

# पञ्चदशी

## pañcadaśī

### Chapter one

#### तत्त्व विवेकः tattva vivekaḥ

1. What does the title तत्त्व विवेकः tattva vivekaḥ indicate?
2. Remembering the Guru with reverence enables the purification of the mind, so that recall as many facts about श्री विद्यारण्य स्वामी śrī vidyāraṇya svamī's life as you can.
3. Whom and why does श्री विद्यारण्य स्वामी śrī vidyāraṇya svamī prostrate in the मंगलाचरण श्लोक maṅgalācaraṇa śloka?
4. How is the purification of mind achieved by serving the teacher?
5. What are the साधन चतुष्टय sādhana catuṣṭaya of this text and how are they indicated? (अधिकारि adhikāri who is the fit student? विषय viṣaya What is the subject matter of the book? संबन्ध sambandha What is the connection between the seeker's seeking and the subject matter? प्रयोजन prayojana What will the seeker's gain by following the text? ).
6. Establish by the waking experience that the knowing principle is different than the known and requires the presence of Consciousness (संवित् Samvit).
7. What is the difference in the objects of experience in the waking, dream and deep sleep states?
8. How do you establish the presence of Consciousness in the deep sleep state?
9. Establish that the Consciousness in the waking, dream and deep sleep state is one and the same in an individual?
10. How Consciousness is established as चित् cit or सत् sat स्वरूप svarūpa or of the nature of Existence and self shining and also that it is you?
11. Why do we conclude that when you love one self unconditionally we can state that Consciousness should be of the nature of Supreme Bliss?
12. How does one establish that whatever one considers having love for objects or beings is in reality love for one's own Self?
13. By logic one arrives at the conclusion that one's nature is of the nature of Existence, Consciousness and Supreme bliss, but the Supreme Reality of the Universe is also one and the same and is said by whom?
14. If I am of a blissful nature then I should have no craving for pleasures, but I have. If blissful nature is not known, how it can then become the object of love?
15. How do we conclude that the blissful nature of Atman is known and yet unknown? What does this mean?

16. Illustrate with examples how one and the same person can know सामान्य ज्ञान sāmānya jñāana and not know विशेष ज्ञान viśeṣa jñāana of the same object?
17. Explain the role obstruction प्रतिबन्ध pratibandha plays in knowing and not knowing the nature of any object even though it is अस्ति asti ; भाति bhāti and it is known, and apply it to the supreme Bliss of Self?
18. What is the nature of the sole obstacle for not knowing the Supreme Bliss?
19. Can ignorance अविद्या avidyā have any beginning, why or why not?
20. What is the primordial material cause of the Universe called? (प्रकृतिः prakṛtiḥ)
21. What is the etymological meaning of प्रकृतिः prakṛtiḥ?
22. How do you conclude from presumption (अर्थापत्ति arthāpatti) that प्रकृतिः prakṛtiḥ is endowed with the nature of तमस् tamas रजस् rajas and सत्त्व satva?
23. By utilizing the reasoning that whatever is seen in the effect must be also in the cause, explain what enables प्रकृतिः prakṛtiḥ to create?
24. Consciousness ब्रह्मन् Brahman is reflected or expressed ( प्रतिबिम्ब pratibimba) in प्रकृतिः prakṛtiḥ and is of two kinds: What are they?
25. How is the creative power माया māyā (सत्त्व शुद्धि गुण sattva śuddhi guṇa) different than ignorance अविद्या avidyā (मलिन सत्त्व गुण malina sattva guṇa)?
26. How is Omniscient Lord ईश्वर īśvara defined in Vedanta?
27. Who is जीव and why are there many jīvas but only one ईश्वर īśvara?
28. What is causal body (कारण शरीर kāraṇa śarīra) and what is meant by प्राज्ञः prājñah?
29. What was created by ईश्वर īśvara from the तामसिक tāmasika aspect of प्रकृतिः prakṛtiḥ ?
30. What are the five subtle organs of perception created out of the सात्त्विक sātāvika aspect of each of the five elements?
31. What is the necessity of inner instruments अन्तःकरण antaḥkaraṇa created out of the total सात्त्विक sātāvika aspects of all the five elements?
32. What are these inner instruments and what function do they perform?

33. From the राजसिक rājasika aspect of each element what one type of organ of function is created?
34. From the total राजसिक rājasika aspect what was created, and what is the function of each?
35. What constitutes the subtle body and how does it derive its name? (लिङ्ग शरीर liṅga śarīra सूक्ष्म शरीर sūkṣma śarīra).
36. What is the difference between तैजस taijasa and हिरण्य गर्भ hiraṇya garbha and what do these words mean?
37. What is the difference when one identifies with individuality व्यष्टि vyaṣṭi and totality समष्टि samaṣṭi?
38. What was created for the objects of enjoyment and the bodies to enjoy?
39. What happens after the process of grossification and the formation of five gross elements?
40. What are the fourteen worlds that are created from the cosmic egg हिरण्य गर्भ hiraṇya garbha?
41. How the gross bodies that are evolved classified?
42. What is the nature of जीव jīvas who do not know their own True nature and what do they do? (पराग्दर्शिनः parāgdarśinaḥ)
43. What is the condition of the individual who do not know their essential nature?
44. What type of desire arises in an individual who has done the noble deeds in previous births and what blessing shall he/she receive?
45. How does the individual who comes in contact with a realized teacher gain the knowledge of the discrimination of five sheaths and achieve the saving grace in this life to attain peace?
46. How do you discriminate the waking, dream and deep sleep state according to the गुण guṇas?
47. Use अन्वय anvaya (that which is continuously present) व्यतिरेक vyatireka (totally absent or empty) technique to demonstrate that one consciousness pervades our waking, dream and deep sleep states.
48. Distinguish clearly between deep sleep state सुषुप्ति suṣṣṭi, samaadhi समाधि samādhi and आत्मन् Ātman.
49. What are the principal characteristics of a wise person धीर dhīra who can separate the Self from the three bodies?

50. Distinguish between the role of logic युक्ति yukti and the role of verbal testimony श्रुति śruti in establishing the true nature of Self.
51. What is called महावाक्य mahāvākya (an identity revealing sentence)? What is this sentence?
52. Renunciation of a portion that is inconsistent in understanding a sentence is needed to understand the great sentence. What is this technique?
53. What is the difference between direct meaning अभिधा वृत्ति abhidhā vṛutti or implied meaning लक्षणा वृत्ति lakṣaṇā vṛutti or sarcastic meaning व्यञ्जन वृत्ति vyañjana vṛutti of a sentence? Give examples of each.
54. In the great statement तत् त्वम् असि tat tvam asi, in तत् tat indicating ईश्वर īśvara with माया उपाधि māyā upādhi what is the efficient cause निमित्त कारण nimitta kāraṇa and what is the material cause उपादान कारण upādāna kāraṇa?
55. Apply the भाग त्याग लक्षण bhāga tyāga lakṣaṇa principle to learn of the implied meaning of तत् त्वम् असि tat tvam asi?
56. Explain the nature of त्वम् tvam of an individual as caught in the following cycle: impressions, intentions, thoughts, action and reactions.
57. What are three contradictory notions of प्रकृतिः prakṛtiḥ as it pertains to Brahman?
58. Does अद्वैत advaita वेदान्त vedānta imply that जीव jīva is ईश्वर īśvara?
59. Is माया māyā an independent reality?
60. Is Brahman with attributes सविकल्प savikalpa or without attributes निर्विकल्प nirvikalpa? Since attributes are unreal, Brahman with attributes can be unreal only. If Brahman is without attributes निर्विकल्प nirvikalpa, then it cannot be known or seen. How does one get out of this dilemma?
61. Explain the kind of fallacies in a question implied by the following with examples for each case : व्याहति दोष vyāhati doṣa contradiction in terms; आत्माश्रय दोष ātmāśraya doṣa fallacy of self dependence; अन्योन्य आश्रय दोष anyonya āśraya doṣa fallacy of mutual dependence; चक्रिका दोष moving in circles; अनवस्था दोष anavasthā doṣa regress ad infinitum.

62. What is the implication of applying the logical fallacies to properties गुण guṇa, activities क्रिया kriyā , species जाति jāti, substance द्रव्य dravya and relationship संबन्ध sambandha?
63. What is the role of logic, doubt, belief and determination as well as attributes, activities , properties as they relate to the Self?
64. What is the meaning of listening श्रवणं śravaṇam, reflecting मननं mananam and meditation निदिध्यासनं nididhyāsanam towards realization?
65. What is the state called samādhi समाधि?
66. In samādhi समाधि do thoughts exist?
67. What are the reasons by which one remembers the state of samādhi समाधि?
68. Can one go back to samādhi समाधि once he has experienced it? How?
69. What are the results gained by samādhi समाधि ?
70. What happens to the person who has experienced samādhi समाधि?
71. In spite of listening and reflecting on the words of mahāvākya तत् त्वम् असि tat tvam asi, why is it one does not still experience the infinite bliss that is promised by this knowledge ?
72. What is the difference between परोक्ष ज्ञान parokṣa jñāna and अपरोक्ष ज्ञान aparokṣa jñāna? Which category of knowledge does atma belong, and what conclusion does this answer lead one to about atma?
73. What and how one should follow the discrimination and how soon will this person reach the goal of realization?