maharshis*: (Shl 43) He should not censure/blame anyone with his eyes, speech or mind. He should not do any bad deeds directly or indirectly. (Shl 44) Just as a tortoise pulls in all its limbs into its shell, a *sanyasi* who knows all *tattvas* should withdraw his *indriyas*, should be free of desires and weaken *indriyas*, *manas* and *buddhi*. (Shl 45) **He should be free of dualities, should not bow to anyone, should give up *agnihotra* etc. He should be without *ahankara* & *mamakara*. He should not think/worry about his own welfare. He should restrain his mind (*nirdvandvo nirnamaskaro nihsvahakara eva cha, nirmamo nirahankaro niryogakshema atmavan*).** (Shl 46) There is no doubt that a *sanyasi* who is without desires, without *gunas*, is calm, is disinterested, has no abode, is devoted to *atma* and knows *atma-tattva* will be liberated from the bondage of *samsara*. **(Ashwamedhika parva; Anugita; 46)**
- Panchshikha counselled the worried king with following words: (Shl 6) Janaka Janadeva *maharaja!* **All the *sadhanas* done by *jeeva* till the time of death are not lost upon death.** (Shanti parva; Mokshadharm; 219)
- Vyasa to Shuka: (Shl 14) **A yogi should concentrate *manas* & *indriyas* and establish them in *atma* in the state of meditation which should be done in the first & last quarter of night.** (Shl 15) **Just as water will flow out even if there is a small hole in the hide bag holding water, even if one of the five *indriyas* is not under control the *prajna* of man will weaken.** (Shl 16) Just a fisherman first puts in his basket the mischievous fish, **the *yogi* should first control the mind.** Then he can bring under control the five senses viz ear, eyes, tongue and nose. (Shl 17) A hard working *yogi* should gain control over these five *indriyas* and place them in the *manas*. Similarly he should push away all desire oriented resolves and merge the *manas* in *buddhi*. (Shl 18) *Yogi* should conquer the five *indriyas* and place them in the mind. When the five *indriyas* along with mind the sixth join the *buddhi* and come to a clear state then Brahma will shine. **(Shanti parva; Mokshadharm; 240)**

Chatur-hotr yajna

- Brahmana said (Shl 1) My dear! Scholars cite an old episode about the *yajna* performed by four *hotrs*. I will tell you the same. Listen. (Shl 3) **The four *hotrs* are – *karana* (means of action), *karma*, *kartaa* (doer) and *moksha* (liberation). The entire world is pervaded by these four.** I will tell you what the *karanas* are for these *hotrs*. (Shl 4) Nose, tongue, eyes, skin, fifthly the ears, *manas* & *buddhi* -- these seven should be understood as means for the **qualities** of the *hotrs* (*guna hetavah*). (Shl 5) *Gandha* (smell), *rasa* (taste), *roopa* (form), *shabda* (sound), fifthly *sparsha* (touch), reflecting and understanding – these seven are means for **action**. (Shl 6) One who smells, who eats, who sees, who speaks, who hears, who reflects and who understands – these seven should be understood as causes for **doer**. (Shl 7) ***Ghrana* etc *indriyas* have qualities/attributes (*guna*). Therefore they experience their respective qualities including auspicious & inauspicious ones. To one who knows the truth that, 'I am without *gunas* and am endless (*nirgunah, anantah*). I have no association/relationship with these', the seven *indriyas* will become means of attaining *moksha*.** (Shl 8) To those scholars who know the centres like nose etc as in *shastras*, **these *gunas* will become *devatas* who constantly**

accept havis. (Shl 9) An ignorant person when eating has a sense of 'mine' (*mamatva*) attached in respect of food being eaten. In the same way, one who cooks for himself also is destroyed due to the blemish of *mamatva*.

(Shl 10) Eating what should not be and drinking alcoholic drink/wine destroys human being. This is how: A person with wrong addictions eats something which should not be and destroys that food. Having destroyed that food, he himself is also destroyed by that food. Such persons will become fallen ones. (Shl 11) That wise person who eats giving up *mamatva* becomes Ishwara himself and again creates pure food. In that wise person even smallest change will not occur due to the food eaten. The food eaten does not destroy the person. (Shl 12, 13) That which is reflected upon by the mind (*manana*), that which is spoken about by speech, that which is heard by ears, seen by eyes, touched by skin, smelt by nose – all these restrained through the mind should be sacrificed into the *agni* in the centre of the body (*havishyam etani sarvashah*) (All the objects of senses experienced should be offered to the God). Paramatma, who is in the centre of our body and is presiding over such *homa* in the form of *Agni* shines with these *havis*.

(Shl 14) My dear! **My *yajna* in the form of *yoga* has already started. This *yajna* will make the fire of *jnana* shine brightly. In this *yajna*, *prana* itself is the *stotra* (prayer, praise of god). *Apana* is the *shastra* (weapon). Giving up of everything is the greatest *dakshina*.** (Shl 15) *Kartaa* (*ahankar*, doer), *anumanta* (*manas*, one who consents), *atma* (*buddhi*) – these three as forms of Brahma respectively are *hota* (sacrificer), *adhvaryu* (officiating priest) and *udgatru* (one who chants from Samaveda). *Satya* (truth) becomes the weapon of *prashaasta* (A class of priests). *Moksha* is the *dakshina* of this *yajna*. (Shl 16) Those who know Narayana quote *riks* from Vedas as evidence/proof for this *yoga-yajna*. **In the ancient times, to attain Narayana, devotees were tying up the *indriyas* as sacrificial animals.** (Shl 17) Completely fulfilled devotees sing *sama* after attaining *Bhagwan* due to the bliss experienced. Scholars quote statements (in Taittiriya Upanishad, '*etatsama gayannaste*' etc) as examples of this. You also should obtain the *jnana* of Shriman Narayana who is *sarvatma*. **(Ashwamedhika parva; Anugita; 25)**

Parabrahma/Paramatma

About Paramatma

- Siddha purusha to Kashyapa: (Shl 11) One who has realised that Paramatma who is free of the qualities of *pancha-bhutas*, is formless, is causeless, is attributeless (*nirguna*), is in fact the enjoyer of qualities (due to *maya*) will be liberated. **(Ashwamedhika parva; Anugita; 19)**
- Sanatsujata: (Shl 26) *Maharaja!* It is true that the ***parabrahma vastu*** appears as if it is white and red and black, grey and brilliant as the Sun. But it is not on the earth or in the sky or in the oceans. Because it does not have a physical body constituted of *pancha bhutas* (five elements). **(Udyoga; Sanatsujata; 44)**
- Brahmana to his wife: (Shl 11) That place where Brahma etc *devatas* reside and where *jitendriya* & calm scholars are present who practice great *vrats*, even there they all worship the indestructible Parabrahma. (Shl 12) That indestructible *Parabrahma-tattva* cannot be smelt by nose, cannot be tasted with tongue nor touched by skin. But **it can be experienced only through *buddhi***. (Shl 13) Parabrahma does not become an object that can be seen by the eye. It is also beyond the ears. It does not have any of the attributes like smell, taste, touch, form or sound. **(Ashwamedhika parva; Anugita; 20)**
- Brahma said: (Shl 1) *Maharshis!* Before *avyakta prakriti* was born, *maha-buddhi tattva* which is *mahat* & *atma-roopa* was born. It is said that that *buddhi tattva* was born before all the *gunas*. (Shl 2, 3) The *mahat atma* is also designated by the following alternate words: *mahan*, *atma*, *mati*, *Vishnu*, *Jishnu*, *Shambhu*, *Viryavan*, *buddhi*, *prajna*, *upalabdhi*, *khyati*, *dhriti* and *smriti*. Brahmana who knows this *tattva* will not be under subjugation of *moha*. (Shl 4) Paramatma has arms, legs, eyes, face, head and ears everywhere. He has pervaded the whole universe. (Shl 5) The Paramapurusha who resides in every heart has great influence/power. *Ashta siddhis* like *anima*, *laghima*, *ishana* etc are his forms only. He governs everything, is *vyotirmaya* and undecaying. **(Ashwamedhika parva; Anugita; 40)**

- Bhisma: (Shl 7) **The divine abode of Paramatma is devoid of fear of destruction. It is beyond characterisation. It is not affected by the *pancha-kleshas*. It is free of lovable & not lovable and birth & death. The *trigunas* which cause these feelings of duality do not exist there. It is also free of the eight *puris* (*bhuta, indriyas, manas, buddhi, upasana, karma, prana and avidya*). In that divine abode there is no past, present or future. (Shanti parva; Mokshadharmā; 198)**
- Bhisma: Yudhishtira! Manu continued and said: (Shl 6) *Munis* say that he that is causal to the *kartru* etc group is *swabhava* and *Parabrahma-Paramatma*. **That because of which and depending on which man has the inclination or predilection to act (*pravritti*) is Paramatma.** Again that in which he bases himself, the means through which he acts and one who is the actor (*karta*) is Paramatma. (Shl 7) That which has been pervaded, that which has pervaded, **that which is secret like a *mantra* and which is cause for everything is *Parabrahma*. He alone is the *kartru* (doer) for everything. He alone is the cause (*karana*). Other than him everything else is *karya* (effect) (From Wikipedia) Advaita states that *karya* (effect) is non-different from *karana* (cause). However *karana* is different from *karya*. This principle is called *Karya-karana ananyatva* (the non-difference of the effect from the cause). In other words, the effect is non-different from the cause. If the cause is destroyed, the effect will no longer exist. **Despite the non-difference of cause and effect, the effect has its self in the cause but not the cause in the effect.** The effect is of the nature of the cause and not cause of the nature of the effect. **Therefore the qualities of the effect cannot touch the cause.** All names and forms are real when seen with the *Sat (Brahman)* but are false when seen in independent of *Brahman*. This way *Advaita* establishes the non-difference of effect from cause. *Jagat* (the world) is not different from *Brahman*; however *Brahman* is different from *Jagat*. (Shanti parva; Mokshadharmā; 202)**
- Manu said to Brishapati: (Shl 10, 11, 12) The form of *jala* is greater than that of *prithvi*. *Tejas* is greater than *jala*. *Vayu* is greater than *tejas*. *Akash* is greater than *vayu*. *Manas* is greater than *akash*. *Kaal* is greater than *buddhi*. Bhagawan Mahavishnu is greater than *kaal*. This whole universe belongs to him. There is no beginning or end for that Mahavishnu. He is eternal. (Shl 13) Because Vishnu has no beginning, middle or end, he is *avyaya* (imperishable). He is beyond all grief. **Isn't it true that only that which has an end can experience grief?** (Shl 14) The imperishable Vishnu himself is also called *Parabrahma*. His place is *Parama-pada*. Those *jnanis* who free themselves from the kingdom of *kaal* enter the *Parama-pada* and attain *moksha*. (Shl 15) These *jeevis* who are *samsaris* shine only in *trigunas*. Because Paramatma is *nirguna* he is beyond *jeevis* and far greater than them. His is *nivritti-dharma*. Those who practice it attain *moksha*. (Shl 16) *Rig, yajus and sama* depend on the body of the learner during the study phase. They appear at the tip of the tongue of the students. Therefore these have to be mastered only by hard effort. If there is no effort in learning/study, they face destruction. (Shl 17) **But even though *Parabrahma-vastu* is also realised in the body it cannot be mastered like study of Vedas. It has no beginning, middle or end.** (Shl 18) *Rigveda* has beginning. *Samaveda* also has a beginning. *Yajurveda* also has a beginning. **It will be seen that whatever has a beginning has to have an end. But no beginning has been stated for *Brahma* in the *shastras*.** (Shl 19) Because *Brahma-vastu* has no beginning or end, it is endless and imperishable. **Because it is imperishable it is without grief.** There are no dualities in it. Therefore it is greater than everything else. (Shanti parva; Mokshadharmā; 206)
- Bhisma: (Shl 15) **The yogi who, through mental resolves, wishes to obtain the qualities of *Ishwara* will obtain them. He will get them as a gift of God's grace. This is possible only because Paramatma is omni-present as *atma* and stands behind the mind.** All *devatas* have taken shelter under *atma*. (Shl 16) Just as the Sun who is beyond darkness Maheshwara who is shining brilliantly with the light of *jnana*, who is the cause of all three *lokas*, who has as his body the *Prakriti*, meaning who is the *in-dwelling atma*, will grace the person engaged in *tapas* with his *darshan* (become known) **as soon as his *ajnana* is destroyed. He will have *brahma-sakshatkara*.** (Shl 17) *Devatas* are dependent on *tapas*. *Asuras* have the *tamasik* quality of obstructing *tapas*. **But the *brahma-tattva* dwells concealed in both.** Those who are *tattvajnas* say that it is present in all living beings and is *jnana-swaroopa*. (Shl 18) Scholars understand that *sattwa, rajas & tamogunas* are the qualities of both *devas & asuras*. *Sattwa-guna* is the *guna* of *devatas*. The other two—*rajas & tamas*—are qualities of *asuras*. (Shl 19) The *Parabrahma-vastu* which is *amritamaya, jyoti-swaroopa* and *avinashi* is *jnana-swaroopa*. It transcends these three

gunas. Those who realise him through *shuddha-antahkarana* will attain *moksha*. (Shl 20) **Only those mahapurushas who have jnana-chakshu** (knowledge-sight) **can talk meaningfully about Brahma-vastu**. It is possible to realise the Brahma-vastu **only by** withdrawing the *indriyas* & *manas* from external sense objects and doing *dhyana* with focussed *chitta*. (Shanti parva; Mokshadharmā; 216)

- Vyasa said to his son Shuka: (Shl 3) Shuka! **One who thinks that this world is natural and thinks that there is no other root cause or chetana is indeed an ajnani. Just to prove it he keeps nourishing this view with several explanations** (as follows) **using his intelligence**. (Shl 4) 'The cause of this world is the nature of things. There is nothing other than nature. (Commentary: Curdling of milk is natural. It does not need anyone's grace. Similarly the world is also born naturally. It grows naturally. It dies/gets destroyed naturally. There is nothing other than nature). This is the argument of naturalists or atheists. But just because Paramatma is not a subject of the *indriyas* saying that he does not exist or that there is no root cause of creation is not correct. Don't we find the thin grass within the stem or reed of a certain type of grass (*isheeka*: Which has grass within an outer sheath) when we examine closely? Just because it could not be seen until it was examined and extracted, it would be illogical to say that no grass exists within it. Similarly, just because the Paramatma is not perceptible by the *indriyas* it would not be correct to say that he does not exist. **Just as in the case of isheeka, the Paramatma should be realised by reaching beyond the indriyas**. (Shl 5) The dim witted person who, taking recourse to this atheist argument thinks that nature itself is responsible for creation, maintenance & destruction, and retires from the worship or seeking of Paramatma, will not achieve auspiciousness. (Shl 6) **This imagined theory of 'nature is everything' will lead to destruction**. (Shanti parva; Mokshadharmā; 237)
- Vyasa to Shuka: (Shl 25) *Kaal* takes in all beings within him and cooks them. But that Paramatma (*maha-kaal*) who cooks even such *kaal* is not known to any. (Shl 26) It is not possible to catch that Paramatma above or below or on sides or in the middle. **All these lokas are held within him. There is nothing outside of him**. (Shl 27) Even if something travels as fast as an arrow released from a bow or even with the speed of mind it is not possible to reach the end of Paramatma who is the cause of all. (Shl 28, 29) **There is nothing subtler than the Parabrahma-vastu. There is nothing grosser than it. That Brahma-vastu has legs & arms on all sides. It has eyes, head, face and ears on all sides. It pervades everything in this world**. (Shl 30) That *Brahma-vastu* is minuter than the minutest; larger than the largest. It certainly exists in all beings. But it does not become visible to any one. (Shl 31) That Paramatma has both forms viz *kshara* & *akshara* (perishable & imperishable). The *kshara* form exists in all living beings. But he the divine, the *satya-swaroopa* is of *akshara* form. (Shl 32) The Paramatma who as Ishwara of all beings has control of all has entered the *pura* (town) of nine doors and resides with the name of *hamsa*. (Shl 33) Because that Paramatma, though having no birth, voluntarily gathers loss, breakage and changes in relation to new bodies, *tattva-jnanis* have assigned him *hamsatva* (one who has movement). (Shl 34) That same *atma* who is known by the name of *hamsa* is also the *kootastha* (supreme soul) called *akshara*. The *jnani* who attains that Paramatma who is *akshara* will be liberated from the bondages of *prana*, *janma* & *mrityu*. (Shanti parva; Mokshadharmā; 239)
- Narayana rishi to Narada: (Shl 29, 30, 31) Narada! That which is very subtle, which cannot be understood by ordinary people, which is *avyakta* & *shashvata* (eternal), which is different (other than) from the *indriyas*, *indriyarthas* (objects of senses) & all beings is itself the *antaratma* (inmost soul, inner self) of all beings. That *atma vastu* is also called as *kshetrajna* & *trigunatita Purusha* (transcending *trigunas*). **The trigunatmic avyakta is born from him. When the trigunatmic avyakta takes the vyakta state, it is called indestructible Prakriti**. (Shl 32) *Sat* & *asat* means *karana* (cause) & *karya* (effect). Understand that the *Paramatma*, who is of both these forms, is the place of birth for both of us. We both worship him only. We consider him as both *devata* & *pitru devata*. (Shl 33) Great brahmana! **There is no devata or pitru devata greater than him. Everyone should realise that he is our atma swaroopa. That is why we always worship the Paramatma who is antaryami** (soul residing in us). (Shanti parva; Mokshadharmā; 334)
- Manu to Brihaspati: (Shl 26) That *Brahma-vastu* which cannot be grasped in words (*anirvachaniya*), which is indescribable (*avarnaniya*) is devoid of varieties of *rasas* & *gandhas*. It is devoid of *shabda*, *sparsha* & *roopa*. There is no *shabda* in it. It cannot be touched. It has no

specific form. **It cannot be grasped through *manas, buddhi & vani*** (speech). That *Brahma-vastu* is *avyakta* (not manifest), *adwitiya* (without a second) & *varna-rahita* (colourless). Though it is like this, it has created the five sensory qualities for the sake of living beings. (Shl 27) That *Brahma-vastu* is not female; nor male; not eunuch; It is not *sat*; nor *asat*. It is neither *vyakta* nor *avyakta*. That *Brahma-vastu* which the *Brahma-jnanis* see in the cave of their heart is indestructible (*avinashi*); unchangeable (*avikari*). That is why it is also called *akshara* (imperishable). Understand this well. **(Shanti parva; Mokshadharmā; 201)**

- Shukracharya: (Shl 19) Narayana who is Prabhu & having the name Hari is without beginning or end. It is he alone who creates all the moving & unmoving beings. (Shl 20) That same Narayana resides in all living beings as *kshara* & *akshara*. Having eleven *vikaaras* (transformations: five *jnanendriyas*, five *karmendriyas* and *manas*) that Shriman Narayana pervades the whole *jagat* with his rays. **(Shanti parva; Mokshadharmā; 280)**
- Bhishma: (Shl 92-96) Yudhishtira! Parabrahma Paramatma pervades comprehensively through his *gunas* the *sattwa-guna*, *rajo-guna*, *tamo-guna*, *guna* of *buddhi*, *guna* of *manas*, *akash's gunas*, *vayu's gunas*, *tejas' gunas*, *water's gunas* and *prithvi's gunas* and resides in *kshetrajna*. (Parabrahma *tattva* pervades everything). Just as a disciple follows his guru wherever he goes, *manas*, *indriyas* and fruits of good & bad karmas follow the *jeevatma*. **When the *jeevatma* merges in itself the *manas* & *indriyas* which come to it and exceeds *Prakriti*, then he joins Paramatma Narayana who is beyond *maya*, beyond dualities, is undecaying & great. (Shanti parva; Mokshadharmā; 301)**
- Vasishtha to king Janaka: (Shl 21) Mahatma brahmanas who are courageous and dedicated to the *shastras* that teach Brahma realise the birthless & *amrita-swaroopa* Brahma in the cave of their heart. (Shl 22) Those who have realised him call him minuter than the minutest (*anuronu-anu*), bigger (*mahat*) than *mahat* (*mahadbhyo mahattaram*). Such Parabrahma *tattva* though it resides in every living being, cannot be seen by anyone. (Shl 23, 24, 25) **The creator Paramatma has to be realised in the cave of the heart through the lamp of *manas* fuelled by the clarified butter of *buddhi***. He is beyond the great darkness and is devoid of *tamoguna*. Therefore he has been called '*tamonuda*' by experts in Vedas. He is pure, has no *tamoguna* and no body. He is called by the name *alinga*. Realising him in the cave of the heart is the yoga of the yogis. What other characteristic can yoga have? In this way yogis 'see' the greatest Paramatma who has no birth or death and is the one that must be realised by all. **(Shanti parva; Mokshadharmā; 306)**
- Vaishampayana: (Shl 58) Shrihari is himself the *kshetrajna*. He has no attachments and is undivided. He is beyond the qualities of *panchabhutas* and is the *jeevatma* in all living beings. (Shl 59) The famous *manas* which prompts *panchendriyas* is also Shrihari. That same highly wise (*dhiman*) Shrihari is the creator and regulator/governor of all *lokas*. **(Shanti parva; Mokshadharmā; 348)**
- Guru to his disciple: (Shl 33) Ten *indriyas*, five *mahabhutas* and *manas*—**these sixteen *tattvas* which are like *devatas* dwell in the body proportionately**. These sixteen *tattvas* serve/worship (*upasana*) the *jeeva* which in turn serves/worships the *jnana-kartru Paramatma*. (Shl 34) In the same way, it should be understood that in all living beings at all times tongue has the quality of water, nose that of earth, ear that of *akash*, eye that of *tejas* and skin that of *vayu*. (Shl 35) It is said that *manas* is of *sattwa-guna*. That *sattwa* originated from unmanifest Paramatma. For this reason an intelligent person should understand that Paramatma is the *atma-roopa* for all living beings. (Shl 36) In this manner these *bhavas* bear the whole world consisting of movable and immovable things. All these are dependent on Paramatma who is beyond *Prakriti* and who is free of *rajoguna*.
(Shl 37) **Paramatma who is *mahan atma* is lying down (sleeping, to lay down, in reclining position; The sanskrit word '*shete*' could perhaps also indicate the famous Lord Ranganatha who is always in a *shete* posture?!) pervading this *puram punya* (body) consisting of sixteen *tattvas* and nine doors**. That is why he is also called by the name Purusha (*puri shete iti Purusha*). (Shl 38) That Purusha is free of *jara* & *marana* (ageing and death). He is the impeller for *vyakta* & *avyakta*. He is enriched with qualities like omniscience. He is subtler than subtle. He is the shelter for all living beings and *sattwa* etc *gunas*. **(Shanti parva; Mokshadharmā; 210)**

- Dharma vyadha: *Jagat* is not different (other) from *Brahma*. *Shabda* (*Akasha*), *Sparsha* (*Vayu*), *Roopa* (*Agni*), *Rasa* (*Jala*), *Gandha* (*prithvi*), *Chetana* or mind, *Buddhi*, *Ahankara*, plus five *indriyas*, *Atma*, *Sattva*, *Rajas*, *Tamas*—these 17 are called *avyakta*; those qualities which are known & unknown to the five *Indriyas*, mind & *buddhi* are said to be 24; understanding these *avyakta* is called *Brahma tattva* or *Brahmi vidya*. (**Vana; Markandeya Samaasya; 210**)

Creation/Dissolution & Paramatma

- Sanatsujata: (Shl 10) **From completeness (*poornam*) is born completeness. That completeness again gives birth to completeness only. Again completes created by Him merge back into the complete by His will. They again remain complete (*poornat poornani udharanti poornat poornani chakrire, haranti poornat poornani poornam eva avashishyate, yoginastam prapashayanti bhagawantam sanatanam*). (Shl 11) From that complete *Brahmavasthu* the five elements such as *Vayu* etc emanated. The *panchabhutas* are always in merged state in that completeness. From the completeness alone *Agni*, *Soma* etc emanate. *Prana* also emanates from it. (Shl 12) This entire *Brahmanda* has emanated from Him. We are unable to give an item-wise break up of which was born from which complete. Yogis realise that eternal Paramatma in their hearts. (**Udyoga; Sanatsujata; 46**)**
- Vasishta to king Janaka: (About Sankhya *jnana*) (Shl 33, 34) Great king! **This is the matter about creation & dissolution of *Prakriti*. At the time of dissolution (*pralaya*) *Prakriti* gets oneness (*ekatva*). At creation it gets manyness (*bahutva*).** Experts in *jnana* should understand the oneness & manyness of *Prakriti* in this way. **It is this *avyakta Prakriti* that takes the presiding or supreme (*adhishtatru*) Purusha towards manyness. This is itself the illustration of the oneness & manyness of Purusha.** (Shl 35) *Prakriti* gets oneness at the time of dissolution and manyness at the time of creation. In the same way **the Purusha prompted by *Prakriti* acquires oneness at dissolution and manyness at creation.** (Shl 36) It is Paramatma who makes the *Prakriti* which has the quality of giving birth (*prasavatmik*) to have multitude of shapes. **The *mahatma* Paramatma, in this manner, having caused multiple forms, makes that *Prakriti* itself as the *kshetra* (field) and resides in the that field as the presiding power as the 25th *tattva*.** (Shl 37) Great *yatis* call him '*adhishtaru*' (Main, presiding, governing). **Because he has the powers to control the *kshetra*, he is the *adhishtatru*.** (Shl 38) Because Paramatma knows the *kshetra* designated as *avyakta*, he is also called *kshetrajna*. Since the Paramatma resides as an *antaryami* (soul) in the town called body which belongs to *avyakta* (*Prakriti*) he is also called Purusha. (Shl 39) In reality *kshetra* & *kshetrajna* are separate or different. *Kshetra* is said to be related to the *avyakta Prakriti*. **The *kshetrajna* who has understood it is the really to be known as 25th *tattva*.** (**Shanti parva; Mokshadharma; 306**)
- Bhisma continued and said. Yushishtira! Vyasa said: (Shl 14) At the time of *maha-pralaya* the unmanifest *manas* gobbles up the manifest *manas*. By this though the *manas* is calmed it is established in unmanifest *manas* (*Chandra*). (Shl 15) Then, after a long time, *sankalpa* (resolve) takes control of the unmanifest *manas* consisting of the manifest *manas*. Then *chitta* gobbles up *sankalpa*. Such *chitta* (*buddhi*) is called ultimate *jnana*. (Shl 16) *Kaal* gobbles up the *vijnana* (*samashiti buddhi*). *Shakti* gobbles up *kaal*. *Mahakaal* gobbles up *shakti*. That *mahakaal* is taken under control by *Brahma* who is designated by the word *vidvat*. (Shl 17) Just as the manifest *manas* merges in itself the quality of *shabda* of *akash*, in the same way the unmanifest, eternal, greatest of all *Parabrahma-vastu* merges *mahakaal* in itself. In this manner all beings find shelter in *Parabrahma-Paramatma* after *pralaya*. (Shl 18) Yogis with great *atma* see the *Parabrahma* with their vision of *jnana* and have described it in this manner so that there will be no doubt. The form of *Brahmavastu* is just as they have described. (Shl 19) **In this manner the expansion of creation and dissolution keeps happening repeatedly in the unmanifest *Brahma*.** *Brahma*'s day is for duration of 1000 *chaturyugas* and so is his night. This has already been mentioned earlier. (**Shanti parva; Mokshadharma; 233**)
- *Brahma* said: (Shl 1, 2) ***Maharshis!* When there is equilibrium of *sattva, rajas & tamo gunas* then it is called *avyakta* (*prakriti*; unmanifest). It is *sarva vyapi* (all pervasive). It is fixed and indestructible. If there is imbalance in these three *gunas*, *pancha-dhatus* or *pancha-bhutas* are generated.** The *pura* (town; body) with nine doors is produced from these *pancha-bhutas*. In that *pura* there are eleven *indriyas* including *manas* which prompt the *jeevatma* towards objects of senses. All these find expression through the mind. *Buddhi* is the master of this body-town. *Manas* the eleventh, is greater than the ten *indriyas*. (**Ashwamedhika parva; Anugita; 36**)

- Guru to his disciple: (Shl 25) All the *bhavas* (objects, entities) resolved by *Purusha* are created by *Prakriti*. Then from that *Prakriti*, before everything else, this universe with cause is born. (Shl 26) **Just as from one lamp thousands of lamps are lit, and even after lighting thousands of lamps the lamp does not lose its completeness, one Prakriti goes on creating innumerable entities. Still it does not get dented in respect of its completeness. (Shanti parva; Mokshadharmā; 210)**

Atma & Paramatma

- Bhṛigu answered: (Shl 19) Bharadwaja! **Because mind also has connections to *shabda*, *sparsha*, *roopa*, *rasa* & *gandha* it is also constituted of *pancha-bhutas*. It is not a *tattva* different from *pancha-bhutas*. But *manas* is not the conductor/manager of the body. It is *antaratma* who alone bears this body. It is he who experiences all the attributes.** (Shl 20) *Antaratma* has realised in this *pancha-bhutamik* body the *manas* which has the qualities of the *panchendriyas* and pervades all organs and experiences happiness and unhappiness. When the connection of *antaratma* is broken then the body cannot experience these (by this the existence of an entity other than mind—*jeeva*- and which is a witness to the mind is established). (Shl 21) When in the body there will be no feeling of *roopa*, *sparsha* and heat then the *Agni* in the body is doused. Even though the *jeeva* a form of *Agni* leaves the body with the *Agni*, the *jeeva* will not be destroyed. (Shl 22) **This whole world is full of water. The body of animals is also full of water.** In this body which is essentially water, *atma* appears in the mind which is in the body. He is well known as Brahma who creates all life forms. (Shl 23) **When *atma* is associated with qualities derived from nature (*Prakriti*) then he called *kshetrajna* (*jeeva*). When he becomes free of these qualities then he called Paramatma.**

(Shl 24) Understand that Paramatma is one who does the welfare of the whole world. That Paramatma is in the bodies of living beings like a drop of water on lotus leaf which is not stuck to it though it appears so. (Shl 25) Understand that *kshetrajna* is also interested only in the welfare of the world. Understand that *tamoguna*, *rajoguna* & *sattwa gunas* are the *gunas* of *jeeva*. (Shl 26) It is said that the *indriyas* and *manas* are made sentient by *jeeva*. The *jeeva* becomes active and causes the *indriyas* & *manas* also to be active. Scholars who have understood the *tattva* of *sharira* say that Paramatma, the *antaratma*, who is the creator of the seven *lokas* is greater than the *kshetrajna*. (Shl 27) Even though the body is destroyed *jeeva* is not destroyed. Only the ignorant say that the *jeeva* has died. This is a lie. *Jeeva* never gets destroyed. When the body is destroyed *jeeva* goes and joins another body. Separation of the *pancha-bhutas* which had combined together is the destruction of the body. (Shl 28) In this manner, *atma* enveloped in ignorance will be dwelling secretly in the cave of heart of all beings. Those who know the *tattva* realise him by great and subtle *buddhi*.

(Shl 29) By eating very light meal (*laghu-ahara*: just enough to survive), by being in *dhyana* in the first & last *yaamas* (3 hours) of night and by having a pure mind scholar can realise Paramatma in himself. (Shl 30) That *jnani* who has a mind without distortions/blemishes, has given up both auspicious and inauspicious works and has his mind immersed only in the *antaratma* will experience unending happiness (bliss). (Shl 31) The *Agni* which dwells in bodies of animals and is related to *manas* is called *jeeva* or *chaitanya*. This creation of Prajapati has been stated in telling definitively about *adhyatma*. **(Shanti parva; Mokshadharmā; 187)**

- Yudhishtira! Vyasa said: (Shl 1) Child! Shukadeva! The altered derivatives of *Prakriti* viz *deha*, *indriyas*, *manas* & *buddhi* create the feeling of doer & enjoyer to the *kshetrajna*. These unintelligent entities do not know who he is. But the *kshetrajna* knows all of them. (Shl 2) Just as a clever charioteer skilfully gets his job done by strong horses, in the same manner *kshetrajna* does his tasks through the *indriyas*. (Shl 3) **The objects of *indriyas* (sense) are stronger than the *indriyas*. *Manas* is stronger than these objects. *Buddhi* is stronger than *manas*. *Jeevatma* is stronger than *buddhi*. *Mahat-tattva* is greater than *jeevatma*.** (Shl 4) The unmanifest *mool-prakriti* is greater than *mahat-tattva*. **Paramatma who is *amrita-swaroopa* is greater than that unmanifest. There is nothing greater than that Paramatma. That *amrita-maya Parabrahma-tattva* is the limit of greatness. It is also the greatest state. (Shanti parva; Mokshadharmā; 246)**

Attaining Paramatma

- Brahma said: (Shl 6, 7, 8) People who are intelligent (*buddhivid*), have quality of goodness, are experts in *dhyana yoga*, *nitya yogis*, always truthful, *jitendriyas*, *jnanavan*, not greedy, have conquered anger, have clear mind, are brave, have no *mamakar* and have no *ahankar* will become liberated and attain Paramatma. Those who know the greatness of the best of all, Paramatma, will obtain auspicious states. (**Ashwamedhika parva; Anugita; 40**)
- Sanatsujata: (Shl 2) **This (the Brahma) is not accessible to the ordinary & to those interested in sensory pleasures. This *brahma-vidya* cannot be gained by those in a hurry. You are asking me to explain more & more, thinking you will have *brahma-sakshatkara* by merely listening to me. This *brahma-vidya* can be attained by only those who have merged their mind in the *buddhi* (mind without *sankalpa* & *vikalpa*) and practice *brahmacharya vrata*. (Udyoga; Sanatsujata; 44)**
- Sri Krishna's stuthi of Parameshwara: (Shl 422) That intelligent & wise person who decisively understands that you are the *atma* in the cavern of the heart, *prabhu*, *purana Purusha*, divine *vigraha*, *hiranmaya* and the best refuge of the intelligent, will transcend *buddhi* and be established in your state. (Shl 423) A *jnani* understands the seven subtle *tattvas* (*mahat tattva*, *ahankara* and five *tanmatras*), six *angas* (*sarvajnata*, *trupti*, *anadibodha*, *swatantrata*, *alupta shakti* and *ananta shakti*) and by adopting *pradhana-vidhi-yoga* attains you. (**Anushasana; Daandharma; 14**)
- Bhisma: Yudhishtira! Manu continued and said: (Shl 1) Brihaspati! From the indestructible Paramatma came *akash*, from *akash* came *vayu*, from *vayu* *agni*, from *agni jala* and from *jala prithvi*. **In this *prithvi*, things which undergo changes are born.** (Shl 2) Once the *ayushya* (longevity) ends, life-forms born in this world with a physical body, in an ascending order starting with *jala*, first dissolve in *jala*. Then from *jala in agni*, *agni to vayu* and *vayu to akash*. Again in creation in the descending order they come to earth and are born as different living beings. This cycle of birth and death goes on incessantly. **But *jnanis* will go above the *akash-tattva* and attain *parama-moksha*. They will not have rebirth on this earth.** (Shl 5) One has to retract tongue from *rasa*, ear from *shabda*, nose from *gandha*, skin from *sparsha*, eyes from *roopa* and turn these five inwards. **Only then can man realise (*sakshatkara*) the original form of Paramatma. (Shanti parva; Mokshadharma; 202)**
- Manu said: (Shl 9) *Devaguru!* **Understand that *jnana* is that which establishes the existence of *jneya*** (the knowable), **the Paramatma.** When *buddhi* which has the quality of *jnana* joins with *indriyas* it flows out towards objects of senses. (Shl 10) When *buddhi*, free of karmas and attributes of *indriyas* stays in the heart, then by virtue of *samadhi* obtained by *dhyana-yoga* *Brahma-vastu* is realised. (Shl 11) If the same *buddhi* combines with attributes of *indriyas*, it falls from the proximity of *Paramatma* and flows towards sense objects just as water flows down from mountain top. (Shl 12) But when the *sadhak* gets back *nirguna-dhyana* (attribute less meditation) then he comes to know the *Brahma-vastu*. (Shl 13) That mind, which from the beginning is always engrossed in objects of *indriyas*, and is looking only at objects of pleasure of senses, will not be able to see the *nirguna-tattva* (The truth without attributes). (Shl 14) *Brahma-vastu* can be attained by focussed meditation (*dhyana*) while restraining all the *indriyas* which are like doors of the body.

(Shl 15) Just as the *pancha-bhutas* go back after *trigunas* are destroyed, **as soon as the *indriya-gunas* decay, *buddhi* retracts all the attributes of *indriyas* into itself and stays firmly in *jnana*.** (Shl 16) When the determined *buddhi* gets fixed in the *jnana* within itself then it becomes *jnana-maya* (full of *jnana*). (Shl 17) When the mind, which is normally engrossed in *shabda* etc qualities due to its contact with *indriyas*, becomes enriched with the qualities arising due to *dhyana-yoga*, then it gives up all the attributes related to *indriyas* and attains *nirguna Parabrahma*.

(Shl 18) There is no example in this world to equal that unmanifest Brahma. How can anyone make such *Parabrahma-vastu* a subject of description where there is no entry for *vani* (speech)? (Shl 19) **By purifying the *antah-karana* (inner instruments) by *tapas*, logical thinking, *shama*, *dama*, practice of karmas in accordance with *varnashrama* and study of *shastras*, one should desire to realise Parabrahma.** (Shl 20) One who is devoid of qualities like *tapas* will be

following the *adhyatma-marga* only externally. Moreover, since Paramatma transcends *gunas*, or even considered intrinsically, he does not become a subject of logic. (Shl 22) Just as the *panchendriyas* are different/distinct from their actions such as *shabda*, *sparsha* etc, in the same way **Parabrahma-vastu is completely different from Prakriti**. (Shl 23) In this manner all living beings are involved in the cycle of birth and death. **They also retire from this samsara due to the help of Prakriti only**. By so retiring they attain liberation (*moksha*).

(Shl 24) **Purusha, Prakriti, buddhi, shabda** etc five sense objects, ten *indriyas*, *ahankara*, *manas* and five *mahabhutas*—the group of these 25 principles are called by the name '*bhuta*'. (Shl 25) These *tattvas* are created by nature. The second creation takes place by way of sexual mating. (Shl 26) By following the path of dharma, auspiciousness increases. Inauspiciousness increases by taking the path of *adharma*. The person who is attached to sense objects is forever in the Prakriti (this world). The *virakta* (person who is indifferent towards worldly objects) gains *atma-jnana*. (Shanti parva; Mokshadharmā; 205)

- Manu said to Brishapati: (Shl 20) **That Brahma-vastu cannot be seen by the physical eyes. Ordinary people do not know of the method of knowing him. Apart from this, ordinary people do all karmas with the desire for fruits. For these reasons human beings are generally not aware of the path to the Parama-pada.** (Shl 21) **Human beings always have keen interest in pleasures of senses, they have decided that these pleasures are long lasting/permanent and they always desire everything other than Parabrahma-vastu. For these reasons they do not attain him.** (Shl 22) Human beings are *samsaris* and desire to possess whatever objects of sense they see. **But with the same intensity they do not desire to attain Parabrahma.** Because, human beings are normally interested only in objects with sense attributes. But Parabrahma Paramatma is beyond attributes. (Shl 23) How can someone who is all the time with trivial attributes of senses realise great attributes of Parabrahma Paramatma? Just as we infer the presence of fire from smoke, by logical inference of seeing divine qualities we should understand his presence (We see the existence of divine attributes sometimes in some people. There must be a special power which is the basis of all these divine qualities. By inference it should therefore be understood that there must be such a Paramatma). (Shl 24) **We can realise the Parabrahma by dhyana-yoga through purified and keen mind. But it cannot be described in words** because mind has to be understood by mind only. *Darshan* (vision, doctrine) has to be understood by *darshan* only. In the same way, **Brahma who is a form of jnana can only be realised by purified jnana.**

(Shl 25) Understanding the *jneya* through *jnana* means *buddhi* should be purified by *jnana*. *Manas* should be purified by *buddhi*. *Indriyas* should be purified by *manas*. By doing this it will be possible to realise Paramatma. (Shl 26) The person who is *buddhi-praveena* (has purified *buddhi*) and strength of mind attains *nirguna* Parabrahma who is beyond all desires. **Just as vayu returns unable to inflame the fire in the wood, those who have a mind disturbed violently by indriyas** (seeking objects of pleasure) **fail to realise the Paramatma and give up.** (Shl 27) When the *sadhak* enriches himself with the qualities needed for *sadhana* and withdraws the mind from objects of pleasure of senses, then his mind is cleared of dualities that arise from *buddhi* and becomes purified. Such a *sadhak* transcends *gunas* and soon realises *nirguna* Parabrahma.

(Shl 30) Man who lives on earth has to understand that though not visible there is an end to earth (**Flat earth model or land-ocean divide?!!**). Just as *vayu* (wind) pushes a boat in the ocean which has lost control over the waves to the shore, *jnani*s help the people struggling on this earth with a beginning and end to reach the shore. (Shl 31) Just as Sun, soon upon rising, illuminates the world with attributes called rays and withdraws them upon Sunset, a *muni* who is dedicated to *jnana-yoga* loses the attributes and becomes *nirguna* and enters the *nirguna Parabrahma-Paramatma*. (Shl 32) A *jnani* by knowing that Parabrahma who has no birth is the ultimate refuge of *punyavans*, being self-born is responsible for the creation & destruction of everything, is unchangeable, eternal, immortal, imperishable and permanent attains *amritattva*. (Shanti parva; Mokshadharmā; 206)

- Vyasa to Shuka: (Shl 18) That person who constantly sees with *jnana-drishti* the **Paramatma who exists unseen in all bodies that are subject to death** will attain *Brahma-bhava* after death. (Shl 19) *Panditas* (who are *atma-jnanis*) see the same Brahma in all, be it a learned brahmana of noble birth or a cow or an elephant or a dog or in one who eats dog meat. (Shl 20) **That only One Paramatma who pervades this whole world resides in all the living beings.** (Shl 21) **When the jeeva realises his own presence in all living beings and that all living**

beings are in him, then he will attain **Brahma-bhava**. (Shl 22) **One who has realised that the *jnana-swaroopi-atma* who is in the cave of his heart also exists equally in the hearts of all others will be able to attain immortality**. (Shl 23) Even the *devatas* get perplexed on the path of finding the Lord, who resides in all, is interested in the welfare of all and whose path is unclear. (Shanti parva; Mokshadharmā; 239)

- Bhishma: (Shl 20) **Only those *mahapurushas* who have *jnana-chakshu* (knowledge-sight) can talk meaningfully about *Brahma-vastu***. It is possible to realise the *Brahma-vastu* **only by** withdrawing the *indriyas* & *manas* from external sense objects and doing *dhyana* with focussed *chitta*. (Shanti parva; Mokshadharmā; 216)
- Vyasa to Shuka: (Shl 5) The *Paramatma* who is secretly hidden in all beings cannot be perceived through the *indriyas*. *Jnanis* who have a subtle vision realise him through highly subtle & great *buddhi*. (Shl 6, 7) **A yogi realises the *amrita swaroopa Paramatma* by merging *manas* along with *indriyas* & *indriyarthas* in the *antaratma* through the *buddhi*, by not thinking about a variety of subjects that can be thought about, by engaging the mind well trained by *vidya* in *dhyana-yoga* and by giving up the feeling of 'I'**. (Shl 8) **The person who is a slave of all *indriyas*, who has unsteady memory, and who has submitted himself to *kaam* & *krodh* will only suffer death** (will be destroyed). (Shl 9) Therefore all kinds of desire filled resolves should be destroyed and the *chitta* should be merged in subtle *buddhi*. One who merges the *chitta* in *buddhi* will destroy *kaal* itself (transcends *kaal*). (Shl 10) By gaining clearness of mind (*prasannata*) the *yati* gives up auspicious & inauspicious things of this world. The yogi with a clear mind and who has merged his *buddhi* in the *atma* will attain undecaying/inexhaustible happiness. (Shl 11) **A person sleeping happily without any dreams is an indicator of healthy *chitta*. Mind remaining fixed steadily in the *atma* is an indicator of *chitta-prasada* (serenity) just as a lamp glows brightly & steadily when there is no wind to disturb it**. (Shl 12) In this manner, if the yogi eats very modestly, has purified mind and concentrates his mind in *Parabrahma* during first & last quarters of night, he will realise the *Parabrahma-vastu* within himself.

(Shl 13) Child! Whatever I am preaching to you now is the *shastra* for giving *jnana* about *Paramatma*. It is the secret of all the Vedas. **But this cannot be known merely by guesses or *shastras*** (It can only be known by actual experience). (Shanti parva; Mokshadharmā; 246)

- Bhishma: (Shl 97) The *sankhya-yogi*, freed of *paap* & *punya*, enters *Paramatma* is in the form of *Narayana* who is *nirguna*, *nirvikaar* and does not return from that state. (Shl 98) In this way, **even though the *jeeva* of *sankhya-yogi* merges with *Paramatma* and attains *mukti*, according to his *prarabdhas* as long as he is alive his *manas* & *indriyas* remain as they were. But they follow the orders of the yogi just as disciples obey the orders of their guru**. (Shanti parva; Mokshadharmā; 301)
- Bhishma: (Shl 16, 17) One who is free of desires, free of all kinds of possessions, lives alone, eats less, is engaged in *tapas*, is *jitendriya*, whose all afflictions are burnt in the fire of *jnana*, who has love for practicing yoga, is firm minded with a mind that does not wander will certainly attain *Parabrahma*. (Shanti parva; Mokshadharmā; 215)
- Brahma said: (Shl 54, 55) That person who thinks deeply about *indriyas*, objects of *indriyas*, five *maha-bhutas*, *manas*, *buddhi*, *ahankar*, *avyakta prakriti* and *Purusha* and understands their *tattvas* properly will be liberated from all bondages and will attain *moksha*. (Shl 56, 57) That person who knows *Brahma tattva*, sits in seclusion at the time of death and meditates upon the *Paramatma* in the heart will, like *vayu in akash*, be freed of all kinds of attachments, will become free of *pancha koshas* and without any anxiety will attain *Paramatma*. (Ashwamedhika parva; Anugita; 46)
- Brahma said: (Shl 54, 55) *Akash* is greater than all other *bhutas*. Superior to that is *ahankar*. Higher than that is *buddhi*. Greater than that is *atma*. Greater than that is *avyakta prakriti*. Greater than that is *Purusha*. (Shl 56) One who knows which among *bhutas* is lower & higher, knows the rules & procedures of all practices and who looks upon all beings with *atmabhava* will attain *Paramatma*. (Ashwamedhika parva; Anugita; 50)

- Yajnavalkya said: (Shl 13-17) Oh king of Mithila! **The entire group of *indriyas* should be concentrated in the mind after rejecting the five blemishes viz *shabda, sparsha, roopa, rasa & gandha* of *panchendriyas* and suppressing all new thoughts and karmas. Then *manas* should be established/fixed in *ahankar*, *ahankar* in *buddhi*, and *buddhi* in *Prakriti*. In this way yogis merge everything in a systematic manner and then meditate upon Parabrahma who is *kevala-swaroopa* (oneness), is without *rajas*, is pure, permanent, endless, without changes, resides in all, indivisible, undecaying, immortal, eternal and governor. (Shanti parva; Mokshadharmā; 316)**

Paramatma & nature of karma

- Manu said to Brishapati: (Shl 4) *Jeeva* experiences the fruits of the karma through the same bodies through which he performed those karmas (What happens if the birth is in the bodies of animals/insects/worms etc or the birth is from human body to one of these or vice versa?!). (Shl 5) Just as land having the same characteristic will give plants of different essences according to the seeds sown, ***buddhi* though of essentially the same type and though gets its sentience from Paramatma, follows the karmas of the past.** (Commentary: Paramatma is *nirguna; nirvikalpa*. He dwells in everyone's heart. It is he who provides the *chaitanya* for *buddhi*. Even though it is he who illuminates the *buddhi* of all animals, the *buddhi* of one will not be like the other. This is due to the seed. Meaning, every *jeeva* when born in a body comes with a cover of its own *prarabdha*. Its *buddhi* is dependent on such past karmas. Paramatma does not become responsible for the change or differences in the *buddhi* of living beings. The *prarabdha karmas* which are of the nature of seed are the cause of this). (Shl 6) Man first becomes aware of objects of sense. Then he develops a desire for possessing the objects. Then with the resolve to somehow obtain it, the effort starts. Then he gets the fruits of the karma. (An interpretation: First awareness should dawn that Paramatma dwells in our heart. Then a desire to realise him should develop. Then a firm resolve should be made that somehow the realisation shall be obtained. Then karmas to accomplish this should be done. After all these, the fruit of realising Paramatma will be obtained). (Shl 7) It should be understood that the fruit according to the karma is the real form of karma. **Karma is of the nature of *jneya* (Paramatma), *Jneya* is of the form of *jnana* (*chaitanya*)** and that sentient (*chaitanya*) is of manifest and unmanifest form (*vyakta-avyakta-swaroopa*). (Shl 8) Worldly knowledge, its fruits, knowable things, and karmas—after all these decay, the *jnana* established in Parabrahma that one obtains should be understood as the great fruit of *atma-jnana*. (Shl 9) Only yogis see this great *tattva* with their inner eye. **Those attached to *trigunas* cannot see the Paramatma who is within themselves.** (Shanti parva; Mokshadharmā; 206)
- Manu said to Brishapati: (Shl 1) *Devaguru!* When the five sense organs combined with their objects merge in the mind, then, **just like the thread in a garland of beads, man realises Paramatma.** (Shl 2, 3) The same thread holds a garland of beads whether it is beads of gold or pearls or coral or clay or silver. **In the same way, the one Paramatma pervades in cows, horses, human beings, elephants, deer, insects & worms and in bodies of all living beings. The *jeevatma* interested in objects of sense, 'wears' different bodies according to its karmas.** (Commentary: The thread is same irrespective of the material of beads. Paramatma is hidden (*antaryami*) like the thread. If the thread is holding coloured glass beads it will look the same colour as the bead. If in a clear crystal bead, it will also be seen clearly. In the same way, even though Paramatma is same in all his existence, he is not realised by the ignorant. Even if they find his existence it will be distorted. Only *jnani*s realise the true existence of Paramatma). (Shanti parva; Mokshadharmā; 206)
- Manu said to Brishapati: (Shl 28) **The *atma* is unseen, but his karma is visible.** At the time of death he again becomes invisible. *Indriyas* also keep waxing and waning. When he is a form of desire he returns to this world again and again. (Shl 29) The *jeeva* who takes shelter in another body with all the *jnandriyas* depends on the *karmendriyas* in that body which are constituted of *pancha-bhutas*. **It is not possible to realise Parabrahma by only *kamya-karmas* while leaving aside *jnana & upasana*.** One who is engaged only in *kamya-karmas* is deprived of realising the greatest Parabrahma who is *avyaya*. (Shanti parva; Mokshadharmā; 206)

About many of the above/Sankhya shastra

- Bhishma: (Shl 18) Sankhyas understood that eye consists of *roopa-guna*, nose of *ghrana-guna*, ear of *shabda-guna* and tongue of *rasa-guna*. (Shl 19) They understood that body consists of

sparsha-guna, that *vayu* depends on *akash*, that *moha* is embedded in *tamo-guna* and *lobha* in *indriyarthas*.

(Shl 20, 21) They understood that Vishnu is in the feet, Indra in arms, *Agni* in stomach, *Bhudevi* in water, water in *tejas*, *tejas* in *vayu*, *vayu* in *akash*, *akash* in *mahat-tattva* and *mahat-tattva* in *buddhi*. (Shl 22, 23) They understood that *buddhi* is embedded in *tamoguna*, *tamas* in *rajas*, *rajas* in *sattwa*, *sattwa* in *atma*, *atma* in *Isha Narayana*, *Narayana* in *moksha*, but that *moksha* is not included within anything else and it is indestructible and self-dependent. (Shl 24, 25) *Sankhyas* understood that the body consisting of body, *buddhi* etc has sixteen qualities (ten *indriyas*, five *pranas* & *manas*). They understood that *swabhava* & *chetana* are dependent on the body. They understood that the sinless & single *atma* is in the centre of the lotus of heart and is indifferent/disinterested. They also understood that the the karmas of human beings which has desires for *vishaya-sukha* (pleasures of the senses) is associated with another *tattva* (*ajnana*) which is different from *atma*. (Shl 26) **By detailed study of Vedas they understood that *indriyas* (sense organs) & *indriyarthas* (objects of sense) have been embedded in *atma* and for this reason *moksha* is nearly impossible to obtain. (Shanti parva; Mokshadharmas; 301)**

24 tattvas

Bhishma: (Shl 25) The following are the five *maha-bhutas*: *akash*, *vayu*, *tejas*, *apah* & *prithvi*. *Shabda*, *sparsha*, *roopa*, *rasa* & *gandha* are objects of senses born from these *maha-bhutas*. (Shl 26) **Vayu etc ten were created at the same time. There is no doubt about this.** King! Understand the fifth as *bhautika sarga* (physical canto). This is of special use to living beings. (Shl 27, 28) Ears, skin, eyes, tongue & nose are *jnanendriyas*. *Vak*, arms, legs, anus & genitals are five *karmendriyas*. These ten combined with *manas* **were created at the same time.** (Shl 29) *Mahat*, *ahankar*, *buddhi*, *pancha-bhutas*, *pancha-tanmatras* (the essence or subtle elements), ten *indriyas* and *manas* -- **these 24 tattvas exist in the body of all living beings. Brahmanas who are tattva-darshis understand these 24 tattvas for what they are and never grieve for any reason.** (Shl 30-33) **It should be understood that the bodies of whatever beings having a body (*deha-dhari*) exist in the three *lokas* are constituted of these 24 tattvas only. The following forms or shapes we see all have these 24 tattvas: *devatas*, *manushyas*, *danavas*, *yakshas*, *bhuta-ganas*, *gandharvas*, *kinnaras*, *mahasarpas*, *chaaranas*, *pishachas*, *devarshis*, *nishacharas*, gadflies, insects, mosquitoes, foul smelling worms, rats, dogs, one who cooks dogs, deer, *chandals*, *mlecchas*, elephants, horses, donkeys, lions, trees & cows. (Shl 34) **It has been concluded that those having body can exist only in water, *prithvi* & *akash* and not any where else.** We have heard this matter from scholars.**

Definition & description of *kshara* & *akshara*

(Shl 35) **This entire *jagat* is designated as *vyakta* (manifest).** Constituted of *pancha-bhutas* it keeps undergoing changes every day. Therefore this *jagat* of *pancha-bhutas* is called *kshara*. (Shl 36) **That which is different from *kshara* is *akshara*.** Since the *jagat* designated as *vyakta* and constituted of *moha* and born from unmanifest *akshara*, keeps on changing it has got the name *kshara*.

(Shl 37) Among the 24 *tattvas* related to *kshara*, *mahat* was created before all others. This is the identity of *kshara*. Maharaja! I have told you about the *kshara* & *akshara* you asked me about.

25th tattva: Mahavishnu

(Shl 38) Mahavishnu who transcends the 24 *tattvas* stated earlier is said to be the 25th *tattva*. Though he transcends these 24 *tattvas*, since he has given refuge to all of them in him, scholars call him also a *tattva*.

(Shl 39) **All things created by *Vyakta* such as form, *buddhi*, *indriyas* etc having the property of death, depend on some shape or form.** In this way from *Prakriti*, 24 manifest *tattvas* have born. The 25th is the unmanifest *Paramatma-tattva*. (Shl 40) **That sentient (*chetana*) who is *nitya*, *sarva-swaroopa*, *nirakara*, the *atma* of all, having no second, resides in the heart of all those who possess a body.** (Shl 41) Though creation & dissolution are the dharmas of nature (*Prakriti*), and *chetana* has no relationship with it, because of his contact with *Prakriti* it appears as if *chetana* also has the dharma of creation & dissolution. Though he is not perceptible to the *indriyas* he appears as if subject to their perception. Though *nirguna*, he appears to be having *gunas*. (Shl 42) In this manner, though the *mahatma* who knows the *tattvas* of creation & dissolution (& is the cause of these) is *avikari*, he becomes *vikari* due to contact with *Prakriti*.

Though devoid of *prakrat buddhi*, he develops an attachment that he is the body itself. (Shl 43) It is due to the contact with *Prakriti* that he gets associated with qualities of *sattwa-guna, rajo-guna & tamo-guna*. By virtue of being in the company of the ignorant, he also develops the feeling that he is nothing but body and due to that *sanskara* is later born in *sattwic, rajasic & tamasic* births. (Shl 44) Since the original form of *chetana* is destroyed due to contact with *prakriti* (since he loses that awareness), *chetana* thinks that he is not any different from the body. (Shanti parva; Mokshadharmā; 302)

- Brahma said (Shl 1-9) *Maharshis!* The *kaal chakra* (wheel of time) which has the speed of mind keeps revolving incessantly. This *kaal chakra* is made of 24 *tattvas* starting from *mahat tattva* to gross *pancha-bhutas*. **There is no stopping its movement. It is the necessary cause for the bondage of the world.** It is enveloped in ageing and grief. It is the birth place for diseases and adversity/misfortune. It keeps moving according to time & place (*desh* and *kaal*). *Buddhi* is the essence of this body in the form of *kaal chakra*. *Manas* is its pillar/column. Group of *indriyas* are its bindings. *Pancha-maha-bhutas* are its shoulder. (Ashwamedhika parva; Anugita; 45)
- Yajnavalkya to Janaka: (Shl 10, 11) It is said that *prakritis* are eight. Their variations (*vikaras*) are sixteen. Scholars who think about *adhyatma* have described the eight *prakritis* as follows: *avyakta (mool Prakriti), mahat-tattva, ahankara, akash, vayu, agni, jala & prthvi*. (Shl 12, 13) **These eight are designated as Prakriti.** I will tell you **their vikaras**: ears, skin, eyes, tongue & nose—these five are *jnanedriyas*. *Shabda, sparsha, roopa, rasa, gandha*—these are five **tanmatras** or *indriya-roopas*. Tongue (speech), arms, legs, anus and genitals are five *karmendriyas*. (Shl 14) The five *karmendriyas* and *shabda, sparsha* etc *indriyarthas* are called **visesha**. Five *jnanendriyas* are called **savisesha**. Both *visesha & savisesha* are in *pancha-maha-bhutas*. (Shl 15) Scholars of *adhyatma* call **manas** as the sixteenth *vikara*. Your opinion is also same. (Shl 16) From *avyakta mool prakriti* the **mahat-tattva** or *buddhi (mahanatma samutpadyati)* is generated. **Scholars call this the first and main creation.** (Shl 17) Maharaja! From *mahat-tattva* (intergral *buddhi*) is born **ahankara**. **This is said to be the second creation.** (Shl 18) **Manas** which consists of the *gunas* of *pancha-bhutas* is born from *ahankara*. **This third creation** is also called **ahankarika**. (Shl 19) From *manas* are born subtle *pancha-bhutas*. These which are called **maanasa** are the **fourth creation**. (Shl 20) From the subtle *pancha-bhutas, shabda, sparsha, roopa, rasa, gandha*—these five **vishayas** are born. **This is called the fifth creation.** Scholars who study about *bhutas* call this **bhautik-srishti**. (Shl 21) From *shabda, sparsha* etc *vishayas*, the five **jnanedriyas** are born. Scholars call this **sixth creation** as '*bahu-chintamak*'. (Shl 22) After the creation of *jnanedriyas*, the five **karmendriyas** are born. This is considered **seventh creation** and is called **aindrik-srishti**. (Shl 23) Then the *prana* which flows upwards and *samana, vyana, udana* *vayus* which flow sideways are born. This **eighth creation** is called **arjavaka**. (Shl 24) When the sideward flowing winds turn downward, *apana* is born. This is the **ninth creation** which is also called **arjavaka**. (Shl 25) **These nine creations stated according to Shruti are nothing but the 24 tattvas.** (Shanti parva; Mokshadharmā; 310)

Sulabha's discourse on *adhyatma*

(Shl 96) You have asked, 'Who are you, to whom do you belong and from where have you come'. Listen attentively to my response to these.

(Shl 97) **Just as sticks & lac combine together and dust particles & water drops combine together, in the same way living beings are born in this world by combination of tattvas.**

(Shl 98) Even though *shabda, rasa, roopa, gandha & sparsha* and the five *indriyas* are distinct from *atma*, they are combined with it just like sticks & lac. But it is the doctrine of scholars that these are incapable/have no power of independently prompting (the *atma*). (Shl 99) Each of these *indriyas* has no knowledge of what they are nor do they know about the other *indriyas*. The eye does not know that it is endowed with the ability to see. The ear does not know that it has the ability to hear. (Shl 100) **Just as even though dust particle and water drop have combined one does not know the quality of the other, in the same way even though *indriyas* and objects of senses are combined together one does not know (the nature and characteristics) about the other.**

(Shl 101) The *indriyas* which are parts of the body expect other external factors (*gunas*) when wanting to experience the objects. I will tell what these factors are, listen. **In seeing** there are three factors: the shape/form or *roopa*, the eye and light. (Shl 102, 103) **Just as there are three factors in seeing, in all the other pairs of 'knowledge (*jnana*) & to be known (*jneya*)' also**

there are three factors. There is another factor called *manas* between knowledge & to be known. *Jeevatma* decides whether an act is appropriate or not with the help of *manas*.

(Shl 104) After the five *jnanendriyas*, five *karmendriyas* and *manas*, there is another twelfth factor. That is called *buddhi*. When a doubt arises about something to be known, then man comes to a decision through *buddhi*. (Shl 105) In the twelfth quality *buddhi*, there is another thirteenth quality called '*sattwa*'. This factor helps determine whether the being is of *maha-sattwa* or *alpa-sattwa* (great or little *sattwa*). (Shl 106) With this *sattwa* there is the fourteenth quality called '*aham*' or '*I*', denoting pride or arrogance. By virtue of this *guna* the *jeevatma* feels '*this in mine*' & '*this is not mine*'. (Shl 107, 108) In this *ahankar* there is a fifteenth quality (called '*vaasana*'). This is said to be the collection of separate groups of *kalas* (There are 16 *kalas*: *prana*, *shraddha*, *akash*, *vayu*, *tejas*, *jala*, *prithvi*, *indriyas*, *manas*, *anna*, *virya*, *tapas*, *mantra*, *karma*, *loka* and *naam*. These sixteen are required for the 'construction' of human being).

Apart from this there is a sixteenth quality called *sanghaata*. The two qualities *Prakriti* & *Purusha* rest or depend on this *guna* (So far it is 18 *gunas*). (Shl 109) The dualities like happiness & unhappiness, old age & death, gain & loss, likes & dislikes etc is said to be the nineteenth factor (*guna*). (Shl 110) **Beyond these 19, there is another called *kaal*. This is twentieth.**

Thus, understand that from these twenty factors the creation & dissolution of living beings happen. (Shl 111) This group of 20 factors, the five *mahabhutas*, the two qualities of *sad-bhavayoga* & *asad-bhavayoga* (true knowledge & false knowledge) add to make it 27 *gunas*. (Shl 112) Thus what have been said to be *gunas* are 27 in number. Apart from these *gunas*, there are three more called *vidhi* (dharma & adharma with *vaasana* as its seed), *shukra* (the *sanskaras* which excite *vaasana*) & *bala* (actions favourable for the acquisition of things needed towards the satisfaction of *vaasana*). (Shl 113) **That entity is called *sharira* (body) where all these 30 *gunas* have combined.**

(Shl 114) **Some scholars say that the *avyakta Prakriti* (*mool-prakriti*) is the cause for all these 30. Some scholars (Charvaks) of 'gross model' say that *vyakta Prakriti* (or atoms) is the root cause for these.** (Shl 115) Thinkers of *adhyatma* say that whether these 30 *gunas* are born from *avyakta Prakriti* or *vyakta Prakriti* or from both these or from the four of *vyakta*, *avyakta*, *Purusha* & *Ishwara*, in any case it is *Prakriti* which is the root cause for all living beings (In Kaapila system they say that *avyakta* is the cause. Charvaks say that four types of atoms of type *vyakta* are the cause. Kaanadas opine that only *vyakta* & *avyakta* are the cause. Scholars of Yoga system say that along with these, *Purusha* & *Ishwara* also form the cause. But *Purusha* becomes a cause only by its proximity. *Ishwara* is also a *nimitta* (reason, pretext) only. The common ground is that *Prakriti* is the motive cause). (Shl 116) Oh King! The *avyakta Prakriti* which is the root cause of all gets designated as *vyakta* when in the form of *kalas* **generated from it only. I, you and all other living beings have obtained this *vyakta* (manifest) bodies only from *avyakta prakriti*. (Shanti parva; Mokshadharm; 320)**

- (Shl 26) King Janaka! I have so far told you *yoga-darshana*. Next I will tell you about *sankhya-jnana* with due consideration to the number of *tattvas* and normally used illustrations.

(Shl 27) Great king! Scholars who speak with much understanding of *Prakriti* call *mool-prakriti* as *avyakta*. **From *mool-prakriti*, the first, *mahat-tattva*, the second was born.** (Shl 28) We have heard that from *mahat-tattva*, *ahankaar*, the third was born. *Sankhyas* who have realised *atma* say that from *ahankaar* were born the *pancha-bhutas* (*shabda*, *sparsha* etc *tanmatras*). (Shl 29) ***Mool-prakriti*, *mahat-tattva*, *ahankaar* and the five *bhutas* -- these eight are *Prakriti*.** From these, 16 *tattvas* take birth. They are called the *vikaras* of the eight *tattvas*. Five *jnanendriyas*, five *karmendriyas*, five *maha-bhutas* and *manas* are the sixteen *vikaras* (**The five *tanmatras* are before the five *maha-bhutas***). Among these *akash* etc five & five *jnanendriyas* are said to be special. (Shl 30) Those who know the methods & systems of *sankhya-shaastra* and are always engaged in practice of this *shaastra* say that **these 24 are the only approved/accepted *tattvas* of *sankhya*.** (Shl 31) **A *tattva* that takes birth from a specific *tattva* merges back into that *tattva* only. They are formed/born in a successive order (*anuloma krama*) and merge back in exact reverse order (*viloma krama*).** (From *akash* comes *vayu*, from it *agni*, from it *jala* & from it *ptithvi*. This is creation in *anuloma krama*. At the time of dissolution the merger order is *prithvi in jala*, *jala in agni*, *agni in vayu* & *vayu in akash*. This is *viloma krama*). **All these *tattvas* have been created by *antaratma* alone.** (Shl 32) Just as waves on the ocean surface merge back into it, all the *gunas* or *tattvas* are born in the *anuloma krama*. In the *viloma krama* they merge into the *tattvas* that caused their birth. (Shanti parva; Mokshadharm; 306)

- Yajnavalkya said: Janakaraja! The questions you have asked relate to the ultimate *adhyatma-jnana* of yogis, and more particularly to *sankhya* system. Oh King! Listen attentively. There is nothing you do not know. Still you have expressed a desire to know from me. **It is *sanatana dharma* that whoever questions with faith should be given suitable answer.**

(Shl 10, 11) It is said that *prakritis* are eight. Their variations (*vikaras*) are sixteen. Scholars who think about *adhyatma* have described the eight *prakritis* as follows: *avyakta* (*mool Prakriti*), *mahat-tattva*, *ahankara*, *akash*, *vayu*, *agni*, *jala* & *prthvi*. (Shl 12, 13) **These eight are designated as *Prakriti*.** I will tell you **their *vikaras***: ears, skin, eyes, tongue & nose—these five are *jnanendriyas*. *Shabda*, *sparsa*, *roopa*, *rasa*, *gandha*—**these are five *tanmatras* or *indriya-roopas*.** Tongue (speech), arms, legs, anus and genitals are five *karmendriyas*. (Shl 14) The five *karmendriyas* and *shabda*, *sparsa* etc *indriyarthas* are called ***visesha***. Five *jnanendriyas* are called ***savishesha***. Both *visesha* & *savishesha* are in *pancha-maha-bhutas*. (Shl 15) Scholars of *adhyatma* call ***manas*** as the sixteenth *vikara*. Your opinion is also same. (Shl 16) From *avyakta mool prakriti* the ***mahat-tattva*** or *buddhi* (*mahanatma samutpadyati*) is generated. **Scholars call this the first and main creation.** (Shl 17) Maharaja! From *mahat-tattva* (integral *buddhi*) is born ***ahankara***. **This is said to be the second creation.** (Shl 18) ***Manas*** which consists of the *gunas* of *pancha-bhutas* is born from *ahankara*. **This third creation** is also called ***ahankarika***. (Shl 19) From *manas* are born subtle *pancha-bhutas*. These which are called ***maanasa*** are the **fourth creation.** (Shl 20) From the subtle *pancha-bhutas*, *shabda*, *sparsa*, *roopa*, *rasa*, *gandha*—these five ***vishayas*** are born. **This is called the fifth creation.** Scholars who study about *bhutas* call this ***bhautik-srishti***. (Shl 21) From *shabda*, *sparsa* etc *vishayas*, the five ***jnanendriyas*** are born. Scholars call this **sixth creation** as '*bahu-chintatmak*'. (Shl 22) After the creation of *jnanendriyas*, the five ***karmendriyas*** are born. This is considered **seventh creation** and is called ***aindrik-srishti***. (Shl 23) Then the *prana* which flows upwards and *samana*, *vyana*, *udana* *vayus* which flow sideways are born. This **eighth creation** is called ***arjavaka***. (Shl 24) When the sideward flowing winds turn downward, *apana* is born. This is the **ninth creation** which is also called ***arjavaka***. (Shl 25) **These nine creations stated according to Shruti are nothing but the 24 *tattvas*.** (**Shanti parva; Mokshadharma; 310**)

Yajnavalkya's Description of dissolution

Yajnavalkya said: (Shl 1) King Janaka! So far I have told you about the names of *tattvas*, their count and the time-measures of *avyakta* etc. Next I will tell you about how the creation is destroyed. Listen. (Shl 2) Listen attentively how Brahma who has no beginning or end and who is *akshara*, again & again creates & destroys living beings. (Shl 3) Brahma, the root cause for creation, realising that the day is over, wishes to sleep in the night. Then he prompts *Rudra*, the *devatas* of *ahankar* to destroy the *jagat*. (Shl 4) Then prompted by *avyakta*, *Rudra* becomes 100,000 times fierce Sun, **divides himself into twelve forms** and burns strongly like huge fire. (Shl 5) That Sun with 12 forms very quickly turns to ashes all the four types of life forms viz *jarayuja*, *andaja*, *swedaja* & *udbhija* with his fierce heat. (Shl 6) Within blink of an eye all the moving & unmoving life forms are completely destroyed. The entire surface of earth looks bald like the shell (back) of a tortoise. (Shl 7) *Rudra* with his unlimited power turns the world into ashes in this manner and then fills the earth quickly with flood of water (*prithvi tattva* merges in *jala-tattva*). (Shl 8) Then that water evaporates due to the *kaalagni* that is born next. Once the water dries up, huge fires will burn all over in an extremely fierce form (*jala-tattva* merges in *agni-tattva*). (Shl 9, 10) The very mighty *Vayu* takes eight different forms and blowing with great force upwards, downwards & sideways swallows the fire having seven kinds of flames (*agni-tattva* merges in *vayu-tattva*). (Shl 11) Then *akash* eats up the mighty & strong *Vayu* (*Vayu tattva* merges in *akash tattva*). The *akash* which makes great roars & thunders will be swallowed up by even mightier *manas* (*akash tattva* merges in *manas tattva*). (Shl 12) *Ahankar* which consists of *bhutas* and is a form of *Prajapati* swallows *manas* (*manas tattva* merges in *ahankar tattva*). Then the *mahat tattva*, form of integral *buddhi* and which knows past, present & future swallows the *ahankar* (*ahankar tattva* merges in *mahat tattva*). (Shl 13, 14, 15) Then *Prajapati* who has arms, legs, eyes, heads, faces & ears everywhere, who pervades the entire *lokas*, who resides in the heart of all beings with the size of a digit of the thumb, who is the lord of eight types of *yogaishwaryas* like *anima*, *laghima*, *praapti* etc, who is the governor of all, who is the form of light, who is indestructible, who is auspicious, swallows up the *mahat tattva* or *buddi tattva* (*mahat tattva* merges in *hiranya garbha*). (Shl 16) Then everything becomes the form of *Paramatma*, the *akshaya*, *avyaya* & *nirvikaara* (Everything has merged in *Paramatma*). Brahma the creator of past, present & future was also created by him only. (Shl 17) King! In this manner I have told you

the sequence of destruction. Next listen about *adhyatma*, *adhibhuta* and *adhidaiva*. (**Shanti parva; Mokshadharmā; 312**)

- Yajnavalkya said: (Shl 1) King Janaka! Brahmanas who know *tattva* say that the two legs are *adhyatma*. The place to be reached as *adhibhuta*. Mahavishnu is *adhidaivata*. (Shl 2) Scholars who know *tattva* say that the anus is *adhyatma*. Discharge of faeces is *adhibhuta*. Mitra is *adhidaivata*. (Shl 3) Scholars who know *yoga-mata* say that the genital is *adhyatma*. The pleasure (*Ananda*) of sexual intercourse is *adhibhuta*. Prajapati is *adhidaivata*. (Shl 4) *Sankhya darshis* say that arms are *adhyatma*. Duty is *adhibhuta*. Indra is *adhidaivata*. (Shl 5) Scholars who know meaning of Veda say that speech is *adhyatma*. What is to be said is *adhibhuta*. *Vahni* is *adhidaivata*. (Shl 6) Those who give example of Veda say that the eye is *adhyatma*. *Roopa* (form, shape) is *adhibhuta*. *Surya* is *adhidaivata*. (Shl 7) Those who talk of the doctrine of Veda say that the ear is *adhyatma*. *Shabda* is *adhibhuta*. Directions are *adhidaivata*. (Shl 8) Scholars who give the example of Veda say that the tongue is *adhyatma*. *Rasa* is *adhibhuta*. Water is *adhidaivata*. (Shl 9) Scholars who give the example of Veda say that the nose is *adhyatma*. *Gandha* is *adhibhuta*. *Prithvi* is *adhidaivata*. (Shl 10) Scholars of *tattva* say that the skin is *adhyatma*. *Sparsha* is *adhibhuta*. *Vayu* is *adhidaivata*. (Shl 11) Scholars of *shastras* say that the *manas* is *adhyatma*. That which should be memorised is *adhibhuta*. *Chandra* is *adhidaivata*. (Shl 12) Scholars who give the example of *tattva* say that *Ahankar* is *adhyatma*. *Abhimana* is *adhibhuta*. *Rudra* is *adhidaivata*. (Shl 13) Those who know *para-tattva* correctly say that the *buddhi* is *adhyatma*. That which should be understood is *adhibhuta*. *Kshetrajna* is *adhidaivata*. (**Shanti parva; Mokshadharmā; 313**)
- Brahmana to his wife: (Shl 19, 20) Nose, tongue, eyes, skin, ear, mind and ***buddhi*** are the **seven tongues** of this *agni*. Smell worthy of smelling, form worthy of seeing, liquids worthy of drinking, touch worthy of touching, sound worthy of hearing, subjects worthy of being considered by mind and subjects worthy of being understood by *buddhi* are the **seven samidhas** (oblation to fuel or firewood) of this *agni*. (Shl 21) One who smells (*ghrata*), who eats (*bhakshayita*), who touches, who sees, who hears, who reflects (*manta*) and who understands (*bodha*) are the **seven great ritvijs** (priests) in the *yajna* related to *vaishvanar-agni*. (Shl 22) Oh fortunate one! Always focus your sight on that which is worthy of smelling, worthy of tasting, worthy of seeing, worthy of touching, worthy of hearing, worthy of reflecting upon and worthy of understanding (Treat them as *havis*). (Shl 23) Scholars along with these seven *ritvijs*, offer the seven *samidhas* in the seven tongues of fire and generate sound etc objects in themselves (? *Janayanti sva-yonishu*). (Shl 24) *Prithvi*, *vayu*, *akash*, *jala*, *tejas*, *manas* & *buddhi* are said to be the seven *yonis* (*saptaitha yonih*). (Shl 25) The quality of smell etc in *prithvi* & other *bhutas* are the form of *havis*. **They all enter *buddhi* which also takes birth in *vaishvanar-agni*. All these qualities enter & reside in the *buddhi*, and are born at appropriate times in their respective places of birth** (smell in nose, taste in tongue etc). (?!) (Shl 26) **At the time of final dissolution (*pralaya*) these qualities are bound within *buddhi*. At the time of creation of living beings they appear through the *buddhi* only.** (Shl 27) It is from that itself that form, touch, sound, doubt and decisive intelligence are born. Thus scholars believe that these qualities take birth in seven types. (Shl 28) Ancient *rishis* have grasped nature of smell etc in this form only. Entire universe is pervaded by the *poornahuti* (offering made with full ladle in *homas*) of *jnata* (knower), *jnana* (knowledge) and *jneya* (that which is to be known). It is with this *tattva* that all the *lokas* get filled with *atma-jyoti*. (**Ashwamedhika parva; Anugita; 20**)

Some examples of *tapas*/attaining Paramatma

- Yudhishtira is quite surprised by the yogic stance of Sri Krishna. Therefore he prays to him to tell him why he, the God himself, is in such deep meditation. Sri Krishna returns to his normal state with a smile and tells him (extracts), "(Shl 11) Yudhishtira! Bhishma, who is like a fire about to end completely, who is sleeping on the bed of arrows, who is a lion in the form of man, is meditating upon me. Therefore my mind is completely merged with his mind. ..(Shl 15) Having aggregated all *indriyas* and merged it in the mind, having controlled the mind through the intellect (*buddhi*), Bhishma has totally surrendered to me by *dhyana-yoga*. **Therefore my mind has also completely merged in him.....(Shanti; Rajadharmanushasana; 46)**
- (Shl 16) Kunthi and Gandhari became engaged in *tapas* by keeping their group of *indriyas* under control by way of action, speech, mind and sight. (**Ashramavasika parva; Ashramavasa; 19**)

- Then the three sat down facing east. Sanjaya circumambulated him and told him, 'unite your mind in *atma*'. Dhritarashtra did as told by Sanjaya. He withdrew from all his *indriyas* and merged his mind in *atma* and became like a log of wood. All the three were burned down by the wild fire. Sanjaya alone ran away & escaped. **(Ashramavasika parva; Naradagamana; 37)**
- Once his brother Balarama took up his true form and went away, Sri Krishna who had divine vision, knew all happenings, started to roam around in that secluded forest. Then thinking about the future course he sat down on the ground. He knew everything beforehand. Sri Krishna recollected the saying of Gandhari and the episode of smearing leftover *payasa* to his body. Realising that the transition time between Dwapara & Kali had come about, and in order to protect the world and to make Durvasa's words true, he withdrew all actions of his *indriyas*. (Shl 21) Even though he was himself the God who knew the meaning of all *tattvas*, he wanted a pretext to give up the physical body. Therefore he restrained his *indriyas*, speech & mind and taking up a great yoga lied down on the ground. **(Mausala Parva; Mausala; 4)**

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