

Tattva Bodha of Adi Sankaracharya – A Vedantic Primer : Part 2 (contd.)

(Lecture Notes compiled by Venkat Ganesan from the series of
SVBF Lectures given by Dr. S. YEGNASUBRAMANIAN)

2. Analysis of the Individual - *JIva vicAra:* (continued)

In the discussion on the Analysis of the Individual -जीवविचारः-, in the previous issue, the Author defined all "bodies" and enumerated that they are different from the Atman (स्थूल-सूक्ष्म-कारण-शरीरात्-व्यतिरिक्तः), the Author proceeds to show how the Atman is the witness or illuminator of the three states of experience (*avasthA:*) and is different from the five sheaths (*panca koSA:*) of the body.

2.4 The three states of experience - *avasthA traya*
अवस्थात्रयं किम् ? *What are the three states of
experience ?*

जाग्रत्स्वप्नसुषुप्त्यवस्थाः । (they are) *the wakeful
state, the dream state and the deep-sleep state.*

2.4.1 The Wakeful State

जाग्रदवस्था का ? *What is the wakeful state?*

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयाश्च ज्ञायते इति
यत् सा जाग्रदवस्था ।

Wakeful state is that state of experience where the sense objects (sound etc.) are perceived by the sense organs (ears etc.). (In this state),

स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते ।

The Self that associates with the gross body is known as "ViSwa".

विषयः Object of experience;

शब्दादिः शब्द -sound; स्पर्श - touch; रूप - form; रस taste; and गन्धः smell.

What are the instruments for this experience?

श्रोत्रादिः Five varieties of instruments - श्रोत्रम् -

ear; त्वक् - skin; चक्षुः - eye; रसना - tongue, and घ्राणम्- nose ज्ञानेन्द्रियैः by (five) instruments of perception.

It should be noted that the शब्दादिविषयाः are common for both the wakeful state and dream state. In dream state also, we see, smell, hear etc., but without the use of sense organs. In the wakeful state, we associate / identify ourselves with the gross body and so is described as स्थूलशरीराभिमानीम् । The instruments denote अचेतनतत्त्वम् and the experiencer, the चेतनतत्त्वम् and the experiencer in this state - the waker - is described as स्थूलशरीराभिमानी । It should be noted that the स्थूलशरीरम् - the gross body, is inert and the चैतन्यम् (functioning through the gross body in the wakeful state) is given the name विश्वः ।

2.4.2 The Dream State

स्वप्नावस्था केति (कः इति) चेत् ? *If the question
"What is svapnAvasthA ? " is asked (the
answer is)*

जाग्रदवस्थायां यद् दृष्टं यद् श्रुतं तज्जनित वासनया
निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।

The world that is produced (projected) during sleep, based on the impressions generated from whatever has been seen or heard during the wakeful state, is known as dream state.

सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

The Self that associates with the subtle body is known as "taijasa".

निद्रासमये during sleep; (i.e, withdrawal from the wakeful state or *sthula Sareeram*. Then

identification with the subtle body – the mind – which has lot of events etc. recorded during the wakeful state through the five sense organs. These impressions are generally called *vAsanas* or *samskAras*.)

यः प्रपञ्चः प्रतीयते the world that is projected

तज्जनितवासनया from impressions produced

जाग्रदवस्थायां यद् दृष्टं यद् श्रुतं - based on what is seen or heard during wakeful state सा स्वप्नावस्था । (is called) the dream state.

The mind belongs to the subtle body; in the dream state, we associate ourselves with the subtle body and so is described as सूक्ष्मशरीराभिमानम् and the experiencer in this state – the dreamer - is described as सूक्ष्मशरीराभिमानी । It should be noted that the सूक्ष्म शरीरम् - the subtle body, is inert and the चैतन्यम् (functioning through the subtle body in the dream state) is given the name तैजसः। Between the wakeful state and the dream state, the experience and the instruments of experience are different, but the experiencer is same. (We say, "I dreamt, and I woke up")

2.4.3 The Deep-Sleep State

अतः सुषुप्त्यवस्था का ? Then, what is the deep-sleep state?

अहं किमपि न जानामि सुखेन मया

निद्राऽनुभूयत इति सुषुप्त्यवस्था ।

The deep-deep state is that state of which one says later, "I do not know anything; I experience a nice sleep".

कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते ।

The Self that associates with the causal body(in the deep-sleep state) is known as "prAjna".

In जाग्रदवस्था and स्वप्नावस्था the respective experiencer knows (अहम् जानामि). But in the

सुषुप्त्यवस्था , there is no particular experience and so the absence of any particular experience is the experience in the deep-sleep state.

किमपि न जानामि - I do not know anything.

सुखेन मया निद्रा अनुभूयते - I enjoy a happy (good) sleep.

Here the experiencer cannot associate with either *sthula* or *sukshma Sareeram* and so identifies with the *kAraNa Sareeram*.

The experiencer in this state is described as कारणशरीराभिमानी । Here also, the caitanyam or the illuminator is given a separate name called, prAjna: (prAyeNa ajna: - almost ignorant).

The Self is given different names during each of the states and is identified with one of the three Sareeras in any one state. But the Self is the same and illuminates (is present in) every one of these states . Hence the Self is described as the witness (sAkshI)

3. Panca koSas: The Author then proceeds to discuss the five different sheaths.

पञ्चकोशाः के ? What are the five sheaths (or encasements)

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः

आनन्दमयश्चेति ।

These are, the Food Sheath, the Vital Air Sheath, the Mental Sheath, the Intellectual Sheath and the Bliss Sheath.

(This implies that the Atman is obtained in these five Sheaths as a sword is obtained in the Cover. Atman cannot be covered by any cover since It is all-pervading. Hence the term *koSa* implies the erroneous identification due to ignorance. Earlier the Atman was established as different from the three Sareeras; here the same idea is expressed from another angle, namely, the five Sheaths.)

3.1 The Food Sheath - *annamaya koSa*:

अन्नमयः कः ? What is the Food Sheath ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः

स्थूलशरीरं ।

That is *sthula Sareeram*, which is born out of food, having grown by food and merges back to earth in the form of food – This is the Food Sheath.

The suffix मयः in अन्नमयः means modification or विकारः . अन्नमयः means, that which is obtained by the modification of annam – food.

अन्नरसेनैव भूत्वा - Born from the essence of food – srushti kAraNam

अन्नरसेनैव वृद्धिं प्राप्य - having grown from the essence of food – stithi kAraNam

अन्नरूपपृथिव्यां यद्विलीयते - that which goes back to the earth in the form of food – laya kAraNam

This can be understood through our popular example of *swarNamaya AbharaNam* – the ornament is born out of gold, sustained by gold and resolves into gold (when melted).

तदन्नमयः कोशः that is the Food Sheath

स्थूलशरीरं । is the gross body and is called the Food Sheath because of the reasons just discussed.

I, the caitanyam, is different from this gross body, which goes through the modifications.

3.2 The Vital Air Sheath -*prANamaya koSa*:

प्राणमयः कः? *What is the Vital-Air Sheath ?*

प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं

प्राणमयः कोशः ।

prANamaya koSa or the Vital Air Sheath comprises of the five physiological functions

such as prANa etc. (prANa, apAna, vyAna, udAna and samAna), along with the five organs of action such as speech etc.

प्राणाद्याः पञ्चवायवः The five physiological functions and the five vital airs responsible for those functions are:

prANa - Respiration

apAna - Evacuation

vyAna - Circulation

udAna - Rejection – Reversal / Throwing up, tears etc; becomes active at the time of death especially.

samAna- Assimilation / Digestion

वागादीन्द्रियपञ्चकम् The five organs of action are speech, hands, legs, anus and the genitals. These were described earlier.

It is part of the subtle body – *sukshma Sareeram*.

3.3 The Mental Sheath – *manomaya koSa*:

मनोमयः कोशः कः? *What is the Mental Sheath ?*

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति

स मनोमयः कोशः ।

The Mental Sheath is what is formed by the Mind along with the five sense organs.

मनश्च - Along with the mind

ज्ञानेन्द्रियपञ्चकं - five sense organs – organs of touch, sound, form, taste and smell .

मिलित्वा - putting together

यो भवति स मनोमयः कोशः । what is obtained is the Mental Sheath.

The identification of the Self with Mind, being the seat of emotions, together with the five organs of perception gives rise to the "Mental Sheath" (i.e emotional feelings such as , "I am happy, I am angry" etc.)

3.3 The Intellectual Sheath – vijnAnamaya koSa:

विज्ञानमयः कः ? What is the Intellectual Sheath?

बुद्धिश्चज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति

स विज्ञानमयः कोशः ।

The Intellectual Sheath is what is formed by the Intellect along with the five organs of perception.

बुद्धिः - The Intellect

ज्ञानेन्द्रियपञ्चकं - five sense organs - organs of touch, sound, form, taste and smell .

मिलित्वा - putting together

यो भवति स विज्ञानमयः कोशः । what is obtained is the Intellectual Sheath.

The identification of the Self with the Intellect, being the deciding faculty, together with the five organs of perception gives rise to the "Intellectual Sheath" (i.e with the nature of "assertion" - I am the doer, I am the knower etc. - compared to the "Mental Sheath" with the nature of "Vascillation")

3.4 The Bliss Sheath – Anandamaya koSa:

आनन्दमयः कः ? What is the Bliss Sheath ?

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं

प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ॥

The Bliss Sheath is the one established in ignorance, of the form of the Causal Body, and of a sullied form with the modifications like priya etc.

The definition given here is understood based on the experience of deep-sleep. In the Deep-Sleep State, we have two experiences:

1. अहं किं अपि न जानामि - I do not know anything or ignorance is the experience.
2. सुखेनमया निद्रा अनुभूयते - I enjoyed a good (happy) sleep. This is nothing but आनन्दः - happiness .

ie. A) Ignorance of everything including self-ignornace and B) Happiness or joy.

In *vedAnta*, the mind has been attributed to have three dispositions or conditions, called three *guNas*. Each disposition is responsible for a particular type of experience :

1. तमस् - *tamas* - inertia
2. रजस् - *rajas* - activity, sorrow
3. सत्त्व - *sattva* - knowledge and happiness - tranquility / quietitude

In Deep-Sleep State (*kAraNa Sareeram*), the sleeping person has *Ananda- sukham*; so, *sattva guNa* should be present. So is with Knowledge. But in Deep-Sleep State, the *sattva guNa* is overpowered by *tamas* since there is ignorance and no activity. If *sattvam* alone is present, the person is supposed to be in a state of *samaadhi* as supposed to *sushupti*. Since the *sattvam* is sullied by *tamas*, it is described here as मलिनसत्त्वम् - or impure *sattvam*. The degree of impurity varies and so also the depth or degree of deep-sleep. So, the degree of happiness, *sukham* -should differ based on the degree of मलिनसत्त्वम् - happy, happier, happiest, designated by the term प्रियादिवृत्तिसहितम् । These three conditions are a) प्रियवृत्तिः b) मोदवृत्तिः and c) प्रमोदवृत्तिः ।

- इष्ट-दर्शन-मात्रेण सुखम् → प्रियवृत्तिः - is the joy that one gets by the sheer sight or thought of the object that one likes
- इष्ट-ग्रहण-मात्रेण सुखम् → मोदवृत्तिः - is the joy that one gets by the possession of the object that one likes
- इष्ट-अनुभव-मात्रेण सुखम् → प्रमोदवृत्तिः - is the joy that one gets by experiencing the object that one likes.

एतत्कोशपञ्चकम् । These are the five sheaths.

The five sheaths can be understood to represent the five common universal mistakes arising out of wrong identification of the Self with these. That is, each of the five sheaths apparently (independently) "covers" the Atman which is not perceived in Its true nature due to wrongly associating with the attributes of the corresponding sheaths.

<u>AvasthAtrayam</u>	
jAgrat	Wakeful state - the State of experience when sense objects like sound are perceived through the sense organs like ear. The objective world is available for experience using the organs of perception. The experiences of subtle and causal bodies are also available in this state. Atman is identified with the Sthula Sareera in this state and is termed as 'viSwa'. (complete with the objective world)
svapna	Dream state; the state of experience projected during sleep from the vAsanAs (impressions) created from what was perceived during wakeful state. The impressions generated from wakeful state may be mixed to project new object(s) or new experience(s) in dream state. The dream experience(s) (projections of mind) may not be real from wakeful standpoint. Atman is identified with the Sukshma Sareera in this state and is termed as 'taijasa'. (luminous with projections of thoughts)
sushupti	Deep sleep state - the state of experience which one relates later as, ""I do not know; I had a nice good sleep""; There is no specific experience by the person who experiences. This is the ignorance part. Also, there is no feeling of gross and subtle bodies and that gives rise to a state of happiness. After the state of experience, when the person returns back to the wakeful state, organs of action and impressions are re-gained. Atman is identified with the causal body in this state and is termed as 'prAjna' (nearly ignorant).
<u>KoSa pancakam</u>	
<i>annamaya sthula Sareeram</i>	Food sheath - associated with the gross body which is born of food (consumed by parents), nourishes by food and returns back as food after death as organic matter, to earth.
<i>prANamaya sukshma Sareeram</i>	Air sheath - associated with the subtle body components; panca prANas (five vital air) and karmendriyas (five organs of action). Panca prANas and the associated functions are - <i>prANa</i> (Respiratory), <i>apAna</i> (Circulatory), <i>vyAna</i> (Excretory), <i>udAna</i> (Reversing) and <i>samAna</i> (Digestive).
<i>manomaya - sukshma Sareeram</i>	Mental sheath; associated with the subtle body components; Mind and five organs of perception.
<i>vijnAnamaya - sukshma Sareeram</i>	Intellectual sheath; associated with the subtle body components; Buddhi (Intellect) and five organs of perception; Mind and Buddhi belong to the same faculty but when it oscillates, it is called Mind and when it is decisive, it is called Buddhi. Intellect is also responsible for ahamkAra (<i>aham kartA</i>)
<i>Anandamaya -kAraNa Sareeram</i>	Bliss sheath; associated with causal body. The happiness experienced by a person in deep sleep corresponds to Anandamaya sheath. There is ignorance about the experience and there is no awareness of the gross and subtle bodies; but the experience is filled with Vrittis (modification of thoughts) such as <i>priya</i> (<i>darSanamAtram</i> - getting joyful by looking at a thing one likes, <i>moda</i> - getting joyful by possession of a thing one likes) and <i>pramoda</i> (<i>anubhavamAtram</i> - getting joyful by experiencing a thing one likes).

The author has described the *anAtmA* attributes so far. Atman or the Self is not one of the three bodies, is not one of the three states of experience but is present in every one of those states (*avathA traya SaakshI*) and is not any of the five sheaths discussed, but transcends all of them. (*panca koSA tIta:*). By identifying the Self with one of the sheaths or with one of the states, It becomes limited by that nature or attribute. For example, when we try to identify the Self with *sthula Sareeram*, It is limited by the change or modification (*shadvikAra*); when we identify the Self with *manomaya koSa*, It is limited by the emotions and feelings of the mind . Thus, all the eleven different *anAtmA* elements are identified as originating from a material principle (*jaDa*

vastu - shadvikAra) and they go through a process of change. They are different from the subject (which is Atman or Self) because Atman is *Satyam* or remains unchanged during the three periods of time (past, present and future); is *nirvikAra*, *the Cetanam* etc. Subsequently, author proceeds to explain the qualities or attributes of Atman, which will be discussed in the next issue.

References / Source Material

1. Tattvabodha of Sankaracharya, Central Chinmaya Mission Trust, Bombay. 1995.
2. Tattvabodha - Lectures by Swami Paramarthananda, Madras.

Teachings of Jagadguru Sri Chandrasekhara Bharati

- *It is your duty to make all possible efforts to attain the state of moksha or at least to approximate the state to the best of your abilities. Work hard with earnestness, faith and vigour, so that you can escape for ever the need to be reborn. If, in spite of your best efforts, you are unable to escape altogether from the cycle of birth and death within this birth, you would have made yourself spiritually so strong that moksha is assured for you in the next birth*
- *Make the best use of the opportunities available to you now, for there is no guarantee that you may have the same opportunities and facilities in the births to come. Do not delay till tomorrow what can be done today.*
- *Moksha can be attained by all. Never for a moment think yourself incompetent or incapable of attaining moksha.*
- *Every moment of our life is very, very precious. Time passes very quickly. Do not waste even a single second of your life.*
- *Religion is life itself and has to find expression in every aspect of it. The attitude that religion is an interesting side aspect of life must go.*