



sād-dārsānām

vision of reality

Dr. M.C.R. Rao

prakashan

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M. C. R. Rao

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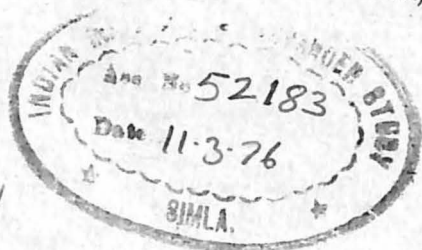
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To
Shrimati Dr. M. Tari Rao
in
Sincere Love

By the same author

✿ LYRIC OF LOVE LORN

✿ VEDANTA PANCHADASI

✿ RUDRA-ADHYAAYA

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in english.

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Introduction

Sad-darsanam of Sbri Ramana Maharishi is a well known text studied by the scholars of Vedanta. Written originally in Tamil by the Maharishi, it has been rendered into a beautiful terse poem in sanskrit by Vasistha Ganapati Muni.

Sad-darsanam is the darsanam (*vision, experiencing*) of sat (*the Reality, the Existence.*) To understand this terse text, a brief introduction to the upanishadic advaitic concept of the Brahman (*The Vast*) is necessary.

Whatever exists is indeed the Brahman, (*Saryam khalu idam brahma*) whether it is seen, heard, smelt, felt experienced or otherwise cognized by the mind and its senses or whether it is not seen, heard, smelt, felt, experienced or otherwise cognized due to the limitations of the mind and its senses. This Entity is sat, chit and ananda. In essence whatever is sat, chit and ananda is the Brahman and wherever one sees them, It is the Brahman.

In this lyrical poem, the Maharishi establishes all these features and declares that it is easier to experience the Brahman as the Self

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within the seeker. Infact this is the only Existence, the only Reality and he uses only two words to describe it Sat and atma, the Reality and the Self.

Sat is the Existence. We know all things exist. In other words one thing common to all things which exist is Existence. This Existence does not depend upon the various forms and names. Indeed they depend upon It. The Chandogya upanishad refers to It as the Bhooma, the Basis, on this are superimposed all people, ties, animals, planets, qualities etc. These are transient unlike the Bhooma which is enduring and without a beginning or an end. The created entities are referred to as alpas, times, fragments, by the same upanishad. They have a beginning and an end. This Bhooma, the Sat, the Existence is the only Reality. This is the Core substance of everything, the very Self of everything. Hence it is the self.

Chit is that aspect of this Entity which enables function. In mind it is thought, unconsciousness it is awareness. In the bodies it is the factor which enables eyes to see, ears to hear, tongue to taste, heart to beat and stomach to digest etc. Indeed at a total glance It stands for the totality of all biological physical, chemical, astronomical and all other laws. To identify It is most difficult. It is best experienced within one's own bosom as the true, pure, unaffected unconditioned

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Awareness. Thus Chit is often translated as Awareness or Pure consciousness. At this level of experience one becomes everything and gets totality of experience. This experience is obtained by stilling the mind.

Ananda is the Supreme Bliss. The Maharishi does not go into great detail on it. But he extolled it by saying "Who can understand the state of extreme happiness of such a person." Who is this "I" which we use? "I" is a creation of mind. It cannot be exclusively applied to the body. We call my hand, my heart and my mind but not that the hand is myself, the heart is myself or the mind is myself. "I" can live without my hands, my legs, my stomach etc. "I" live also in dreams. This "I" is a reference to the -'Chit" inside. But we superimpose the non-Self (*the body*) on the Self (*Life Principle*) and the Self on the non-Self and use the word 'I' to this mixture of bodies-Complex and the Self within. The only enduring entity is the Self. This "I" as we use vanishes when we enquire within ourselves what this "I" really constitutes.

Darsanam is vision, Actually it is not only seeing, hearing, feeling, smelling but directly experiencing. It as one's own Self. How can we answer "how sweet is the mango" except by asking the Seeker to eat and see.

This english translation is as close as possible to the text. The idea is more important than ex-

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pression in such texts under neath the translation a brief explanatory note is given. This is not meant as a commentary which should have made. This book voluminous. The intention is that the book should be easily portable so that one can study sitting in a bus travelling in a train and dwell upon the substance in one's own mind.

15th December, 1975,
BOMBAY.

—M. C. R. Rao

सत्प्रत्ययाः किन्तु विहाय सन्तं ?
हृद्येष चिन्तारहितो हृदाख्यः ।
कथं स्मरामस्तममेयमेकं ?
तस्य स्मृतिस्तत्र दृढैव निष्ठा ॥१॥

‘Are there any proofs of *Reality* apart from the *Reality* (itself) ?’ *Reality* is the mind itself deprived of the thinking processes. ‘How can we experience that indescribable sole *Reality* ?’ Constant remembrance of that is itself the experiencing of that state. 1.

To believe in something, we, of the sceptic world, want proofs. Proofs, in the normal sense, should be something other than, apart from, that, which they want to prove. When the *Reality* is the only existence, how can one ask for proofs outside it ? Where can these proofs come from if nothing else is existent apart from the *Reality*. However, one sees its proofs in one’s own silenced mind.

‘How can one see it ?’ is the next question. ‘Seek it by a constant effort’ is the answer. The latter answer is adumbrated in the following stanzas. ‘Don’t ask for proofs. Try and experience It’. Substituting ‘Self’ for ‘*Reality*,’ one gets even a better interpretation. It then reads : “Are there any proofs of self apart from self itself ?” ‘Self is the mind itself deprived of the thinking processes’. ‘How can we think of that indescribable self?’ ‘Constant remembrance of that is itself the experience of that Self.’

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मृत्युं जयं मृत्युमिया श्रिताना-
महंमतिमृत्युमुपैति पूर्वम् ।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्युधियोऽवकाशः ॥२॥

For those who beseech the Conqueror of Death for fear of death, the "I"—ness dies first. Where indeed is the scope to have ideas of death in those which are inherently deathless ? 2.

Lord Siva is *Mrutyunjaya*—Conqueror of Death. The mortal who is afraid of death naturally seeks, protection of this Lord. Meanwhile he is so keenly afraid of death that he is enquiring within himself: 'Who is this I?' 'Who is it that dies?' 'What is this I that dies?' He at once realizes that what dies is the ego-sense—the sense of "I" and "my." When the *Reality*, the Self, is by nature deathless, how can one entertain an idea of death to this Reality, the Self? With the disappearance of the "I"—sense, the deathless Reality—the Self—becomes obvious.

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सर्वनिदानं जगतोऽहमश्च

वाच्यः प्रभः कश्चिदपारशक्तिः ।

चित्रेऽत्र लोक्यं च विलोकिता च

पटः प्रकाशोऽप्यभवत्स एकः ॥३॥

It is declared by all that the root cause of the world and of the "I"-ness is a certain Lord, an unlimited power. In this picture, He (or It) is the sole Existence thus becoming the object, the seer, the screen and the light. 3.

In a motion picture, the light plays the pictures on the screen. But the *Reality* is one without any second and hence is the screen, the picture, the light and the seer all together. In any context there are a subject, an object and their relationship indicated by the verb This trinity (*triputi*) exists in all normal experiences. In the *Reality*, the Self, they all merge into one. The experiencer is the experience itself and also the process of experiencing. What he declares is that the *Reality*, the Self, is not created ; it is only the "I"-sense which distinguishes one from the other people, that is created and this "I"-sense is unreal.

आरभ्यते जोवजगत्परात्म-

तत्त्वाभिधानेन मतं समस्तम् ।

इदं त्रयं यावदहंमति स्यात्

सर्वोत्तमाऽहंमति शून्यनिष्ठा ॥४॥

**All ideation starts with *jiva*, *jagat* and *para-*
man. But they are relevant only when the “I”
-sense is present. The state, devoid of the “I”
-sense, is the best of all states.**

4.

Mata is an ‘ideation,’ also a ‘religion’. All religions start with the basic presumption of an individual self, the world and the Supreme Self. All these are related to the “I”. When the “I”-sense goes, what remains is the ideal state. As long as the “I” sense is there, there is the world and there is the supreme Self. When the unreal “I”-sense disappears, there is no problem at all. Indeed this is the state known as *turiya*, ultimate state, where there is no *Tripiti* and consequently no thinking process. It is the state of an alert thoughtless mind.

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सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं वेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

‘Is it real or false ?’ ‘Is it animate or inanimate ?’ ‘Is it happiness or unhappiness?’ Such discourse is fruitless. The supreme state, dear to all, is one which is devoid of “I”-ness, of perception of the worlds and of disturbances. 5.

The real state is the absolute state where the qualifying adjectives of opposites of the relative world do not exist. If “I”-sense is there, heat-cold, happiness-unhappiness, real-false arise. Once that disappears, the absolute *Reality* without any of these attributes prevails. The questions asked become thus irrelevant.

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सरूपबुद्धिर्जगतिश्चरे च
सरूपधीरात्मनि यावदस्ति ।
अरूप आत्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाज्ञवर्धिहि पूर्णा ॥६॥

As long as the concepts of world, Lord and Self are in terms of forms, how can one experience the Self which is formless ? There is only one (real) perception-limitless and all-Inclusive. 6.

We are accustomed to thinking of the world, the Lord and the Self in terms of forms, The outward going mind can conceive only such formed entities. The actual state of the *Reality*, the Self, is without a conventional form. How then can the mind experience it through its normal activities Only an inturned mind (*antar mukh*) can have the vision (experience) of the *Real*, the limitless and all inclusive Self within.

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यत्पंचकोशात्मकमस्ति देहं
तदन्तरा किं भुवनं चकास्ति ?
देहं विना पंचविधं तदेतत्
पश्यन्ति के वा भुवनं ? भणन्तु ॥७॥

Whatever five-enveloped body there is, what is inside it which shows the world (outside) ? Or, who can see the world (outside) without having this five fold-body ? Please tell. 7.

The body-complex which we possess is only an equipment-complex to enable us to see, hear, smell and otherwise experience the world. But the Seer, the Experiencer, is something else. Each body complex comprises of five envelopments to the Seer inside. They are (1) *annamaya*-material (2) *pranamaya*-physiological (3) *manomaya*-mental (4) *Vijnanamaya*-consciousness and (5) *ananda-maya*-joyous. *Panchavidham*-is, made up of five elements. If It is there, everything else is there for being experienced. If it is not there, there is no experience either. Similarly, if the body is not there, the outside world cannot be seen.

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शब्दादिरूपं भुवनम् समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्थात्
मनोमयं तद्भुवनं वदामः ॥८॥

The entire world comprising of sound etc. is experienced by the organs of sound etc. of the existence. If this existence is determined by the organs and the mind, we say that this world is only mind-conceived. 8.

The world we experience in daily life is not in fact the *Reality*. As it is perceived by the sense organs and the mind, it is real only so much as the thinking mind is. In fact, it is a mind-determined world. Hence not the *Reality*. What one sees, hears, smells or otherwise experiences is the transitory state. To see the *Reality*, the Self, one has to deny these perceptions and get deeper. (Vide infra 24 and 25.)

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धिया सहोदेति धियाऽस्तमेति
लोकस्ततो धीप्रविभास्य एषः ।
धी लोकजन्मक्षयधाम पूर्णं
सद्वस्तु जन्मक्षयशून्यमेकम् ॥६॥

The world arises with the mind and sets with the mind. The mind is the basis for the appearance and disappearance of the (visible) world. But the *Reality* is only one and it has no birth and no death. 9.

The visible world is co-existent with, or, coterminable with, the conscious mental processes. There is normally no disputing of what is. The world as we see exists and ends with our mental activity. The *Reality* however is not this. It does not have a beginning or an end and is not the cognizable world.

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भवन्तु सदृशनसाधनानि
परस्य नामाकृतिभिः सपर्याः ।
सद्वस्तुनि प्राप्ततदात्मभावा
निष्ठैव सदृशनमित्यवेहि ॥१०॥

Let there be several means to experience the *Reality*, the *Self*, depending upon the various names and forms. Learn (however), that the only way to experience the *Reality*, the *Self*, is to experience the *Reality*, the *Self*, as one's own *Self*. 10.

Several people worship the *Reality* in several ways giving it various names and forms-like *Brahma*, *Vishnu* and *Siva*, or *Rama* and *Krishna* or *Allah* or such other thing. But these are all objective worships where the *Reality* is worshipped as an outside deity. This is not the true or fruitful way. To establish that the *Reality*, the *Self*, *Universal*, and one's own self as one and the same entity is the real perception. The individual dives deep within himself and discovers that his true self is nothing other than the *Reality*, the universal *Self*.

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुटयः
किञ्चित्समाश्रित्य विभान्ति वस्तु ।
तन्मार्गणे स्याद्भूलितं समस्तं
न पश्यतां सुचचलनं कदापि ॥११॥

All pairs of opposites and all triads (must) exist in relation to something. On an investigation of this something, everything falls through. To those who see clear, there is never any swerving from the *Reality*-the Self. 11.

Hot and Cold, happy and unhappy, tall and short, sweet and bitter-all these are adjectives and cannot exist independent of some substance, whom they can only qualify, Similarly, the relationship of subject, object and action cannot exist without reference to some existence. All these are relative states and can only exist in relation to some existence. If to find the *Reality*, one investigates meticulously, all these fall through as relative and transitory and further enquiry of that substance to which all the above could be related, one arrives at the *Reality*. To those whose vision is clear, there can never be any confusion about the *Reality* which is the Self.

विद्या कथं भाति न चेदविद्या
विद्यां विना किं प्रविभात्यविद्या ।
द्वयं च कस्येति विचार्य मूल-
स्वरूपनिष्ठा परमार्थविद्या ॥१२॥

“How can there be knowledge without ignorance and how can there be ignorance without knowledge”? By enquiring (however) “to whom are these two ?” the knowledge of the source substance occurs. 12.

Academic philosophers discuss ‘knowledge’ and ‘ignorance’—known variously as *jnana* and *ajnana* or *vidya* or *avidya* etc. But these enquiries are irrelevant (vide Supra 5). They are all, again, relative and cannot exist independently. The question naturally arises ‘To whom are these related ?’ On a diligent enquiry into this, a deep and serious probing into this substance, the *Reality*, the *Self*, become obvious.

बोद्धारमात्मानमजानतो यो
बोधः स किं स्यात्परमार्थबोधः ।
बोधस्य बोध्यस्य च संश्रयं स्वं
विजानतस्तद् द्वितयं त्रिनश्येत् ॥१३॥

**Can that knowing which does not know the
Knower be the knowing of the Supreme
Essence ? To one who knows one's own Self
to which the knowing and the knowable are
related, the twins (of knowing and knowable)
disappear. 13.**

It is a very intricate idea and one can understand it on a close clear thinking. When I say 'I know', what is the subject of 'know'? 'I know' —Who knows ? Who is this I ? What comprises this 'I' ? It is not merely the sense organ-complex, presided over by mind etc. All this is illumined by consciousness, without which even the mind cannot know. What then is the entity which knows ? Is there a separate entity apart from the "knowing" which knows, ? Where is it ? It is the 'knowing' which knows. It is the 'experiencing' which experiences. It is the process and also the subject. Again what is the correct object of the verb in 'I know' ? It is not a 'horse,' a 'woman' or a 'poem.' It is the knowledge itself. The contents of this 'knowledge' may be different at different times. What is the relationship of 'thinking and 'thought' ? Are they separate ? Is

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there 'thinking' apart from 'thought' ? No. If as is shown earlier, 'thinking' is also the subject, one concludes that in an absolute sense in a fundamental sense, there is no difference amongst subject, object and the so called action relating to them. *Experience experience experience*. To one who knows one's own Self, the Experiencer, the experiencing and the experience disappear. The witness subject, the Experience, the *Sakshi* remains as the sole *Reality*.

निद्रा न विद्या ग्रहणं न विद्या
गृहाति किञ्चिन्न यथार्थबोधे ।
निद्रापदार्थग्रहणंतरा स्यात्
चिदेव विद्या विलसन्त्यशून्या ॥१४॥

Sleep is not knowledge. Receiving is not knowledge. During the vision of the real substance, nothing is received. Sleep is other than receiving the real, only the supreme Consciousness, the real knowledge, scintillates as a whole. 14.

During sleep there is no knowing. This everyone knows. Receiving through sense organs and comprehending through mind is also not real knowing. After all, this is objective knowing, a knowing of fleeting existences. It is qualified knowing. Therefore, whatever is being comprehended through the mind and its equipment-complex is not the knowledge of the *Real*. In a sense, this too is sleep because the results are same. When the thinking mind is stilled and thought processes are abolished, when the vision of the *Reality* is on, there is no objective knowledge of something other than itself. This is the *Reality*, the Self, itself. It is the sublime Consciousness (Facultativeness) and it is the whole of Existence itself.

सत्यश्चिदात्मा विविधाकृतिश्चित्
सिद्धयेत्पृथक्सत्याचितो न भिन्ना ।
भूषाविकाराः किमु सन्ति सत्यं
विना सुवर्णं पृथगत्र लोके ॥१५॥

Reality is sublime Consciousness and the sublime Consciousness has several forms This is the conclusion if there is no difference between *Reality* and sublime Consciousness. Can the various (gold) ornaments exist without gold ? 15.

There is only one Existence, *Reality* which is also the *chit*-Sublime Consciousness. which (alone) manifests under various forms. The example of gold and gold ornaments is very appropriate. The substance in the example is gold and in the original is the Reality which is also the sublime consciousness. What takes multiple forms is the master faculty, the capacity to alter. No inanimate one can be so active. But this master faculty-sublime consciousness—is also the Reality. The Maharshi has now drawn our attention to two attributes in the fundamental, *Sat* and *Chit*, by declaring *Satyaschidatma*.

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टोस्मदि मूलबोधात् ।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्तो सहजात्मिनः स्यात्

The (concepts of) 'he', 'she', 'it' or 'they' and 'you' are rooted in (the concept of) 'myself' when, by understanding of the source (of I-ness disappears, whatever luminous state there is devoid of 'he' 'she' or it, you and 'I' shall be the natural state of the self. 16

During our understanding of the world, we use words in three persons—IIIrd person—he, she, it, they or IInd person—you and 1st person 'I, and 'we'. The IIIrd person words and IInd words are always only in relation to the 1st person words are always only in relation to the 1st person 'I'. Whatever is in front of 'me' is 'you'. Whatever beyond is 'he' 'she' 'it' or they. Thus they are related to or relevant only in connection with, 'I'. But this 'I'—sense disappear when one seriously enquired into the source of this 'I'. Then what is left is the natural state of the luminous self-universal, undivided by 'he' 'you' and 'I'. This is the individuality of the self, the Reality—akhandyata. It is the entire Reality, not my reality and our reality, the entire self—not my self, and your self.

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In other words what is fundamental, as per the Maharshi is to enquire seriously into the very source of the 'I'—ness. The importance given to this by the Maharshi is shown by the reference to the death of the 'I'—sense in the very second stanza of the poem : *ahammatih mrutyum upaiti purvam* : The I—sense should go first ; along with the egristic purposive action-oriented thinking mind disappears, What remains shall be the natural luminous Universal self.

भूतं भविष्यच्च भवत्स्वकाले
तद्वर्तमानस्य विहाय तत्त्वम् ।
हास्या न किं स्याद्वर्तभाविचर्चा
विनैकसंख्यां गणनेव लोके ॥१७॥

The 'past', the 'future' and the 'present' occur in the natural move of them. Is it not ridiculous to discuss 'past and future without reference to present ? It is like counting without 'one'. 17.

The entire arithmetic is related to and begins with '1'. How can there be a 2, 3, 4, or 5 without 1 ? Similar is the case with the 'past' and 'future' times without the 'present'. We all know, the future becomes the present and soon flows into the past. What are uncertain one the 'past' and the future. The only thing certain in the 'present'. Experience is always only present. Past experience is unreal.

It is only a memory. Note a true experience. Future experience is even more uncertain: It may never come. The only experience possible is the experience in the present. Infact the experience of the *Reality* is the 'present'. It has no dimension into past and future. It is dimensionless in relation to time, space, individual and quality. Dimensions in terms of time would be 'past', 'present', and 'future'. Dimensions in terms of space would be 'here' and 'there'. Dime-

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nsions in terms of individual would be 'I', 'you' and 'he' 'she' or 'it'. Dimensions in terms of quality would be good ; 'bad' 'hot' 'cold' etc. This reality is an absolute experience. It has none of these dimensions. It is ever present, ever here, ever self and ever without qualities.

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क भाति दिक्कालकथा विनास्मान्
दिक्काललीलेह वपुर्वयं चेत् ।
न कापि भामो न कदापि भामो
वयं तु सर्वत्र सदा च भामः ॥१८॥

Where can be there be the story of space and time without 'us'. If we are this body here, a space-time spent, we shall not exist somewhere and we shall not exist sometime. But we exist everywhere and all time. 18.

If we are conceived as our visible bodies, it shall be that we will not exist some where and at sometime. But in fact, we exist every-where and all time. In other words we are not conditioned by the space - time dimensions We are therefore, not these bodies. To confine an omnipresent omnifirient self to a perishable body, perishable in terms of matter, space and time, is ignorance.

देहात्मभोव ज्ञजडो समाना-

वेकस्य देहे हृदि दोप्त आत्मा ।

आक्रम्य देहं च जगच्च पूर्णः

परस्य मेयं तनुमात्रमात्मा ॥१६॥

A discourse on 'body' and 'self' is common to the wise and the ignorant. For the former, however, the self is effulgent in the body, in the heart and pervades (not only) the body but the entire universe. But, for the latter; the self is limited and tenuous. 19.

Both the wise and the ignorant discuss 'body' and 'self'. The comparison is only that far. The wise man uses the word-self at the universal self, unconfined to the body-complex and self-universal where as the ignorant man uses the word 'self' in a limited sense confined to his own transient body-complex.

अज्ञस्य विज्ञस्य च विश्रमस्ति
पूर्वस्य दृश्यं जगदेव सत्यम् ।
परस्य दृश्याश्रयभूतमेकं
सत्यं प्रपूर्णं प्रविभात्यरूपम् ॥२०॥

The world exists for the ignorant and the wise (alike). For the former, only the visible world is real. But for the latter, shines the tone Reality, whole and formless, supporting the visible (world). 20.

The ignorant man sees only the visible world and gets confused. His mind suffers from *avarana* shrouding; and *viksheha*, scattering. His perception is fragmented. His vision is incorrect, incomplete and unreal. The wise man goes beyond the transitory visible world of forms and names and seeks and experiences the self-luminous Reality which is the support for the changing world. His vision is whole and real. A wise man realises that the oceanic water is the basis of the tumbling waves and is not disturbed, More waves will come. It is the nature of the limitless oceanic water. The ignorant man watches only the waves and feels concerned as each wave tumbles into death.

The Reality is whole. Anything with form will have a birth and death. This however is formless. It forms the basis on which the visible

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world is superimposed (*adhyasa*), even as the waves are superimposed on the oceanic water. Without the Basis nothing visible exists. It forms the basis for creation, sustenance and death. Actually we should read : 'It gives scope for the processes of creation, sustenance and death' or even for the illusion of creation sustenance and death.

विधेः प्रयत्नस्य च कोऽपि वाद-
स्तयोर्द्वमूलमजानतां स्यात् ।
विधेः प्रयत्नस्य च मूलवस्तु
सज्जानतां नैव विधिर्न यत्नः ॥२१॥

Is is the result of Grace ? “Or, is it the result of effort ? Such arguments are only to those who do not understand the source of these two. To one who knows the source-substance of both Grace and effort, there is neither the question of Grace, nor of effort. 21.

When human beings work and either succeed or fail, they attribute their results to either fate, Grace of God, or their own effort. Usually we take credit for success and blame the fate for failure. Actually, what is it that determines success or failure ? Is it fate or human effort ? This type of discussion arises out of lack of understanding. The complex factors determining success or failure are explained in the Gita as (1) there basic material (2) the doer (3) the tools (4) the skill and finally (5) the luck. But going deeper, to whose urge in human action, for the matter of that any action, taking place ? The urge, unfolds gradually into desire, planning, action and result. It is one continuous process. Neither the action is voluntary nor the desire driving it. Clouds rain, sun shines, water flows, seeds sprout, man procreates. There is no doer-

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ship or enjoyership. There is only one *Reality* which goes through all sorts of activity which is spontaneous and unmotivated.

The pertinence here may be more like this. Is it Grace which gives the realization of the Self? Or is it necessary for human exertion, like discipline, practices etc. for the realization of the 'self'. Is the success proportional to human effort? It is both. The human effort is not to miss it when the vision arise spontaneously. The human effort is to keep the door wide open so that It blows in when It wishes to. After all even the desire to open the window is Its wish. One is reminded by Katha's : 'It unveils Itself to those to whom it wants to ?' All this, the Maharshi says, is academic discussion.

यदीशितुर्वीक्षणमीक्षितारं
अवीक्ष्य तन्मानसिकेक्षणं स्यात् ।
न द्रष्टरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलोय निष्ठा ॥२२॥

Seeing the Lord, without seeing the seer,
can only be seeing at the mental plane. There
is none higher than the seer. Trueseeing is
to seeing the seer by getting dissolved within
one's own source. 22.

The Lord as we conceive is objective. Some entity outside us, other than us. But the real Lord, the Self is the seer, the grand witnessing subject in us. If someone feels he has seen the Lord and not known it as the seer, it is an objective know it as the seer, it is an objective knowing which means there is the employment of the mind and its equipment. The Maharshi declares once again that there is nothing other than the Seer. One should therefore seek to seek to see the Seer within, not the so called idolized Lord outside. Outside ones are at best idols, images and symbols—pratikas—of something not experienceable as an object. The Seer the Self is the real Lord in Its true State. Then the question arises well. The outside Lord can see with my eyes etc. How can I see the seer within myself? The Maharshi says—Dissolve the 'I' into its source till I—sense disappears". An inward inquiry is necessary, he says.

आत्मा मीक्षेत परं प्रपश्ये-
दित्यागमोक्तेः सुलभा न भावः ।
नात्नैव दृश्यो यदि का कथेशो
स्वयं तदन्नीभवन्तं तदीक्षा ॥२३॥

“See the Self”. “See the Supreme” The meaning of such Vedic injunctions is difficult to be understood. The self indeed is not visible. Where is the question of seeing the Lord ? Its true vision is digesting that (mind) by himself. 23.

The two vedic injunctions ‘see the self’ and ‘see the supreme’ are difficult to be comprehended. They both convert ‘self’ and ‘supreme’ into objects to be seen or experienced or experiencing whereas the Self or Supreme can never be conceived through the agency of mind, not being outside it. To get a true vision of the self, the only means is to ‘eat up’, ‘digest’ the thinking mind. The actual expression used is ‘converting the mind into food’. When one swallows and digests the actual mind, the mind and the ego along with it, disappear and the vision of Reality, the self occurs.

Another way of explaining anibhavam is to make it into an object. If the I—sense is converted into an object of enquiry, it disappears which itself is the vision of the Reality.

धिये प्रकाशं परमो वितीयं
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोऽन्तरेऽत्र
संयोजनान्नेश्वरदृष्टिरन्या ॥२४॥

Having imparted awareness to the mind, (the I—ness), It, itself lying behind it (the mind), illumines (everything). There is no other way to see the Lord the Self, except by returning the mind inward and uniting it with (whatever is) inside. 24.

This is an operative stanza and hence is the most important one in the entire text. All other stanzas form only a theoretical text to explain the technique given here. This technique however, is not new. The same was given by Patanjali Narada and Lord Krishna.

The effulgent self is importing awareness (and other faculties, like knowing) to the mind. But in actual fact, it is hidden deep within and is in obvious. All objects require mind to see them. The power or the faculty in the mind belongs that to the mind which is jada but to the self within. The self is effulgent and self-luminous and does not require the mind. Indeed mind is a handicap, it is an obstruction on the path of experiencing the self. The technique then is to set aside the

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active mind, to rest it, to still it, to abolish it, to make it vanish. It should be absorbed dissolved or digested.

Set the mind aside (ignore it) and dive deep inside until there is an experience of oneness with the self. Mind is an active agent and consists of thoughts. Any deliberate, in other words active, effort to still it will flare it all the more. The process is passive. If the mind comes up and strays out, it should be conjoled and brought back into the self still it gets established in it.

“There is no other way”. A firm statement indeed. Do not waste your time in any other pursuit-reading practising rituals, keeping fasts, worshipping idols or giving *danas*. They all only help to quieten the mind but not to produce the realization of the self.

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न वक्ति देहोऽहमिति प्रसुप्तौ
न कोऽपि नाभूवमिति प्रवक्ति ।
यत्रोदिते सर्वंशुदेति तस्य
धियाऽहमः शोधय जन्मदेशम् ॥२५॥

When asleep, the body not claim the ego, nor does any one later say : 'I did not exist'. Where it arises everything else arises. Please seek the birth-place of this "I" with the help of the mind. 25

The seeking of ego, is a difficult exercise. Arguments are intellectual and are of no avail. Nevertheless, one argument can be—'during wakeful state it seems so exist, but in the dream state neither it is there (because the body does not claim it) nor is it not there (because when awake no one says he was not there).

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देहो न जानाति सतो न जन्म
देहप्रमाणोऽन्य उदेति मध्ये ।
अहंकृतिग्रन्थिविवन्धसूक्ष्म-
शरीरचेतोभवजीवनामा ॥२६॥

The body does not know. The Reality itself has no birth. In between, arises another entity claiming, 'I am the body'. Ego, Knot, bondage, subtle body, mind, birth and individual self are all its names. 26

'Know' stands for all functions, faculties like knowing, seeing, hearing, acting etc. The body by itself is jada inanimate without any faculties. The Reality, the Self-which is the master Faculty and which imparts all the faculties to the body (and makes it live), should have no birth. The "I" is very peculiar. Either it can be the body or the Self. If it is the body, it should have no faculty, and this is not true.

The 'I' is both or is neither and thus an illusion. This is known by several names. Actually it is ignorance.

Sankara in his adyasabhashya in his commentary Brahmasutras beautifully describes this. There is a mutual superimposition of the non Self with all handicaps and births and deaths and the self which is only the master faculty and

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which has no birth and death. The word 'he' uses is anyonya. The actual superimposition is of the nonself on the self. But we feel it is of the Self on to the nonself. *i.e.* the body. On a perishable jada inanimate body we superimpose an animate self-chit not perishable. The result is a perishable body with animateness in it. Thus arises the "I", a result of confusion, the adhyasa.

रूपोद्भवो रूपततिप्रतिष्ठो

रूपाशनो धूतगृहीतरूपः ।

स्वयं विरूपः स्वविचारकाले

धावत्यहंकारपिशाच एषः ॥२७॥

Born out of forms, established in forms, sustained by forms, changing from one form to another, but itself no hearing a form, this demon of "I"-ness flees during an enquiry about itself. 27.

This 'I'-sense is a demon. It is strong, compulsive and it haunts the individual at every moment through every stage. It produces ruin through agitation and through becoming an obstacle in the path of realization of the self within. It is itself without any (cognizable) form : but is born, established and reveals in forms. It also shifts from form to form. The "I"-ness can work only on the cognizable, formed, objectiveworld. Putting it another way : chasing the objective world. the : I'-ness can never be an object to itself. This invisible demon vanishes the moment an enquiry into it occurs, because it has no real, separate existence.'

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भावेऽहमः सर्वमिदं विभाति
लयेऽहमो नैव विभाति किञ्चित् ।
तस्मादहंरूपमिदं समस्तं
तन्मार्गणं सर्वजयाय मार्गः ॥२८॥

As long as "I" exists, the whole objective world is apparent. When this "I" dissolves, nothing indeed appears. Thus it is, all this existent world, is an expression of, "I". Enquiry of that "I" is the way to all success. 28.

The entire world is an exposition, an expression, a function of "I", the thinking infant. If one wants peace and realization, one should seek this "I",

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सत्या स्थितिर्निहिमुदेत यत्र
तच्चोदयस्थानगवेषणम् ।
विना न नश्येद्यदि तन्न नश्येत्
स्वात्मैकरूपा कथमस्तु निष्ठा ॥२६॥

The state where there is no using of "I" is the state of Reality. That "I" will not dissolve without enquiring into its source of origin. If that does not dissolve, how can one get established in one's own self and the Self being the same ? 29.

Reality has no rising of "I" and to experience that state, the only way is dissolve the "I" by an enquiry into its source. Reality is one's own self being that Reality *ayam atma brahma tathna masi, ahambrahmasmi*—all these indicate that one's own SELF IS ALSO THE ONLY reality, the Self.

कूगे यथा गाढजले तथान्त—
निमज्ज बुद्ध्या शितया नितान्तं ।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहं कृतिमूलरूपम् ॥३॥

As into a well with deep water, one must dive inside with the help of a very sharp intellect, restrain breathing, speaking etc. that search and ascertain the source of one's own: 'I'. 30

How to enquire into the source of "I"-ness ?
The technique described is what is called meditation in ordinary parlour. One must restrain (not stop) breathing, must stop talking, and there-with a sharp determined intellect desire deep within. One should diligently search and discover the root substance of one's own "I"sense. It is an operative stanza once again and is an elaboration of 24: Further elaboration is given in 31.

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मीनेन मज्जन्मनसा स्वमूल—
चर्चैव सत्यात्मविचारणं स्यात् ।
एषोऽहमेतन्न मम स्वरूप—
मिति प्रमा सत्यविचारणांगम् ॥३१॥

The true enquiry of self is only as enquiry into one's own source with a mind during deep inside through silence. 'This is what I am' and this is not my real form' are the statements to end the enquiry into the Reality. 31

One should with the help of a mind silenced for the out perception dive inward to discover the Reality (The Self) Two fundamental aids for this enquiry are (1) I am this Reality, and (2) I am not this bodies—complex.

गवेषणात्प्राप्य हृदन्तरं तत्—
पतेदहन्ता परिमुग्नशीर्षा ।
अथाहमन्यत्स्फुरति प्रकष्टं
नाहंकृतिस्तत्परमेव पूर्णम् ॥३२॥

Through the enquiry, the "I"-sense gets into the mind and getting beheaded falls killed and in the place), another I, a grand one, shines. This is not the old "I"-This is Supreme and Whole. 32.

In actual fact, the "I" is the Self itself, the grand, whole and Supreme Self. But due to our ignorance, we have corrupted "I"-sense and have attributed it to various bodies-complex. During the enquiry into the source of I-ness, the illusion drops off. The conventional "I" stric-thing about as a doer and enjoyer gets destroyed within. The universal "I", prompts itself at that stage in its place. These two "Is" are inconsistent. The fallacious colloquial 'Is' must die before the deathless, limitless universal "I" become obvious.

It is already there within but the false "I" covers it up effectively in normal life. This veil must go. Indeed there is nothing else to do. There is no other way, warned the Maharshi in 24.

The 'you' in "you are Brahman," and the 'I' in "I am Brahman" are the Universal deathless 'I', not the I' used in routine concepts which is the body complex. This 'I' is an *abhasa* reflection of that 'I'.

अहंकृतिं यो लसति ग्रसित्वा
किं तस्य कार्यं परिशिष्टमस्ति ।
विज्विज्विजानाति स नात्मनोऽन्य-
तस्तु स्थितिं भावयितुं क्षमः कः ॥३३॥

For him; who is splendorous through devour-
ing the I—sense, what else remains to be
done ? He does not cognize anything else
beside the Self. Who can comprehend his
state (of happiness) ? 33.

The Gita says that this a state of extreme
bliss, attaining which nothing else matters. Who
can comprehend that state of happiness ? This is
phalasruti the conventional description of the
expected result.

आह स्फुटं तत्त्वमसीति वेद—
स्तथाप्यसंप्राप्य परात्मनिष्ठाम् ।
भयो विचारो मतिदुर्बलत्वं
तत्सर्वदा स्वात्मताय हि भाति ॥३४॥

Vedas have declared very clearly "That thou art," In spite of this, to indulge in "enquiry" without attaining the one-ness with the Supreme Self is an index of weak mind. That shine ever as one's own self. 34.

The Maharishi is pitying those people who have enquired into themselves but have not discovered the Self. Their minds are weak. The fault lies elsewhere. The Vedas have declared very clearly. "That thou art" and truly that is ever there as one's own self. Those people should not distrust but preserve further till they experience the Self. The Vedas have declared and it is a fact. So preserve further.

न वेद्म्यहं मामुत वेद्म्यहं मा —
मिति प्रवादो मनुजस्य हास्यः ।
दृग्दृश्यभेदात्किमयं द्विधात्मा
स्वात्मैकतायां हि धियां न भेदाः ॥३५॥

‘I do not know myself, ‘I know myself’—when a man says either of these, it is a ridiculous state. Is this self twofold—as seer and seen ? There are no discussion in the knowledge of oneself being the Self. 35.

When a man says ‘I know myself’ or ‘I do not know myself, the implication is that there are two separate entitles—‘I’, the subject, and ‘I’ the object. Can there be a twofold existence of the same ‘I’ ? There is only one existence—the seer and the seen combined. *Anantam advitiyam Brahama* : the reality is limitless and without a second, na anyat Kinchana mishat : nothing else exist. *Isavasyanidam sarnam* : all this is pervaded by the Lord and finally *sarvam Khalvidam brahma* : all this indeed is Brahman. This self is biahma ayatma brahma. The Maharishi uses the two words ‘Sat’—‘Reality’, ‘true Existence’ and *atma*—self, to indicate the Brahman. When there is nothing else, how can there be a seer—self and seen-self, as will be if one presumes the correctness of ‘I know myself’ or ‘I do not know myself’. There is only one Self where there is no subject, object, verb, division.

हृत्प्राप्य सद्धामनिजस्वरूपे
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।
मायाविलासः सदसत्स्वरूप—
विरूननानैकमुखप्रवादाः ॥३६॥

When one reaches the inner recess (hrit) but does not get established in the naturally-knowable real state of the Self, the mayas' play prevails in the shape of various (academic) discussions—'existent' 'non-existent', or 'with form' 'without form' etc. 36

Various academic discussions occur amongst the philosophers of various schools. Is it existent or non existent, Is it form-ed or formless ? etc. There would have been no scope at all for such questions if only one got established in the Self. Those people who have tried to go inward but do not find their oneness with the self, do not know the real nature of the Self and hence indulge in these discussions. Pity indeed. Because it should be the easiest thing to know one's self.

सिद्धस्य वित्तिः सत एव सिद्धिः

स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।

स्वप्नः प्रबुद्धस्य कथं नु सत्यः

सति स्थितः किं पुनरेति मायाम् ॥३७॥

The knowledge of the Self of the accomplished person is the only real accomplishment. All other accomplishments are dream and transient. How can a dream be real to a man fully awakened ? Once established in the Self, how can one go under the maya again ? . 37.

The knowledge of the Reality is the only true gain of a person. All other gains are illusions (dream-like) and not worth being pursued. During the sleep (ignorant, pre-realisation up and is fully awake. (i.e. once one has experienced the Self), there can be no illusions at all. Similarly once having experienced the true state of Reality one cannot have illusions any more. The outside world, its reactions, its activities do not trouble such a person. **Uttistata Jagrata** ; 'Get up and wake up'.

सोऽहंविचारो वपुरात्मभावे
साहाय्यकारी परमार्गणस्य ।
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो
यथा नरत्त्वप्रमितिर्नरस्य ॥३८॥

Enquiry that That I am in helpful in the search for the Supreme Self only so long as the body complex is being taken as the Self. When, however, the oneness of one's own self and universal self is realized, this (enquiry) is purposeless even as (applying) human standard on a human being. 38.

How long this enquiry into one's source is required ? Only so far as there is a wrong concept that the body-complex is one's self. Once one has realised the truth, there is no need for further books and further enquiry etc. That is mere waste of time.

द्वैतं विचारे परमार्थबोधे

त्वद्वैतमित्येष न साधुवादः ।

गवेषणात्प्राग्दशमे विनष्टे

पश्वाच्च लब्धे दशमत्वमेकम् ॥३९॥

‘At the time of enquiry,’ it is two. But on knowing the essential Reality it becomes one’. Such an argument is not proper. ‘Before enquiry, the tenth man is lost but after the enquiry the tenth man is got’. In this argument, what actually one got is the tenthness. 39.

One may say that the fact is: ‘dual existence before enquiry becomes single existence after enquiry. ‘It is not correct. The usual example given is as below :

After crossing the river, ten men counted themselves, but every one excluded himself they got 9 and concluded that the tenth man must have been lost in the river. One wise man pointed out the fallacy. When they realised they were ten, no extra man came only the tenth man who was already there, was found.

The beauty of this example is twofold : (1) no extra fact occurred. Only correct vision occurred and (2) what each one forgot in one’s own self. This is what we do. We know everything else easily. But we cannot find ourselves though it should be the easiest.

करोमि कर्मेति नरो विजानत्
बाध्यो भवेत्कर्मफलं च भोक्तुम् ।
विचारधूता हृदि कर्तृता चेत्
कर्मत्रयं नश्यति सैव मुक्तिः ॥४०॥

If one thinks that he or she is performing the actions, he or she will have to enjoy (or suffer) the results of those actions. When the doership is washed away through an enquiry within, the trail disappears and that indeed is the Release. 49.

Actions are spontaneous in nature and the man like all other things is only an agent. All actions belong really to the Universe, not to the individual. If the individual assumes (stupidly) that he or she has done something, he or she cannot escape the results thereof. Doership and enjoyership are interlinked. Once one understands the real nature of this doership by a deep enquiry (into the "I"), neither doer, nor the deed nor the result really exist. One is neither doing nor is one suffering. One assumes the former and gets into the latter.

If you kill somebody under the order of the Government as during a war, you are not responsible for murder. *Sankara* beautifully says *Isvararpanabuddhya*. In the name of the Lord, all actions are to be done for the benefit of the

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total cosmos. Not for the benefit of ones own little-self. Then no bonding occurs.

The doership and the enjoyership are aspects of "I" sense and absolutely depend upon it. If the "I"-sense dies, neither doing nor suffering exist for the individual.

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क बन्धचिन्ता क च मोक्षचिन्ता ॥४१॥

When one feels bound, there is question of the Release. When by enquiring 'who is it that is bound'? one experiences the ever free self. Where is the problem of bondage and where is the problem of Release ? **41.**

If one is in a prison, there is the problem of escape. If one feels under bondage, one worries to achieve Release. In the absolute Self, the only Reality, where is bondage or Release a wrong adhyasa, one has created through the "I" (See 26). It is the "I" sense which feels bound and which is anxious to get free. If one dissolves the "I" sense and sees oneself as the self which is absolute, free and without any vikara, one realises that in fact there can be no question of Release to that Self.

One is afraid of death and one seriously wants to escape from it. During the serious enquiry, the "I"-ness itself has died (See 2). Similarly one is concerned with one's bondage and wants to be free. But the bondage and release become irrelevant on realizing the Self when the "I" sense died.

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिसिरूपेति विदो वदन्ति ।
इदं त्रयं या विविनक्त्यहंधो-
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

The (so called) learned one say : “Release is three fold : with form, without form and mixed.” The only entity which is making such fine dissections is the “I”-sense. Total destruction of this “I”-sense, is the real Release. 42.

Academicians say that there are three varieties of Release (freedom) : with form (cognizable-as an object), without form (noncognizable as an object i.e. as the subject) and mixed. As only the “I” sense is responsible for these fine dissections, its total destruction is imperative. No discussions please. Only enquiry into the source of the “I” sense is required. Dont waste your time, says the Maharishi. When one knows one is the very ever pure (nityasuddha), ever free (nitya mukta) and ever wise (nitya buddha) Sole Reality, all academic discussions cease.

Sad-darshanam

सद्गर्णनं द्वाविडवाङ् निबद्धं-

महर्षिणा श्रोरमणेन जुद्धम् ।

प्रबन्धमुत्कृष्टममत्यवाण्या-

मनूय वासिष्ठमुनिर्व्यतानीत् ॥४३॥

Vasishtta Muni has rendered into the Divine Language the test, Saddarsanam, a pure and masterly text made in Tamil by Shree Ramana Maharishi. 43.

The text was in Tamil. Vasishtta Muni put it into Sanskrit. Sanskrit is known as the Divine Language. The text is pure and clear and is also masterly.

सत्तत्त्वसारं सरलं दधाना
मुमुक्षुलोकाय मुदं ददाना
अमानुषश्रीमणीयवाणी—
मयूखभित्तिर्मुनिवाग्विभाति ॥४४॥

Beautifully and easily exposing the very essence of the Reality, and (also), giving joy to the seekers of Release. This superhuman glory, Shri Ramana's voice, the sage's word shines (brilliant). 44.

The purpose for this text is not self aggrandisement. Sri Ramana wanted to give joy to those seeking freedom and for that purpose he wanted to put it in simple and clear words. The word does not belong to Ramana Maharshi in reality. It is the Divine, the Supreme that spoke. It is the Pure Initiation of the luminous self which spoke. It would not be possible for a mere human to do it. He is a sage.

The Vedas are said to be *apourusheya* : not authored by humans. If one thinks deeply, one easily realizes, that is what one thinks, speaks, writes or acts is not done by the physical body or its components but some inspiration within. This is beautifully described as the Gayatri in the Mantra.

