

MANEESHA PANCAKAM



Index

S.No	No. of Verses	Page No
1	Verse 1	1
2	Verse 2	3
3	Verse 3	8
4	Verse 4	13
5	Verse 5	16

Maneesha Panchakam

1) Maneesha :

- Connected with intellect = Knowledge Pragnya / Jnanam
- 2) All emotional problems caused by delusion
- Delusion is caused by ignorance (Avidya)
- 3) Avidya and Moha are at intellectual level but their effects are evident and manifest in the mind (At emotional level)

4) Verse 1 :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
या ब्रह्मिदिपिपीलिकान्तनुशु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चेत
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate
ya brahmadi pipilikantatanushu prota jagatsakshini |
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

- I am not the seen but consciousness which illumines all experiences during Waking / Dream / Sleep, witness of entire Play of universe, life Spark in all forms, from creator to Ant.

- Pragyanam Brahma - Rig Veda - Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
 पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
 ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
 बीजानीतराणि चेताराणि चाण्डजानि च
 जारुजानि च स्वेदजानि चोद्भिज्जानि
 चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
 च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
 प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
 panca mahabhutani prathivi vayur-akasa apo
 jyotimsi tyetani-mani ca ksura-misraniva
 bijani-tarani cetarani candajani ca
 jarujani ca svedajani codbhijjani
 ca asva gavah purusa hastino yat-kincadam prani jangamam ca patatri
 ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
 prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Pragyanam called Jnanam in Taittiriya, Turiyam in Mandukya Upanishad.
- Chaitanyam Sarvagatam - Chaitanyam enlivens all bodies / illumines all experiences of all bodies / At all times / At all places
- Witness of universe / Life spark in all forms.

- All of us are this 'Consciousness' and not the perceived Body / Mind / world of experience and experiences in the form of Objects / Emotion / Thoughts / Om...
- One who has gained this vision alone is spiritual Master - irrespective of status of occupation / Birth.
- This is his firm conviction - Maneesha Panchakam

2 Aspects Highlighted here

- I am Consciousness principle
Chetana Tattvam
- I am different from Body / Mind /
World - Jagat which is inert
- Achetana Tattvam

- Consciousness in me is present in
all the Bodies and Mind

Verse 2 :

ब्रह्मैवाहिदम जगच्च सकलं चिन्मत्रिविस्तारितं
सर्वं चैताद्विध्यया त्रिगुनायोशेषं मया कल्पितम ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his "ignorance" expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

1) Inert world is unreal and cannot be counted, leaving 'I' the 'Consciousness' as Non-dual intelligent principle as revealed in Brahma Satyam Jagan Mithya - Jivo Breheiva Na Paraha

2) Yajur Veda - 'Aham Brahmasmi' :

- Brihadaranyaka Upanishad is used to bring out Non-dual nature of Brahman the 'Consciousness' - Negating the inert world of objects / Forms - Jagat as unreal.

1st Verse :

जग्रत्स्वप्नसुषुप्तिषु स्फुत्तारा या संविदुज्जृम्भते
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- Whole creation consists of Atma / Brahman / Consciousness and world (Jagat) is Matter.

I am Consciousness	World is Matter
<ul style="list-style-type: none"> - Chetana - Atma - Para Prakirti - Purusha 	<ul style="list-style-type: none"> - Achetana Jadam - Anatma - Apara Prakirti - Prakirti

Gita - Chapter 2, 7, 13 :

Different Darshanams

Logicians

- Matter is fundamental
- Consciousness is incidental
- Naiyaikas / Tarkikas / Vaiseshikas, modern scientist

Matter (Prakirti)

- Matter and Consciousness (Purusha) are both in dependent Principle
- Sankhya / Dvaita / Visishta Advaitam
- Both real and eternal

Advaita

- Consciousness fundamental entity which is Real / Eternal
- Matter is incidental unreal dependent on former existence

- Relationship between Consciousness and matter is beyond purview of science which can operate only in the field of sensory perception (Pratyaksham)
- Relationship between Consciousness and matter is Aparoksham and not available for human comprehension
- Therefore Resort to scriptures as a Pramanam (Eye) to get a clear relationship.

1st Stage :

Brahman / Consciousness	Jagat
- Cause of Creation - Karanam	- Matter - Effect karyam

- Brahman and Jagat have cause - Effect relationship
- Referred in Brahmananda Valli of Taittiriya / Chandogyo Upanishad.

2nd Stage :

- Effect can't exist independent of the cause (Karanam)
- Effect = Name and form
- Clay - Pot
- Gold - Ornament
- Wood - Furniture
- Cause - Effect

3rd Stage :

- World is mere Nama Rupa... Chandogyo Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
लोहमित्येव सत्यम् ॥ ६.१.५ ॥

yathā somyaikena lohamaṇinā sarvaṃ lohamayaṃ
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ
lohamityeva satyam || 6.1.5 ||

O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 - 1 - 5]

- World unreal
- World should not be counted along with 'Consciousness' thus establishing Non-dual status of Brahman (Advaitam)
- Therefore world though available for experience does not enjoy reality - Technically described as 'Mithya'
- World has no independent existence

Example : Dream :

- Waker is creator of dream world and finds himself as part of thereof
- Gold creator of ornament and finds itself part thereof
- 'Consciousness' Atma - Creates waking world and finds itself part thereof
- Withdrawn of knowledge we wake up to our nature of Non-dual Consciousness

I am Brahman :

- Consciousness alone has projected the entire universe by the power of Maya consisting of 3 Gunas and I am the pure eternal and blissful Consciousness
- One who has clear understanding alone is his Guru.

Verse 3 :

शास्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः
नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्ररब्धाय समर्पितं स्वप्पुरित्येशा मनीषा मम ॥ ३ ॥

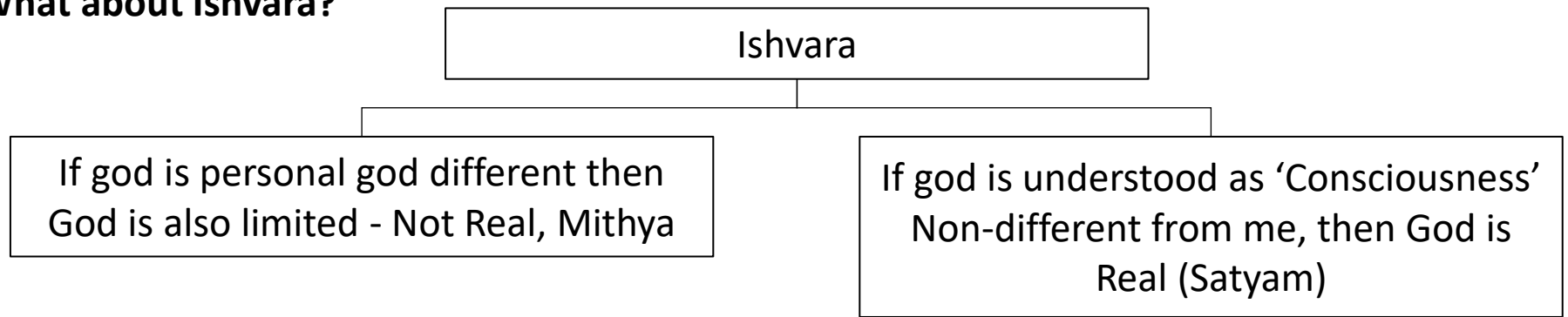
shashvannashvaramева vishvam akhilam nishcitya vaca guroh
nityam brahma nirantaram vimrishata nirvyajashantatmana |
bhutam bhavi ca dushkritam pradahata samvinmaye pavake
prarabdhaya samarpitam svavapurityesha manisha mama ||3

He who has done long reflections upon his teacher's words that this world of change is permanently in a state of flux; he who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a brahmana.” [Verse 3]

Introduction : Essence of Vedanta in verse 1 and 2 :

- I Experiencer am the ‘Consciousness’ and everything else is Anatma (Not Real) including Body / Mind - Complex and the entire phenomenal world (Jagat)
- Aham Satyam Jagan Mithya.

What about Ishvara?



- Advaita Jnanam removes fear caused by happenings of the world
- Mithya can't affect Satyam
- 'Na Bhibeti Kutachana' He is never afraid of anything

3rd Verse :

Vedic Life - Spiritual disciplines at Various Stages of Pursuit

- Life governed by Likes and Dislikes
- Unrefined
- Prakirti
- Action / Words determined by Kama - Desires in the mind

- Refined life style, Karma Yoga
- Life without obsession of results but as Ishvara Arpana

- Upasana Yoga
- Pursuits have Directional change
- Material Pleasures transient, do not give permanent happiness

- Jnana Yoga
- For Moksha

Vedic Life - Spiritual disciplines at Various Stages of Pursuit

- Dictated by sense pleasures
- Scriptures ask us to lead
- Life of Dharma Vidhi Nisheda right / Wrong
- Kamyā Karanam

- Accept result as blessing of Lord Ishvara Prasadam
- Do Pancha Maha Yagya
- Pitru / Manushya / Bhuta / Deva Rishi
- One discovers that security one seeks - Doesn't depend on Physical possessions

- Wants permanent security (Moksha)
- Meditation on Ishvara
- Focus, Concentration Developed

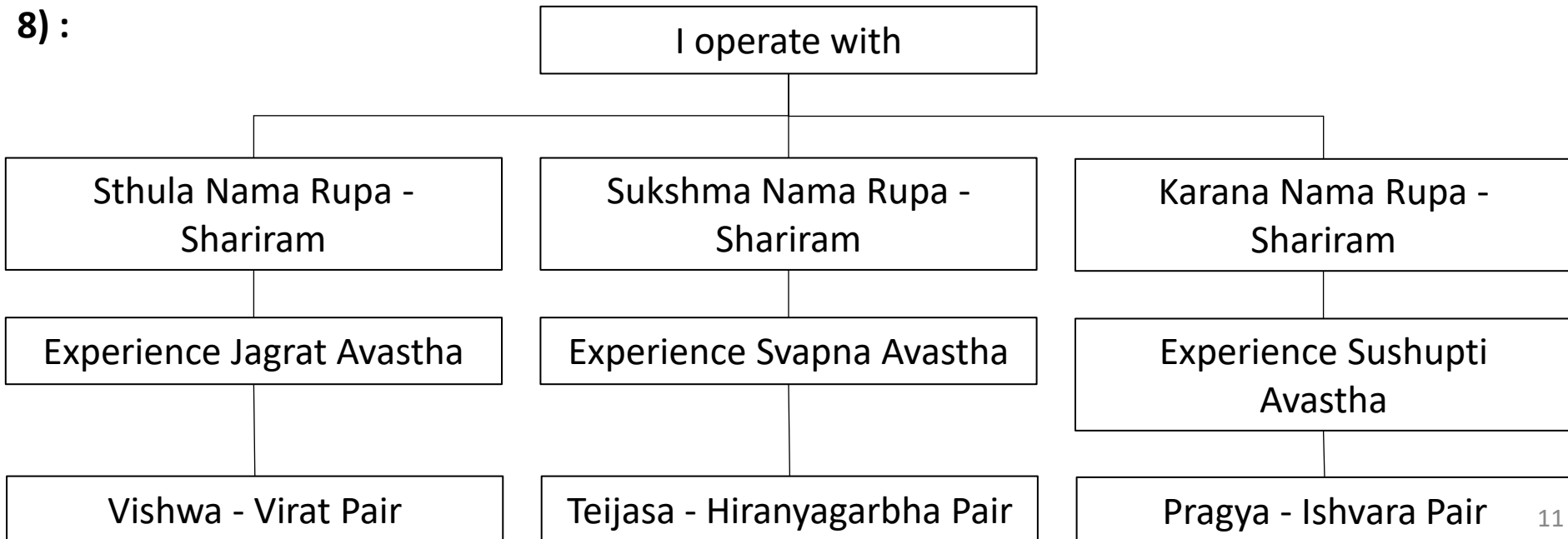
- Jnana Yoga
- For Moksha

- Chitta Shuddhi internal Purification gets enhanced
- Greater value gives Rise to Nishkama Karma, selfless Action

Fundamentals of Vedanta - Mandukya Upanishad :

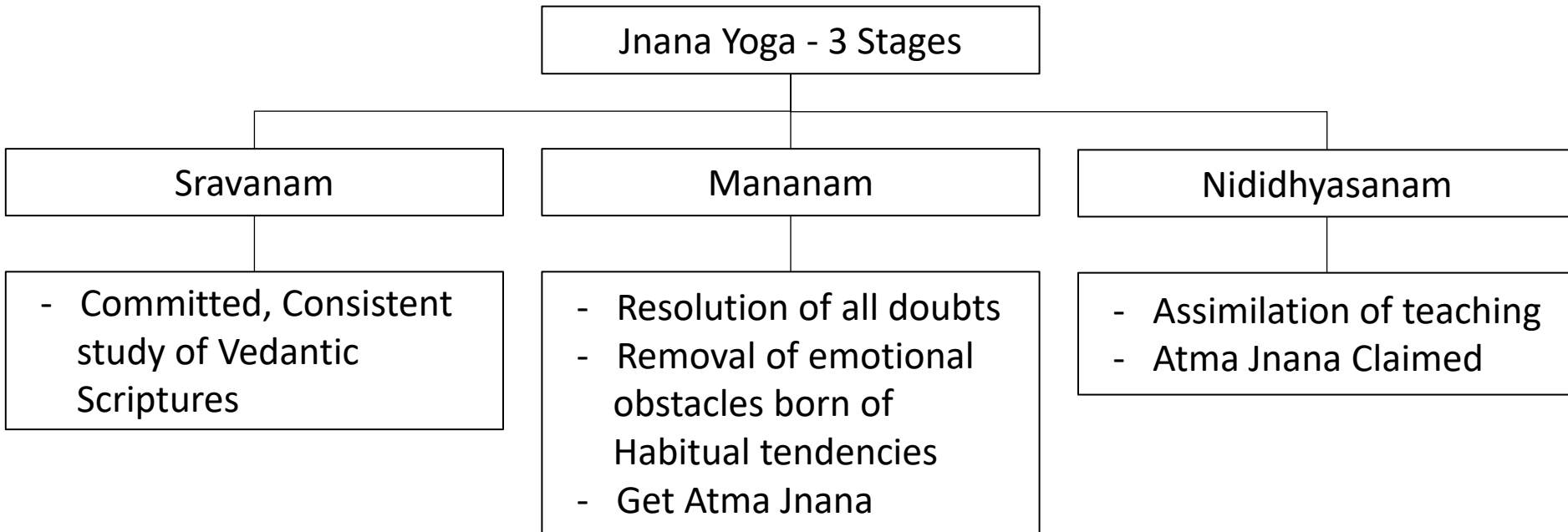
- 1) Existence of an object is proved only if it is known / Knowable, Prameyatvam - important condition
- 2) Any object depends on knowability of knower
- 3) Every object has dependent existence - Depending on a knower, therefore All objects Mithya
- 4) Only in Jagrat / Swapna, I am a knower of objects
- 5) Knower (Pramata) and known (Prameya) Depend on me - the Chaitanyam - who am different from the knower and known
- 6) Consciousness alone is functioning as Prameyam and Pramata
- 7) I Chaitanyam - when I look at myself with my own standpoint, free of all Nama Rupa, am established in Turiyam.

8) :



Jnana Yoga :

- With purified and focused mind
- Sadhana Chatushtaya Sampatti - Viveka / Vairagya / Sadhana Chatushtaya Sampatti / Mumukshutva, is a result of Karma Yoga and Upasana Yoga.



Benefit :

- Jivan Mukti = Destruction of Sanchita Karma (Karma accumulated in previous lives) and Doesn't require, Agami karma (Future Karma)
- Karmas responsible for this birth Prarabdha burnt... At death seeker gets Videha Mukti freedom from rebirth.
- Janam's attitude to life's experiences at Body / Mind level when identification is given up.

Who is my Guru?

- World of change is permanently in a state of flux
- Guru is one who has tamed his mind to a state of quietude and poise - Devoid of all dissimilar thoughts - Burnt past Vasanas - Sanchita - Offered his body to Prarabda - to exhaust present destiny
- “Tat Tvam Asi” Guru’s statement Analysed here...

Verse 4 :

या तियान्नर्नार्देव्ताभिराह्नित्यांतः स्फुटा गृह्यते
यभ्दासा हृदयाक्ष्देहविश्या भांति स्वतोअचेतनाः ।
तां भास्यैः पिहिताकर्मदाग्निभां स्फूर्तिं सदा भावयन्
योगी निवृत्तमसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

ya tiryang nara devatabhirahamityantah sphuta grihyate
yadbhasa hridayakshadehavishaya bhanti svato'cetanah |
tam bhasyaih pihitarkamandalanibham sphurtim sada bhavayan
yogi nirvritamanaso hi gururityesha manisha mama ||4 ||

A yogi with his hushed mind lives, meditating upon That, which expresses as “I – I” the subjective individuality in all creatures : plant, animal, human and angles; That, by whose Light, mind and senses and body are all enlivened to activity, even though they are all made up of inert and insentient matter; That, which illumines everything as sun from behind a bank of clouds – He alone is my Guru : this is my firm conviction. [Verse 4]

Verse

(1)

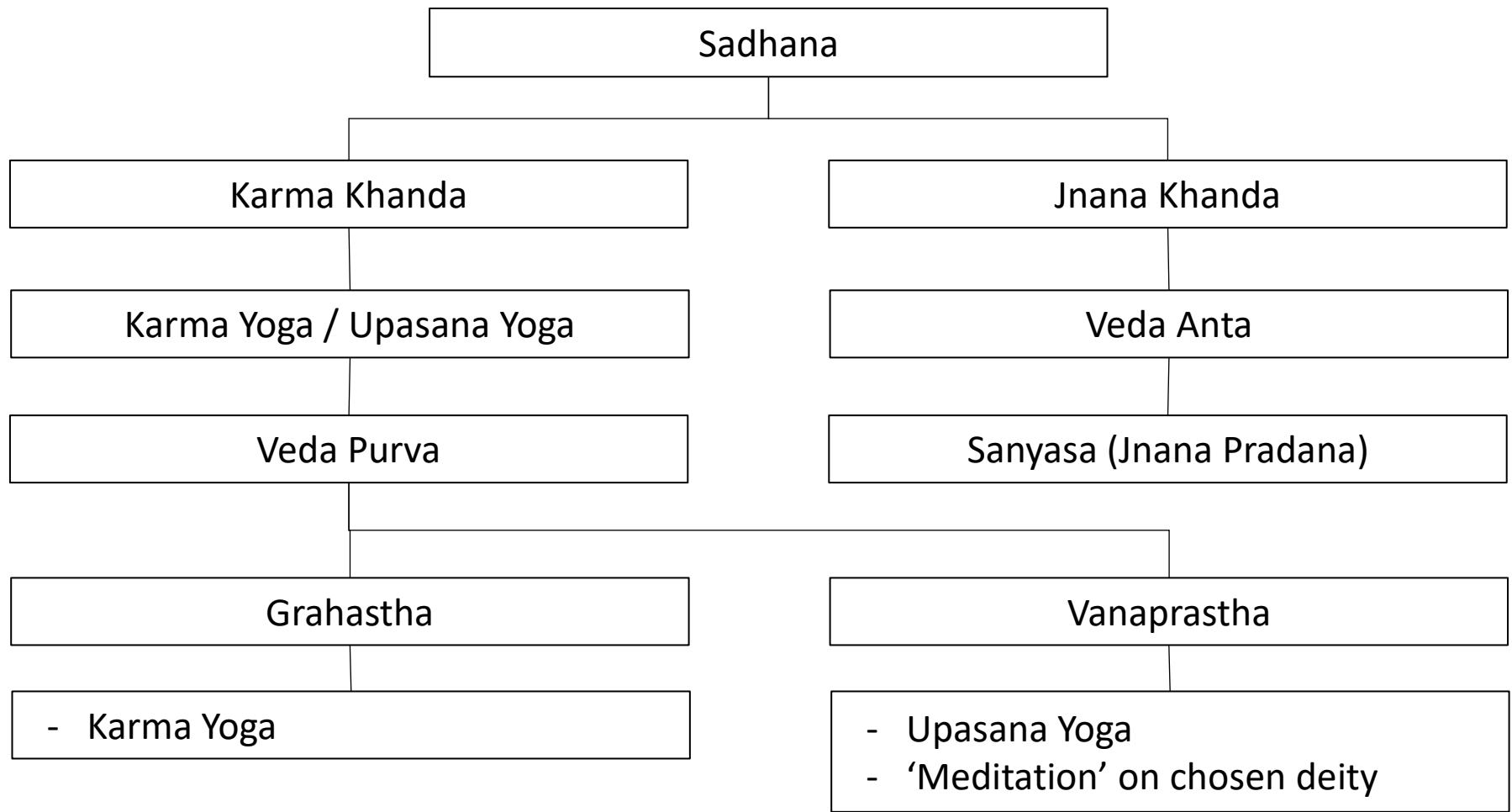
Pragyanam Brahman

(2)

Aham Brahmasmi

(3)

Sadhana



Phalam of Atma Jnanam :

- One becomes Jnana Nishta and enjoys Jivan Mukti with extinction of Sanchita (Accumulated), Aagami (Future), Karmas (Results of actions)
- Prarabda is exhausted and he is well insulated by Jnanam (Wisdom)
- Videha Mukti (Freedom from rebirth)

Verse 4 :

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- Atharvana - Ayam Atma Brahman (Mandukya Upanishad)
- ‘Consciousness’ alone expresses as I in the minds of all living beings from smallest plant to devata
- All living creatures made of Panchabhutas are only enlivened by Consciousness

Example :

- Sun behind clouds illumines everything
- ‘Consciousness’ behind Body / Mind (Obstructions) illumines everything

Nididhyasanam :

- Dwelling on teaching with conviction, so that it is available during crisis in Vyavahara.¹⁵

- Jagat Mithyatva Nischaya - Phenomenal world not real and can't affect his higher nature
- Lead alert life
- Keeps Raaga / Dvesha under control.

Verse 5 :

यात्सौख्याम्बुधिलेश्लेशत इमे शकद्यो निव्रुता
याच्चित्ते नितरां प्रशान्तकालने लब्ध्वा मुनिनिव्रुतः ।
यस्मिन्नित्यासुखाम्बुधारु गलिद्धिब्रह्मैव न ब्रह्मविद
यः कश्चित्सा सुरेन्द्रव्दिदत्पदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhileshaleshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

1) :

- Ayam Atma Brahman
- Prajnam Brahman
- Aham Brahasmi

Jivatma / Paramatma Aikyam from
Chit / Consciousness aspect

2) Tat Tvam Asi :

- Reveals identity through Sat / Existence aspects of Brahman

3) Ananda Svarupa of Brahman (Taittiriya) :

- Pleasures in this world flow from our nature
- Atma Ananda has no Arrival / Departure and is experienced only in calm mind
- Ananda nature has to be owned not experienced
- Wise person alone is his Guru.