

# APAROKSHANUBUTI



Chanting by  
Swami Advayananda

Video by  
Swami Advayananda

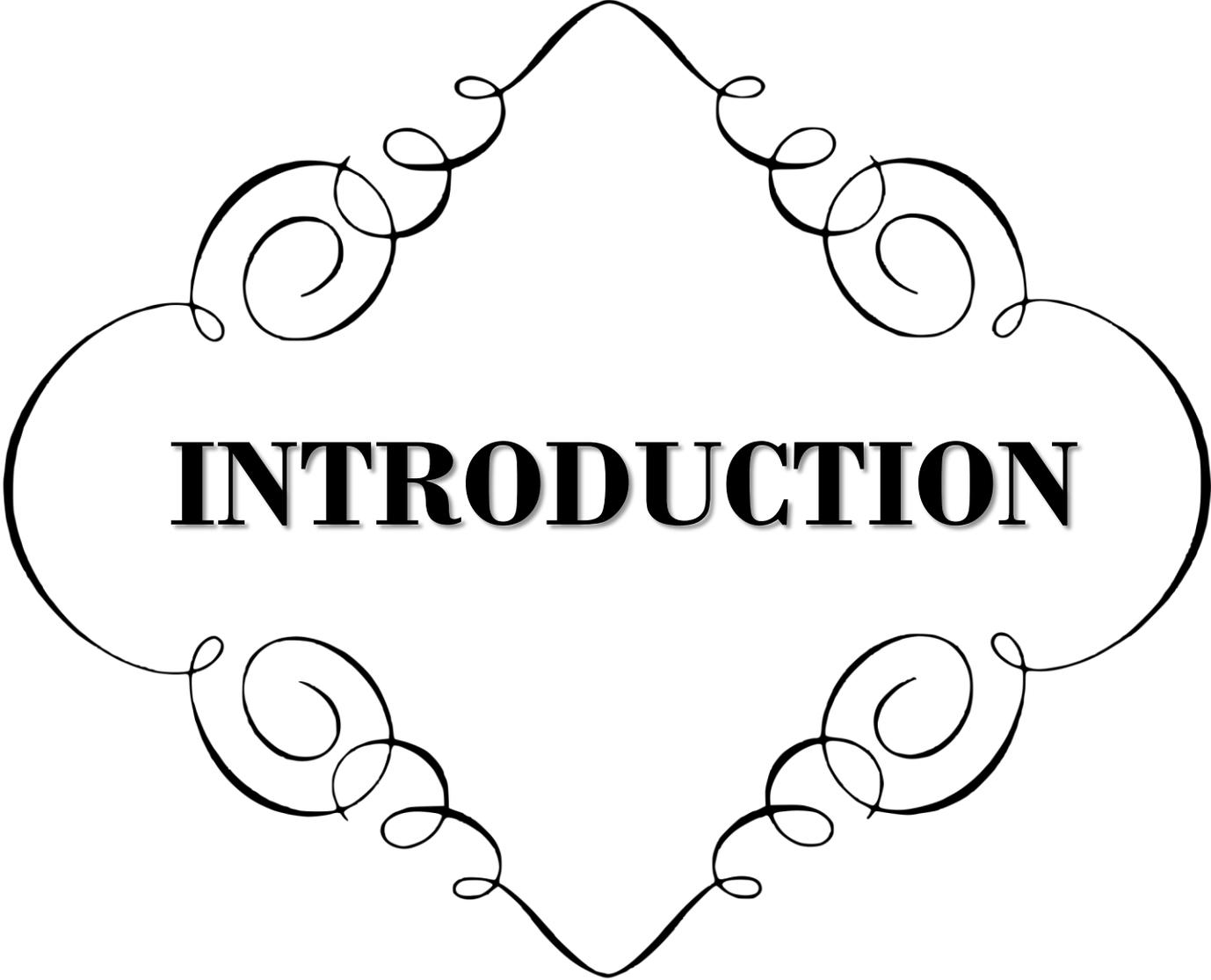
**Volume 1**

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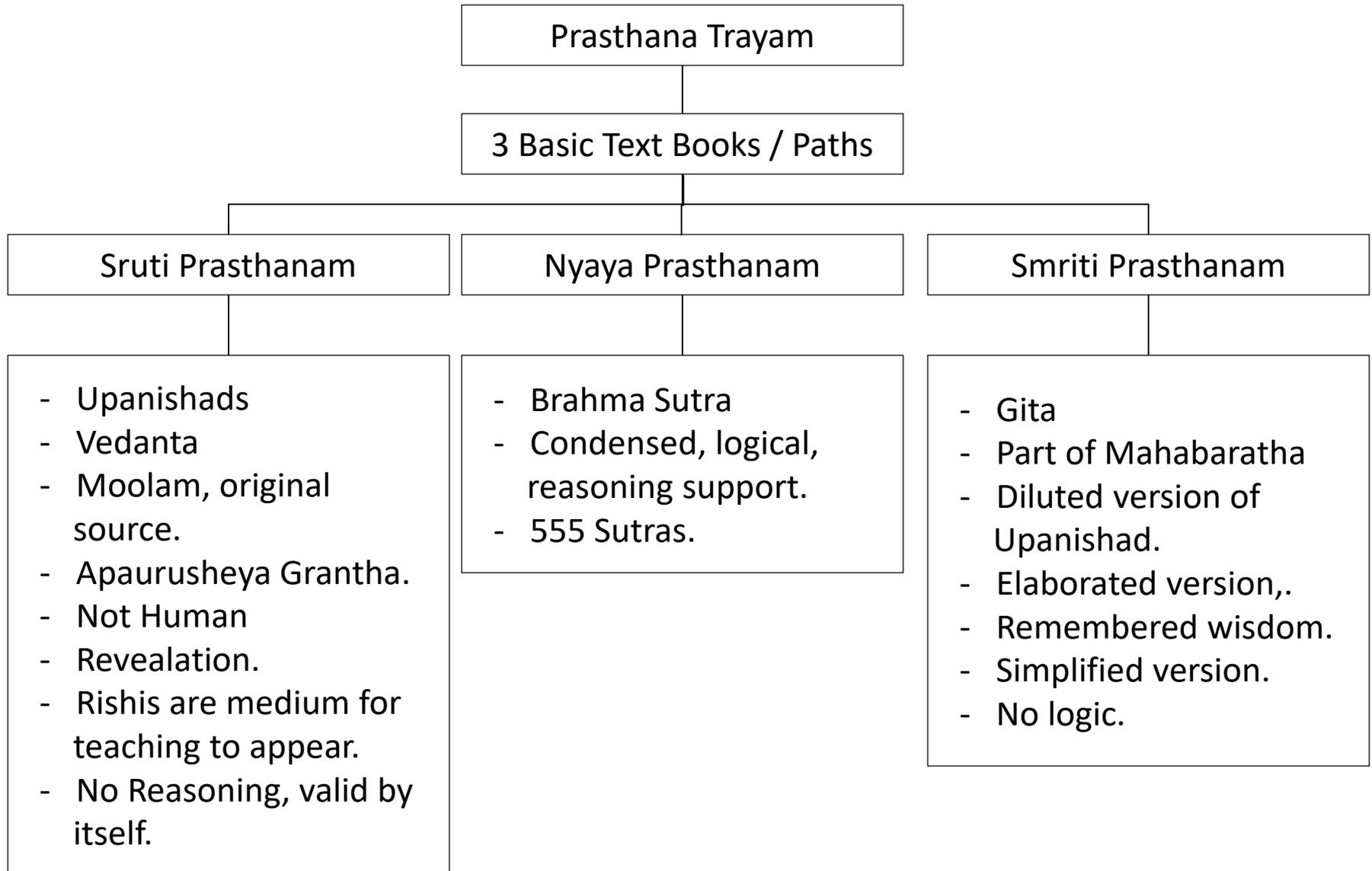
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A decorative frame composed of a central oval and four ornate, symmetrical flourishes at the top and bottom. The word "INTRODUCTION" is centered within the oval in a bold, black, serif font.

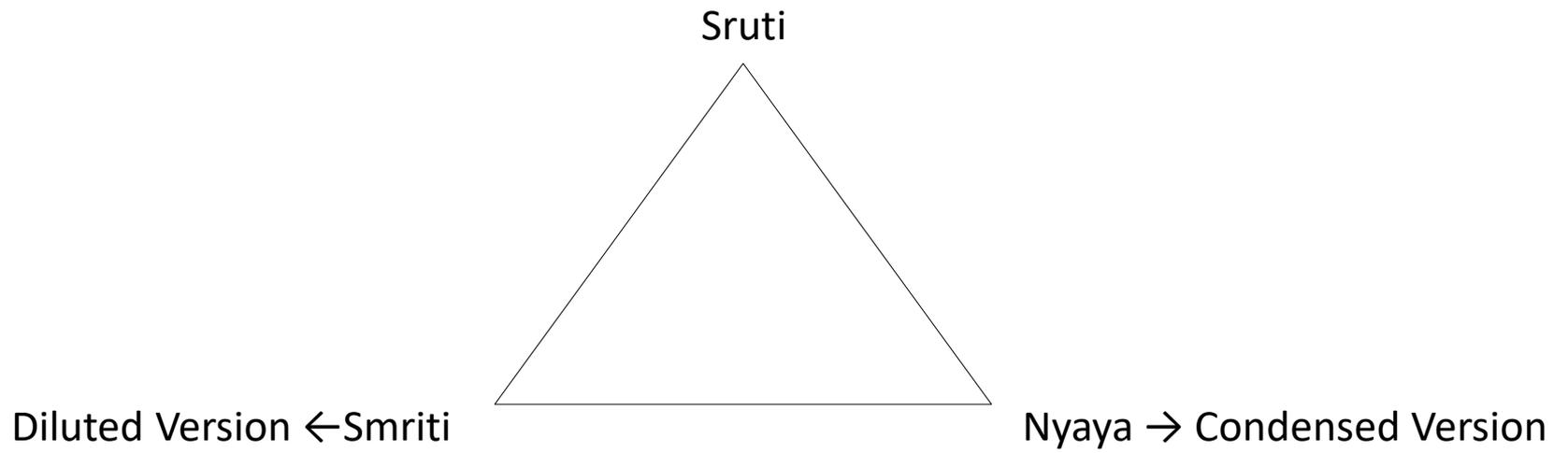
# **INTRODUCTION**

# Introduction :

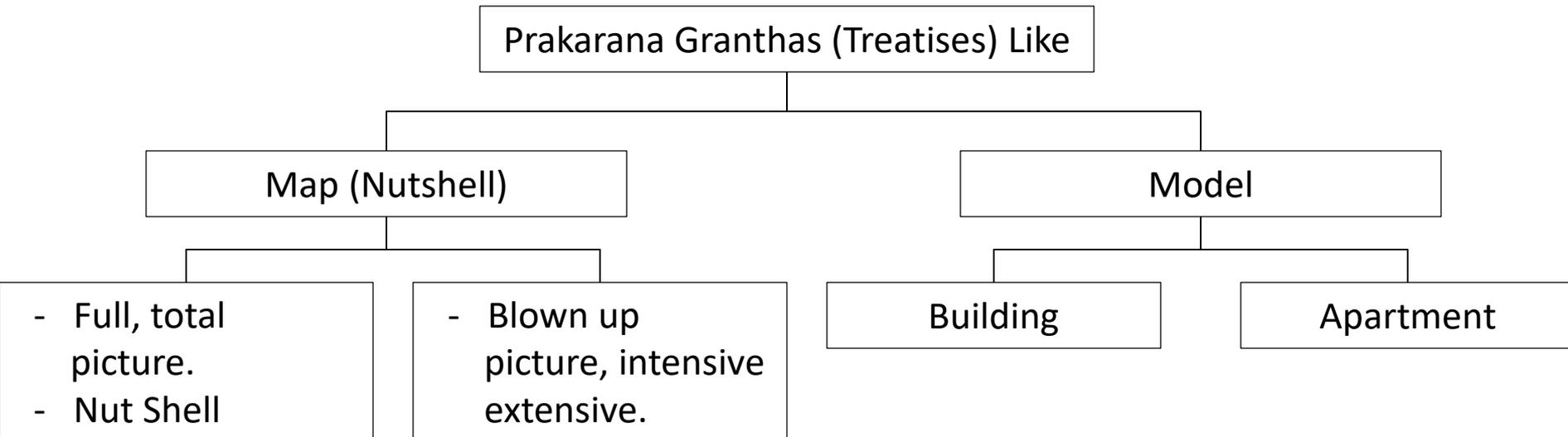
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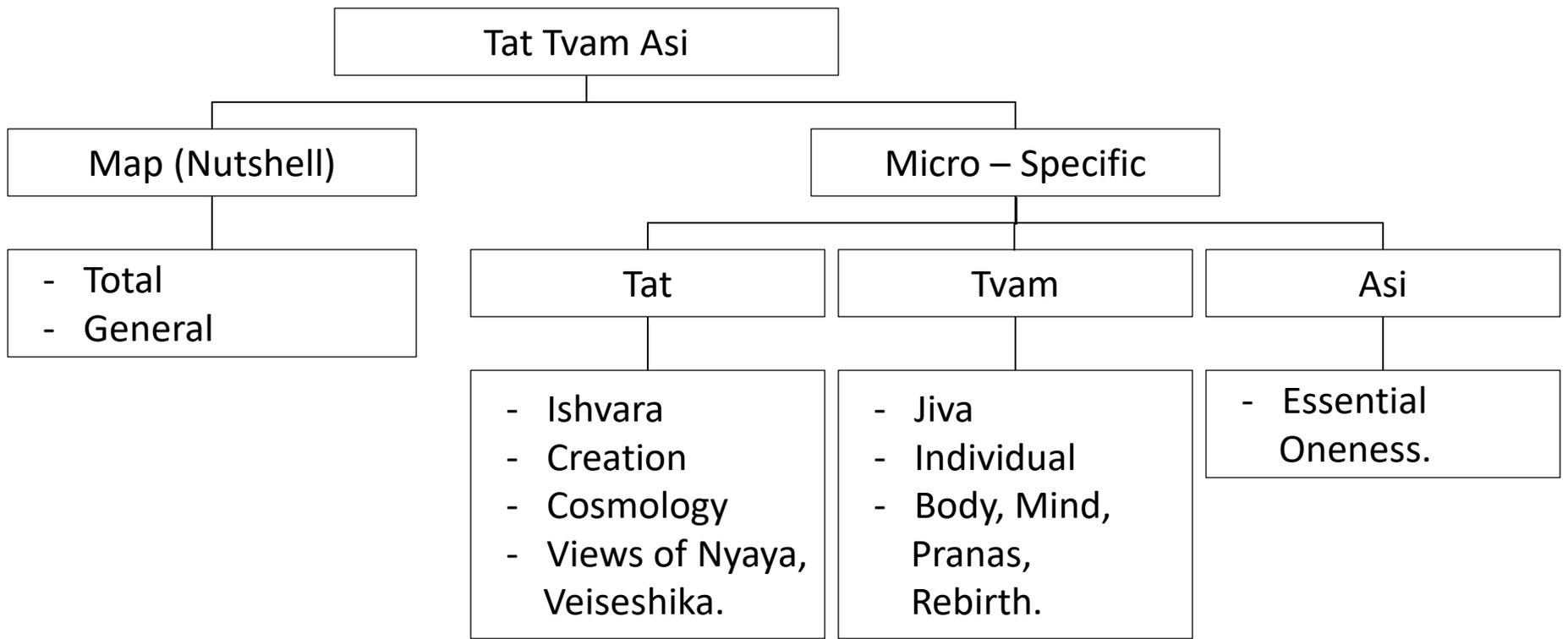


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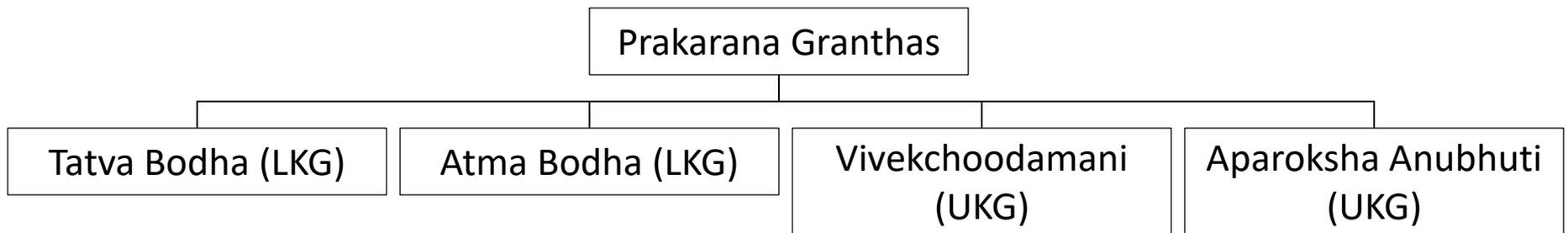


3)





- Seekers Start with Prakarana Granthas and then learn Gita, Upanishad, Brahma Sutra.



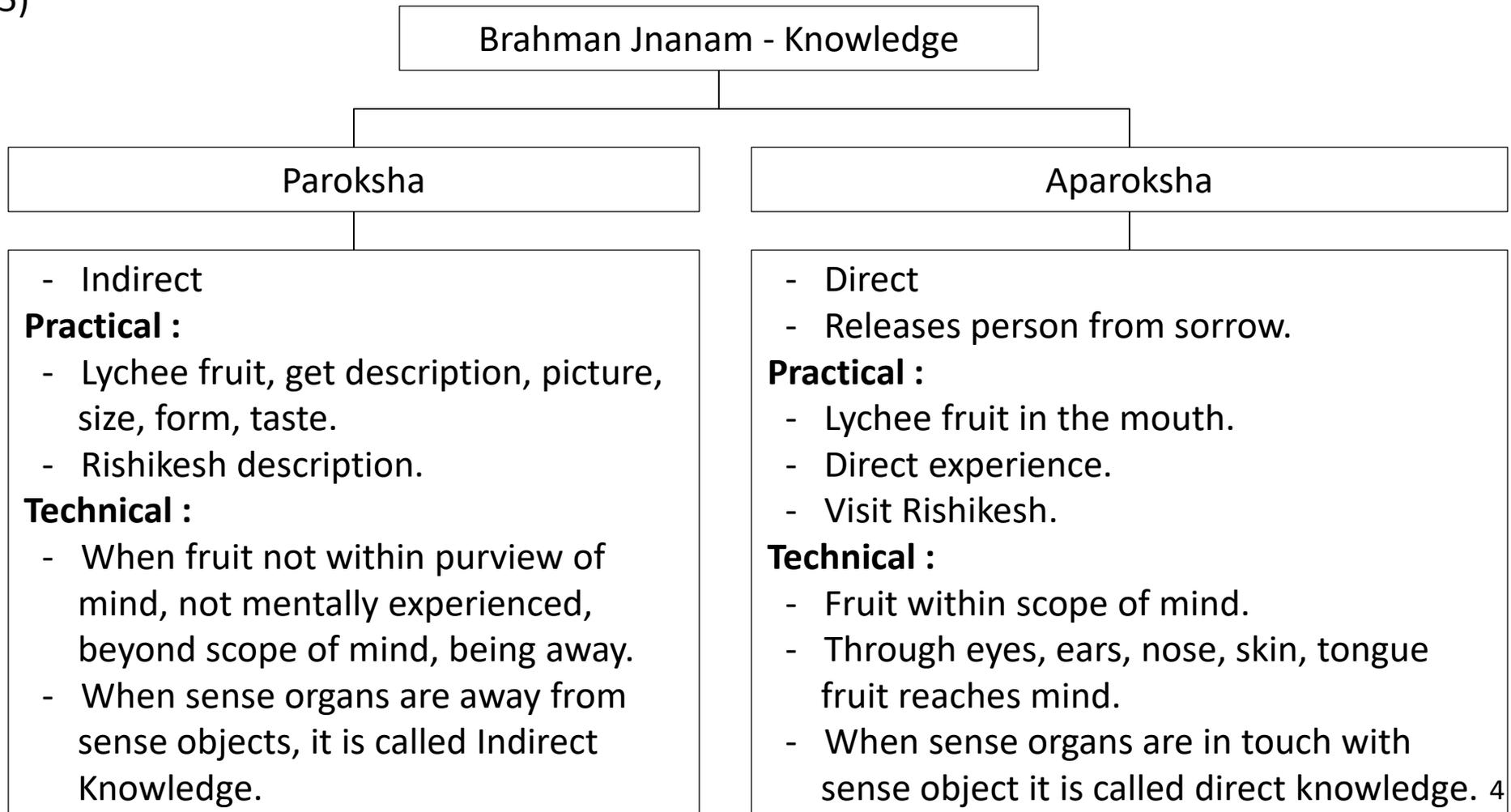
### Shankara :

- Pioneer in preserving, propagating, gives life, perpetuating, Vedantic tradition.
- Indian history is mystery, Shankaras birth date (500 BC or 500 AD ?), birth place, his works not clear.

#### 4) Aparokshanubhuti :

- 144 Verses (Poetry form)
- Tatva Bodha (Prose form).
- Anubhuti = Anubhava = Jnanam.
- Brahma Aparokshanubhuti - Direct Jnanam of Brahman.

5)



- Brahman Aparoksha Jnanam alone releases person from sorrow.
- In all other methods one can't be free from sorrow. If so, will be temporary (see TV, take a drink, sleep).
- For permanent release, only one way.

## Katho Upanishad :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,

Tam-atmasthan ye 'nupasyanti dhirah tesam santih sasvati netaresam ॥ 13 ॥

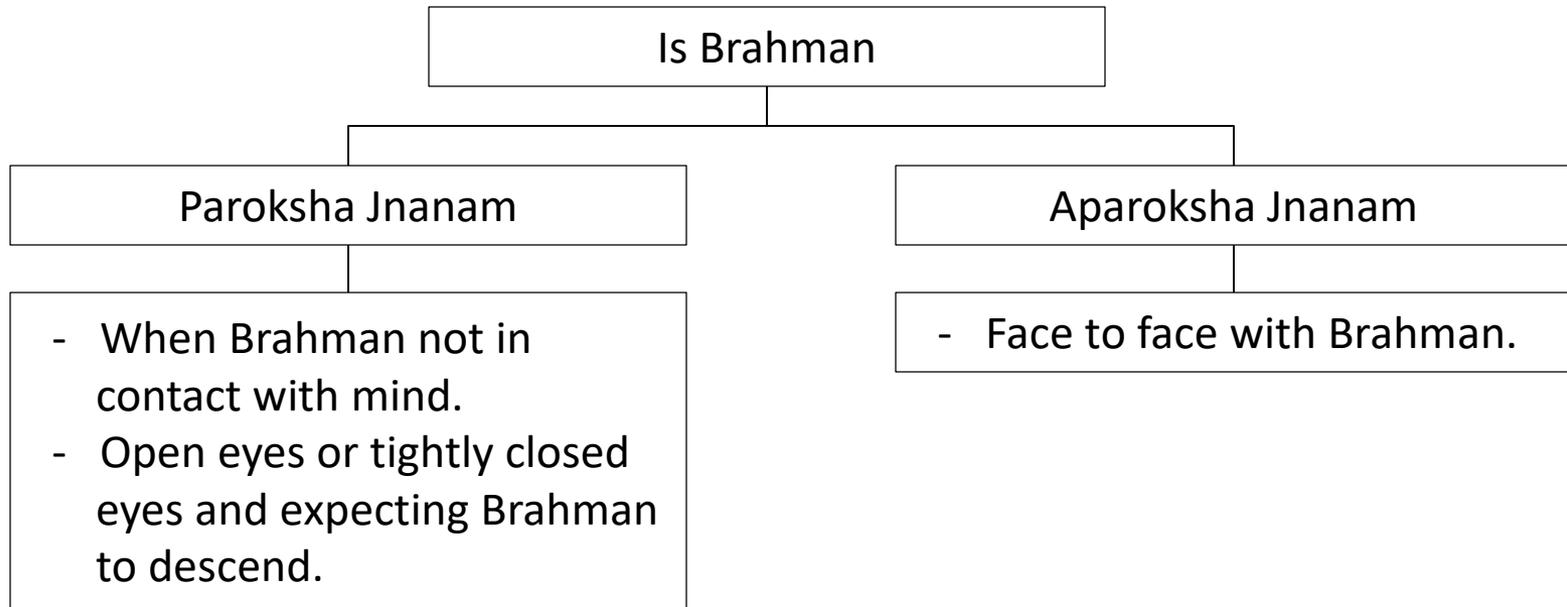
He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.  
[II – II – 13]

- Self knowledge alone gives lasting peace of Mind.
- Others methods give piece of peace which goes to pieces.

Direct Jnanam	Indirect Jnanam
<ul style="list-style-type: none"> <li>- Experience of object coming in contact with mind.</li> <li>- See “Star” entered in the mind.</li> </ul>	<ul style="list-style-type: none"> <li>- Knowing object when it is not in contact with mind.</li> <li>- Clock underneath desk not entered mind.</li> </ul>

- Shabda, Sparsha, Rupa, Rasa, Gandha enter Mind through gateways of eyes, ears, nose, tongue, skin.

- Emotions of love, anger, desire, frustration, restlessness directly experienced by me, in contact with Mind.
- Sense organs not required.
- Either through sense organs or without sense organs, contact with Mind = Aparoksha Jnanam.



- Brahman is Nitya Aparoksha Jnanam, it is ever in contact with mind.
- Then why study scriptures?

### **Tattva Bodha :**

- Brahman is Satyam, Jnanam, Anantham, All pervading consciousness, can't be away from anything at anytime in Creation.
- Wall can be away from Mind, therefore you have to experience.

- Brahman never away from Mind at any time. Mind conscious because of Reflection of Brahman, pervasion of Brahman. Brahman is always in contact with Mind.
- We have to get Knowledge of Nitya Aparoksha Brahman.

### **General Rule :**

### **Samanya Nyaya – For objective knowledge :**

**1<sup>st</sup> :**

- Knowledge of object.

**2<sup>nd</sup> :**

- Experience – Mind and object come in contact.

### **Brahma Jnanam is exception :**

- Knowledge and experience are at same time, being subjective knowledge.

### **Greatest Mistake / Misconception :**

- Brahman is 'object' like temple I have to experience.

### **Tattva Bodha :**

- Brahman is Chaitanyam, all-pervading, inherent consciousness.
- It can be never away from anything in creation at any time.
- I was Brahman, am Brahman, will be Brahman, Nitya Aparoksha Jnanam.
- At no time, there is gap between Brahman and Mind.
- All minds exist in Brahman and dissolve in Brahman.

- Mind sentient because of Brahma Sambandha.
- Brahman is all the time Aparoksham, it is the only Nitya Vastu, ever known, directly by all without any Medium.
- Direct knowledge of Brahman known all the time because Brahman is ever in contact with Mind.
- Nobody lacks Brahman experience.
- We work for other experiences because they are away from the Mind.
- Hear Music program, visit Iceland, there are conditions to be fulfilled in objective knowledge.

**Wrong to say :**

- I had Brahman experience yesterday at 3:45 AM.

**Example : Like saying**

- I know Mei – Hilarium for eyes its white like Turmeric powder.
- Brahman is ever evident, ever experienced, light of all lights, Chaitanyam principle, God principle.
- How scriptures talk of Brahma Paroksha Jnanam?

**Normal chronological order :**

- Knowledge first



Experience later

- Exception is Brahma Jnanam.
- Every Rule has exception.

**Rule :**

- Every vehicle must stop in Red signal.

**Exception :**

- Ambulance, Fire engine.

**Example :**

- Swamiji goes to school for giving speech, standing in corner, not noticed. Later someone introduces and he is recognised.
- With introduction, recognised.
- Experience is there without knowledge.
- Need Guru, must introduce Brahman, seeker realises ever evident truth principle, Brahman.

**Introduction :**

- That which you have been experiencing until now, you have been waiting for is Awareness, Brahman.
- You are, have been experiencing, waiting unnecessarily.
- No new experience.
- Introduction puts end to waiting and curiosity goes.
- It is already evident.

- Brahma Anubava is all the time there, changeless, self-evident, Chaitanyam, Aham.

## Dakshinamurthy Stotram :



विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
 svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Ever evident I, is Aparoksha Jnanam of Brahman.
- Not new experience but new knowledge.
- Doubts come – How can I be infinite?

## Tattva Bodha :

- I am not body or mind.
- I am different from Body and Mind.
- Light not part of book, different than book, inherently pervading book because of which it is seen / known.
- Similarly I am consciousness which is not part, product, property of body.

- Distinct from Body, survives death of Body.
- That I – Consciousness am Brahman.
- Introduction by Guru, no new experience, only new understanding.
- Experience already there for all of us.
- New knowledge Aham Brahma Asmi is called Aparoksha Jnanam.
- Paroksha Jnanam of Brahman is misconception.
- Introduction is job of Upanishad through Mahavakya Upadesa.
- Mahavakya Sara taught in Aparokshanubhuti.



**SUMMARY**

# Summary – 144 Verses

Verse 1 – 11

Prayer + Introduction

- Qualifications required for self knowledge.
- Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam.
- **Means to acquire qualifications :**
  - a) Svadharma  
Anushtanam – do Duty.
  - b) Hari Toshanam,  
Ishvara Bakti.
- 3 topics – qualifications, importance of Jnanam, enquiry.

Verse 12 – 16

Enquiry in Nutshell

- Brahman Satyam, Jagan Mithya Jivo Braheiva Na para.
- I am not 3 Shariram.

Verse 17 – 40

Atma Anatma Viveka

**Atma :**

- Chetanam, Nirvikaram, Nirvikalpam, Nirgunam, Drk.

Verse 41 – 89

Anatma Mithyatvam

Verse 90 – 99

Jeevan Mukti

Verse 100 – 144

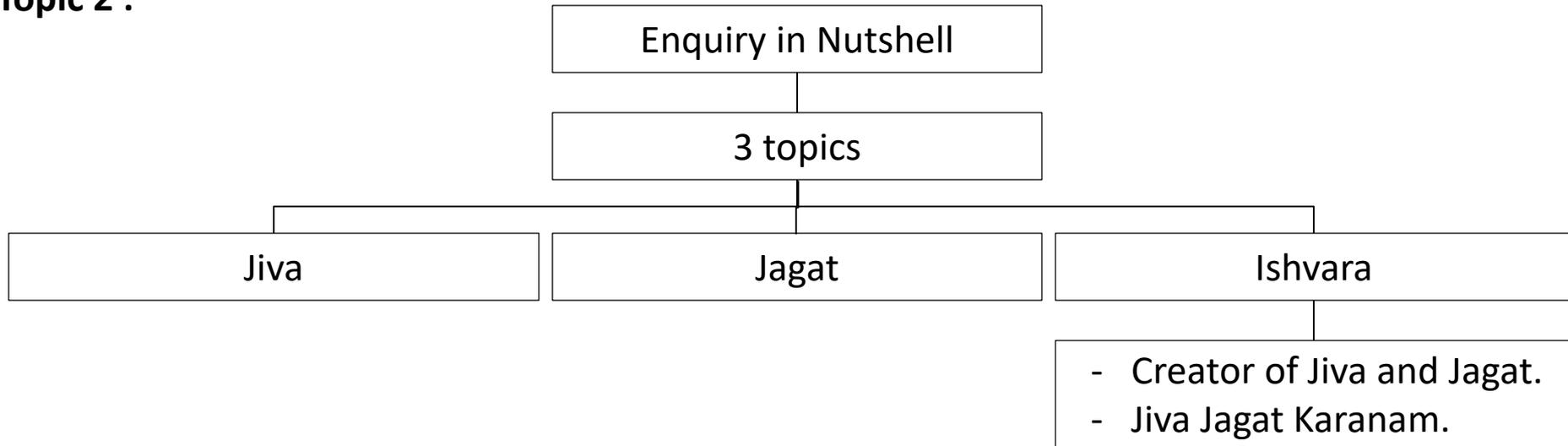
Nididhyasanam

**4 Steps :**

- a) Look at world
- b) Turn attention to observer.
- c) Negate world.
- d) Remain as Consciousness

- Sarvatmatvam
- Dvaita Nisheda, Dvaita Nindha.
- Dvaita Avidyaktvam.
- Sruti, Yukti, Anubava.

## Topic 2 :

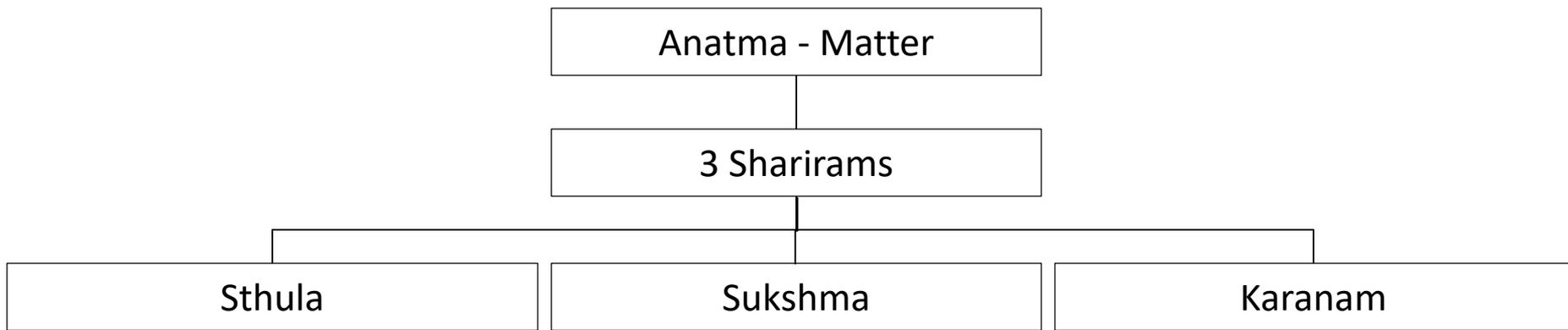


- Knowing Nature of 3 and their interaction is Vedanta, means of liberation.
- Ignorance of 3 factors is cause of Samsara, all problems.
- Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.
- Jagan Mithya.
- Jiva non-different from Brahman is Vedantic knowledge which liberates.

## Topic 3 : Atma Anatma Viveka

### I) Jiva :

- Individual mixture of Anatma and Atma Amsa.
- We are confused and take one for another.
- We interchange their Natures.
- Sorting confusion is 1<sup>st</sup> task called Atma Anatma Viveka.



- Atma, spirit is different in Nature.

### Svarupam – 5 Main features :

Atma	Anatma
<b>1) Chetana Tatvam :</b> - Spirit Principle.	<b>1) Achetana Tattvam :</b> - Matter principle.
<b>2) Ever experiencer, never experienced.</b> - Drk - Sakshi, Witness	<b>2) Ever Experienced, never experiencer.</b> - Drishyam.
<b>3) Nirgunam :</b> - Attributeless.	<b>3) Sagunam :</b> - Full of attributes.
<b>4) Nirvikaram :</b> - No modification. - No Birth, growth, decay, disease, death, rebirth.	<b>4) Savikaram :</b> - Subject to constant changes.

Atma	Anatma
<p><b>5) Nirvikalpam :</b></p> <ul style="list-style-type: none"> <li>- Not subject to parts, partless, divisionless.</li> <li>- Can't count Atma.</li> <li>- Nondual</li> </ul>	<p><b>5) Savikalpam :</b></p> <ul style="list-style-type: none"> <li>- Subject</li> </ul>

### Shankara scolds :

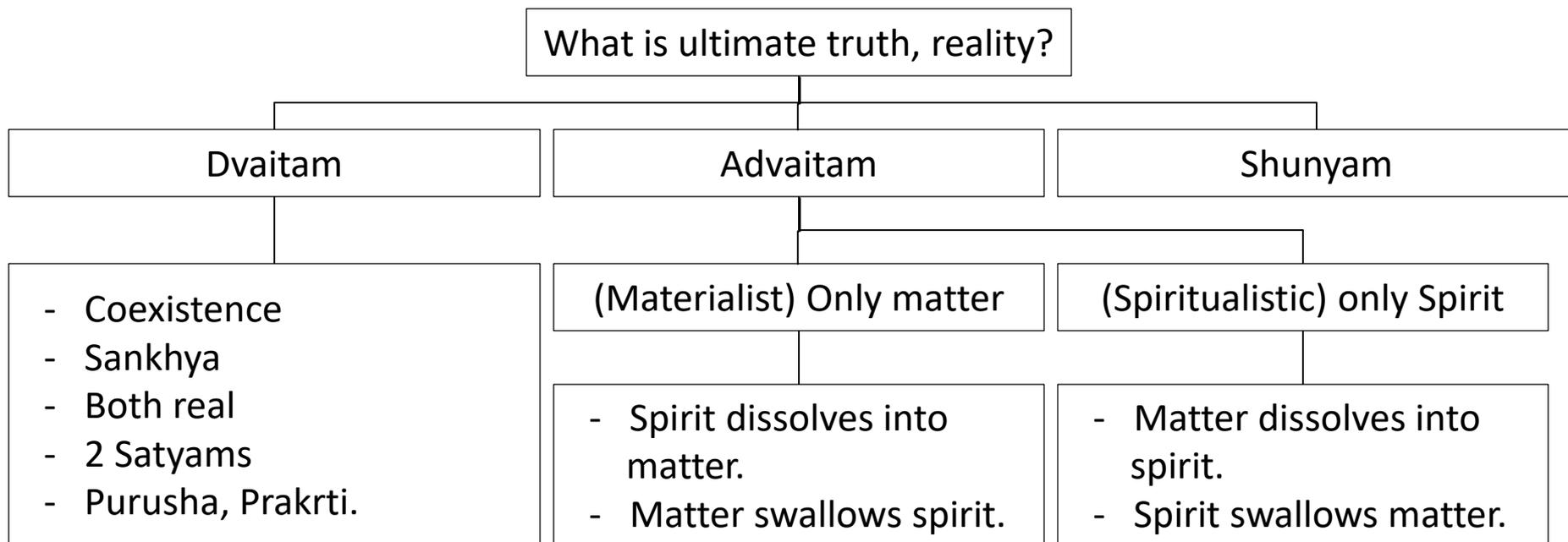
- How can observer take himself as observed?

Ghata Drishta	Ghata Binnaha
Observer of Pot, Body, Mind	Not Pot, Body, Mind

- I am witness of all, I am not Sthula, Sukshma, Karana Shariram.
- This is called Atma Anatma Viveka.
- In this text Shankara concentrated more on Sthula Shariram, one verse on Sukshma Shariram, no verse on Karana Shariram.
- Our Abhimana is very strong on Sthula Shariram, hence focussed.

## Topic 4 : Anatma Mithyatvam (Verse 41 – 89, Important topic)

Atma	Anatma
Spirit	Matter



### Upanishad :

- Dvi Atmai Bayam Bavati.
- As long as there is Duality, so long Samsara will be there.

### Materialistic approach :

- Ultimate truth - Matter.
- Consciousness is Phenomena of Matter, evanescent phenomenon of Brain.

- From matter evolves Consciousness and Universe.
- One of the products of matter is temporary manifestation of Consciousness.
- Supernova, explosion, sun explodes, earth disappears, life extinct, consciousness gone.
- What is left behind, only matter.
- Hence Advaitam.

### Upanishadic Approach :

- Consciousness swallows matter.

Consciousness	Matter
<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Swallows matter</li> <li>- Atma Swallows Anatma.</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma Mithya</li> </ul>

- Swallowing means falsification of matter – how?

Matter	Understand
<ul style="list-style-type: none"> <li>- Clay – Swallows Pot.</li> <li>- Gold Swallows Chain.</li> <li>- Wood Swallows table.</li> <li>- Water Swallows Waves, Ocean.</li> <li>- Chaitanyam Swallows Matter, Jagat, 3 Sharirams, 3 Prapamchas.</li> </ul>	<ul style="list-style-type: none"> <li>- No pot other than clay.</li> <li>- No Chain other than Gold.</li> <li>- No Table other than Wood.</li> <li>- No Wave, Ocean other than Water.</li> <li>- No Matter other than Consciousness.</li> </ul>

- This is very important Discovery of the Upanishads.

### **Support :**

- Sruti, Yukti, Anubava.
- Pure science, logic, Anubava can't establish Mithyatvam.

### **Sruti :**

#### **4 Upanishad statements :**

##### **a) Atmeiva Idagum Sarvam :**

- Sarvatma Bavana.
- Atma or Brahman alone is everything.
- No Anatma at all.
- Anatma is only appearance of Atma like chain is only appearance (Nama, Rupa, function).
- Atma, alone is the substance behind Universe (Like gold behind all chain).
- Clay alone is everything, really speaking no pots. All pots are appearances of clay.
- Sarva Wood / water / gold / clay / Atma Bava .
- Table, wave, chain, pot, universe are Mithya.
- Sarva Atma Bavaha, No Anatma.
- There is only appearance of Atma as Anatma.
- Sruti proves Anatma is Mithya.

## b) Dvaita Nisheda :

- There are no 2 things.

### Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यम् , नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १६ ॥

manasaivānudraṣṭavyam, neha nānāsti kiñcana |

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

- Most important Sruti statement.
- Upanishad uses present tense
- **It is not said :**  
There was no Duality.  
There will be no Duality
- It says, there is no Duality even now.
- Observer, observed Duality is a myth. It is really not there.
- Observer himself is making seeming Duality of himself and the World.
- Like one Waker goes to sleep and he himself makes a seeming division of Dream observer and Dream observed Universe.
- He enjoys or suffers in Dream and swallows entire dream into himself.
- Dvaita Negation means Observer – Observed Duality is not there, Atma – Anatma Duality is not there.

### c) Dvaita Ninda :

- Heavy criticism of Dvaitam.
- False, Untruth is criticised.
- Truth glorified, praised.
- In Upanishads, Dvaitams criticised, indicating it is false.
- How it criticises?

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Whoever sees Duality will continue cycle of Punarapi Jananam – Maranam, will be Samsari, continue in Mortality as long as he sees Duality.
- As long as person sees difference between observer Atma and observed Anatma Universe, he will have fear.



यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- These are criticisms of Dvaita perception.
  - a) Sarvatma Bhava
  - b) Dvaita Nisheda
  - c) Dvaita Nindha
  - d) Dvaitasya Avidya Katvam
- Dvaitam being product of ignorance, whatever is product of ignorance is false.

## Example :

- Dream, Rope snake, shell silver.
- Whatever born of ignorance is Mithya.
- Advaitam also product of ignorance.

## Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,  
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,  
तदितर इतरमभिवदति, तदितर इतरम् मनुते,  
तदितर इतरं विजानाति; यत्र वा अस्य  
सर्वमात्माइवाभूत्त्केन कं जिघ्रेत्, तत्केन कं पश्येत्,  
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,  
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्?  
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?  
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaram śrṇoti,  
taditara itaramabhivadati, taditara itaram manute,  
taditara itaraṃ vijānāti; yatra vā asya  
sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – II – 14]



ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:  
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṃ sūryaś ceti,  
tad idam api etarhi ya evaṃ veda, aham brahmāsmīti sa idam sarvam bhavati;  
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.  
atha yo anyāṃ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eṣām tan na priyam  
yad etan manuṣyā vidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Whoever sees difference between himself and Lord, that person does not know.
- Yatha Pashuhu.
- One without Advaitic Knowledge is like Animal.
- Wise in Knowledge – Advaitin.
- In ignorance Dvaitam.
- Wise continue to see, experience Dvaitam.
- Advaitam does not negate perception, experience of Duality.
- Vedanta only negating factuality of Duality.
- To know Advaita clay need not destroy pot.
- Can keep, use, handle, count many pots.
- In mind know Sarvam clay Mayam.
- Advaitin will see differences between Observer and Observed; Shabda, Sparsha, Rupa, Rasa, Gandha seen but he has knowledge that there is only one Chaitanyam.

- Scientist : Everything proton, atom is energy.
- For Practical purpose will know differences in the Universe.
- In his wisdom, he knows, all one configuration of Proton, energy.
- One Advaita Drishti seeing plurality.
- Advaitin has - “one Consciousness knowledge” in and through plurality.
- Therefore, Dvaitam is product of ignorance.
- Proves Dvaita Mithyatvam.

4 Sruti Supports Given by Shankara

(a) Sarvatmatvam

(b) Dvaita Nisheda

(c) Dvaita Nindha

(d) Dvaita Avidyaktvam

- Product of Avidya
- Avidya Janyam,  
Avidya Karyam.

## II) Yukti : Reasoning

- Not totally independent reasoning – Sruti based reasoning.
- Upanishad presents Anatma World product of Atma – Karanam, Adhishtanam.

Anatma Prapancha	Atma
<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Does not exist separate from Karanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> </ul>

- Pot can't exist separate from clay.
- Ring can't exist separate from gold.

## Taittiriya Upanishad : Brahmananda Valli : Chapter 2



तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutih I  
 akasadvayuh, vayoragnih, agnerapah I  
 adbhyah prthivi, prathivya osadhayah I  
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- From Atma, out of ignorance is born Akasha, Vayu, Jagat Mithya, Karyatvat, Ghatavatu.

World	Pot
<ul style="list-style-type: none"> <li>- Unreal</li> <li>- Product of Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Unreal</li> <li>- Product of Clay</li> </ul>

- This is the reasoning.

### III) Anubava :

Svapna Prapancha	Jagrat Prapancha
<ul style="list-style-type: none"><li>- Mithya</li><li>- Available only in Svapna Avastha.</li><li>- Available only for dreamer, observer.</li><li>- For Dreamer, Jagrat not available.</li><li>- Real from dreamer's standpoint.</li><li>- Waking unreal for dreamer.</li><li>- Dream diseased cured by dream medicine.</li><li>- Dream money useful in dream.</li><li>- Svapna Prapancha has relative reality.</li><li>- Real for only particular observer not for others.</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li><li>- Available only in Jagrat Avasta.</li><li>- Available for waker, observer.</li><li>- For waker, Svapna not available.</li><li>- Real from wakers standpoint.</li><li>- Dream unreal for waker.</li><li>- Waking medicine useless for dreamer.</li><li>- Dream money useless of waker.</li><li>- Jagrat Prapancha has relative reality.</li><li>- Real for particular observer not for others in dream.</li></ul>

- Each mutually exclusive.
- We don't say World is not there absolutely, but World has Relative Reality called Mithya.
- Relatively Real called Mithya.
- What is absolutely Real and evident at all times, places, Avasthas?
- Consciousness alone is there in Dream, waking and sleep, it is not exclusive but all inclusive.
- Daily experience shows Consciousness alone is Absolute.

- Other than Consciousness, everything else is Relative.
- If we have cats eyes and dogs ears, we will experience different Universe.
- What we see, hear, commonly call it orange or table.
- What you and I see may be different.

### **Gaudapadacharya :**

- What the World, is nobody can say.
- We have sense interpreted subjective Reality only which is not absolute.
- Its all sensory world which is proved through scientific experiments.
- Sense organs of different human beings different.
- World you interpret is eternally subjective.
- What is uninterpreted one in the world without use of sense organs and mind?
- What remains, obtains, without intervention, interpretation of instruments is called Absolute.
- What obtains before use, operation of sense organs and without sense organs is Chaitanyam alone.
- Chaitanyam alone does not involve interpretation of sense organs.
- Sense organs are operated because of Consciousness.
- Consciousness alone Absolutely exists and is therefore called “Sat” – “Chit”.

- Sat alone is Chit.  
Chit alone is Sat
- Sat Chit together called Atma.
- Atma alone Absolutely Real.
- Sruti, Yukti, Anubava proves Atma Satyatvam, Anatma Mithyatvam.
- Several illustrations show illusory perceptions we experience.
- How distortions take place?
- Atma distinctively perceived as Anatma.
- Atma distortedly perceived as Anatma like other Distortions.
- Consciousness mistaken as Anatma.

### **Example :**

- a) Sunrise – Never rises
- b) Earth stationary – Appears firm when its moving.
- c) Stars – seen as Dots.
- d) Sky / Ocean – appear blue.
- e) Rope – appears as snake.
- f) Shell – taken as silver.

### **4<sup>th</sup> Topic – Anatma Mithyatvam**

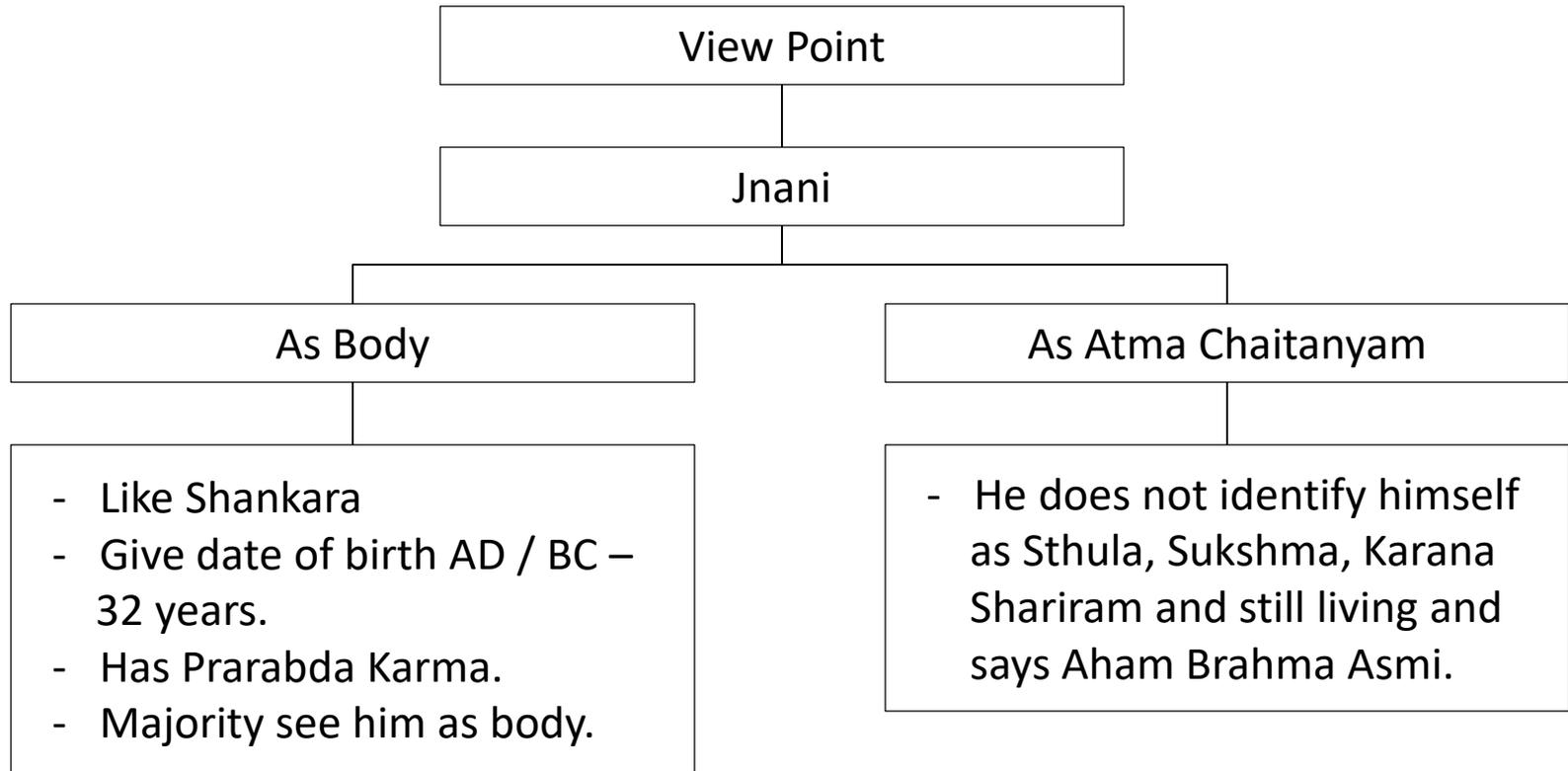
- Bulk of Aparokshanubhuti – Verse 41 – 89.

## 5<sup>th</sup> Topic : Verse 90 – 99

- Jeevan Mukti – Jnana Phalam.
- What is the knowledge gained?
- There is nothing other than me, Chaitanyam, to get frightened.
- Body and Mind belongs to observed World.
- I am Consciousness, Other than Consciousness, there is no World, Body, Mind.
- Not that they are not there.
- They don't exist independent of Consciousness.
- Don't say waves are not there.
- Say : No waves independent of water. No World other than me the Observer.
- Kaivalyam = I alone Am
  - = Kevalasya Bavaha
  - = Jeevan Mukti, freedom, free from emotional problem.
- Raaga, Dvesha, Kama, Krodha...
- Freedom from intellectual problems, physical – psychosomatic problems, fear, loneliness.
- Freedom from all Karmas.
- Free from Sanchita, Agami, Prarabda.

## Upanishads say :

- Jnani free from Sanchita, Agami.
- Here, it is said, Jnani free from Prarabda Karma also.
- Both correct.



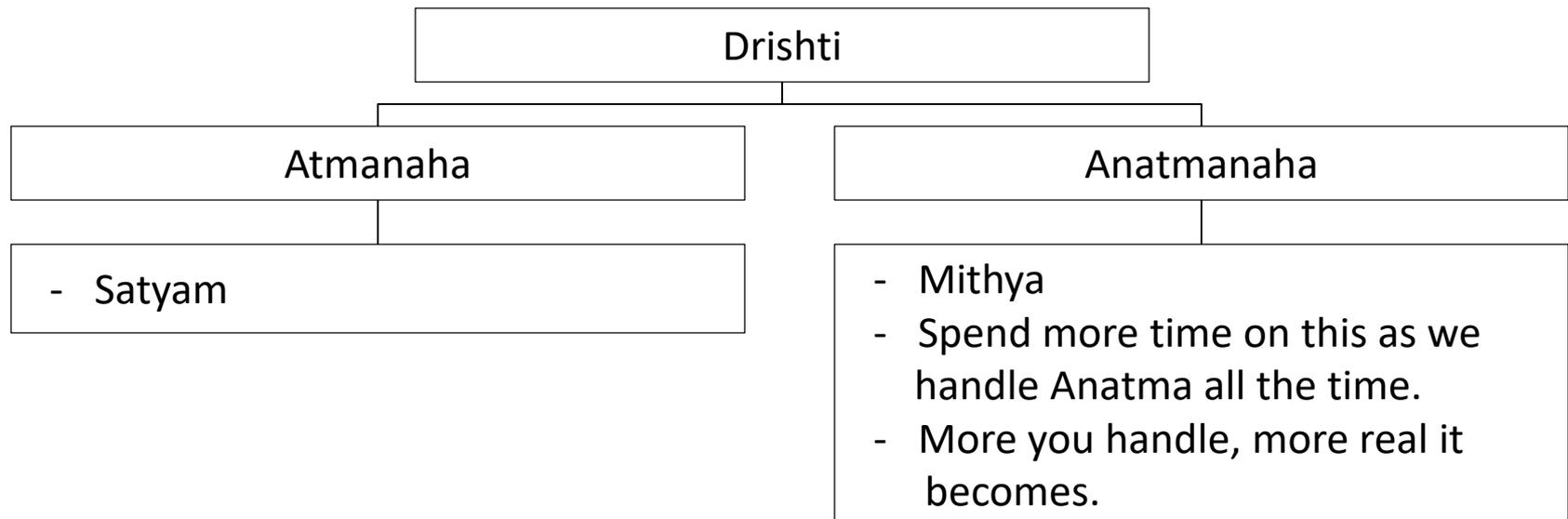
- Prarabda Nisheda from Verse 90 – 99.

## 6<sup>th</sup> Topic : Verse 100 – 144 – Nididhyasanam – Vedantic Meditation

- Integral part of Vedantic Sadhanam without which Sravanam, Mananam may not help for majority.
- Sravanam can fructify into Jnanam or Jnana Nishta when supplemented by Nididhyasanam.

### Nididhyasanam :

- Giving exclusive time for Assimilation of Vedanta, clearly seeing Mithyatvam of Body, Mind complex.
- Giving absolute Reality to body-mind complex is cause of Samsara.
- Whatever not seen as Mithya is potential threat, unconquered enemy, unpredictable threat.
- That object will cause fear, sorrow.
- Everything is Mithya, few create headaches.



- Grihasta in Vyavahara needs more Nididhyasanam but has no time.
- Sanyasi does not need Nididhyasanam, has more time.
- We need Nididhyasanam w.r.t objects we interact.
- Nididhyasanam = Pancha Dasha Anga .

## Meditation on 15 limbs :

Verse 102 – 103 :



यमो हि नियमस्त्यागो मौनं देशश्च कालता ।  
 आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥  
 प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।  
 आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ १०३ ॥

yamo hi niyamastyago maunam desasca kalatah I  
 asanam mulabandhasca dehasamyam ca drksthithih II 102 II  
 pranasamyamanam caiva pratyaharasca dharana I  
 atmadhyanam samadhisca proktanyangani vai kramat II 103 II

1) The control of the senses (yama), 2) the control of the mind (niyama), 3) renunciation (tyaga), 4) silence (mouna), 5) space (desa), 6) time (kala), 7) posture (asana), 8) sucking in the anus (mulabandha), holding steady the body (deha-samya), 10) steadiness of gaze (drk-sthiti), 11) control of prana (prana-samyamana), 12) the withdrawal of the mind (pratyahara), 13) continuous reflection (dharana), 14) contemplation on the Self (dhyanam), and 15) total absorption (samadhi) – these are indeed the items declared verily in a series. [Verse 102 & 103]

- (Includes 8 steps of Patanjali).
- 15 limbed Vedantic Meditation.
- Defines all as Brahma Darshanam only.

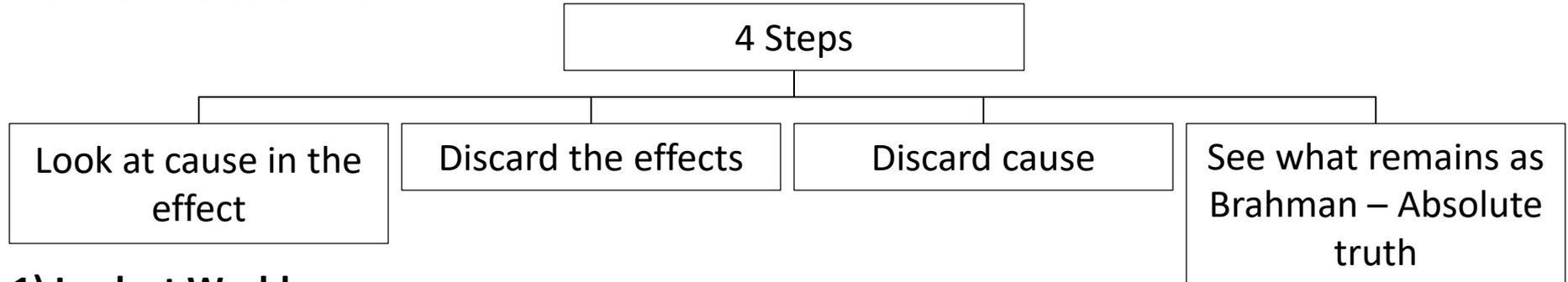


कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।  
कारणत्वं ततो गच्छेद्वशिष्टं भवेन्मुनिः ॥ १३९ ॥

karye hi karanam pasyetspascatkaryam visarjayet ।  
karanatvam tato nasyedavasistam bhavenmunih ॥ 139 ॥

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139]

### How to meditate on truth :



#### 1) Look at World :

- See Cause + Effect together (Observer + Observed).

#### 2) Turn attention to Observer :

- Focus on Cause the Observer.

#### 3) Negate World :

- Discard the effect.

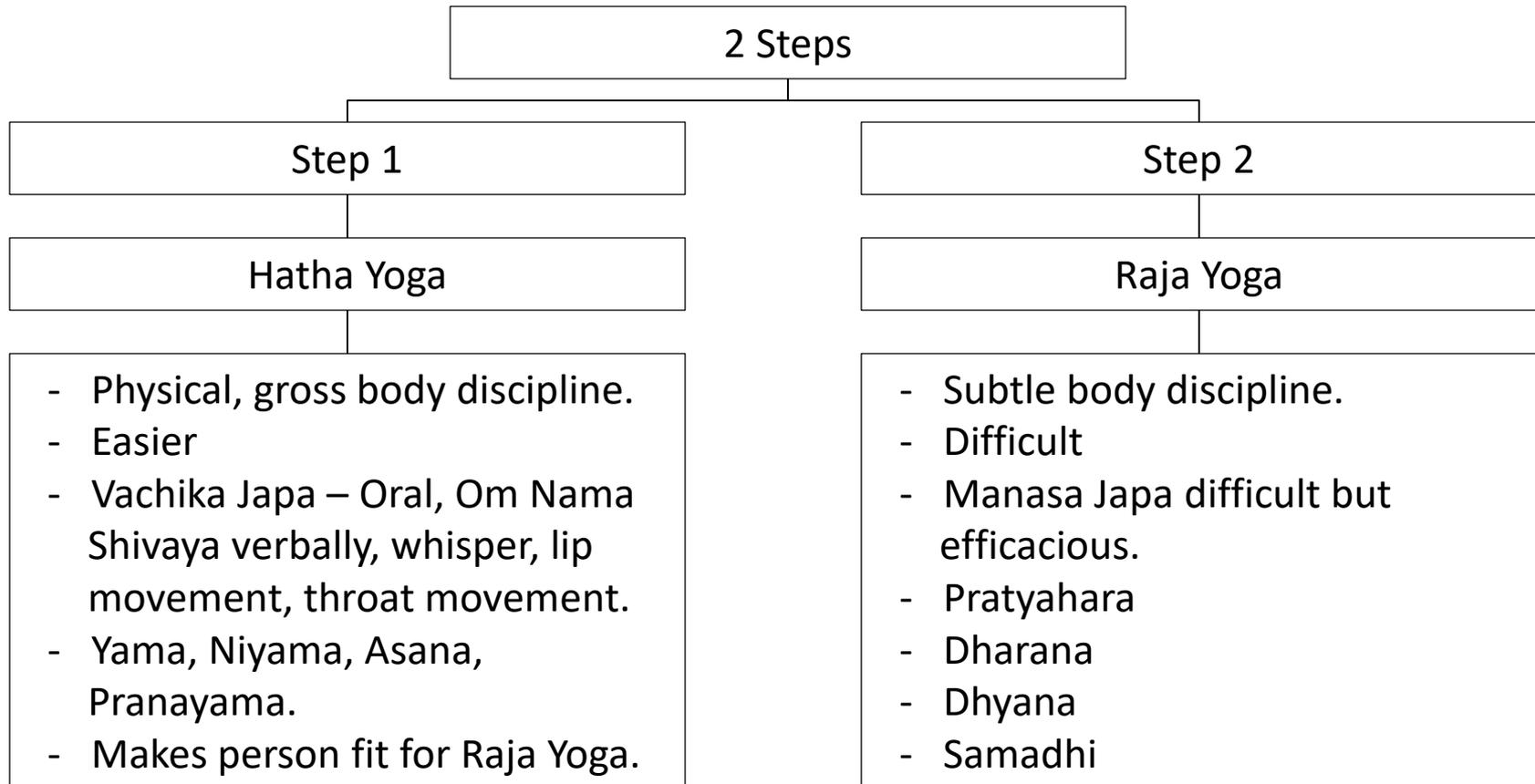
#### 4) Remain as Consciousness :

- Which is neither Observer nor Observed.

- Drk Drishya Vilakshana Chaitanyam Aham Asmi.
- Sakshi Sakshya Vilakshana Chaitanyam Aham Asmi.

## Conclusion :

- If someone not able to practice this Vedantic Meditation, called Raja Yoga then begin with Hatha Yoga.



- If you can't practice Hatha Yoga, have Guru Bhakti, Ishvara Bakti which will give you all qualifications.
- Religious lifestyle will lead you one day to Aparoksha Anubuti.



**VERSE 1 TO 28**

## Verse 1 : Mangala Sloka

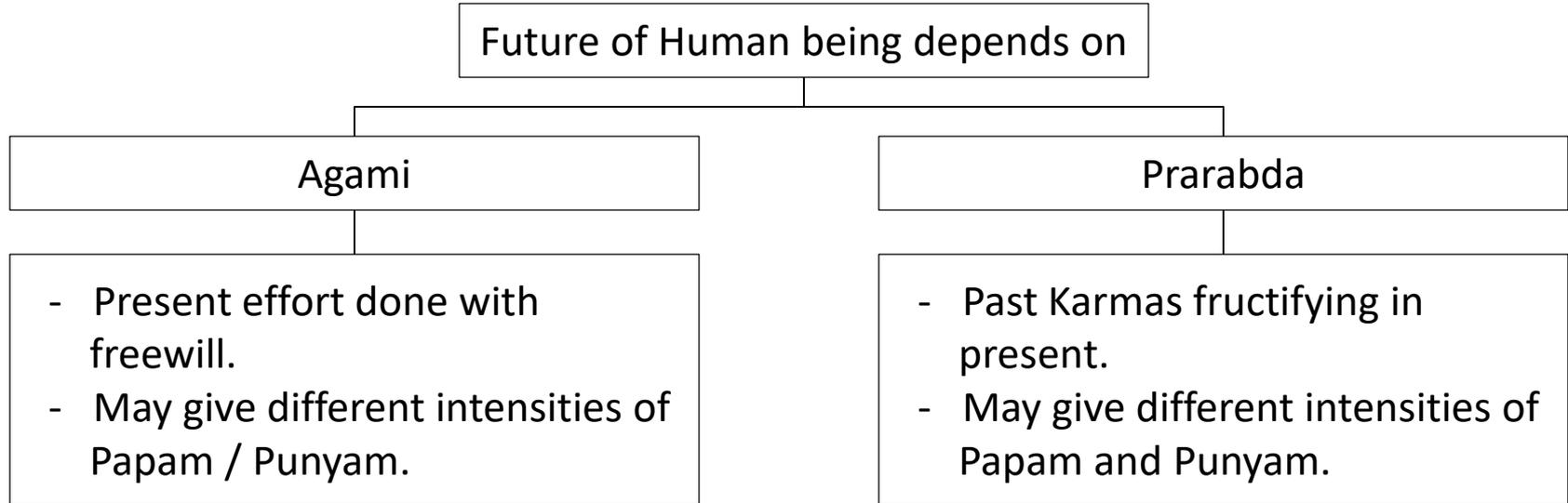
श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।  
व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

sriharim paramanandam-upadestaram-isvaram I  
vyapakam sarvalokanam karanam tam namamyaham II 1 II

I bow down in prostration to that Sri Hari, the world preceptor, the Lord of the universe, the all-pervading, the cause of the whole universe and the supreme-blissful Reality. [Verse 1]

- Benedictory Verse, Lord's grace invoked for completion of text (Ishvara Prarthana).

### Tattva Bodha :



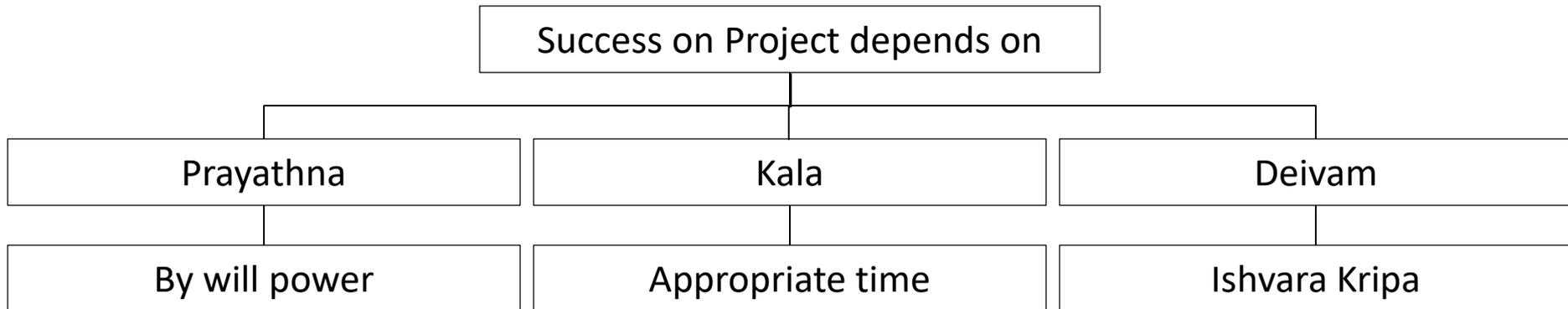
- Our daily experience depends on our effort and Prarabda fructifying.
- Strength of any of them may be higher/lower deciding my current experiences.

## Example :

Present Karma	Adrishta Prarabda
<ul style="list-style-type: none"><li>- Good</li><li>- To start writing Book</li></ul>	<ul style="list-style-type: none"><li>- Unknown source of obstacle.</li><li>- Upastha Duritam.</li><li>- Pray by freewill to remove unknown obstacles.</li></ul>

## Shankara :

- Is Jiva while writing, claim in the book Aham Brahma Asmi, has Prarabda to write.



## Example :

- Sow seed, wait for appropriate time.

### a) Ishvaram Sri Harim Aham Namami :

- Offer prostrations to Ishvara.
- **Ishvara** : Maya Sahita Chaitanyam is really Formless.
- Chaitanyam + Samashti Prapancha.

# Consciousness

## As Vyashti

- Vishwa, Teijasa, Pragya.

## As Samashti

- Virat, Hiranyagarbha Ishvara.  
- Ishvara = Totality, common name of Vishnu / Shiva / Devi, Formless.

### Tattva Bodha :

- Avidyo Upadhi San...
- Mayo Upadhi San...
- Ishvara worshipped by giving form to please devotees with different mental temperaments, Raaga – Dveshas.
- **Example** : India – flag

### Gita :



यो यो यां यां तनुं भक्तः  
श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां  
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ  
śraddhayārcitumicchati |  
tasya tasyācalāṃ śraddhāṃ  
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Here Sri Harim represents Vishnu form.
- Vibhuti represents glory and Prasadam of Lord, traditional mark.

**b) Sri Devi (Laxmi Devi) :**

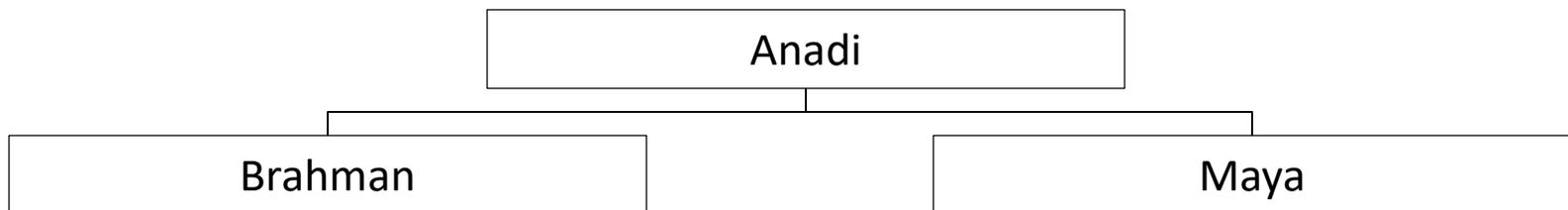
- Represents Lakshmi.
- Invoke Lakshmi on Vishnu's chest along with Vishnu.
- Hari comes from "Hru" Dhatu.
- Harati Pratibandam – Takes away obstacles, Duritiya Papam.

**c) Parama Anandam :**

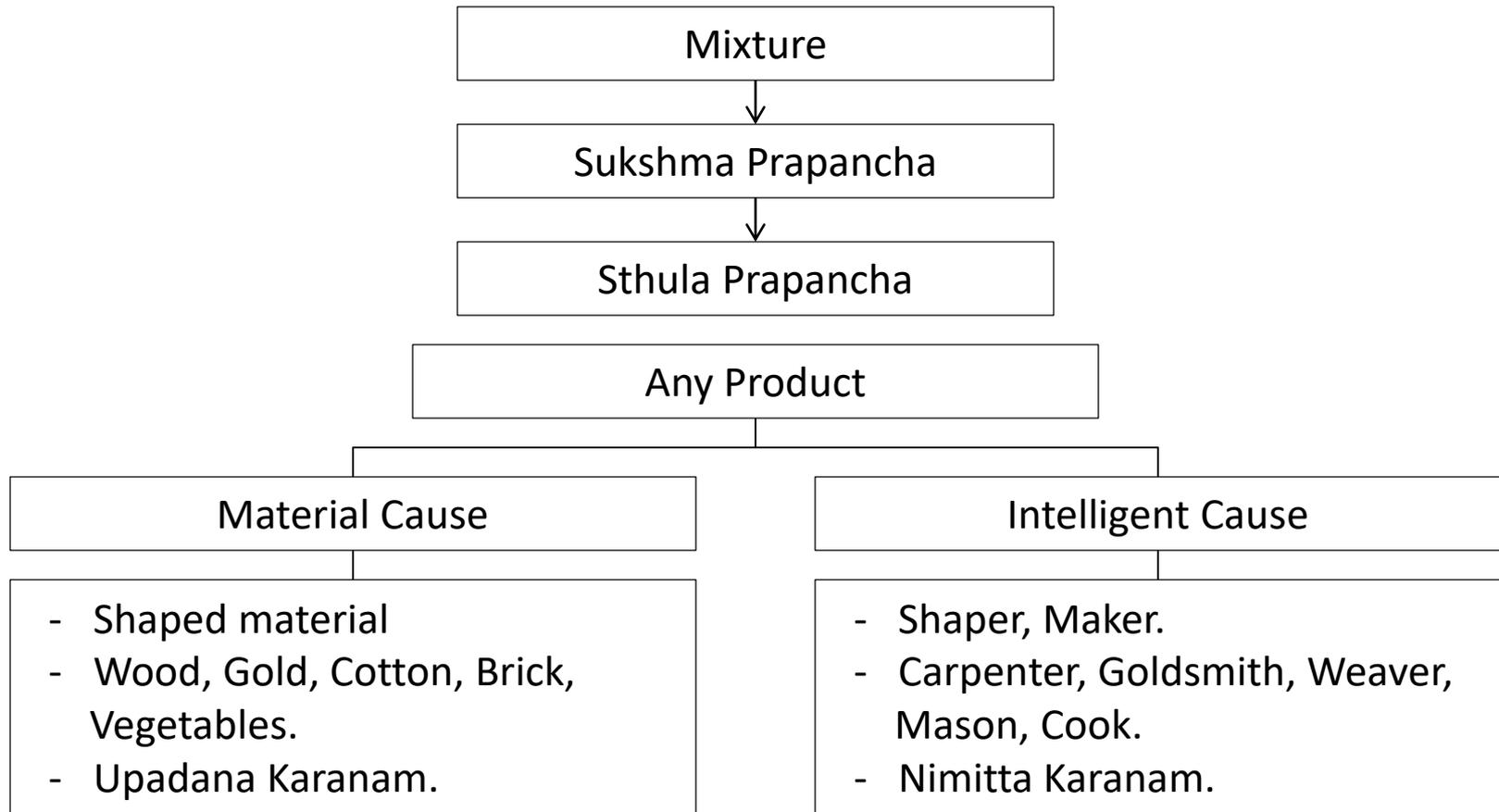
- Sat Chit Ananda Svarupa.
- Not experiential Ananda, limited.
- Technical Ananda = Anantha, Poornatvam, Limitless Ananda.
- Ananda here refers to Chaitanya Svarupam.
- What type of formless Ishvara invoked?

**d) Karanam Sarva Lokanam :**

- Ishvara is cause of 14 Lokas.
- Chatur Dasha Buvanam Karanam = Maya Sahita Brahman.



- From mixture of Brahman + Maya – Creation evolved.



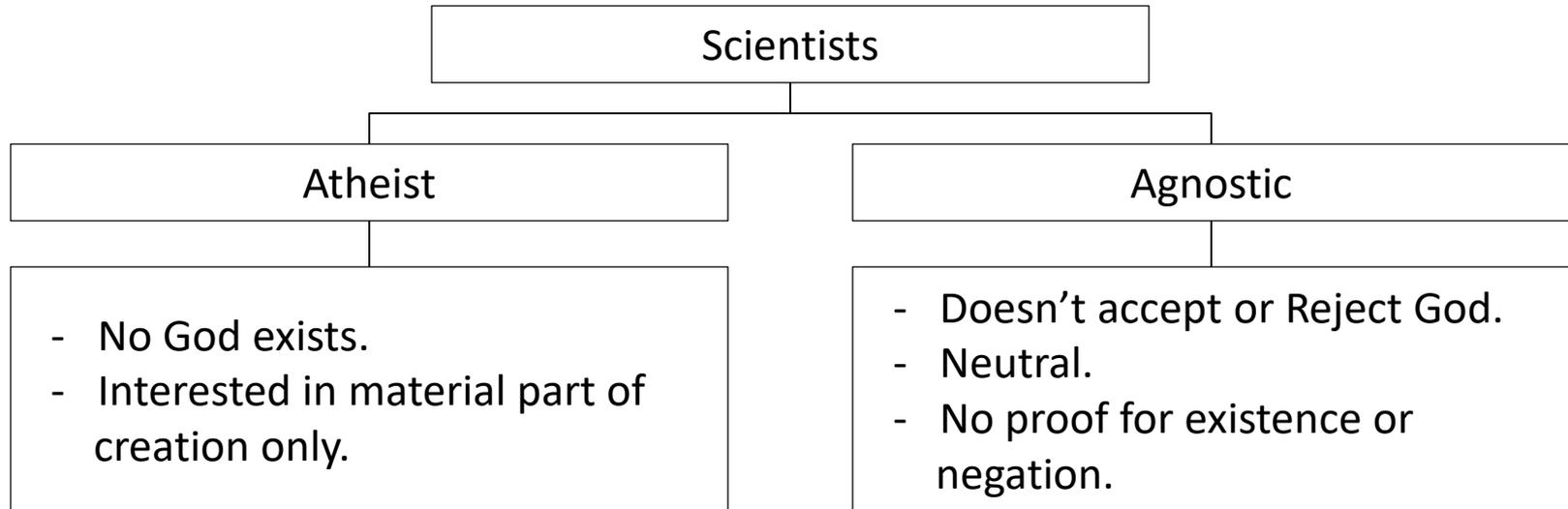
Science	Vedanta
<ul style="list-style-type: none"> <li>- Evolutionary theory</li> <li>- Material becomes product by itself.</li> <li>- No Ishvara required.</li> <li>- Unicellular to Multicellular.</li> <li>- Fish – Bird – Amphibian – Monkey – Human, Natural Evolution.</li> </ul>	<ul style="list-style-type: none"> <li>- Science is incomplete.</li> <li>- Maya Prakrti evolves into 5 elements and world blessed by, backed by Chaitanyam (Intelligent Cause).</li> </ul> <p><b>Gita : [Chapter 9 – Verse 10]</b></p> <ul style="list-style-type: none"> <li>- Maya Dhyakshena Prakrti...</li> </ul>

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- Presided by the Lord, Prakrti functions.
- Any effect requires Maker and Material.

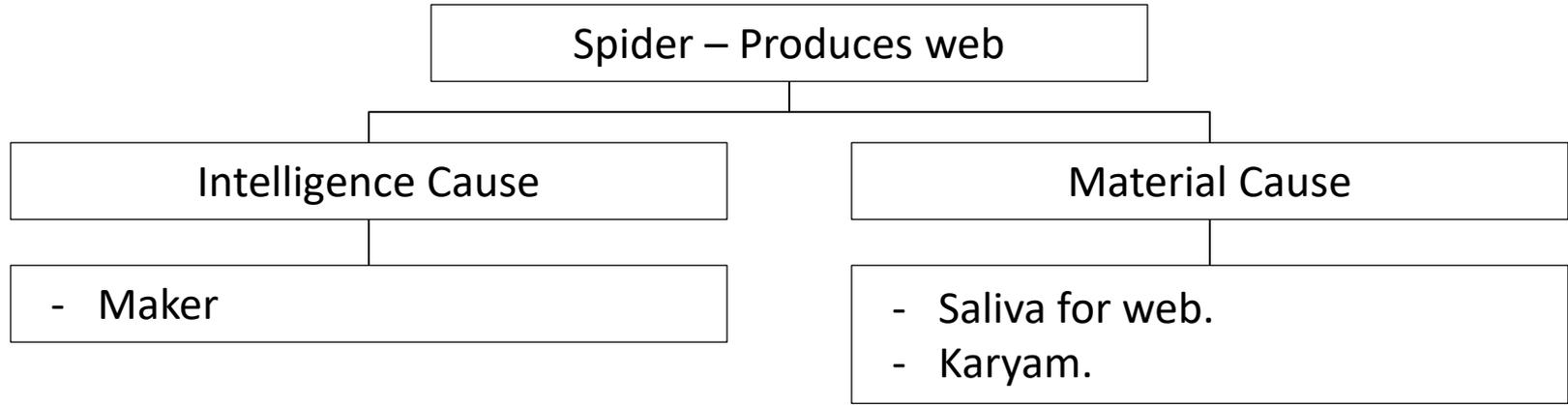




यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [1 – 1 – 7]



- Abinna – Nimittta and Upadana Karanam



Both

- Formless Ishvara – Maker and material of Waking world.
- Waker – Maker and material of Dream world (Thought world).
  - Wake up, dream collapses
- Ishvara = Maya Sahitam Chaitanyam.
- Abinna Nimitta Karanam of 14 Lokas.

## God as

### Intelligent Cause - Alone

- Maker, like carpenter, weaver, goldsmith.
- Brahma with Saraswati, Produces creation.
- Makers standpoint.
- Cause produces effect.

### Material Cause – (Not person)

- Becomes world, creation.
- All pervading, infinite.
- Material standpoint.
- Cause becomes effect.
- Gold becomes Ornament, cotton becomes cloth, God becomes world.

## Taittiriya Upanishad :



सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।  
स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।  
तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idam sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca, tatsatyamityacaksate,  
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

## Abavatu :

- God becomes all. Therefore, we can worship any part of Universe as God.
- Have God Darshanam with open eyes.

## Example :

- Thyagaraja – Rama  
Meera – Krishna } Seeing form

## Gita teaches :

- Vishavarooopa Darshanam.

## Shanti Mantra :

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।  
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ।  
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।  
त्वमे वप्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।  
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।  
अवतु माम् । अवतु वक्तारम् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

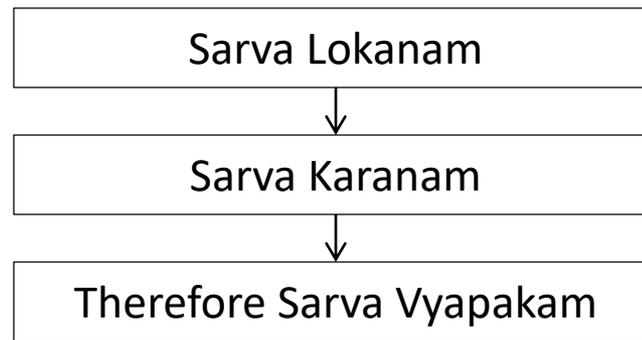
om sam no mitrah sam varunah, sam no bhavatvayama,  
sam na idro brahaspatih, sam no visnururukramah,  
namo brahmane, namaste vayo, tvameva pratyaksam brahmasi,  
tvameva pratyaksam brahma vadisyami, rtam vadisyami,  
satyam vadisyami, tanmamavatu tadvaktramavatu,  
avatu mam, avatu vaktram  
om santih santih santih || 1 ||

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brhaspati be upon us. May Visnu, the all-pervading (wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee, O Vayu! Thou art the visible Brahman. The alone shall I consider as the visible Brahman. I shall declare : Thou art the 'Right' ; Thou art the 'Good'. May That protect me ; may That protect the speaker. Please protect me. Please protect the speaker. Om Peace! Peace!! Peace!!!

- Akasha, Vayu, Agni, Jalam, Prithvi seen as Ishvara lingam.
- Hence Bagawan has become the world.

#### e) Vyapakam :

- God is all pervading, God also in Vaikunta, Kailasa, and here also.
- God pervades all ornaments ; Wood pervades all furniture; Material cause pervades all products.



- That Ishvara has 1008 Names, faculties, Aspects, Srishti, Sthithi, Laya Karta, Deena Bandu (friend of suffering).

#### f) Adi Guru Ishvaram Aham Namami :

- Here Shankara invokes Vishnu as Upadeshtaram – Teacher, Acharya, Guru.
- Every teacher requires grace of his Guru so that he can teach as taught, keep purity of teaching.

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñānīnastattvadarśinaḥ || 4-34 ||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Shankara sees his Guru Govinda Bagawad Pada who has come down in the form of Vishnu.
- 2<sup>nd</sup> Interpretation – see Adi Guru – Vishnu.

### Guru Prayer :

**Om Narayanam padmabhavam Vasishtam  
Shakthim, cha thath puthra parasaram cha |  
Vyasam shukam gowdpatham mahantham  
Govinda yogeendra madhasya sishyam || 21 ||**

Om my salutations to Lord Narayana, His disciple Padma bhava, His disciple Vasishta, His disciple Shakthi, his son sage Parasara, His son Vyasa, his son Shukha, his disciple the great Padmapada, His disciple the great Yogi Govinda, His disciple Shankara, His disciples Padma pada, Hasthamalaka, Thodagascharya, And Sureswaracharya who wrote commentaries. [Verse 21]



### **Mangala Dhyana Sloka :**

- I worship Lord Narayana along with Lakshmi Devi who is embodiment of Narayana, the 1<sup>st</sup> Guru, who pervades Universe, cause of 14 Lokas.

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।  
सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

aparoksanubhutirvai procyate mokhasiddhaye ।  
sadbhireva prayatnena viksaniya muhurmu huh ॥ 2 ॥

This intimate experience (of Reality – Aparoksanubhuti is expounded herein for the attainment of Liberation only; and it is worthy of being carefully looked into again and again by the good people. [Verse 2]

- Verse 2 – 11 - Preparation for Teaching.

### a) Anubandha Chatushtayam : (Introductory 4 factors)

#### Upothgathaha - Introduction

Vishaya

- Subject
- Brahma Aparoksha Anubhuti (Jnanam).
- Direct knowledge of Brahman.

Adhikari

- Beneficiary

Phalam

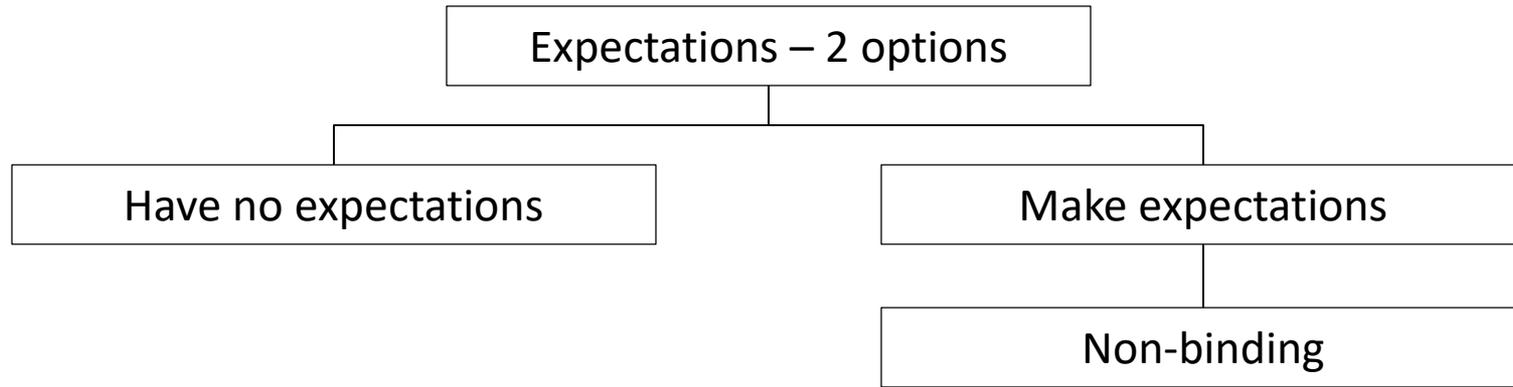
- Inner strength to face problems.

Sambandha

- Relationship between text and subject matter.

## Phalam : Moksha Siddhaye

- Inner freedom.
- Expectation for people to change will go away which was a bondage.
- Appointment with future which causes disappointments in life will go away.



- Freedom from binding expectations is called Moksha.
- Learn how to fail without getting affected like in football.
- Externally, physically we are bound to food, shelter, clothing.
- Who is Adhikari to read the Book? Qualifications? Entrance exam for IIT, sports.

### **b) Sat Purusha, Sat Janaha, Satbhir, Noble people, Mature :**

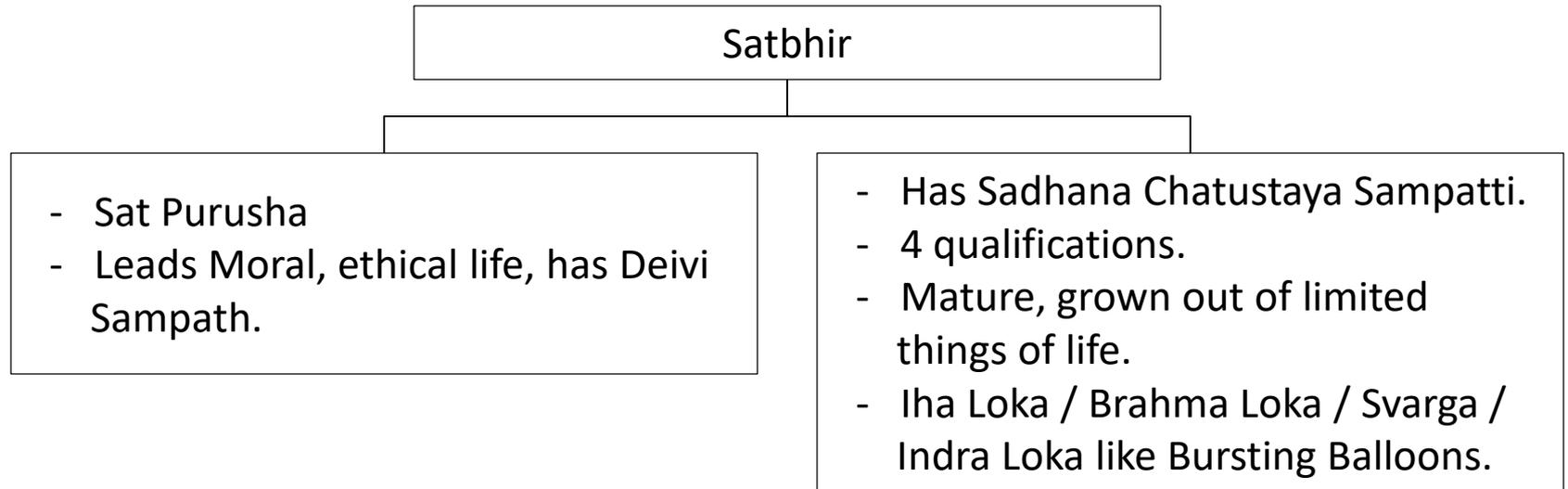
- One who does not seek Moksha not bad person but premature person, Still in Dharma, Artha, Kama.
- Man of ambition not bad but child in spirituality, not grown up.

### c) Vikshaniya :

- Focussed, systematic, not hobby.

### Moksha :

- Freedom from fear, limitations, inadequacy, insecurity, Samsara.



### Viksania :

- Committed, systematic study, not Puranic Sravanam.
- Student travels from Mortality to Immortality, Samsara to Moksha.

### d) Prayathnena :

- By acquiring all necessary preparations for study – grammar, Tarqa, Mimamsa.

### Example :

- To study in USA, write GMAT, TOEFL.

## e) Muhur Muhuh :

- Repeatedly put effort till teaching is fact for me.
- Say I am free from innermost core of heart, not academic exercise.
- Advaitam in class and in life.
- I am convinced I am Brahma Svarupa, fact for me, Jnana Nishta.

## Brahma Sutra :

आवृत्तिरसकृदुपदेशात् ।      Avrittirasakridupadesat ।

The repetition (of hearing, reflection and meditation on Brahman is necessary) on account of the repeated instruction by the scriptures. [IV-1-1]

- Veda Sravanam must be repeated.

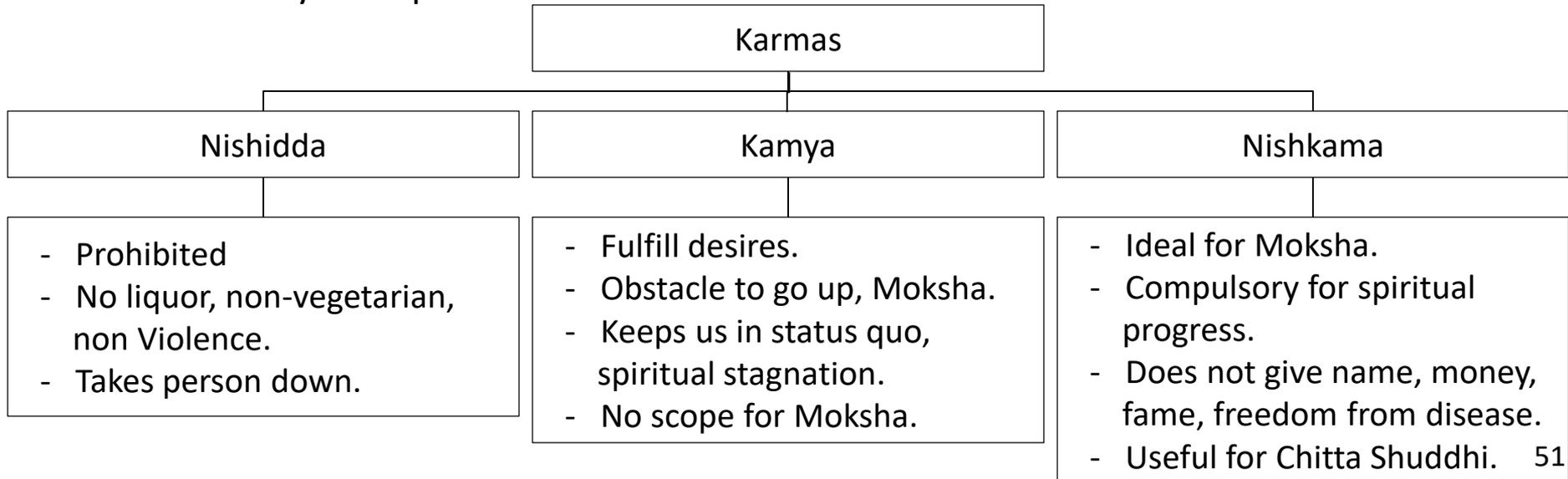
Ritual	Gita / Upanishad
- Do once and over.	- Not ritual to complete but understanding. - Sravanam / Mananam / Nididhyasanam = Vikshaniya.

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।  
साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

svavarnasramadharmena tapasa haritosanat I  
sadhanam prabhavetpumasam vairagyadicatustayam II 3 II

By constant performance of one's own duties and by austerities and by devotion to Lord Hari, a person can gain the necessary four qualifications such as dispassion, and so on. [Verse 3]

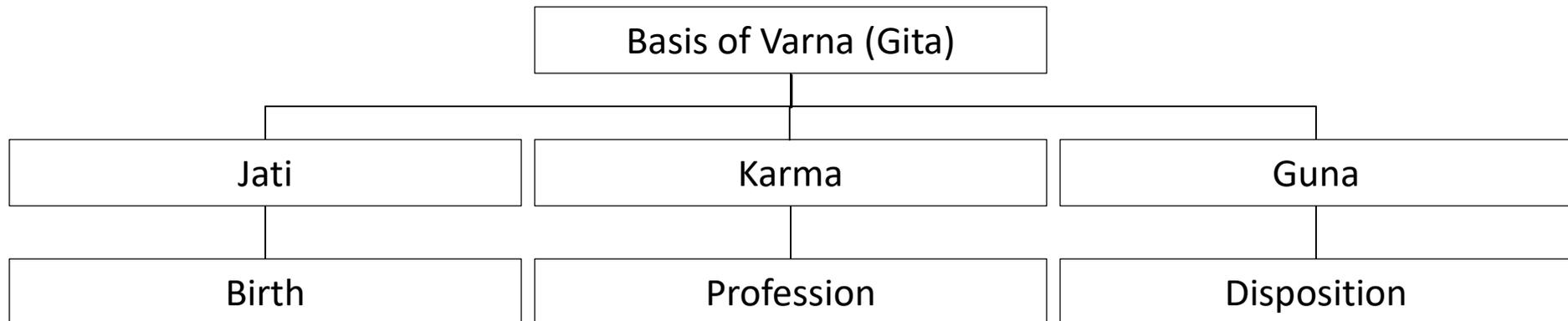
- How to acquire Sadhana Chatustaya Sampatti?
- Karma Yoga + Samadhi Yoga (Upasana) prepares person for Jnana Yoga, dealt in Veda Purva.
- Vedanta = Jnana Yoga = Aparokshanubhuti.
- Shankara assumes Karma Yoga and Upasana done and student ready with Sadhana Chatustaya Sampatti.

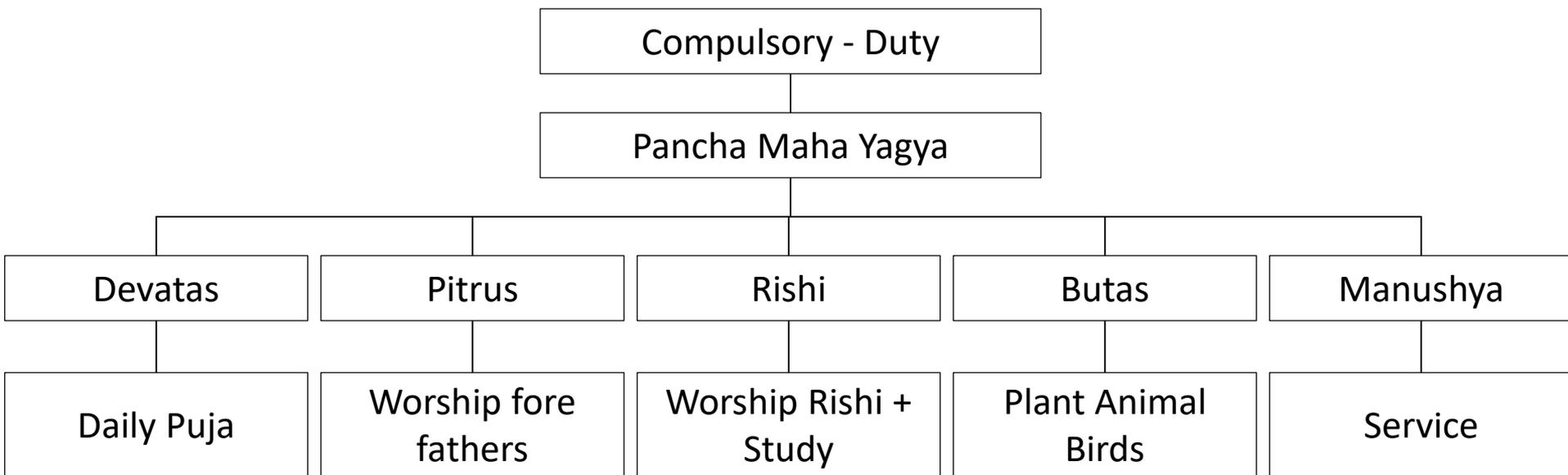


## a) Sva Varna Ashrama Dharmena :

- Through Nishkama Karma.
- Dharma here is compulsory action.
- Its not waste of time, money.
- **Its called :**  
Vihita Karma, Nitya Naimitta Karma, Pancha Maha Yagya.
- **It is not uniform to all, varies according to :**

Varna – Designation	Ashrama – Stage in life
<ul style="list-style-type: none"><li>- Brahmana (Teaches + Propagates)</li><li>- Kshatriya (Politician)</li><li>- Vaishya (Trader)</li><li>- Shudra (Service)</li></ul>	<ul style="list-style-type: none"><li>- Brahmachari</li><li>- Grihasta</li><li>- Vanaprasta</li><li>- Sanyasi</li></ul>

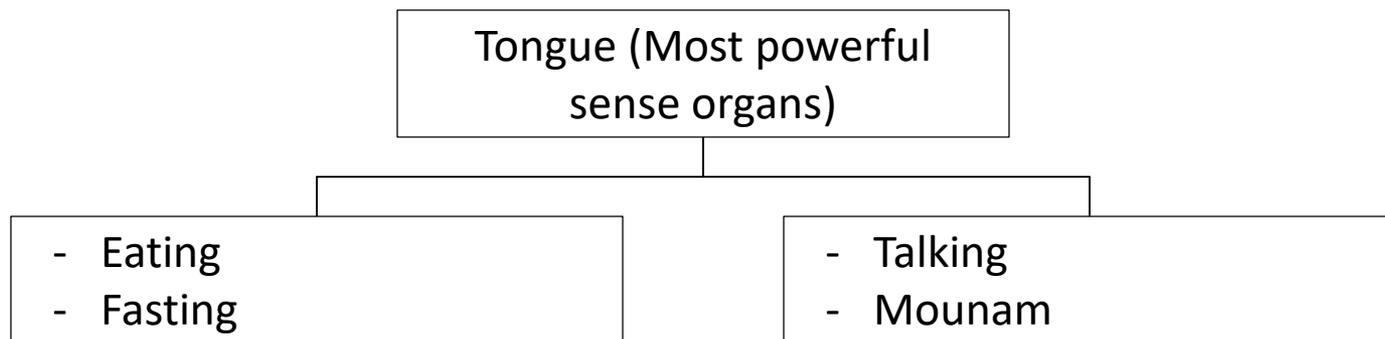




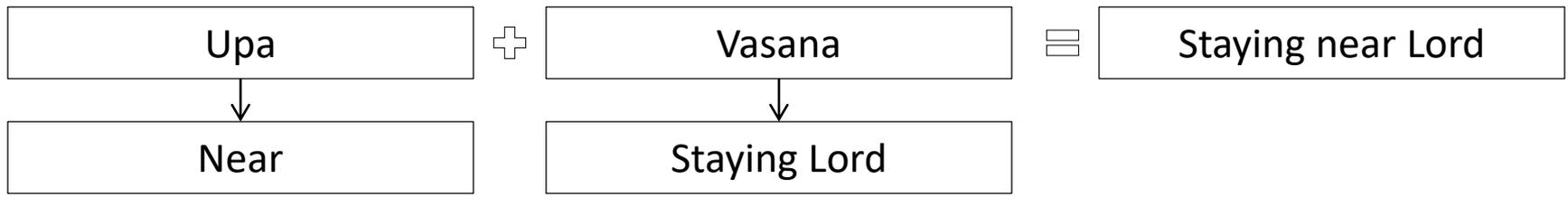
- Tapasa here stands for Upasana, Samadhi Yoga, Ashtanga Yoga of Patanjali for disciplining body, harmonising personality.

## b) Tapas :

- Wilful self denial for establishing mastery over my sense organs.



- When tongue is mastered, everything is mastered.



## Mundak Upanishad :



तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।  
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyam-caryam carantah |  
surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma || 11 ||

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

- Shankara following Upanishadic teaching here.

### c) What should be attitude while performing compulsory action?

- Pancha Maha Yagya for Chitta Shuddhi not for Name, fame, Namaskara from others.
- It is for Ishvara Prasada “Haritoshanam” -- Parameshwara Preetyartham.
- I have love for God and offer things in the form of Karma.

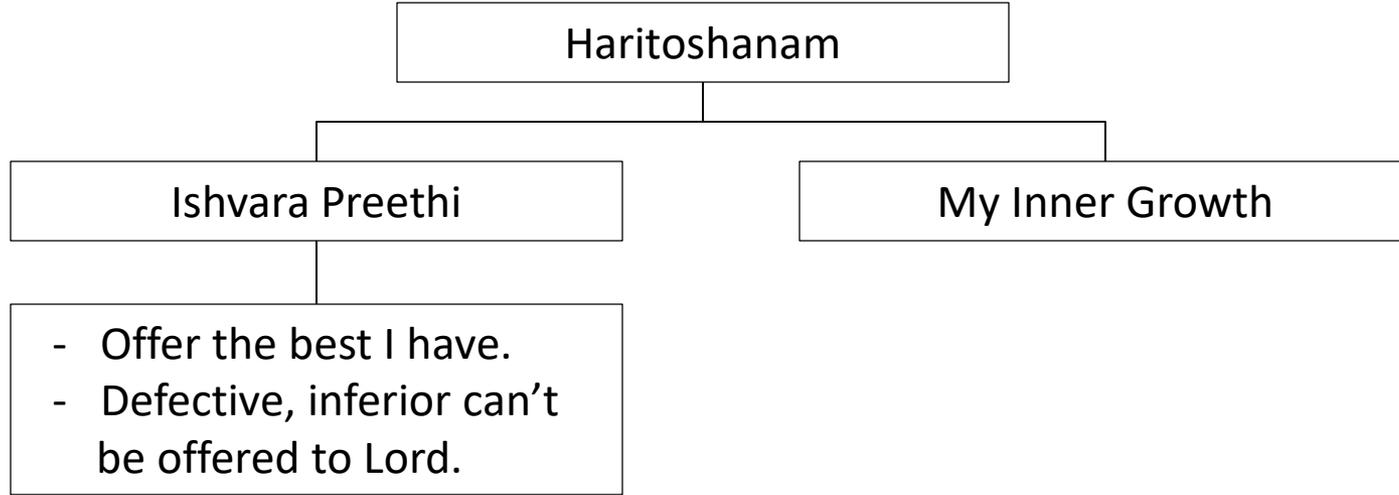
#### • Example :

In family we sacrifice time, as expression of Love.

- Karma Yoga intertwined with Bhakti.

## Karma Yoga – Definition :

- Ishvara Arpana Budhya Svadharma Anushtanam.
- Doing ones own Duty as offering to Lord.



- Don't complain people don't have gratitude (means I don't have proper attitude).

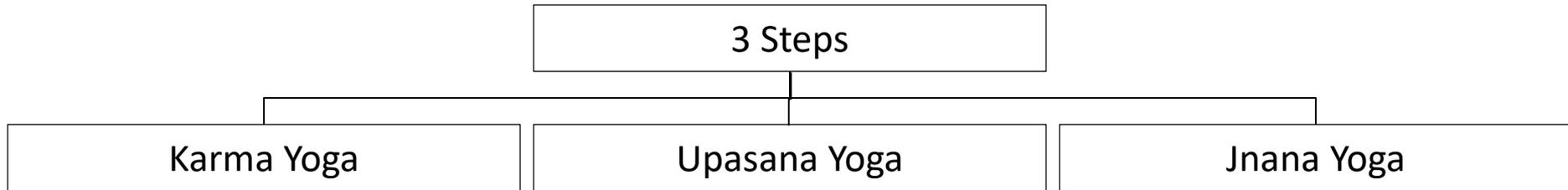
Gita : 

मत्कर्मकृन्मत्परमः  
मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु  
यः स मामेति पाण्डव ॥ ११-५५ ॥

matkarmakṛnmatparamaḥ  
madbhaktaḥ saṅgavarjitaḥ ।  
nirvairaḥ sarvabhūtēṣu  
yaḥ sa māmēti pāṇḍava ॥ 11-55 ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55] 55

- Karma and Bhakti – 2 sides of same coin.



- Common factor in all 3 = Bhakti.

#### d) Sadhanam Prabavet :

- Sadhana Chatustaya Sampatti, Maturity.
- Jnana Yogyata Arises in the mind of the seeker.
- How long?
- Varies according to Individual.
- In due course gets Sadhana Chatushtayam – Vairagyam Adhi.
- Vairagyam = Dispassion, Detachment.

#### Verse 4 – 10 : Four Qualifications

Karma Yoga + Upasana Yoga	Jnana Yoga
- Veda Purva gives Jnana Yogyata, fitness, qualifications.	- Vedanta - Gives Jnanam

**In Verse 3 :**

**Karma Yoga :**

- Sva Varna Ashrama Dharma.

**Upasana Yoga :**

- Tapas

**Haritoshanam :**

- In environment of Bhakti, fitness realised.
- Bakti Yoga is the environment, climate in which the seed of Karma Yoga + Upasana Yoga sprout.

**e) Vairagya Adi Chatushtayam :**

- Vairagyam and other Qualifications arise in the mind of seeker.

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।  
यथैव काकविष्टायां वैराग्यं तद्धि निर्मलम् ॥ ४ ॥

brahmadisthavarantesu vairagyam visayesvanu I  
yathaiva kakavisthayam vairagyam taddhi nirmalam II 4 II

The pure and perfect dispassion is such a sense of aversion towards all the sense objects, from the position of creator Brahma to an immobile object, as one would have towards the refuse of a crow. [Verse 4]

### What is Vairagyam?

- Dispassion, Detachment, not dislike, hatred which are obstacles.
- Vairagyam is going beyond likes and dislikes, maturity, refinement.
- Raaga Dvesha Attetatvam, Vairagyam.
- Lower Raaga, Dveshas ignored, not disliked, too small to commit life.
- Udasinabava, mental attitude free from Raaga – Dvesha.

### Example :

- Australia – England cricket match.
- Detachment from What?

### a) Brahma – Adhi Sthavarantesu :

- All sensory pleasures, all contact born – fleeting pleasures beginning from Brahmaa to a blade of Grass.

Brahma	Brahmaa
<ul style="list-style-type: none"> <li>- Brahman</li> <li>- Ultimate reality</li> <li>- Goal of Vedantic teacher.</li> <li>- Satyam, Jnanam, Anantham called Atma.</li> </ul>	<ul style="list-style-type: none"> <li>- Exalted status, position, Jiva can attain.</li> <li>- Like President, governor.</li> <li>- Get Namaskara which will go away.</li> </ul>

- Brahmaa = Status comes because of Karma and Upasana.
- Exalted position, 4-headed body, occupies for limited time, reborn if no Moksha.
- If interested in Permanent security, Nitya Sukham, don't depend on Brahma's position.
- Indra, Head of Svarga, Devas.
- All pleasure, Devatas under his control says Puranas.
- Brahmaa frightened of human being doing 100 Yagas, which will give Ritualist Indra Padam.
- Hence he sends Urvashi.
- Indra – most insecure person.
- Devas many, like MP's. Indra, PM - only one.
- Work for Moksha not Brahmaji's position.
- Sthavaram – lowest form of Jiva = Tree with subtle Sukshma Shariram.

## Stone :

- Not Jiva, No Sukshma Shariram, can't experience Karma Phalam, not Jiva.

## Sthavaram :

- Tree has Sukshma Shariram, has pleasure and pain.
- Highest Jiva Brahmaji to lowest Jiva - plant, tree, towards all Bodies, positions, Vairagyam.
- No interest in Punar Janma Vishaye, all sense objects including the body.
- What should be intensity of Vairagyam?

## b) Yathaiva Kaka Visthayam :

- Kaka → Crow.
- Visthayam → Droppings.
- No one attached to crow droppings – detachment.

Renouncer of finite world / crow dropping	Renouncer of Brahman, Infinite
- Not Big	- Ajnai keeps ephemeral and have renounced infinite Brahman. - Ajnanis are greater Sanyasis.

## Sanyasis Vision :

- In front of Brahman (Billionaire), Kaka Vistha cosmos (Rs.100) not Big.
- Vairagyam is effortless, spontaneous not great achievement.

## Detachment – Vairagyam – 2 types

### Jihasa Vairagyam – Conditional

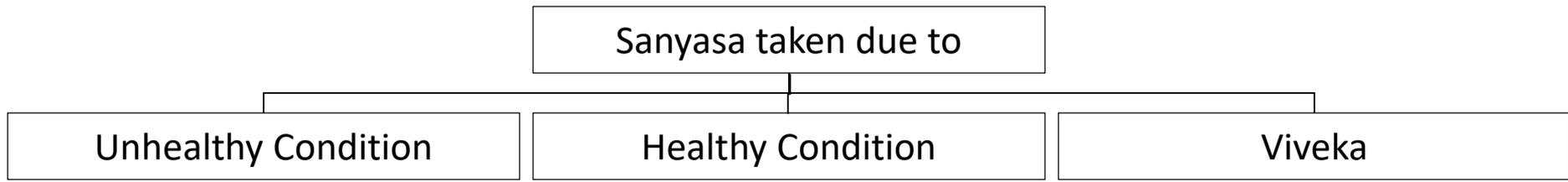
- Escapist Vairagyam
- Born out of unfavourable conditions.
- Cancer, lost money in Business, because of Prarabda Karma.
- Running away to Rishikesh.
- Not healthy.
- When conditions favourable, he will renounce renunciation.
- Start Rudraksha Business in Hrishikesh.
- Kshmasana Vairagyam, all become Advaitin for few days, smoky Vairagyam.

### Unconditional

- Real Vairagyam
- Born out of Viveka, understanding, discrimination.
- Any dependency is bondage is crystal clear.
- Discrimination born understanding Nityaha because Viveka is Nityaha.

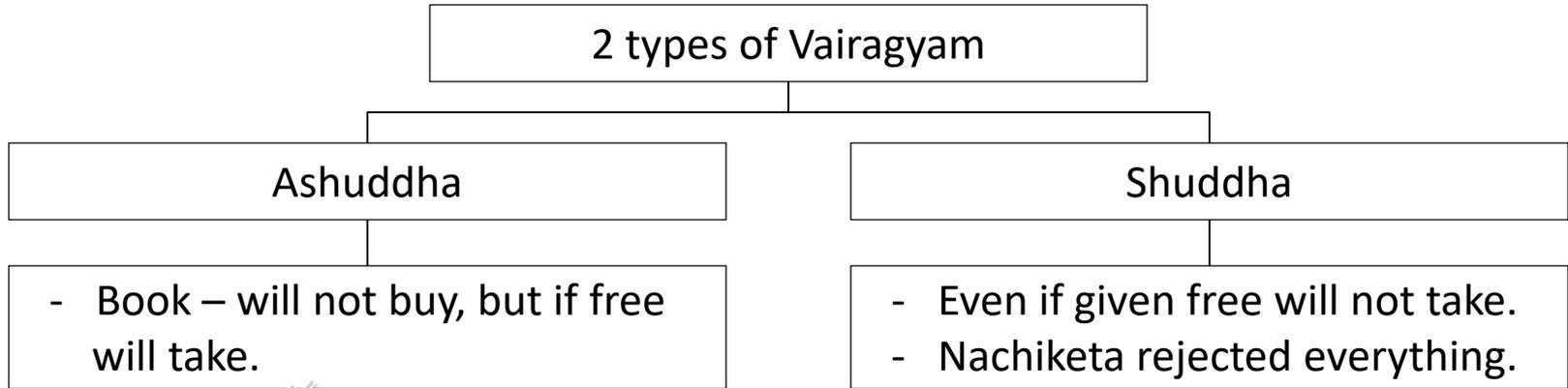
### c) Vishaye Anu :

- Anu → Viveka Anantharam, Viveka Janyam.
- Born out of understanding not due to unfavourable conditions.



**d) Taddhi Nirmala Vairagyam :**

- Born out of Maturity, Viveka Janyam.
- Pure, Shuddha Vairagyam.



**Katho Upanishad :** 

श्रुभावा मर्त्यस्य यदन्तकैतत्  
सर्वेन्द्रियाणां जरयन्ति तेजः ।  
अपि सर्वं जीवितमल्पमेव  
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat  
sarven-driyanam jarayanti tejah,  
api sarvam jivitam alpam eva  
tavaiva vahastava nrtya gite || 26 ||

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]

**Conclusion :**

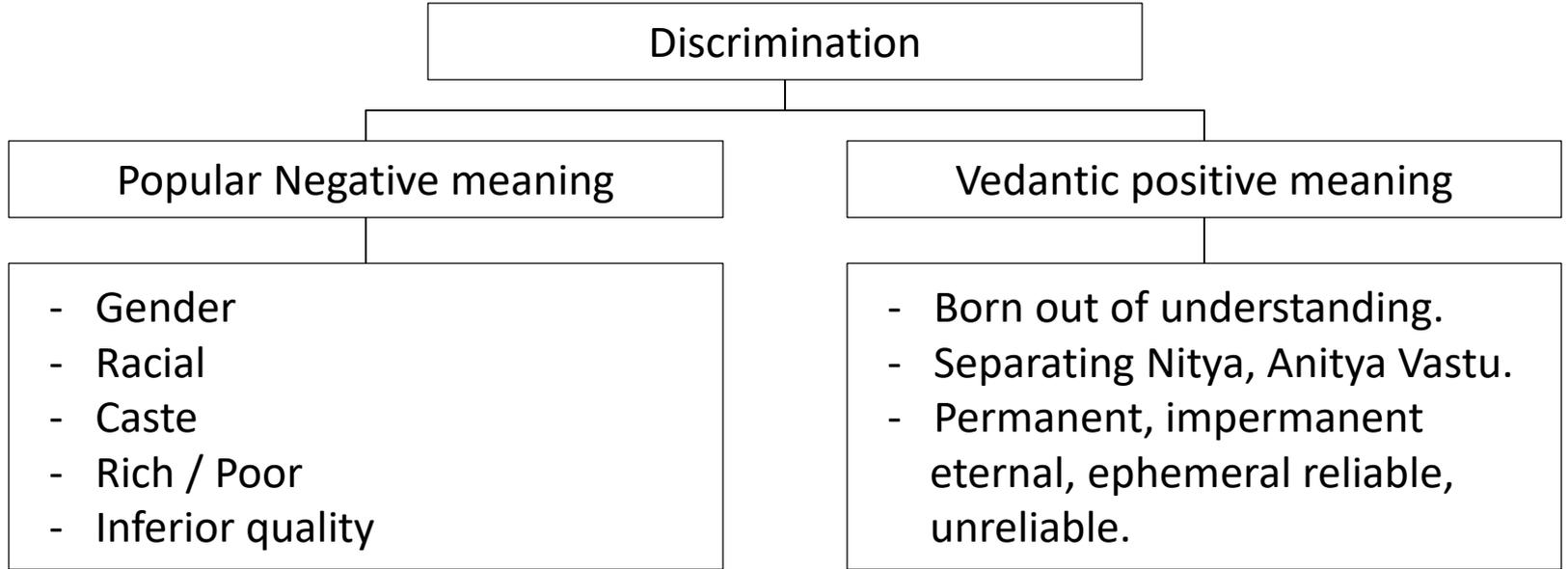
- Vairagyam born out of Viveka is Nirmala Vairagyam

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।  
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

nityam-atmasvarupam hi drsyam tadviparitagam I  
evam yo niscayah samyag-viveko vastunah sa vai II 5 II

Atman in itself is alone, permanent; the 'seen' is opposed to it – such a settled conviction is truly known as discrimination. [Verse 5]

### What is Viveka ?



- Leaning on Anitya Vastu is Risky.
- Whole world is Risky, perishable.
- God alone imperishable.



आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsatē |  
tēṣām nityābhiyuktānām  
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

### a) Nityam Atma Svarupam :

Atma / Brahman / Drk	Bagawan
Philosophical Language	Religious Language

- God alone Nityaha, everything else Drishyam, experienced, object of experience is in Time, space co-ordinate.
- Atma / God – Beyond Time.

Waking / Dream	Deep Sleep
<ul style="list-style-type: none"> <li>- Time, space and objects experienced.</li> </ul>	<ul style="list-style-type: none"> <li>- No time, space.</li> <li>- Kalateeta Atma, Brahman.</li> <li>- Non-dual Atma, not 2.</li> </ul>

- Every object conditioned by Time and Space , hence called Anityam.
- Desha, Kala, Parichinna Vastu, Anityam.

### Stotram : Bagawan

- Chandrananda.... Kala Desha Avadibyam Nir Muktam.
- Ishvara alone Nityam.

### b) Drishyam Tad Viparitam :

- Everything else is Drishyam, opposite, Anityam.
- In Philosophy, subject alone Nityam, objects Anityam.
- Drk alone Nityam, Drishyam Anityam.
- Sakshi alone Nityam, Sakshyam Anityam.

### In Religion :

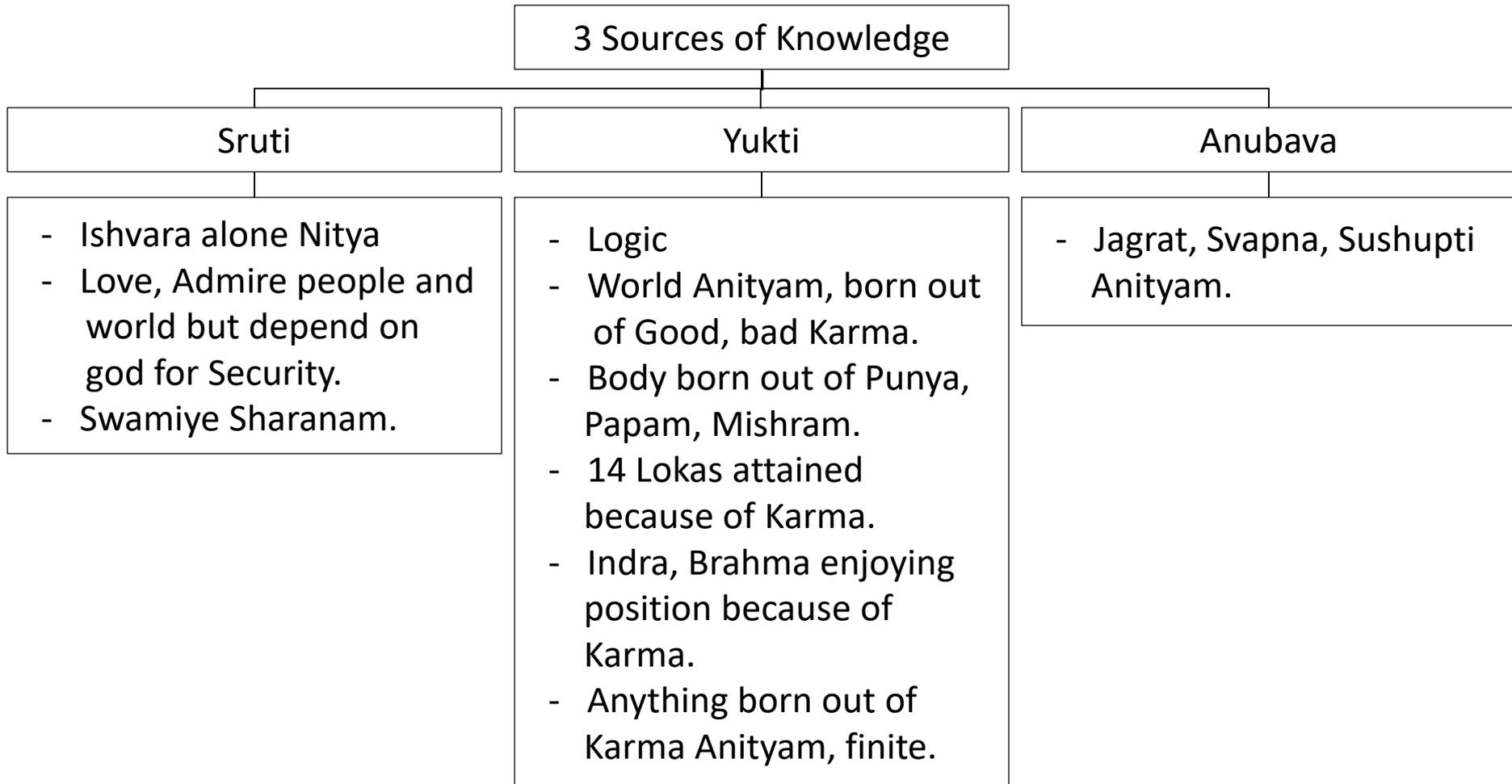
- Bagawan Nityam, World Anityam.

### c) Tad Viparitigam :

- Not vague idea, gone deep, well entrenched in the Mind.

### d) Yaha Evam Nishchayaha Samyak :

- Such firm knowledge born out of 3 sources of knowledge.



- Any product of Karma, Karma Phalam Anityam, time bound, because Karma is finite, Anityam.

## Sruti :

- World Anityam

## Logic :

- World Anityam

## Anubava :

- Everything has beginning and end.
- Duration may be shorter, longer.
- Sun / Son - both have finite life.
- Ishvara Eva Nityam, Sarvam Anyat Anityam.
- This knowledge is called Samyak Jnanam or Nitya Anitya Vastu Viveka.
- Once this Viveka is well entrenched in Mind, Viveka leads to Vairagyam.
- Live in the same world, house, Avastha for fullness, security, peace depend on God.
- This attitude is called Vairagyam.
- Samyak Viveka = Healthy, firm, right discrimination.
- Viveka leads to Vairagyam.
- **Hence Tatva Bodha order :**

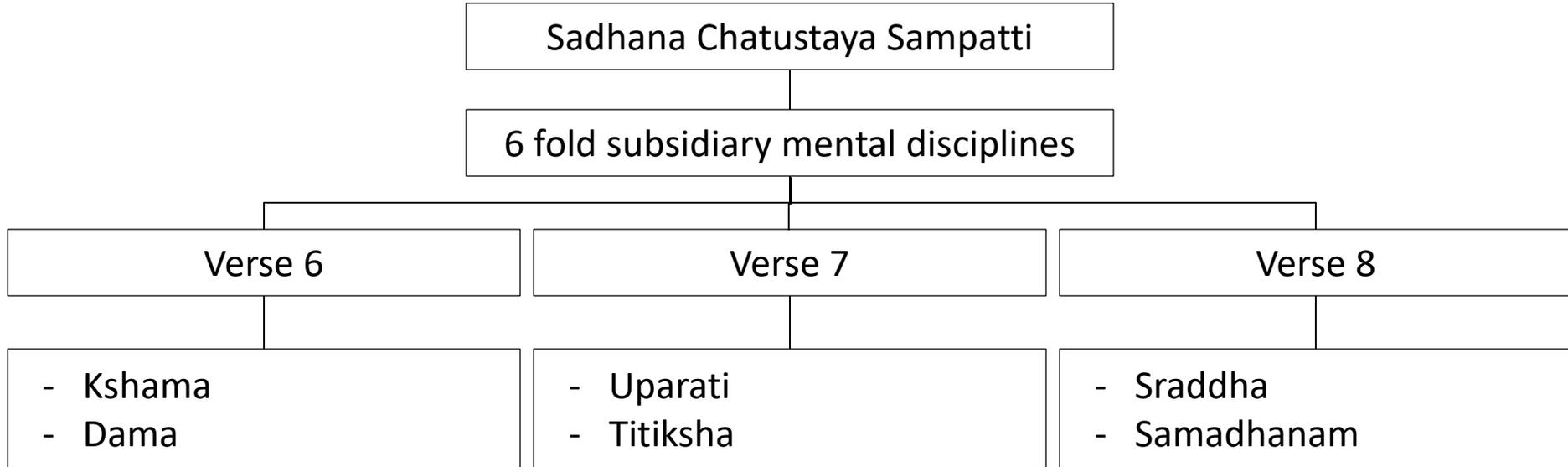
Viveka	Vairagya	Sadhana Chatustaya Sampatti	Mumukshutvam
Discrimination	Dispassion	Discipline	Desire

- Until ripening takes place, Vedanta is academic, hobby, amateurship, no heart in it.
- Once Viveka matured to Vairagyam then commitment firm.

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।  
निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

sadaiva vasanatyagah samo'yamiti sabditah ।  
nigraho bahyavrttinam dama ityabhidhiyate ॥ 6 ॥

Abandonment of desires at all times is called “Sama” and restraint of the external functions of the organs is called “Dama”. [Verse 6]



**a) Kshama :**

- Mind control.

**b) Damaha :**

- Sensory discipline.

### **c) Uparati :**

- Withdrawal from Extrovertedness.

### **d) Titiksha :**

- Forebearance, toughness of Mind.

### **e) Sraddha :**

- Faith in Teacher and scriptures.

### **f) Samadhana :**

- Constant awareness of Goal.

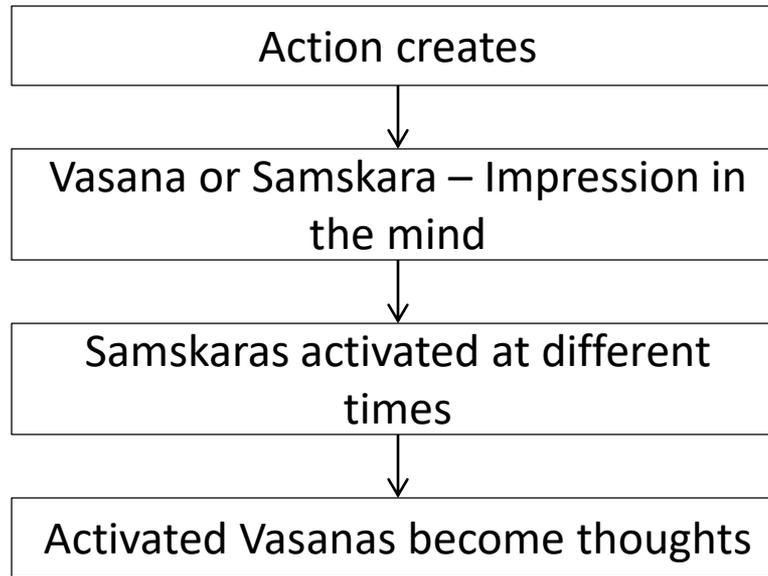
### **Kshama :**

- Tatva Bodha : Mano Nigraha.
- Here : Vasana Tyagaha
- Both same.
- Mental Discipline = Thought Discipline.
- Function of Mind = Entertainment of Thoughts.
- Thoughts governed by several factors.
- Primary factor = “Vasana”, old habits, govern our thinking process.

### **Example :**

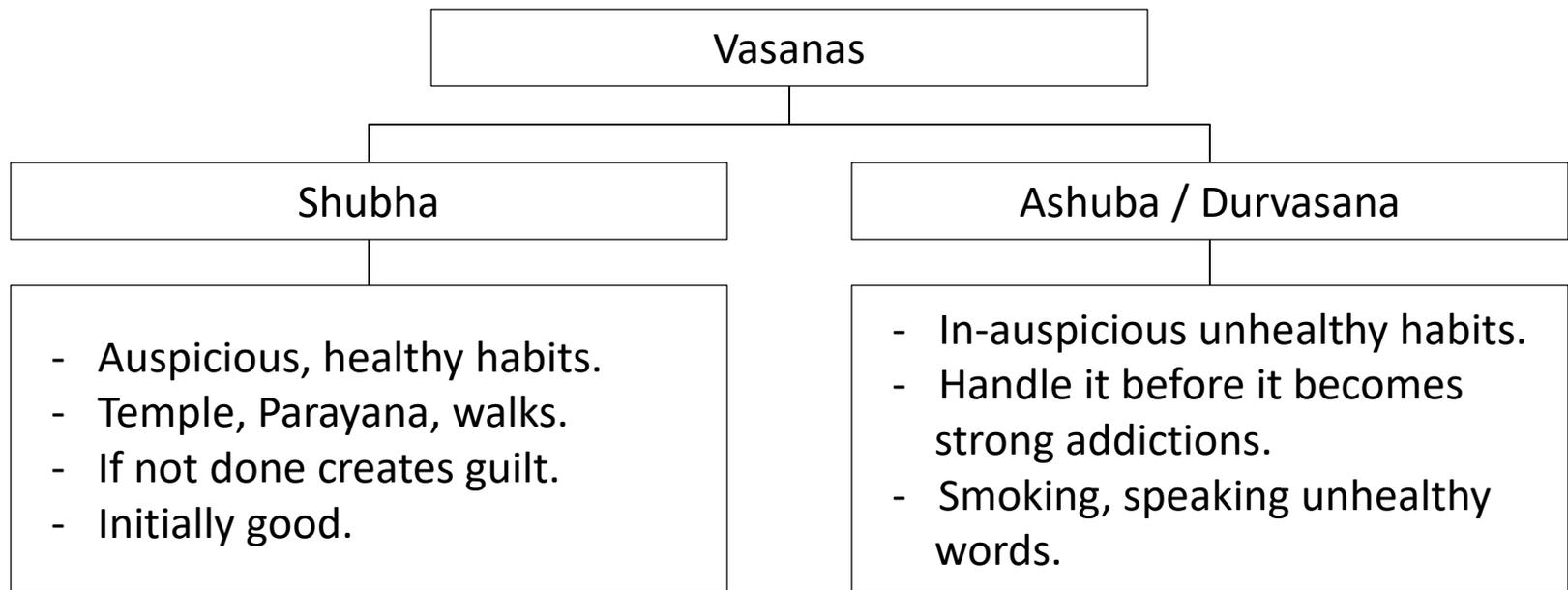
- Morning – coffee.
- Evening – walk.

- Thought comes without deliberate planning.



- Thoughts dormant called Vasanas.
- Manifested Vasana called thought.
- To control thoughts control Vasana.

Vasana	Thought
<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Seed</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam</li> <li>- Manifest</li> <li>- Product, tree</li> </ul>



- For withdrawal - time, effort, will power required.

### Example :

- Fighting Wali – opponents,  $\frac{1}{2}$  strength goes to him – will power reduced to half.
- Learn to handle Vasanas before they become strong.
- How to handle Vasana?
- Replace Ashuba Vasana by Shuba Vasana.
- TV Serial, polluting, no use.
- If I am free, Mind pushes me to switch on TV, until I develop some other habit.
- Change in habit required for few days.
- Direction of Mind changed.

- What is the role of freewill?
- Strong Sankalpa, Vrutam, Determination, freewill, say I will not do that in front of God in temple or at home, this is Purusha Prayathna.
- Changing Vasanas is changing thoughts, direction of Mind.
- Vasana Tyagaha = Mano Nigraha.

**Aim :**

- Direct Mind properly.

**a) Sada Vasana Tyagaha :**

- Always keep Vasanas under control not on New year day only.
- Continue practice till habit is broken.
- If inspiration is weak, relapses occur.

**b) Iti Shabditaha :**

- Is termed like this.

**c) Damaha :**

- Indriya Nigrahaha.
- Bahya Vritti Nam Nigraha.
- Sensory function = Bahyam = External.
- Minds function – Internal – Antar Indriyam.

## **Bahya Indriya Pravartihī :**

- Pravartihī means function.
- Nigraha = Control – Discipline not suppression, force, destruction, obstruction.
- Nigrahaha = Discipline born out of my conviction – long lasting.
- Force based discipline short lived.
- If conviction not useful, use force, Danda as 1<sup>st</sup> Aid (Sama, Dama, Bheda, Danda).
- Convert suppression into transcendental, growing out, conviction based, self control.

## **d) Dama Abhidhiyate :**

- Take healthy pursuit. Unhealthy suppression produces Kama, Krodha, Moha, polluting sense objects.
- Keeping in contact with healthy sense objects is called Discipline.

Verse 7 : 

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।  
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

visayebhyah paravrttih paramoparatirhi sa ।  
sahanam sarvaduhkhanam titiksa sa subha mata ॥ 7 ॥

Turning away completely from all sense objects is the height of uparati and the patient endurance of all sorrow or pain is known as titiksa which is conducive to happiness. [Verse 7]

**Uparati :**

- Withdrawal, quietitude, freedom from extrovertedness, free from active interaction with world.

**a) Vishayebhyaha Sarvatra Paravrttih :**

**Gita :** 

युक्ताहारविहारस्य  
युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य  
योगो भवति दुःखहा ॥ ६-१७ ॥

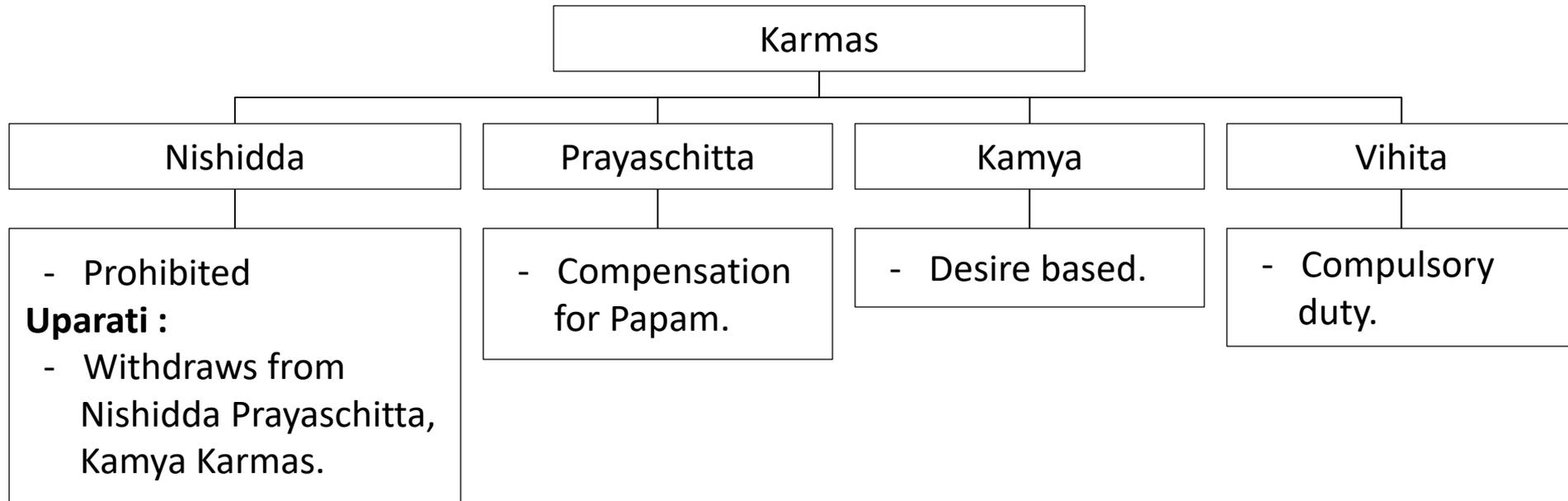
yuktāhāravihārasya  
yuktacēṣṭasya karmasu ।  
yuktasvapnāvabōdhasya  
yōgō bhavati duḥkhahā ॥ 6-17 ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

- Internal Activities must also be in Moderation.

## Uparati :

- Withdrawal from external activities.



- Unhealthy habits cause problems like smoking, hypertension.
- For major Prarabda – No Prayaschittam.
- Replace petty desire with Noble desires.
- Moksha ichha eats Anya iccha = Uparati.
- Ultimate withdrawal, Sanyasa Ashrama where you withdraw from Nitya, Naimitta Vihita Karmas for Atma Jnanam.
- Partial Uparati = withdraw from Kamya Karma in Grihastha.
- Uparati has meaning of Sanyasa also.

## **Vishebyaha Para Vritti :**

- Withdrawal from sense pursuits, leads to great Atma Jnanam.
- Atma Jnanam pursuit requires quality time.
- **Titiksha :**  
Forebearance, toughness, shock absorber in Mind.
- We have taken Janma to exhaust Prarabda, Punya Papa Karma.
- When Prarabda Papam fructifies situations will be unfavourable.
- We have to face conditions.
- Not allowing unfavourable conditions to overpower me is called Titiksha.
- If I can withstand Prarabda, can do something constructively.

## **Example :**

- Fall in football but Goal in Mind.
- Suffer from one side and continue our Job.
- Requires toughness of skin.
- Bite teeth and work.

## **Sahanam Sarva Dukhanam :**

- Adhyatma, Adibautika, Adideivika Dukham.
- Ill-health, surrounding forces, floods, cyclones, withstanding capacity is Titiksha.
- Try to solve problem, not weakly surrender to condition.

- Choiceless situations can't be changed, facing with inner strength is called Titiksha.
- Capacity to face – Joy, sorrow, pleasure, pain, heat, cold.

### Shubha – Ashuba :

- Some face grumbling – What can't be cured has to be endured.

### Vivekachudamani :

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।  
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ 24 ॥

*sahanam sarvaduhkhanāmapratīkārāpūrvakam |  
cintāvilāparahitam sā titikṣā nigadyate || 24||*

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them. [Verse 24]

- Without worrying + tackling, facing situation.
- Don't tell everyone, headache is there..

### Shubha Titiksha :

- Nongrumbling withstanding of Adverse situation.
- Uparati is turning away completely from all sense objects

### b) Sahanam Sarva Dukhanam Titiksha Sa Shubha Mata :

- Patient endurance of all sorrow or pain is Titiksha which is conducive to happiness.
- Nongrumbling, withstanding is Shubha Titiksha, auspicious.
- Mata – considered by scriptures.

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।  
चित्तैकाग्र्यं तु सलक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

nigamacaryavakyesu bhaktih sraddheti visruta I  
cittaikagryam tu sallaksye samadhanamiti smrtam II 8 II

The renowned “Sraddha” is to have full and implicit devotion in the sayings of the scriptures and the preceptor. To keep the single pointed mind constantly on the Truth, the goal, is known as “Samadhana”. [Verse 8]

## Sraddha : Faith – Bhakti

### Bhakti :

- Reverential attitude, respect towards scriptures.

### a) Nigama Acharya Vakyeshu :

- Nigama – means Vedanta, self knowledge.
- Knowledge coming from God, blessed many people, time tested, Let me give good try.
- Give chance for scriptures to help.

### Example :

- Can I help you counter, in Airport.
- Approaching Vedas with reverential attitude is called Bhakti.
- It takes time, does not work immediately.

## Acharya – 3 fold duty

- Achinoti Shastrani Sthapayati.
- Takes out ideas from scriptures relevant for students in front.
- Karma Yoga / Upasana Yoga / Jnana Yoga – what is relevant he teaches.

- Inspires students to follow.
- Toshayati
- Convinces them.

- Svayam Acharate Yasmat.
- Himself example, follows.

## Guru

Gu

- Remover

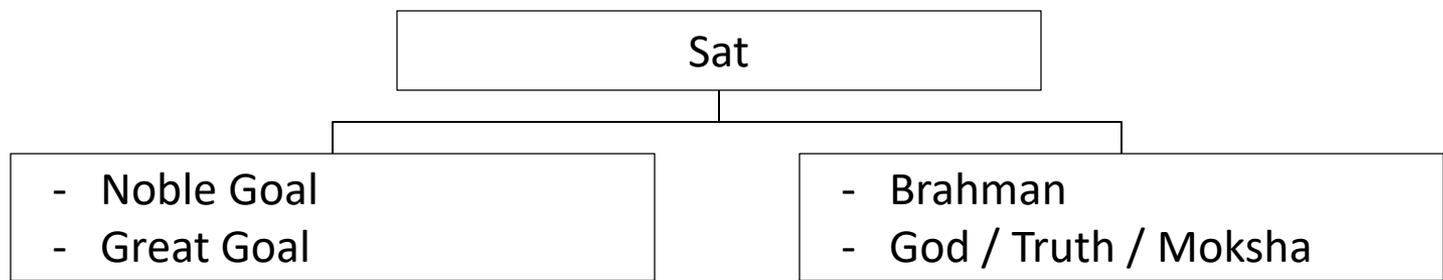
Ru

- Ignorance
- Andhakara

- Guru removes ignorance.
- Acharya changes people, reverential attitude important.

### b) Chittaikagryam tu Sallaksye :

- One pointedness of Mind w.r.t. Goal, Sat Lakshya.



- One pointedness of Mind w.r.t Moksha.
- Not losing sight of God, whatever be my Activity in subconscious mind, there should be constant awareness.
- Body / Mind / Avasthas incidental – Ultimate Goal is God.

**Example :**

- Train journey – Many stations, intermediary.
- Brahmanaha, Grihastha, Vanaprastha, Sanyasi... part of Journey.
- Moksha is Goal.
- Ashramas – Brahmachari, Grihastha, Vanaprastha, Sanyasa.
- Stations with spiritual goal.

House	Ashrama
- Brick, cement	- <b>Purpose of people :</b> Spritual Goal.

- Marriage = Word not sentence (Punishment / life sentence).
- Samadhanam = constant Awareness of spiritual purpose.

संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।  
इति या सुदृढा बुद्धिर्बक्तव्या सा मुमुक्षुता ॥ ९ ॥

samsarabandhanirmuktih katham syanme dayanidhe I  
iti ya sudrdha buddhirvaktavya sa mumuksuta ॥ 9 ॥

Oh! Ocean of mercy, how can the Liberation from this world and its bondage, come to me?, such deep desire for Liberation is termed Mumuksuta. [Verse 9]

4 Qualifications

Viveka

Vairagyam

Sadhana Chatustaya Sampatti

Mumukshutvam

Discrimination

Dispassion

Discipline

Desire

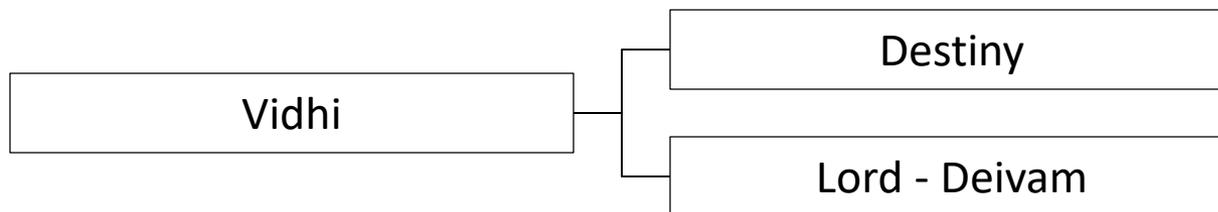
**a) Samsara Bandah Nir Muktihi :**

- Intense desire for freedom from Body, Mind complex = Moksha.

**b) Katham Syanme Daya Nidhe :**

- Thought pattern of seeker.

**c) Eh Vidhe :**



- Sarvam Vidatte Iti Vidihi.
- Vidha = Determinant, determines in creation.
- Destiny governed by Lord, therefore Vidhi is Ishvara.

When will I be free from shackles of Samsara?

- Person
- Recognise problem of Samsara.
- Struggling to get out.

- Feels helpless
- Not able to get out independently
- Discovery of helplessness leads one to surrender.

Attitude of surrender requires 2 things

Discovery of Problem

- 90% not discovered
- Gita – 1<sup>st</sup> Chapter

Discovery of our helplessness

- 4.9% try to solve problem independently.
- Gita - Chapter 2
- Deena Bavaha
- Anatha Bavaha

Krishna waited till Arjuna said :

Gita : 

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvām dharmasammūḍhacetāḥ |  
yacchreyaḥ syānniścitaṁ brūhi tanme  
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- **Example :**

- a) One should feel as blindfolded in forest and trying to cross forest of Samsara.
  - b) Draupadi – Asked Bhisma to help and finally threw both hands and cried to Lord Krishna - (Dushyantha – removed dress one by one).
- Prayer came from innermost heart called Mumukshutvam.
  - Oh Lord! When will I get freedom from shackles of Samsara.
  - How will I find a solution.
  - Intense desire for freedom is Mumukshutvam.

#### **d) Iti Ya Sa Sudridha Buddhi :**

- Thought of seeker quoted by Shankara, not casual new year thought – or Kshamasana Vairagyam – or when property, person, lost, disease comes.
- All Samskaras – Rituals, Upanayanam, Vivaha, Gharba Danam, Seemantham, are meant for Sadhana Chathustayam.
- All sufferings for Papa Nivritti and for Sadhana Chathustayam (Positively put).

#### **Example :**

- When gold is purified, it needs to be heated – Tapam.
- Similarly we are Brahman - Gold, lost our original shine due to impurities in the Mind.
- Face Adhyatma, Adideivika, Adibautika tapas.
- Arjuna asked for Atma Jnanam after Chapter 1 – Arjuna Vishada Yoga (Tapam).
- All sufferings have positive side, acquiring Sadhana Chathustayam, difficult process of treatment of patients for health, sufferings for Sadhana Chathustayam.
- 3 Ashramas for Sadhana Chathustayam, Sanyasa for Jnanam.
- Entire religion, Veda Purva for Sadhana Chathustayam.
- Spiritual journey over.

Verse 10 : 

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।  
कर्तव्यो ज्ञानसिद्धयर्थमात्मनः शुभमिच्छता ॥ १० ॥

uktasadhanayuktena vicarah purusena hi ।  
kartavyo jnanasiddhyartham-atmanah subhamicchata ॥ 10 ॥

Endowed with the above qualifications, one wishing for goodness should take up the enquiry for the purpose of gaining knowledge. [Verse 10]

### 3 Stages in spiritual Journey

Moksha Ichha

Jnana Ichha

Acharya Ichha

### Moksha Ichha :

- Initially person not clear about priorities in life – Dharma, Artha, Kama or Moksha.
- Dharma, Artha, Kama means to gain Sadhana Chathustaya Sampatti, not end.
- Service to society not end but means for Sadhana Chathustaya Sampatti, Jnana Yogyata Prapti.
- Tries various methods for Dharma, Artha, Kama, then does Parikshya Lokaan...

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikshya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Realises he needs freedom from problems of Body and Mind (Samsara – Rogha).
- Tries independently several methods, then Guru shopping.
- Some with Punya find Guru in the beginning.
- Know “Jnanat Eva Moksha”.
- Moksha here and now, not event in time in future by doing something.
- Any event in time not Moksha, Moksha beyond time.
- What I require is not process, event, Action.
- What is Nityam should be here and now already.
- Dharma is result of Noble actions.
- Artha is event, Kama is event, Moksha not event.
- Nityam is a fact not event.

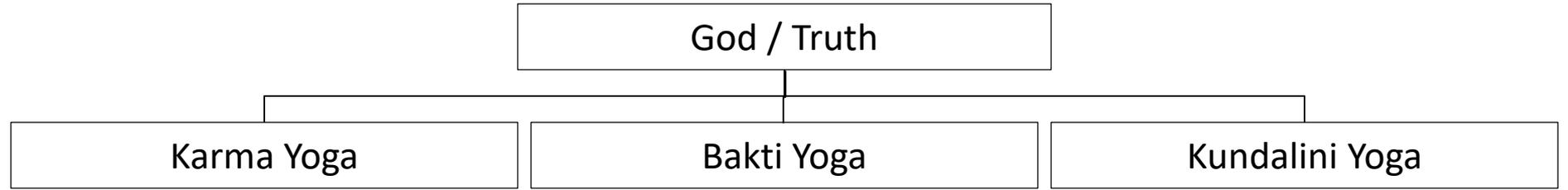
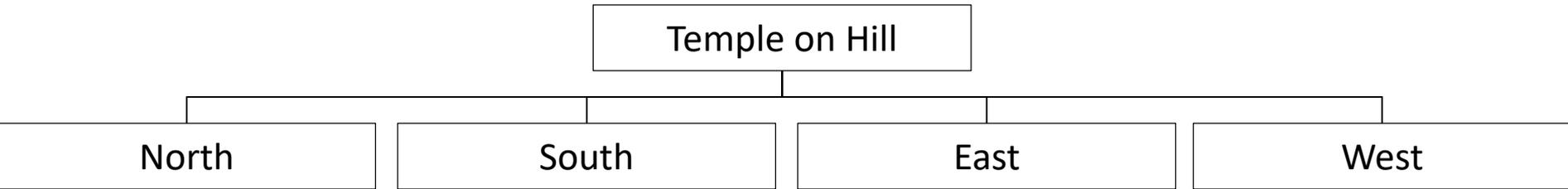
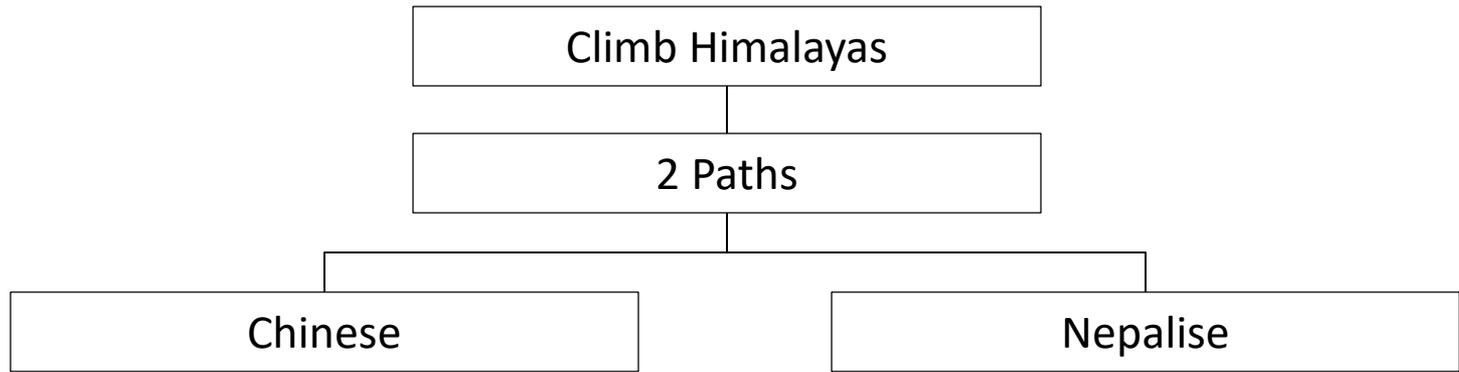
Event	Moksha
<ul style="list-style-type: none"> <li>- Time bound, starts, ends.</li> <li>- Dharma, Artha, Kama.</li> <li>- Sadhyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Eternal, no beginning or end.</li> <li>- Discovery of fact existing.</li> <li>- Siddham</li> </ul>

## My Aim :

- Not producing, bringing, Moksha but seeing it as a fact.



- Moksha like temple, does not have 4 paths.



- Temple, Himalayas, finite, hence many paths possible.
- God infinite, beyond time, space, objects, here and now, only one path, own up = Jnanam.
- Moksha Ichha leads to Jnana Ichha, Acharya Ichha to get Jnanam.
- Can't close eyes and ask Who am I?
  - Buddah – Exception.
  - Ramana –Exception.
- We will need to verify, intuition is imagination without Proof.
- Vague knowledge is not Knowledge.
- Meditation can't give knowledge.
- Independent enquiry, silencing mind can't give knowledge.

Gita : 

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34 ||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

## Mundak Upanishad :



परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
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- In General, methods don't bring prodigies like Ramana in spiritual study.
- We respect them as Bagawan's glory.

## Acharya Ichha :

- Surrender to Lord to give competent Teacher.

## Katho Upanishad :



न नरेणावरेण प्रोक्त एष  
सुविज्ञेयो बहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र नास्ति  
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa  
suvijneyo bahuda cintyamanah,  
Ananya-prokte gati-atra nasti  
aniyan-hya-tarkyam-anupramanat ॥ 8 ॥

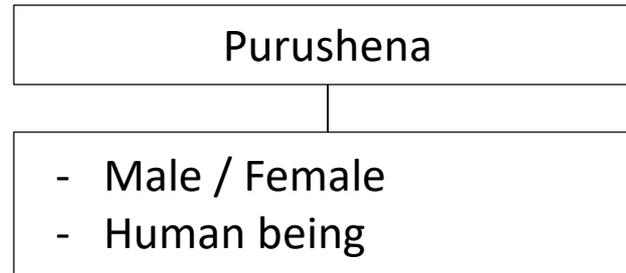
“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

- Helplessly you attain Moksha

### a) Ukta Sadhana Yuktena :

- Person should be endowed with 4 Qualifications – Viveka / Vairagya / Sadhana Chathustaya Sampatti / Mumukshutvam.

### b) Vichara Purushena :



### Poornatvat Purusha :

- Human life maximum evolved, Poornaha – 5 sense organs + intellect, plant has only one faculty of touch – skin.
- We can think of Moksha, can enquire and know, superior status amongst living beings.

### c) Atmanaha Shubha Ichha :

- Can have desire for Moksha.
- Shubha here is Moksha, Sreyas.

### d) Jnana Sidhyartham :

- With Moksha Ichha, want Jnanam.

### e) Vicharinaha Kartavyaha :

- Come to Teacher.

1 <sup>st</sup> Stage	2 <sup>nd</sup> Stage	3 <sup>rd</sup> Stage
- Ukta Sadhana Sampanna Yuktena.	- Jnana Ichha	- Vichara is Acharya Ichha.

### **Katho Upanishad :**

- Adihi Bagawan Brahma Vidyayam Varishta.
- Svaguru Lokan Buyat...
- I am craving for student like you.
- Teaching leads to knowledge.
- All Upanishads Guru – Sishya dialogue.
- Vedanta teaching for Moksha not scholarship.
- Moksha impossible without dialogue.

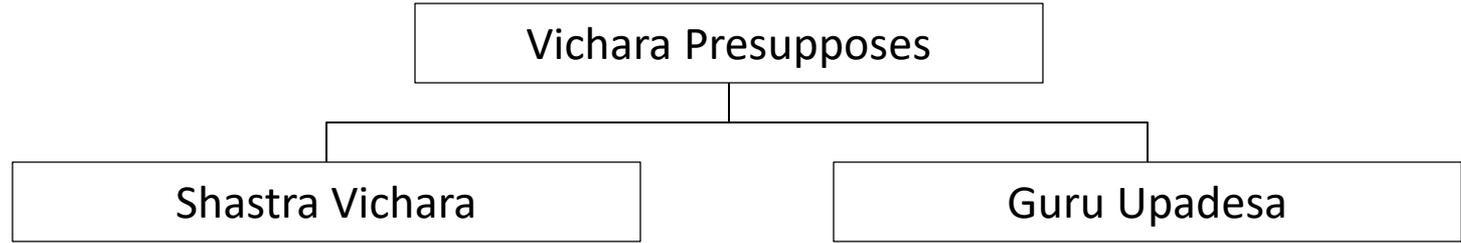
### **Karma Khanda :**

- Teach Process – Do things, not understanding a fact.
- Kindle fire, Chant Mantra, put oblation, Devata to pray.
- Meditation – Process.
- Parayanam one chapter for Purity of Mind not Moksha.
- Vichara, Enquiry, study, Analysis important.

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।  
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

notpadyate vina jnanam vicarenanyasadhanaih I  
yatha padarthabhanam hi prakasena vina kvacit II 11 II

Just as perception of things cannot be without light so too, the dawn of knowledge is impossible here without enquiry. [Verse 11]

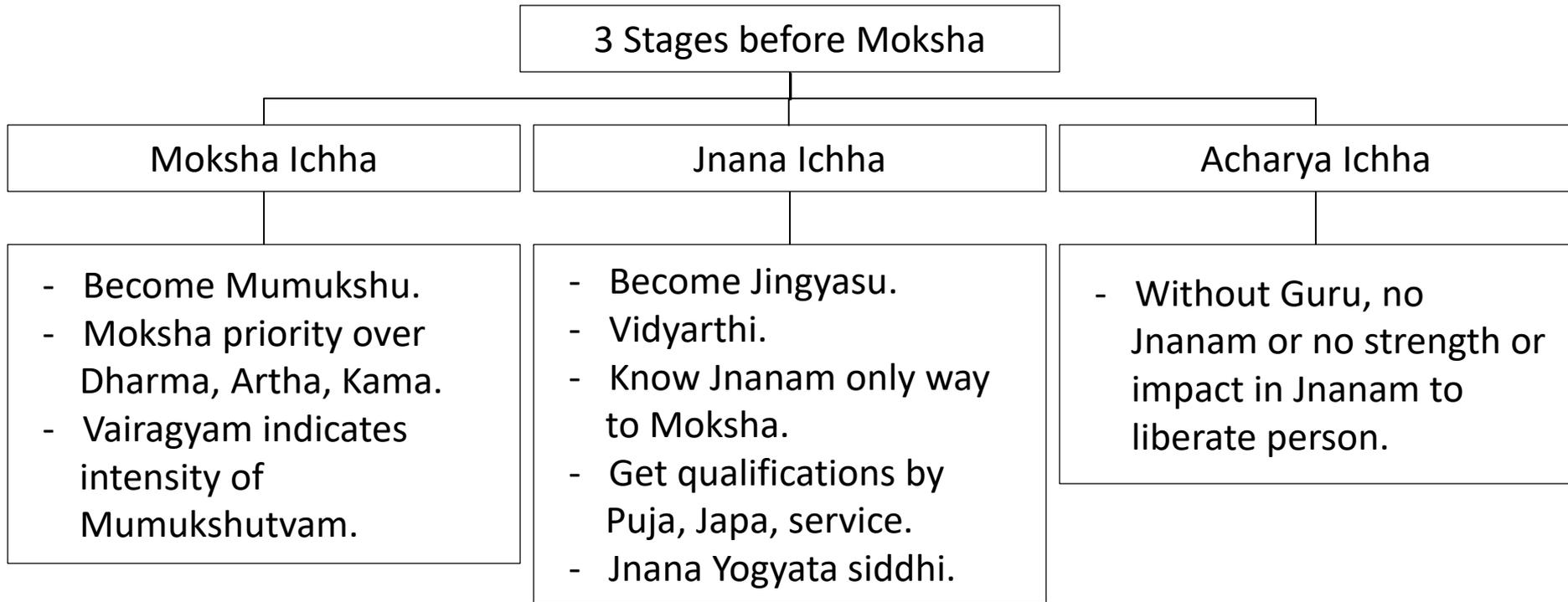


### Confusions :

- Emotional, Head not Developed.
- In Devotion, go on shedding tears or serve society or Do Yoga.

### a) Vicharena Bodah Jnanam Na Utpadyate :

- Without Vedanta Vichara, Jnanam can't arise is the General rule.



- Vidya from Acharya carries extra merit which is not there in self study.

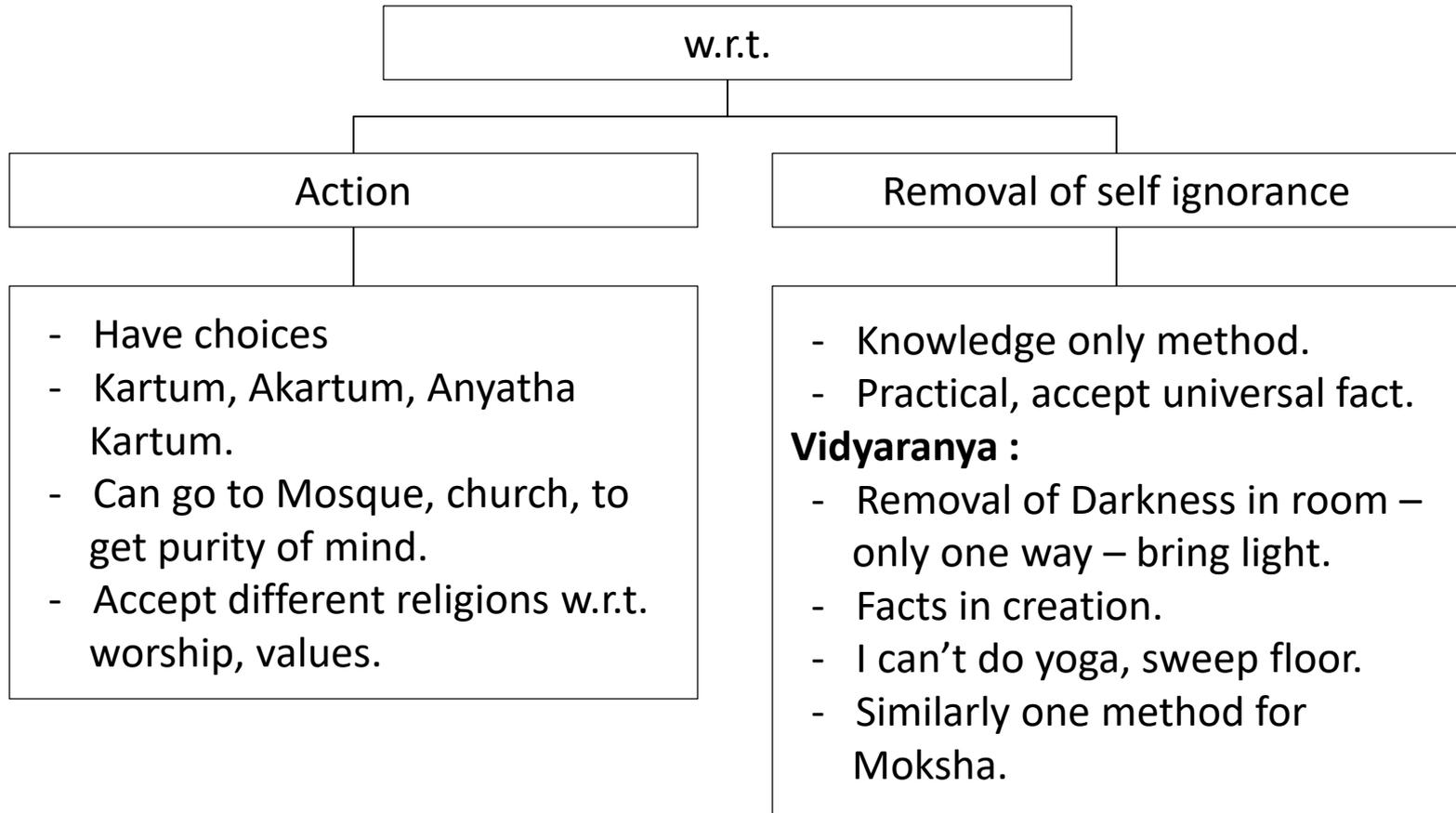
### Example :

- Apple from shop and temple, unseen additions in Prasada.

### Chandogyo Upanishad :

- Knowledge remaining same, when gained through an Acharya has different Phalam.
- Acharya Eva Vidya Vidita Adhishtam Prapyati..
- Self study may make me a Samsari scholar, not Mukta Purusha.
- Moksha Ichha, Jnana Ichha, Acharya Ichha.

- Shankaracharya emphasises this in 11<sup>th</sup> verse, Vichare Bina, Jnanam Na Utpadyate.
- Anya Sadhanas like Japa, Upasana, stepping stones.



### b) Padartha Bhanam Prakasena Vina Na Kvachit Sambavati :

- Perceptions, Evidence of things not possible without light.
- Bhanam = evidence.
- No exception to this rule in any religion.
- For removal of self ignorance come to self knowledge and get Moksha.

## **Karma Khanda :**

- Options are there.
- Can belong to any Religion.

## **Jnana Khanda :**

- No choice for Freedom, Moksha, only Vichara Method.
- Introduction to Shastra Vichara in this verse.

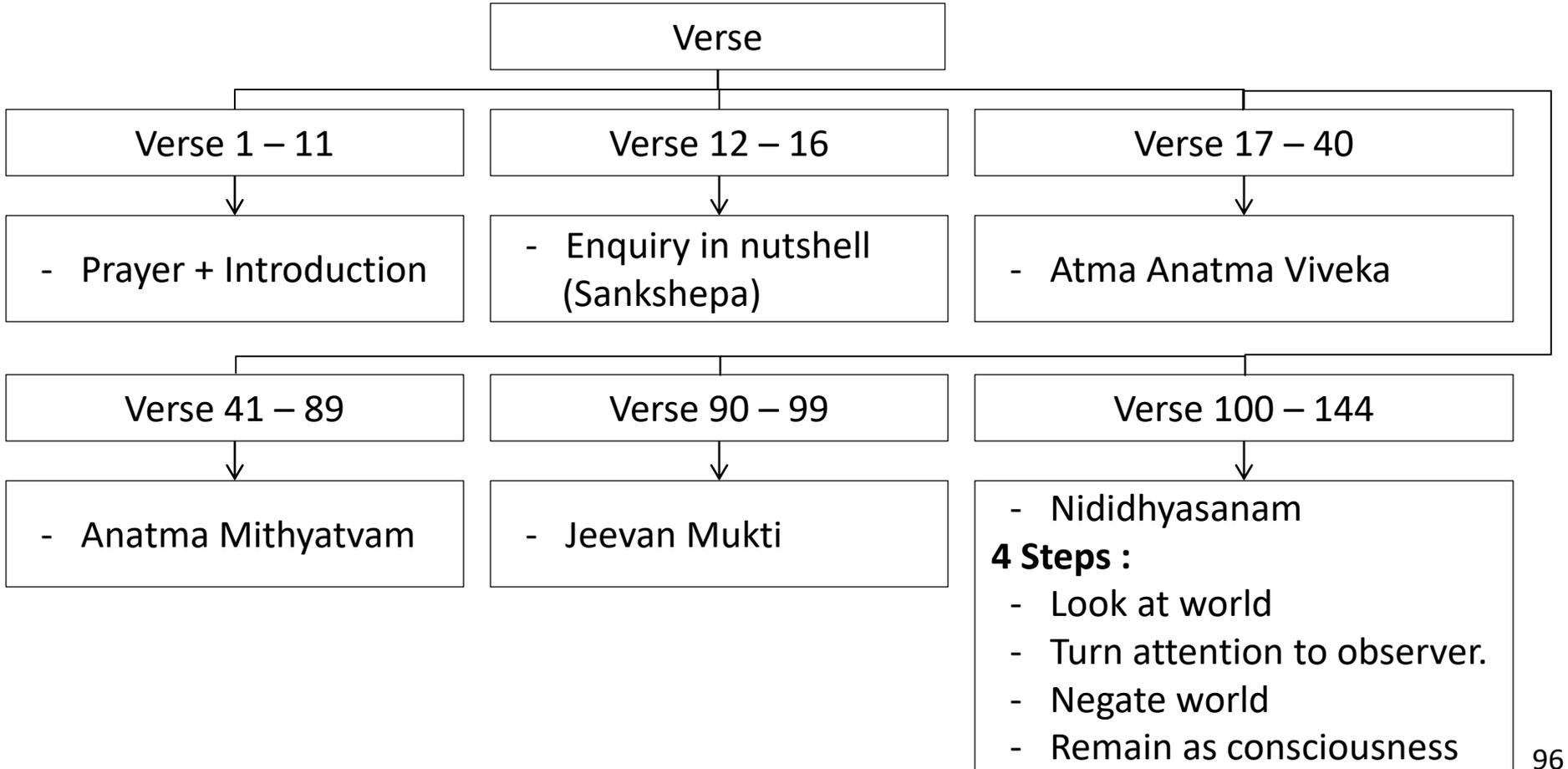
## **Example :**

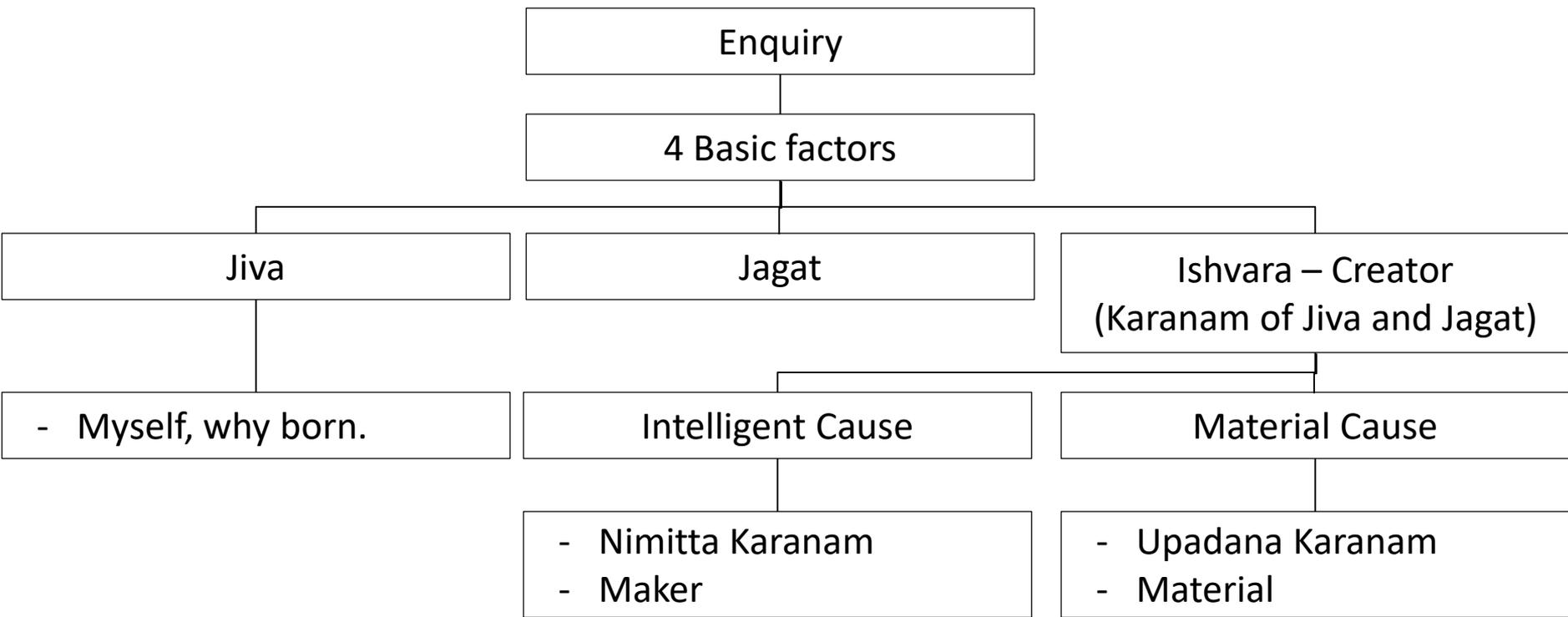
- Purse on the table already there but could not see because of darkness.
- Atman the self is already in our personality, Body - Mind complex, but covered by Mental agitations called ignorance.
- By right enquiry alone, ignorance is removed, the knowledge of Atma shines by itself.

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।  
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

ko'ham kathamidam jataam ko vai karta'sya vidyate I  
upadanam kimastiha vicarah so'yamidrsah II 12 II

Who am I? How is this world created? Who is the creator? What is the material cause for this?  
This is the way of enquiry. [Verse 12]





**a)Kaha Aham :**

- Who am I?

**b) Idam Katham Jatam?**

- How did this Universe originate?

**c) Kaha Asya Karta Vidyate?**

- Who is Creator?
- What is Nature of Creator?
- Matter soup and accidental creation?

#### **d) Asya Upadana Kim Asti?**

- What is Material cause of Creation?

#### **e) Vichara So Ayam Idrisha :**

- This is the way to conduct enquiry.
- Subject briefly enumerated (Sankshepa). (like Gita Ch2 and 18)
- Teaching method like TV News.

Verse 13 : 

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।  
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

naham bhutagano deho naham caksaganastatha I  
etadvilaksanah kascidvicarah so'yamidrsah II 13 II

I am not this body, the bundle of elements nor am I the senses. I am something other than these. This is the way of enquiry. [Verse 13]

### Kaha Aham?

- Who am I?

### Technical Principle :

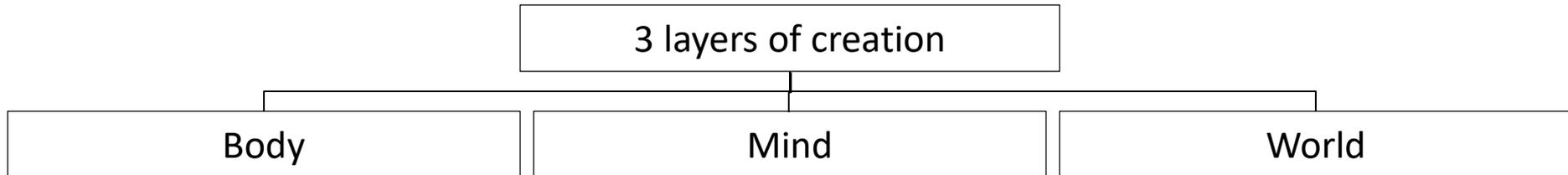
- Drk Drishya Method Adopted.
- I am observer, experiencer different from What I observe, experience.

### Practical :

- I am subject, world is object.

### Example :

- Eyes see everything (object) but can't see themselves (subject).
- Seer eyes can't be seen directly "Fact of Creation".



- There is no doubt, I experience all 3.
- Self enquiry in one verse.

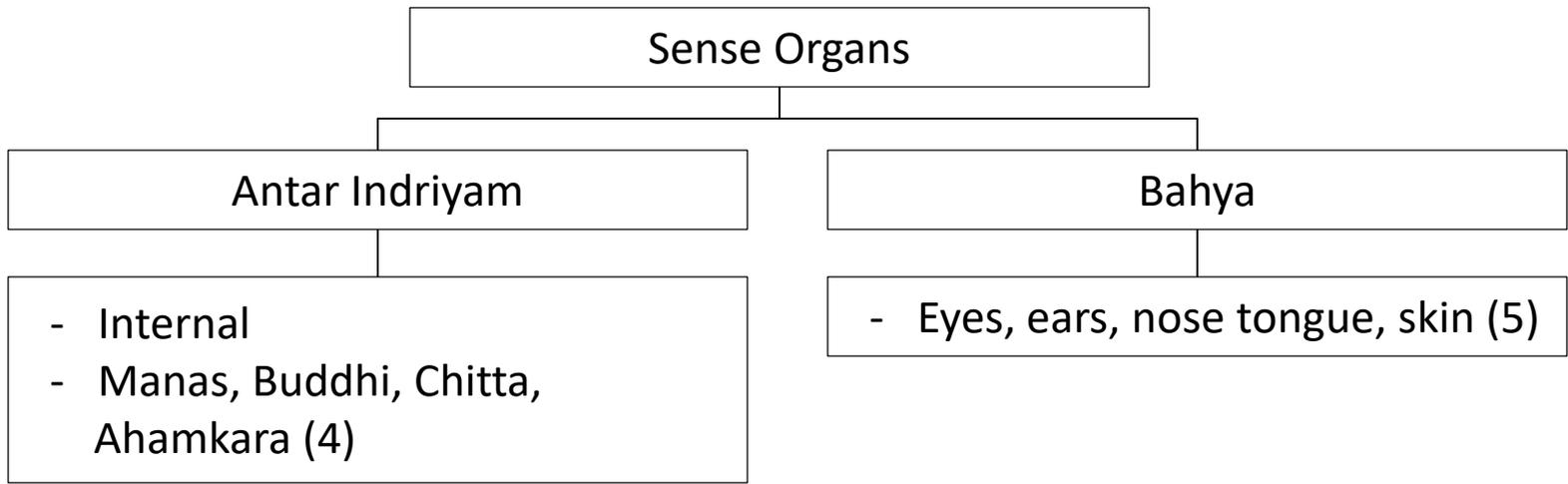
### a) Aham Buta Ganaha Deha Nasti :

- I am not this body bundle.
- w.r.t. World, external objects, I have no confusion.
- You Chaitanyam are occupant of the Body, tenant not tenement, Body.
- Grihaste not Griham.
- I have a home, I am not home.
- Body – Product of Jada Pancha Sthula Butani, which can't say "I".
- I am sentient matter being, self evident.
- Sentient alone can use word "I".

I	Shariram
<ul style="list-style-type: none"><li>- Signifies Chetanam.</li><li>- Hetu Garbha Viseshana.</li><li>- Very important Adjective.</li></ul>	<ul style="list-style-type: none"><li>- Achetanam.</li></ul>

### b) Aham Na Akasha Gana :

- I am not group of Indriyas.
- Aksham = 5 Indriyas.
- Akshi = Eyes
- Prayaksham = Sense Organs.



- I am not group of 9 sense organs, Aksha Gana, Body-Mind complex.

### c) Etat Vilakshana Kvachit :

- I am someone different from sense organs and body.
- **Dwell on this for a long time to get answer of “Who am I”.**

### d) Vicharaha Suyam Idrishaha :

- This is enquiry mentioned by me in Verse 11. 

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।  
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

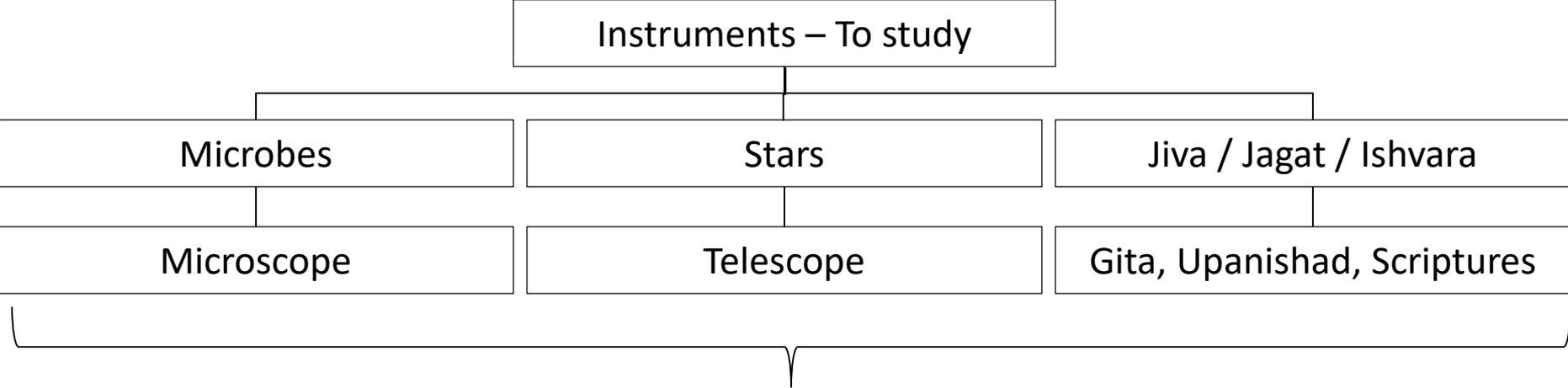
notpadyate vina jnanam vicarenanyasadhanaih I  
yatha padarthabhanam hi prakasena vina kvacit II 11 II

Just as perception of things cannot be without light so too, the dawn of knowledge is impossible here without enquiry. [Verse 11]

- Commentary available by Vidyaranya on this text.

**Revision :**

- Self enquiry consists of Jiva, Jagat, Ishvara.
- It is not confined to only one Jiva or one Jagat or one Ishvara alone.
- All 3 interconnected.
- Understanding of one depends on understanding of other 2.
- Study of Jiva incomplete without knowing relationship between Jiva-Jagat and Jiva-Ishvara.
- Therefore, Just sitting in Meditation and asking who am I is not going to lead one anywhere.



Not available for normal sense organs and mind

- Pratyaksha (Organs of Perception) and Anumanam (Reasoning Mind) not useful instrument for study of Jiva Jagat Ishvara.
- Therefore self enquiry should be understood as scriptural enquiry, Veda enquiry.

- God / Brahman can't be understood without Vedas.
- Atma Vichara = Vedanta Vichara.
- If we get angry in an argument, our knowledge is weaker.
- We compensate weakness by raising voice, being angry.

### **Mandukya Upanishad – Karika :**

- Parasparam Virudham... Tairahyan.... Na Vidyate.



- Verse 12 – 16 – Enquiry in Nutshell.
- 17<sup>th</sup> onwards – Elaboration.
- Verse 13 : Who am I?
- I am not Body - Mind complex, bundle of inert 5 elements.
- Body - Mind complex is a medium, instrument for transaction not transacting agent.

### **Etat Vilakshanam :**

- I am Chaitanyam, experiencer, different than Body-Mind complex.
- Some other conscious entity, truth, principle different than Body-Mind complex.
- Jiva Vichara over.

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।

संकल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

ajnanaprabhavam sarvam jnanena praviliyate ।

sankalpo vividhah karta vicarah so'yamidrsah ॥ 14 ॥

All this, born out of ignorance is dissolved at the dawn of Knowledge. The various desires form the doer of action. This is the way of the enquiry. [Verse 14]

**Jagat Vichara – Nimitta Karana Vichara :**

**a) Sarvam Agyana Prabhavam :**

- Ignorance is cause of everything.
- At Samashti level, ignorance is called Maya, basic material which becomes the Universe.
- Maya is Technical word in Vedanta.

**b) Jnanena Praviliyate :**

- In wake of Knowledge everything will resolve.

**Law :**

- Karana Nashe, Karya Nashaha.
- Agyanam Karanam, Jagat is Karyam.
- Agyana Nashe, Jagat Nasha.

## Example :

Rope Ignorance	Manifestation of Snake
<ul style="list-style-type: none"><li>- Cause</li><li>- Rope knowledge is solution.</li></ul>	<ul style="list-style-type: none"><li>- Effect</li><li>- Knowledge dissolves snake</li><li>- Snake imagination because you didn't see rope clearly.</li></ul>

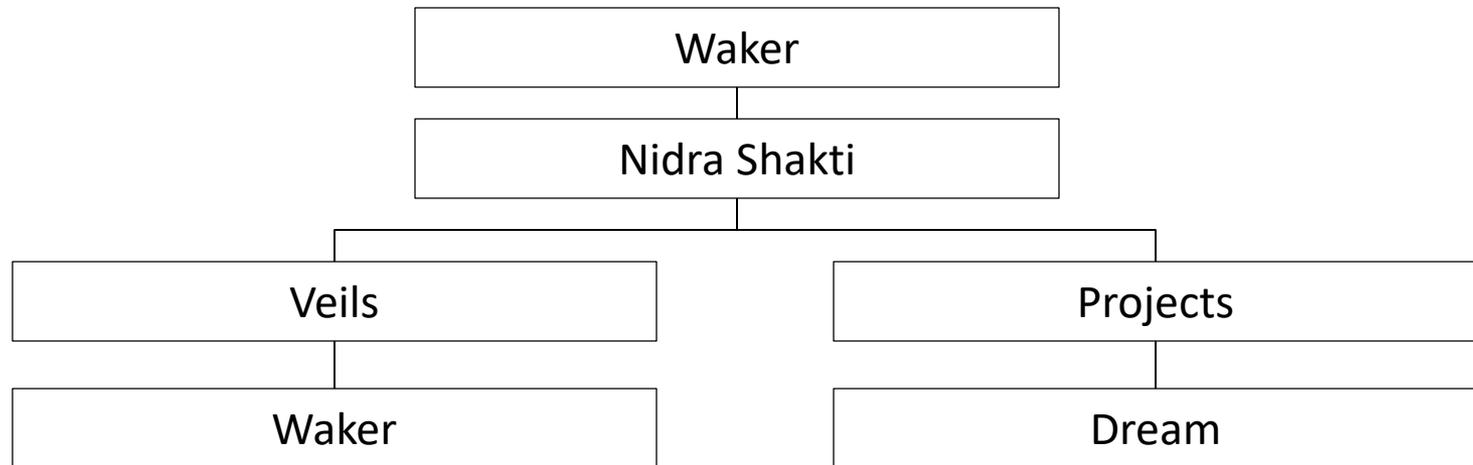
- Rope Ignorance



Cause for Appearance of Snake.

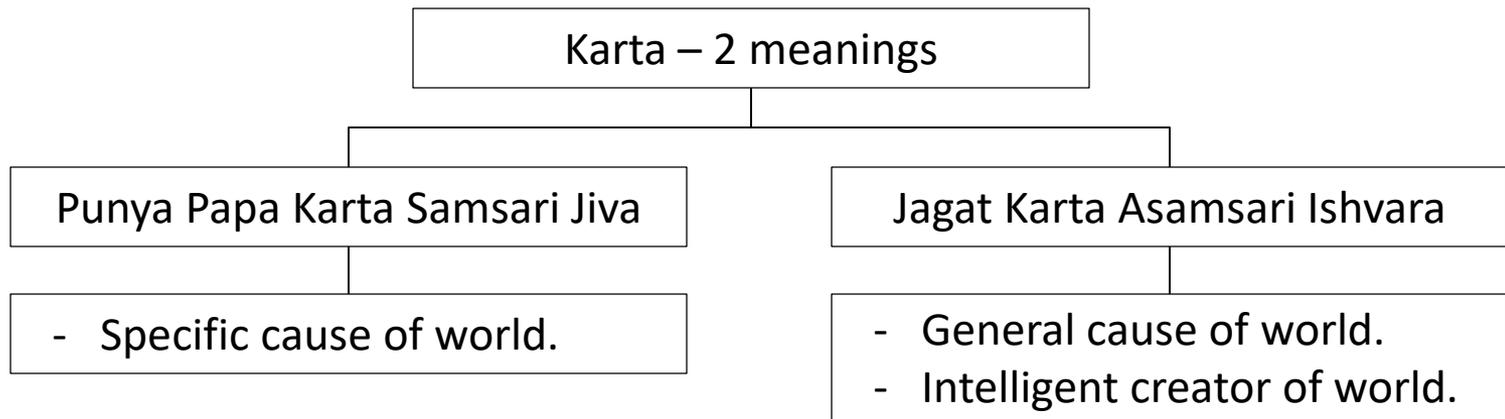
- Rope Knowledge removes ignorance.
- When you go to sleep, Duality comes in form of Dream.
- What is cause of Dream Duality?  
Nidra-Shakti = Sleep, Karanam for Svapna Dvaitam.
- How do you remove Svapna Prapanca, Dream World?
- By Waking up, Dream World gone.
- What is waking up?  
Nidra Nasha, Svapna Nasha.
- Nidra – Definition = Ignorance of Waker, is Sleep.
- Waker Ignorance cause of Dream Duality.
- In Dream, I don't know I am Waker, lying on bed comfortably, forget myself, ignorance, then Dream comes.

- What is Waking up?  
Knowing myself as comfortable person without problems.
- Vishwa Agyanam Eva Swapna Prapanchasya Karanam.
- Brahma / Atma Ajnanam (called Maya Shakti) Eva Jagrat Prapanchasya Karanam .
- Hence Shankara says, Sarvam Agyana Prabhavam, Jnanena Praviliyate.
- When I wake up from Dream, Dream Duality goes.
- When I wake up from Jagrat, self ignorance – Maya Shakti, waking Duality resolves.
- Jiva and Upadana Karanam of Jagat over.



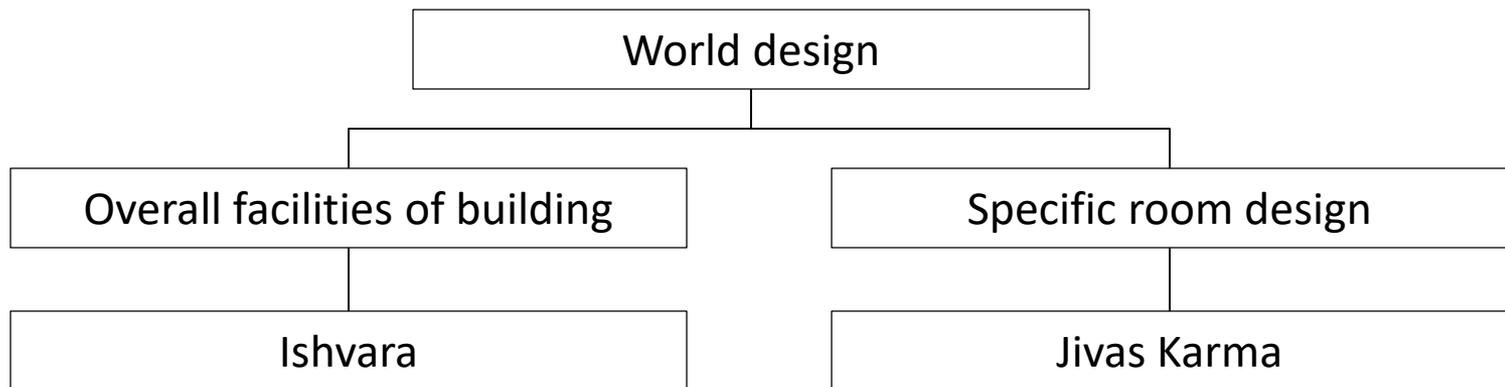
### 3<sup>rd</sup> enquiry :

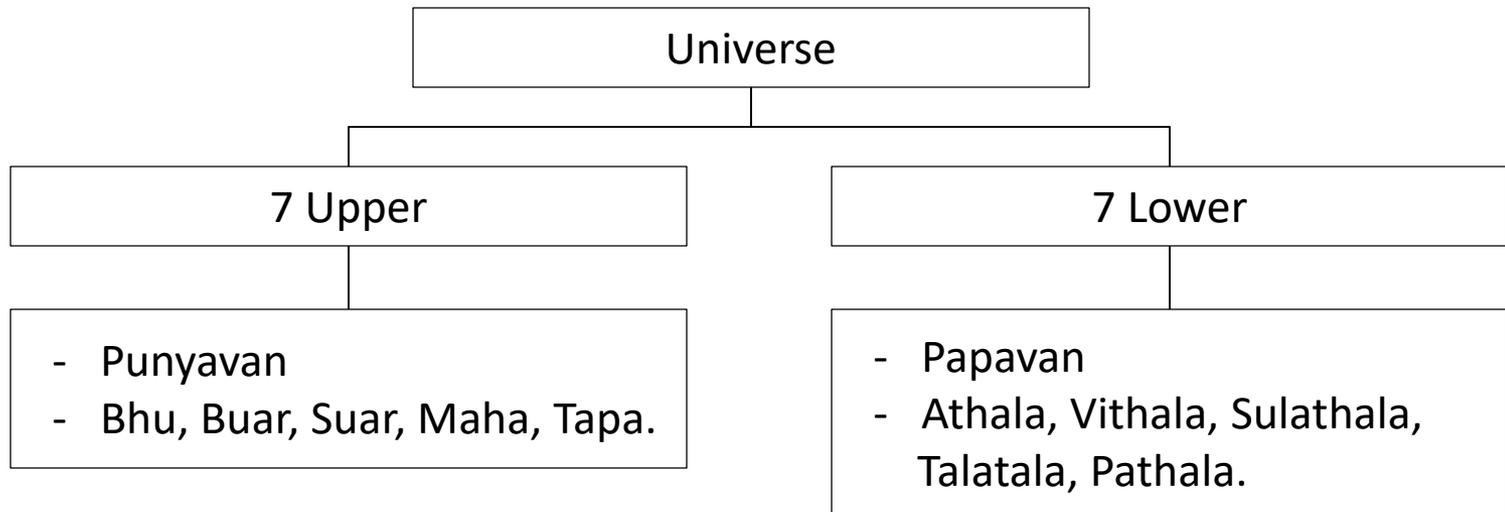
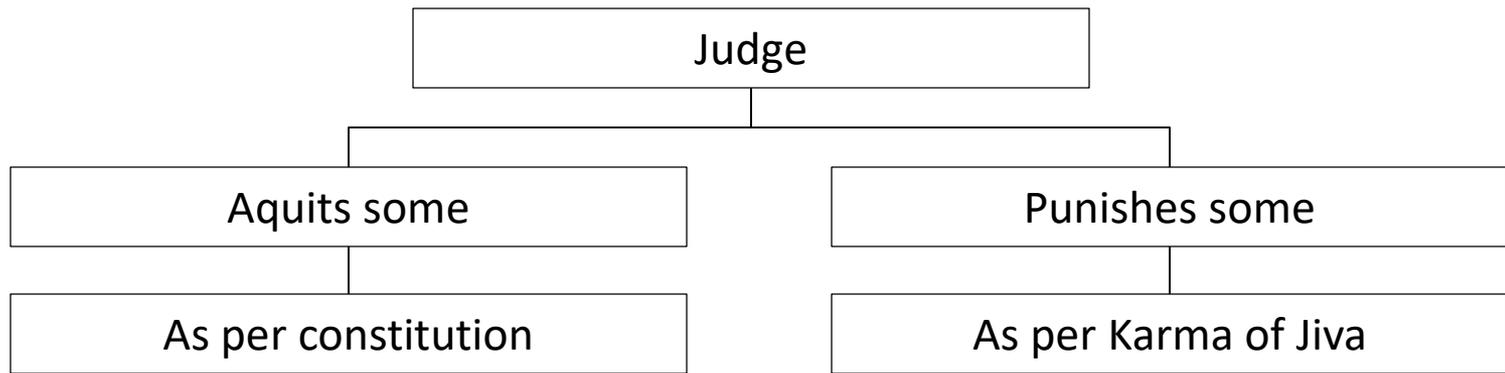
- Who is creator?
- Nimitta Karanam – Karta?
- Like Goldsmith, Carpenter.



**Problem :**

- Why Ishvara makes someone Saint, Criminal, Healthy, Sick, Diseases, thief, terrorist, Sadhu?
- Does Ishvara have Raaga-Dvesha?
- Design of World not independently determined by Ishvara.





- Bhu Loka for Trishanku, intermediary for mixed category.
- Karma governed by Ishvara is Nimitta Karanam of Universe.

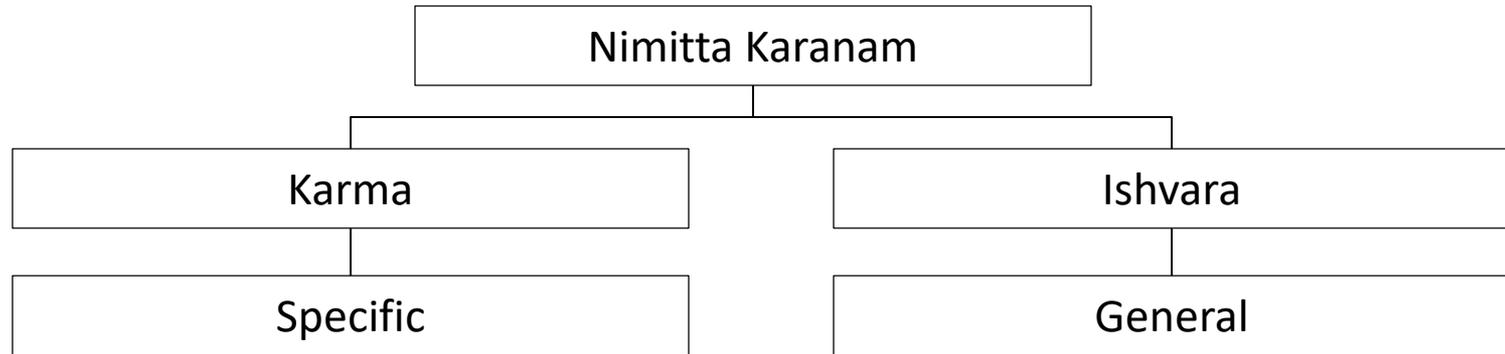
Kevala Karma	Kevala Ishvara
<ul style="list-style-type: none"> <li>- Jadam</li> <li>- Not Karanam</li> </ul>	<ul style="list-style-type: none"> <li>- Partial, Not Karanam</li> </ul>

श्रीभगवानुवाच ।  
 अक्षरं ब्रह्म परमं  
 स्वभावोऽध्यात्ममुच्यते ।  
 भूतभावोद्भवकरो  
 विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca  
 akṣaram Brahma paramam  
 svabhāvō'dhyātmamucyatē |  
 bhūtabhāvōdbhavakarō  
 visargaḥ karmasaṃjñitaḥ || 8.3 ||

The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action).  
 [Chapter 8 – Verse 3]

- Karma responsible for arriving of creation.
- No 1<sup>st</sup> Srishti, it is cyclical process without beginning (Anadhi).



- Shankara does not say Karma is Karanam in this verse.
- Karma born out of Kama, Desire.

**Law :**

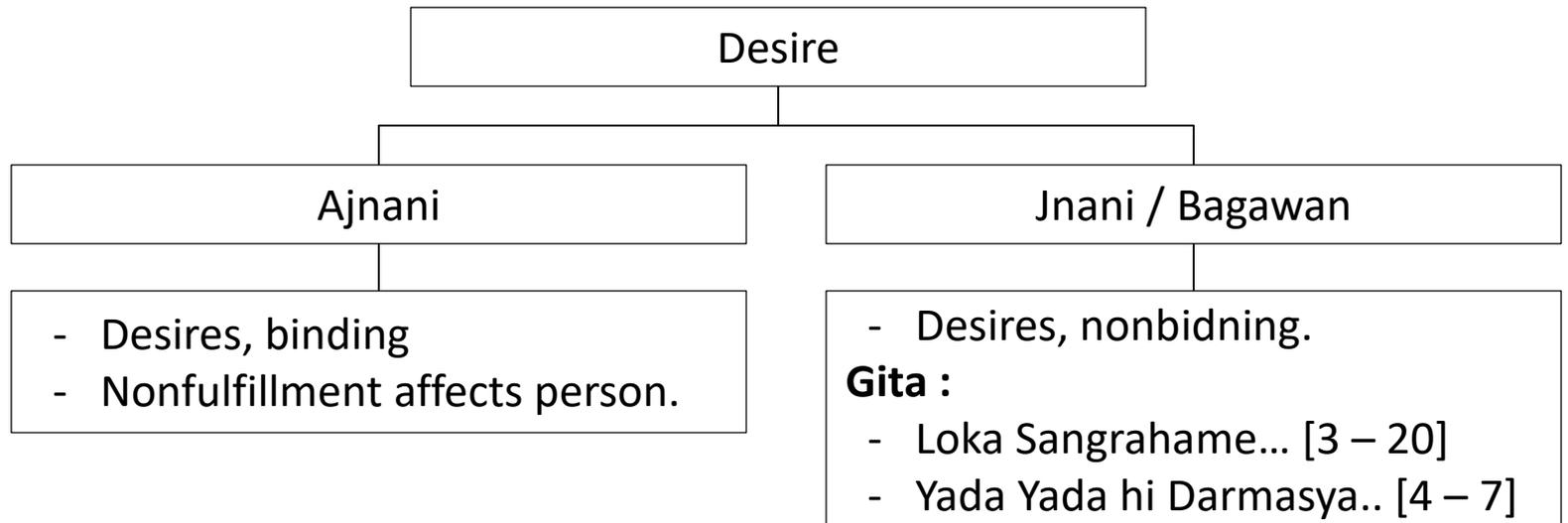
- Yad Yad Hi Kurute Karma.
- Tad Tad Kamasya Cheshtitam.



सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।  
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।  
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।  
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।  
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।  
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।  
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
 sa tapastaptva idam sarvamasrjata yadidam kinca,  
 tatsrastva tadevanupravisat,  
 tadanupravisya sacca tyaccabhavat,  
 niruktam canirukatam ca, nilayanam canilayanam ca  
 vijnanam cavijnanam ca,  
 satyam canrtam ca satyamabhavat,  
 yadidam kinca, tatsatyamityacaksate,  
 tadapyesa sloko bhavati || 3 ||

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]





कर्मणैव हि संसिद्धिम  
आस्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि  
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ |  
lōkasaṅgraham ēvāpi  
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

यदा यदा हि धर्मस्य  
ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य  
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya  
glānirbhavati bhārata |  
abhyutthānam adharmasya  
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

Nimitta Karanam

Ishvara

Karma

Kama

## How Kama comes ?

- Sankalpaha – Fancy in the Mind.

Gita :  

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmaḥ  
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

सङ्कल्पप्रभवान्कामान्  
त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं  
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān  
tyaktvā sarvānaśēṣataḥ |  
manasaivēndriyagrāmaṃ  
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

a) 1<sup>st</sup> Experience - object without Judgement.

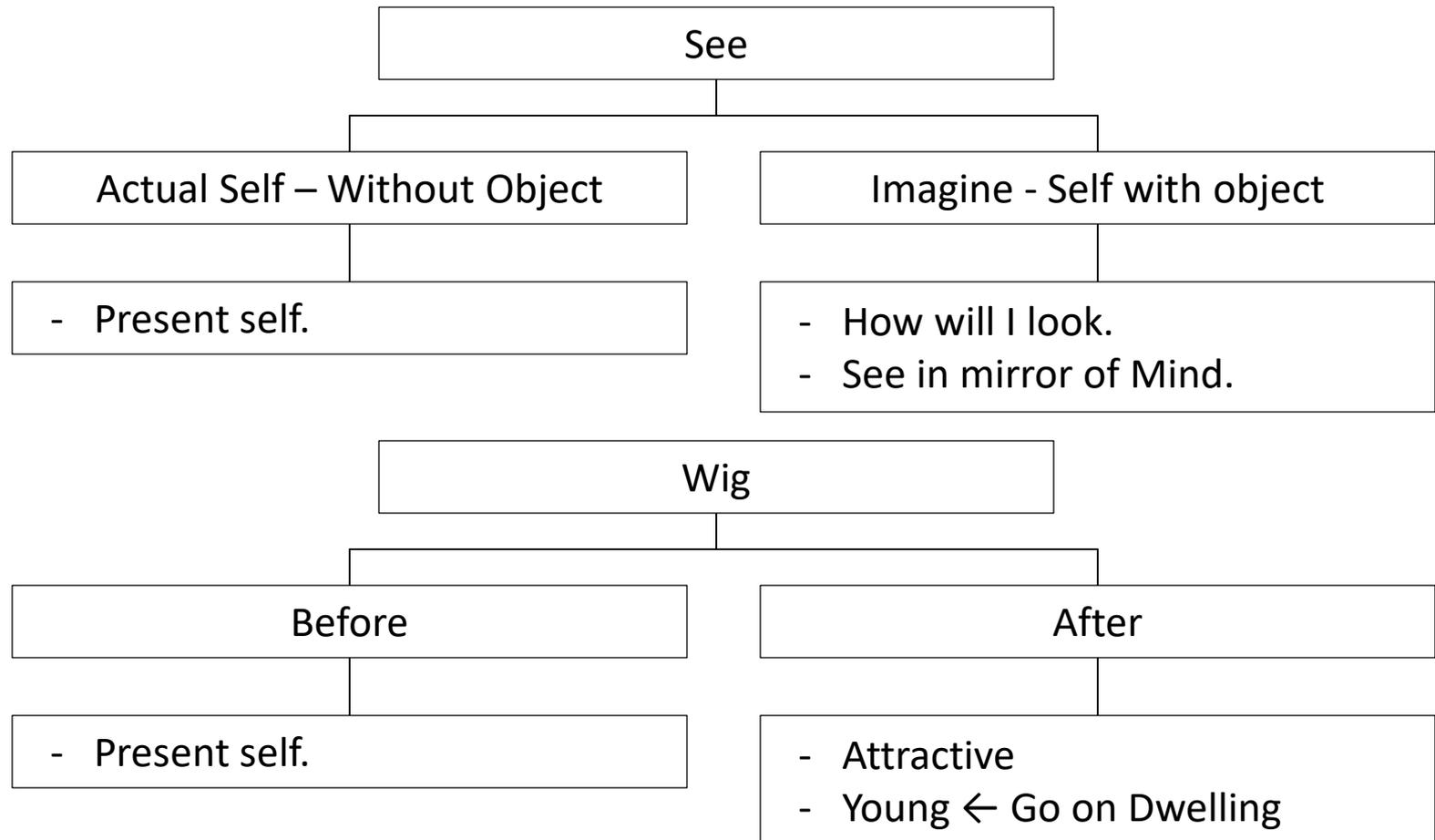
### Example :

- Rose wonderful... Nature.
- Rose is Nice.

- Don't stop here.
- Objective statement.
- Centred on object.

b) I want Rose on my head...

- Focus on subject - 'I'.
- Object worth possessing.



c) I need it, without that I am incomplete, non-attractive, non-impressive.

- Without that I can't survive means Sankalpa (fancy) has become Kama, which leads to Karma Phalam and Samsara – rebirth.

Gita : 

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē ।  
saṅgāt sañjāyatē kāmaḥ  
kāmāt krōdhō'bhijāyatē ॥ 2-62 ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Here Kama born out of Sankalpaha – fancy, day dreaming.
- What is Nimitta Karanam?  
“Sankalpa”.
- We can say Ishvara, Karma, Kama or Sankalpaha is Nimitta Karanam of Jiva + Jagat.

**d) Sankalpa Karta Vividaha Bavati.**

- Samsara Kara Griham, Prison is our fancy.

**e) Iti Vichara Idrisham :**

- In this manner enquiry has to be done.
- Jiva, Jagat, Nimitta Karanam Ishvara is seen as Chit, Consciousness principle.

Verse 15 : 

षतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।  
यथैव मृद्घटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

etayoryadupadanam ekam suksmam sadavyayam ।  
yathaiva mrdghatadinam vicarah so'yamidrsah ॥ 15 ॥

As the clay is the material cause for mudpots, so too, the one immutable, subtle Existence (Reality) is the material cause for these two (ignorance and desire). This is the way of the enquiry. [Verse 15]

- What is Upadana Karanam? Material Cause (MC)?
- Brahman or 'Sat' is Me behind the whole Universe.

Chandogyo Upanishad : 

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;*  
*Taddhaika āhurasadevedamagra āsīdekamevādvitīyam*  
*tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Brahman called Sat because Material Cause alone expresses in the form of existence in the effect.

Gold	Chain
- Material Cause	<ul style="list-style-type: none"> <li>- Effect, product.</li> <li>- Isness of Chain borrowed from Gold.</li> <li>- Existence is in all ornaments.</li> </ul>

### Anvaya Vyatireka : to prove Material Cause :

- Copresence, sugar in coffee - Sweet
  - Coabsence, coffee without sugar - Not Sweet
- |  |
|--|
| <ul style="list-style-type: none"> <li>• <i>Brahman + Body - Mind</i> - <i>Universe</i></li> <li>• <i>Brahman - Body - Mind</i> - <i>No Universe</i></li> <li>• <i>Brahman is Material cause of Universe.</i></li> <li>• <i>When Brahman is removed, No Universe.</i></li> </ul> |
|--|
- When Gold is removed, Ornament is Not.
  - When Gold is there, Ornament enjoys existence.
  - When Brahman is there, Universe enjoys existence.
  - Karanam Bave - Satta Bava.
  - Karanam Abave – Satta Abavaha.
  - Karanam alone gives Satta, Existence to Karyam – Universe.

### General Rule :

- Material cause expresses as existence in all products.
- Material cause – can be named as at Sat, Existence.

- Brahman has name – “Sat” to indicate it is Material cause.
- Satu is Upadanam.
- What type of Sat?

Ekam - One

One Material Cause	Effect
<ul style="list-style-type: none"> <li>- Gold</li> <li>- Wood</li> <li>- Water</li> <li>- Brahman</li> </ul>	<ul style="list-style-type: none"> <li>- Chains Many</li> <li>- Furniture's many</li> <li>- Rivers many</li> <li>- Jivas many</li> </ul>

- Sat Brahma Ekam Bavati.
- Sukshmam, extremely subtle, non perceptible, incomprehensible.

Cause	Effect
<ul style="list-style-type: none"> <li>- Subtle invisible, incomprehensible.</li> <li>- Seed</li> <li>- Less features</li> <li>- DNA</li> <li>- Ateeva Sukshma</li> <li>- Brahman – ultimate cause.</li> </ul>	<ul style="list-style-type: none"> <li>- Gross, visible, comprehensible.</li> <li>- Tree</li> <li>- More features.</li> <li>- Fully grown person.</li> <li>- Sthula</li> <li>- Universe</li> </ul>

## Law :

- More you turn towards effect, it is concrete, comprehensible.
- More you turn towards cause, it is abstract, incomprehensible.

## Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

## Revision :

Verse

Verse 12

Question

Verse 13

Jiva

Verse 14

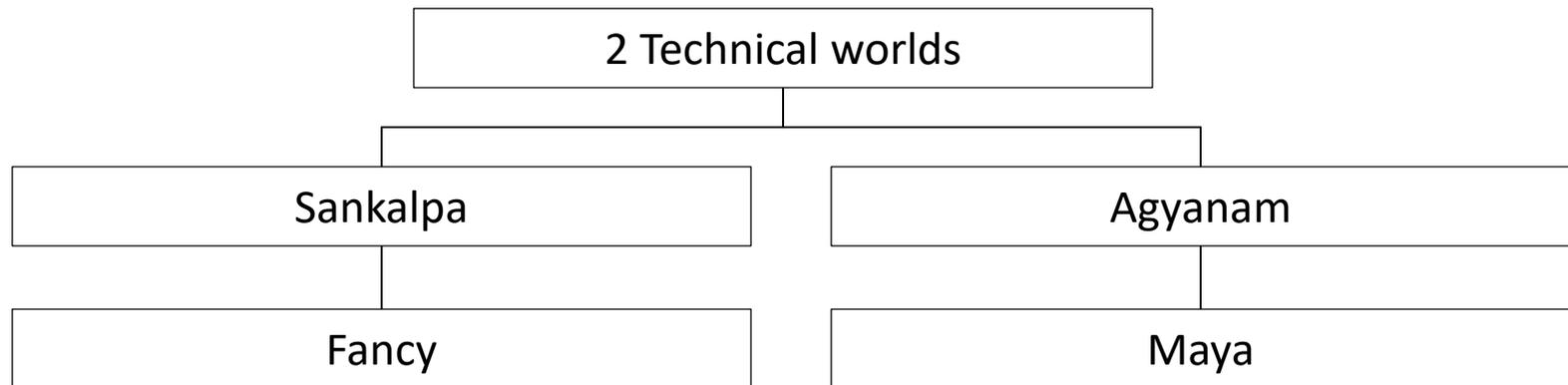
Jagat Nimitta  
Karanam = Brahman

Verse 15

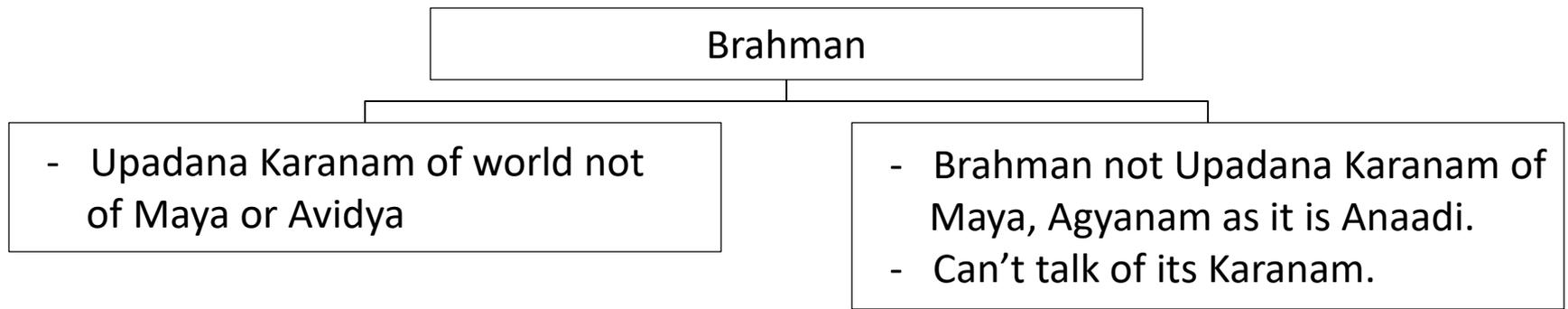
Jagat Upadana  
Karanam = Brahman

- Upadana Karanam for universe is Ekam.

Basic Stuff	Effect
<ul style="list-style-type: none"> <li>- Lends existence to all products.</li> <li>- Gold lends existence.</li> <li>- Brahman lends existence to creation.</li> <li>- Existence giver called “Sat”.</li> <li>- Sugar’s nature is sweetness and it lends Sweetness.</li> <li>- Avyaya – Undecaying.</li> </ul>	<ul style="list-style-type: none"> <li>- Name, form, function, borrows existence.</li> <li>- Ring borrows existence.</li> <li>- World borrows existence.</li> <li>- Existence taker called Mithya.</li> <li>- Coffee borrows sweetness.</li> </ul>



- Brahman = Substance of World.  
= Substance of Sankalpa.  
= Behind Ignorance, Maya.
- Existence in Maya borrowed from Brahman.



- Maya is not a product but it exists with borrowed existence, lent by Brahman.
- Brahman = Anaadi, Maya = Anaadhi.
- No Karya Karana relationship between Maya and Brahman.

**a) Etayor Yad Upadanam Ekam Sukshmam Sat Avyayam :**

- Brahman is stuff, substance of Maya, ignorance, Sankalpa also.

**b) Yatha Eva Mrit Gata Upadanam :**

Clay	Pot / Jug
- Substance	<ul style="list-style-type: none"> <li>- Name, form, function.</li> <li>- Nama, Rupa, Karma.</li> </ul>

- No substance called Maya, world, Sankalpa.
- Thought = Nama, Rupa, Karma.
- There is only one substance.

**c) Iti Vichara :**

- Enquiry into this is Vedanta Vichara.

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।  
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ १६ ॥

ahameko'pi suksmasca jnata saksi sadavyayah I  
tadaham natra sandeho vicarah so'yamidrsah II 16 II

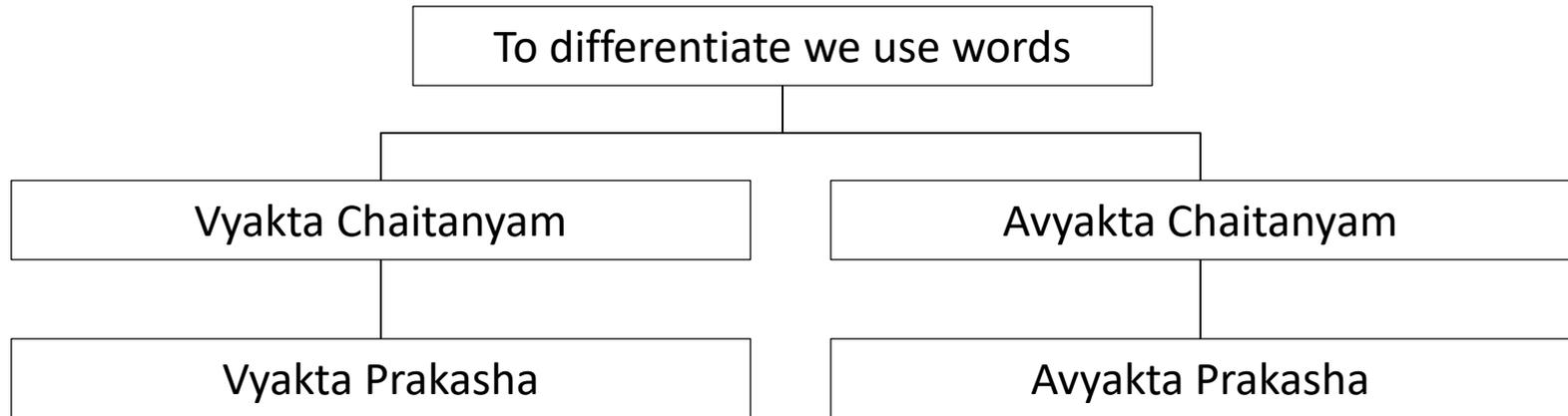
I am One indeed the subtle, the knower, immutable Reality (Existence), the witness. So undoubtedly I am That (Brahman). This is the way of enquiry. [Verse 16]

- Expansion of Jiva, Jagat, Karanam starts here.
- Atma – Anatma Aviveka = Ignorance.
- Atma – Anatma Aikyam = Agyanam.
- Atma – Anatma Bheda = Jnanam.
- Normally Aikyam = Moksha.
- Atma – Brahman – Aikyam = Moksha.
- Atma – Anatma Aikyam = Ignorance.

### **Atma / Consciousness (Like Light) :**

- i) Not part, product, property of body.
- ii) It is independent entity, enlivens body, pervades body.
- iii) Survives when body is gone.
- iv) Surviving Consciousness will not be experienced without medium of Body (like in Sleep).

- Individual minus Body not zero but Consciousness.



- Author gives different features of Consciousness called Atma.

### **Problem :**

- We say – Atma is great but I am Samsari.

### **Correct Interpretation :**

- I am Atma, I have incidental body and medium to experience the Jagrat, Svapna, Sushupti Prapancha (Worlds).
- 3 States, 3 bodies, 5 Koshas incidental – I am Satyam.

## Shift I from

### Anatma - Nonsubstance

- Medium of Consciousness.
- Many bodies.
- Anityam.
- Consciousness can't be separated when available in the Body.
- Can appreciate sentiency when someone smiles, pinches you.
- Consciousness is assumed thing, not visible physically.
- Jneyam (Known).
- Seer eyes can't see itself.

### To substance – Ekam Atma Chaitanyam

- Nityam, Sarvagataha, Sthanuhu, Achalam, Sanatana, Sukshmaha.
  - Separated from Body is invisible.
  - Can't see, touch, smell, perceive consciousness.
- KathoUpanishad :**
- Ashabdam, Asparsham.... [I-III-15]
  - Mysterious, Sukshmam.
  - Jnanata Kowner.
  - Consciousness seer can't see itself (Law of creation).

### Katho Upanishad :



अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsham arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

## 2 Knowers

### Mind

- Matter, Sukshma Shariram, connected to Sthula and Karana Shariram.
- Knower with borrowed consciousness.
- Reflected light of Sun in Mirror.
- Jnanata.
- Has to become active with instruments to know something.
- Passive mind in sleep can't know.
- Savikara knower, changing knower.
- requires instruments to know, requires eyes to see, ears to hear, tongue to taste, skin to touch, nose to smell.



- Eternal, past present, future.
- Avyayam, Sat, Sukshma before used in verse 15 for Brahman, here for Atma.

### Consciousness

- Lender of original Consciousness.
- Original Sun
- Sakshi.
- Atma Knower because of its existence, presence.
- Atma illumines passive sleeping mind (ultimate realisation).
- Nirvikara knower.
- Changeless Sakshi.
- Knowingness property of Atma not of Jada Vastu.
- Sakshi is knower without instruments.
- Sakshi does not require medium.
- Sakshat Pramanam bina Ikshate iti Sakshi.
- Sakshat means directly knows.
- Atma illumines mind without instrument.
- Sat not only nature of Consciousness but also is nature of eternal existence, Nityaha.
- Trikale Api Tishtati iti Sat.



षतयोर्यदुपादानमेकं सूक्ष्मं सव्ययम् ।  
यथैव मृद्घटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

etayoryadupadanam ekam suksmam sadavyayam ।  
yathaiva mrdghatadinam vicarah so'yamidrsah ॥ 15 ॥

As the clay is the material cause for mudpots, so too, the one immutable, subtle Existence (Reality) is the material cause for these two (ignorance and desire). This is the way of the enquiry. [Verse 15]

**a) Iti Vichara Soyam Idrishah :**

- Do enquiry daily till Atma – Anatma Viveka is clear.

**b) Tad Aham Na Sandeha :**

- I am observer Sakshi not Body, Mind, thoughts, emotions.
- Do not doubt or have any confusion.
- I am Brahman and worried means – I am slipping to lower order of Reality.

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

atma viniskalo hyeko deho bahubhiravrtah I  
tayoraikyam prapasyanti kimajnanamatah param II 17 II

Atman is one, indeed, without parts while the body is made up of many parts. But still they consider these two as one! What greater ignorance can there be than this? [Verse 17]

- 2<sup>nd</sup> Line Repeated in Verses 17 – 21.

**a) Tayor Aikyam Prapasyanti Kim Ajna Matah Param :**

- Atma and Anatma are diagonally opposite.

Rope	Shell
Snake	Silver

Sadrishum exists

- Rope and Pumpkin no similarity, opposite in Nature.
- Sadrusham, similarity required for confusion.
- Maya – ignorance, Agyanam makes impossible possible.

**b) Atma – Anatma diagonally opposite.**

- Seeing that is Viveka Jnanam.
- Mixing that is Avivekam, Agyanam.

1 <sup>st</sup> Line	2 <sup>nd</sup> Line
<ul style="list-style-type: none"> <li>- Sorting</li> <li>- Jnanam</li> </ul>	<ul style="list-style-type: none"> <li>- Mixing up</li> </ul>

c) Atma Ekaha, one, sunlight one.

**d) Vinishkala : Divisionless**

- Niravayavaha – Partless.

Atma	Anatma – Body – Dehe
<ul style="list-style-type: none"> <li>- Ekaha</li> <li>- One sunlight all over earth.</li> <li>- Vinishkale</li> <li>- Partless</li> <li>- Achedyoyam – Can't be cut</li> <li>- Adaahyoyam – Can't be burnt.</li> <li>- Akledyoyam – Can't be wet</li> <li>- Ashoshyam – Can't be dried up</li> <li>- <b>Gita</b> : Chapter 2 – Verse 24</li> <li>- Consciousness one all pervading.</li> <li>- Attachments can be there, need not be there – Atma independently existing.</li> <li>- Aham Poornaha with Anatmas presence or Absence.</li> <li>- <b>Gita</b> : Chapter 2 – Verse 20</li> <li>- Seeing Atmas features as my feature, nature, is Jnanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma – Body – Dehe.</li> <li>- Anekaha – Plant, Animal, Human, Deva Sharirams many.</li> <li>- Lighted, countless objects.</li> <li>- Sakala Bahur Avrtah.</li> <li>- Full of Parts, limbs.</li> <li>- Sukshma Shariram consists of 17 organs.</li> <li>- One can survive without eyes, ears.</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Stephan hawking</li> <li>- Only Brain worked for him.</li> </ul>



न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yam purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

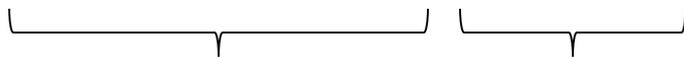
अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca |  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

### Taylor Aikyam Prapashyanti :

- Suppose I see the mixture, and Atma – Anatma Aikyam, oneness – What ignorance can be greater than this?
- I am conscious person seated here



Higher Atma

- Anatma

- Slipped to physical body.

- I am restless, disturbed, unhappy, educated, slipped to Mind.
- Constantly slipping down to Karana, Sukshma, Sthula Shariram is Samsara.

**e) Kim Agyanam Atat Param :**

- What ignorance is greater than this ignorance?
- I don't know Chinese, cooking, ignorant of many things.
- Top most ignorance is Atma Ajnanam.
- Atma available right now with us, so closely, still manage to get confused.

आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

atma niyamakascantardeho bahyo niyamyakah I  
tayloraikyam prapasyanti kimajnanamatah param II 18 II

The Atman, the Self, is inside and He is the controller. The body is outside and is controlled. Yet they see identity in them! What more ignorance can there be than this? [Verse 18]

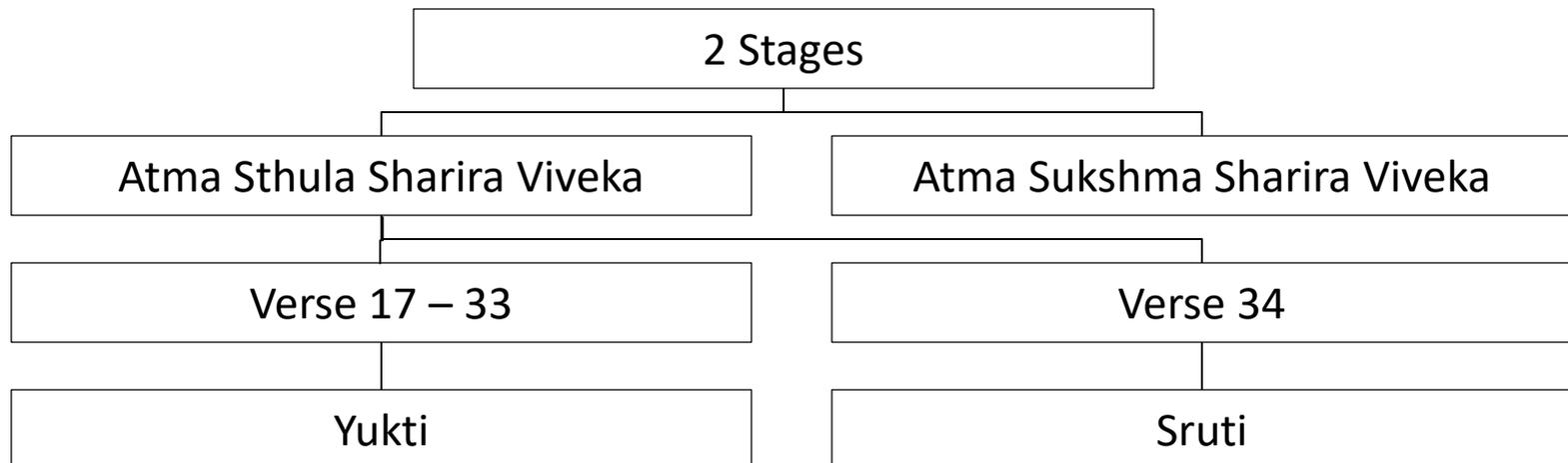
Atma	Anatma – Body – Mind
<ul style="list-style-type: none"> <li>- Niyamakaha Controller</li> <li>- Control by presence, not action.</li> <li>- Enlivening body is blessing of Atma.</li> <li>- Action by lending consciousness.</li> <li>- Presence itself enlivens the body.</li> <li>- Controller is lender of existence and Consciousness.</li> <li>- Rich – Donating.</li> <li>- Antah, inside like Banyan.</li> <li>- Inside can't be dropped easily.</li> <li>- Atma can't be dropped.</li> <li>- I can't drop the notion – I am conscious being, survives death of Body.</li> <li>- In meditation or in sleep I am aware of blankness.</li> </ul>	<ul style="list-style-type: none"> <li>- Niyamyakah controlled.</li> <li>- Action of Anatma requires movement.</li> <li>- Existence of Anatma borrowed from Atma.</li> <li>- Body and mind receiver of existence and consciousness.</li> <li>- Beggar – Receiver.</li> <li>- Bahyaha</li> <li>- Outside like shirt.</li> <li>- Can easily drop shirt.</li> <li>- Sthula, Sukshma, Karana Sharirams can be dropped.</li> <li>- Drop means disidentify.</li> <li>- Mind in dream functions.</li> </ul>

Atma	Anatma – Body – Mind
<ul style="list-style-type: none"> <li>- Can't assert anything without being there, existing.</li> <li>- Consciousness required to prove presence and absence of things.</li> <li>- Consciousness is undroppable, hence inside, innermost.</li> <li>- Niyamakaha, controller.</li> </ul>	<ul style="list-style-type: none"> <li>- Physical body like shirt.</li> <li>- 3 Sharirams removable, hence outside.</li> <li>- Niyamaka controlled, Bahyaha.</li> </ul>

Pashyanti	Prapashyanti
They see	Strongly holding on to the view

### Kim Ajnanam Atah Param :

- Have sackful of ignorance.
- Atma Anatma Viveka is separating true I from appearing I.



आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

atma jnanamayah punyo deho mamsamayo'sucih I  
tayoraikyam prapasyanti kimajnanamatah param II 19 II

The pure Consciousness, Atman, is auspicious and the fleshy impure body is inauspicious. Yet they see identity in them! What greater ignorance can there be than this? [Verse 19]

**Yukti :**

Verse	Atma	Anatma
Verse 17	- Divisionless Nondual	- Divided, Pluralistic
Verse 18	- Controller, spirit. - Antaha.	- Controlled, Matter. - Bahya
Verse 19	- Jnanamaya - Conscious, Chetana Principle. - Punyaha, Pure, Shudha.	- Mamsa Maya - Jada Principle. - Ashuchi, Putrifies, decays, foul smell, Ashudha.

**Tayoraikam Prapasyanti :**

- Ordinary person sees oneness.

**Atah Param Kimu Agyana :**

- What greater ignorance is there.

## Make people see this Aikyam :

I am	Human Being
<ul style="list-style-type: none"><li>- Atma</li><li>- Conscious entity</li><li>- Table, stone can't say "I".</li></ul>	<ul style="list-style-type: none"><li>- Different than plant, animal, Deva Shariram.</li></ul>

- I – Refers to existent, conscious being, continues in different Janmas.
- Body – coat changed to shirt, Banyan - Mixing up Atma and Body is Adhyasa – Agyanam.

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

atma prakasakah svaccho dehastamasa ucyate I  
tayloraikyam prapasyanti kimajnanamatah param II 20 II

The Atman, the illuminator is absolutely pure and the body, the illumined is inert. Yet they see identity in them! What greater ignorance can there be than this? [Verse 20]

Atma	Deha
<ul style="list-style-type: none"> <li>- Prakashakaha</li> <li>- Illuminator experiencer, knower, luminous, conscious.</li> <li>- Tubelight doesn't illumine another tubelight because it is self shining, self luminous.</li> <li>- 2 tubelights can't have illuminator – illumined relationship.</li> <li>- Svachha, Bright.</li> </ul>	<ul style="list-style-type: none"> <li>- Prakashayaha</li> <li>- Illumined, experienced, nonluminous, iner.</li> <li>- Body shines because of Atma.</li> <li>- Tamasaha, Aprakashakaha, Dravyaha, Jadaha.</li> <li>- Nonbright.</li> </ul>

- Mixing up illuminator and illumined is Confusion.
- **Janaha Tayor Yo Aikyam Prapashyanti :**



See oneness of 2 opposite things

(Subject - ordinary Worldly People)

Verse 21 : 

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।  
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

atma nityo hi sadrupo deho'nityo hyasanmayah ।  
tayoraikyam prapasyanti kimajnanamatah param ॥ 21 ॥

Verily Atman is eternal and of the nature of ever Existence and the body is transient and non-existence. Yet they see their identity. What greater ignorance can there be than this?  
[Verse 21]

Atma	Body
- Nitya, Sat Rupaha, Existence, Consciousness.	- Anitya, Asat, Maya, Mithya, with dependent existence.

**Question :**

- Accept Body is impermanent.
- How do I know I have not disappeared after Death?

**Answer :**

- Non transaction does not prove Non Existence.

Existence / Consciousness / Ananda

2 Types

Manifest, Vyakta

Unmanifest, Avyakta

- Deep sleep state, I don't transact with the world and world does not transact with me.
- when transactions end, I continue to exist in nontransactional Unmanifest form.

Example :

- Butter in Milk available but without transaction.
- Electricity in waterfall, unmanifest
- Unmanifest – Existence not available for transaction.

Gita :



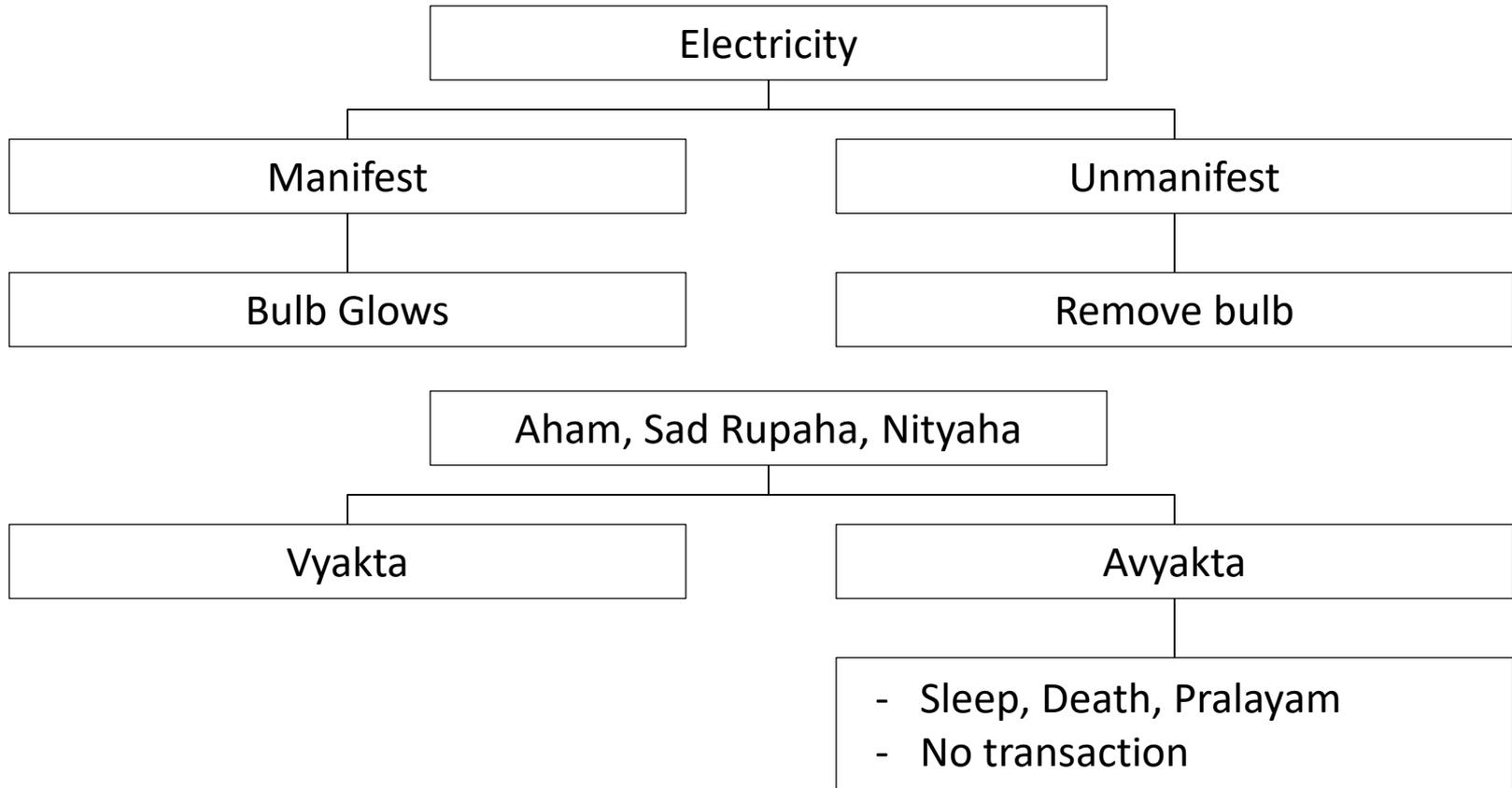
अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadyāni bhārata ।  
avyaktanidhanānyēva  
tatra kā paridēvanā ॥ 2-28 ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

- Beings unmanifest in the beginning and end, seem to be manifest in the middle.
- After death like in sleep, continue to have unmanifest existence.
- Another body, another manifestation.

**Example :**



- When transacting media is not there, Atma Nitya, Anatma – Anitya.
- How can you equate Nitya Atma and Anitya Shariram.

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।  
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

atmanastatprakasatvam yatpadarthavabhasanam I  
nagnyadidiptivaddiptirbhavatyandhyam yato nisi II 22 II

The light of the Atman illumines everything. But Its light is not like that of fire and so on because in spite of its light there is darkness at night. [Verse 22]

Atma	Anatma
<ul style="list-style-type: none"><li>- Prakashavan</li><li>- Atma Luminous, light, Jyoti.</li></ul>	<ul style="list-style-type: none"><li>- Prakashyam</li><li>- If you see light inside it is imagination, outside is hallucination in meditation.</li></ul>

### Technical Meaning :

- Light is an object in whose presence things are known, experienced and in whose absence things are not known.
- Light – sense organs, mind, words – Vak Jyoti (someone tells you that insect running on shirt behind).
- Ultimate Jyoti = Consciousness in whose presence mind can know, words function, eyes see, ears hear.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्  
वाचो ह वाचं स उं प्राणस्य प्राणः ।  
चक्षुषश्चक्षुरतिमुच्य धीराः  
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

*Śrotrasya Śrotram manaso mano yad  
vāco ha vācaṁ sa u prāṇasya prāṇaḥ  
cakṣuṣaś - cakṣur - atimucya dhīraḥ  
pretyā-smālokād-amṛtā bhavanti*

Preceptor : It is the Ear of the Ear, the mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self of I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

Gita :  

ज्योतिषामपि तज्ज्योतिः  
तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं  
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

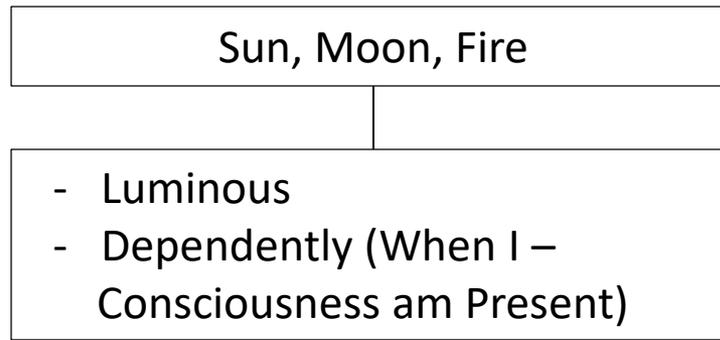
*jyōtiṣām api tajjyōtiḥ  
 tamasaḥ param ucyatē |  
 jñānaṁ jñēyaṁ jñānagamyam  
 hṛdi sarvasya viṣṭhitam || 13.18 ||*

That (Brahman), the light of all lights, is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

न तद्भासयते सूर्य  
न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते  
तद्धाम परमं मम ॥ १५-६ ॥

*na tadbhāsayatē sūryaḥ  
 na śaśāṅkō na pāvakaḥ |  
 yadgatvā na nivartantē  
 taddhāma paramaṁ mama || 15-6 ||*

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is My supreme Abode. [Chapter 15 – Verse 6]



- Consciousness – is Jyoti, intrinsically independently, Svayam Prakasha.

#### **a) Tatu Atmanaha Prakashatvam :**

- Luminosity of Atma, is Padartha Ava basanam.

#### **b) Agnayasi Dviti Vatu Na :**

- Not like fire, flame regular lights you experience.
- Why Atma not like Regular light?
- Sun , fire, flame can make everything known except Darkness.
- Darkness not known through Sun.
- Regular light drives away Darkness.

#### **Example :**

- Can't keep lighted torch in a place where there is Darkness.
- Atma makes Darkness known without driving it away.
- In what light do we see Dream?
- Light of Atma.

- Consciousness illumines Darkness, Dream World, Blankness in sleep, and death.
- Light of Consciousness is not opposed to Darkness is uniqueness of Consciousness.

**a) Agnyadi Dipti Vad Diptih Vati Na Bhavat :**

- Light of Consciousness unike light of fire. Why?

**b)Yathaha :**

- If light of Consciousness is like fire.

**c) Nahi Andhyam Havet :**

- In night one will not be able to experience darkness.
- He will be blind, non experiencer, if consciousness were like fire.
- There will be no experiencer at all.
- Therefore light of Consciousness is spiritual light of Knowingness.

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।  
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

deho'hamityayam mudho dhrtva tisthatyaho janah I  
mamayamityapi jnatva ghatadrasteva sarvada II 23 II

Thought always knowing this body as “This is mine”, like a pot, an ignorant person remains deluded in the idea that “I am the body”. [Verse 23]

### Fundamental Mistake from Birth :

- I am Body.
- Never questioned assumption after 80 years of living.

### Example :

- Newtonian Physics – 200 years.
- Earth in centre of Universe, Sun moving around.
- I am mortal notion, develops into whole approach to life.

### d) Moodah Janaha Aham Dehaha Iti Tishtati :

- I am mortal human being is assumption one remains with.
- Truth not based on what majority thinks.
- Truth in Vedas... is Sraddha in Veda.
- Without enquiry, can't ascertain truth.
- Shankara cries here, people are not ready for enquiry.

### a) Aham Deha Iti Dritva :

- Strongly holding to notion I am the body.

### b) Mudaha :

- Deluded.

### Bhajagovindam :

भज गोविन्दं भज गोविन्दं  
गोविन्दं भज मूढमते ।  
सम्प्राप्ते सन्निहिते काले  
नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

bhaja govindam bhaja govindam  
govindam bhaja mudhamate I  
samprapte sannihite kale  
na hi na hi raksati dukrnkarane ॥ 1 ॥

Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

### c) Tishtati :

- Jiva remains as a fool.
- 2 clues are there.

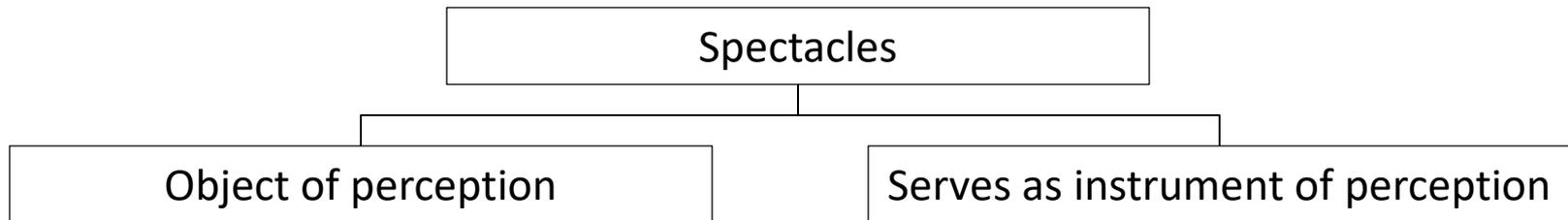
### 1<sup>st</sup> Clue :

- I am experiencer of body as object during Jagrat.

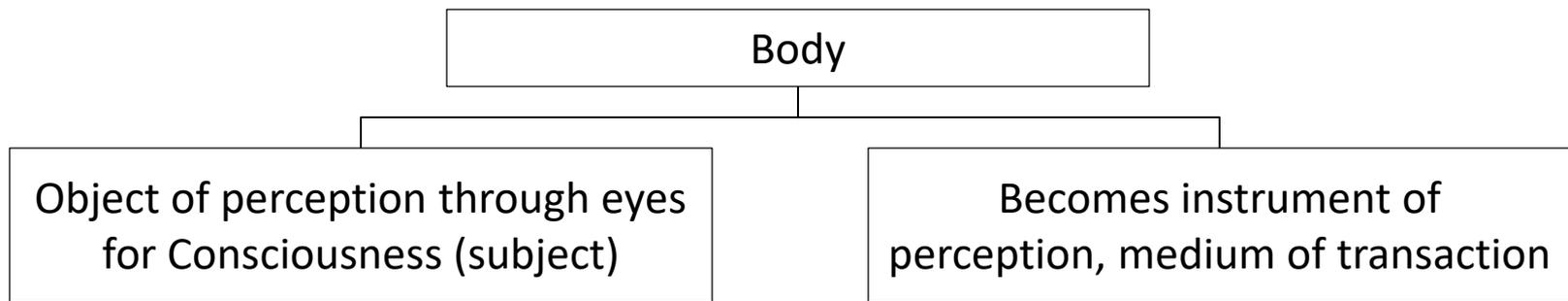
- During Shushupti don't experience.
- Body flashes as object of experience in Jagrat, disappears as object of experience in Sushupti.
- Arrival and disappearance of Body as object of perception is a clue.
- Perhaps, I am not the Body.
- Experiencer has to be different than object of experience.

**Example :**

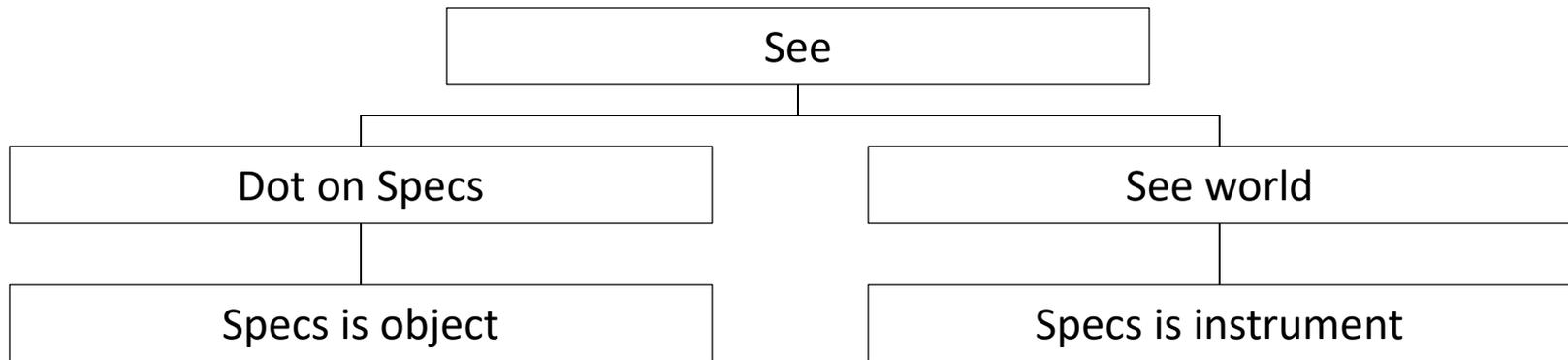
- Ghata Drishta.
- Experiencer of pot, book, car, not pot, book, car.
- Body, mind, intimately close, like specs.
- Forget to enumerate consciousness as subject, body and mind as objects.



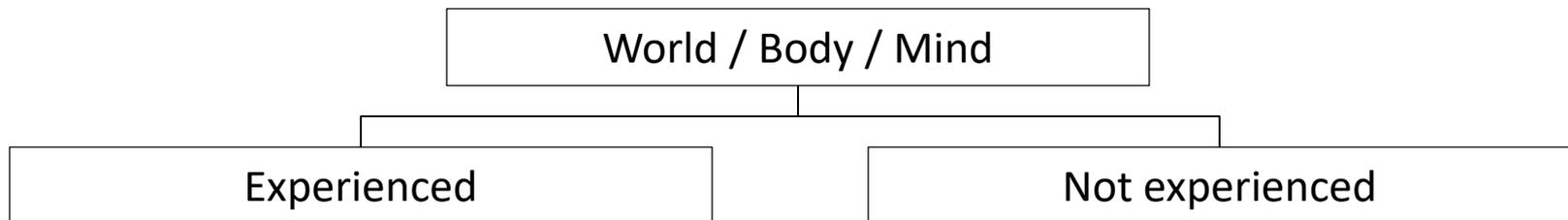
- When object becomes instrument, we forget it as an object.
- Moment object becomes instrument, I forget the fact that it is object of perception.



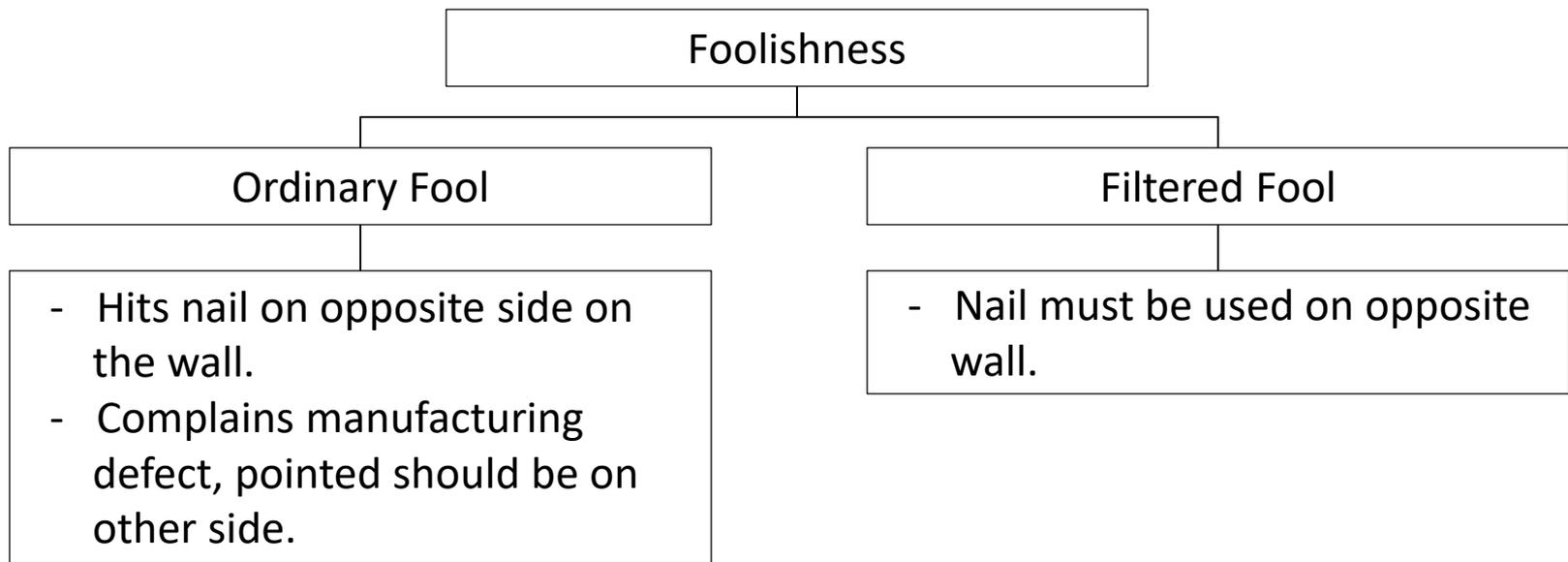
- When object becomes medium of transaction I loose sight of fact.



**Powerful clue :**

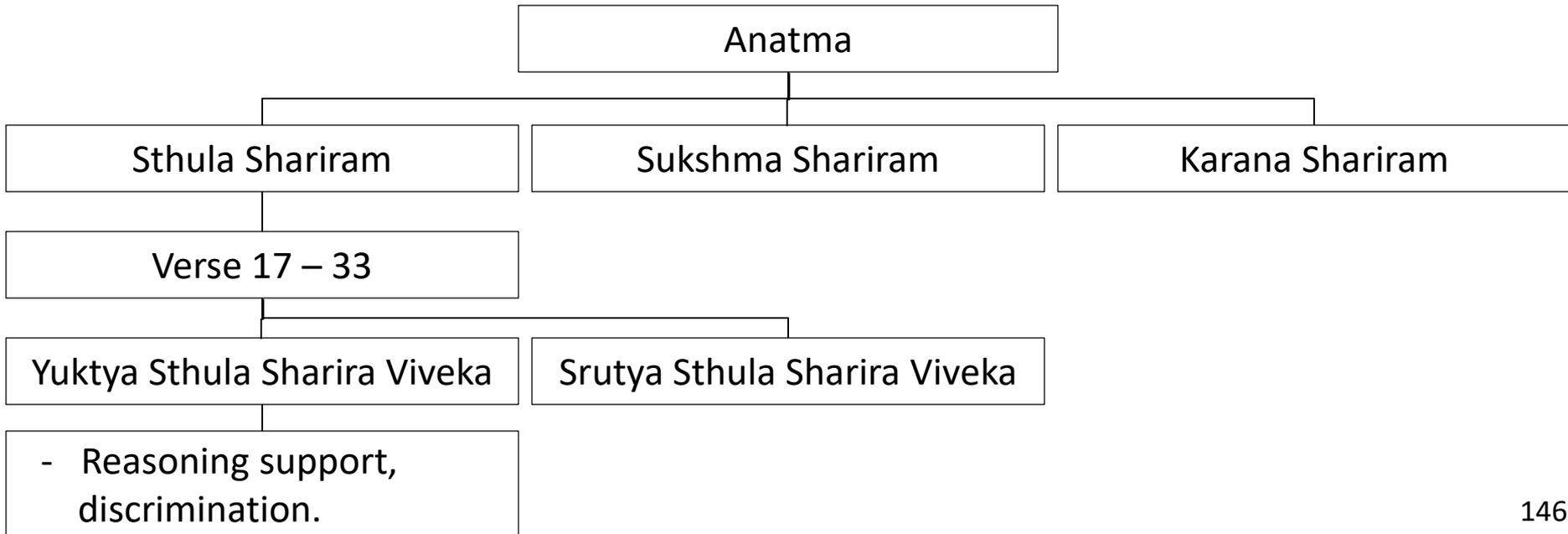


- Perhaps I am different than the world.
- Fools don't get doubt at all.
- Convinced wrongly.



**Revision :**

- 1<sup>st</sup> step of Vedanta Vichara is Atma – Anatma Viveka.



## Verse 23 :

### 2 Reasoning to show I am different than body

- Body object of experience, awareness different from me.
- Sthula Dehaha Atma Binnaha Drishyatvat, Ghatavat.
- Body experienced like pot, different from me awareness.
- Nyaya Vyapti Rule (General Rule)
- Yaha Yasya Drishta Saha Tasmad Binnaha.
- Seer different than seen.
- Observer different from observed body.

- Body referred as mine.
- My body, mind.
- Yaha Yena Sambandaha Saha Tasmad Binnaha.
- The one who is related to, is something different from that.
- I am related to my daughter, house, I am different from house, daughter.
- Relationship requires 2, duality, Dvaitam.
- Oneness only in advayam, Advaitam.
- I can't be related to myself.
- All relationship require duality.
- Sambandaha Dvi Nishtaha.
- relationship always between two.
- Hence Atma called Self.
- I am different from related thing.

## How to indicate relationship?

- "Mama" – mine.
- Makara Vishaya different from Aham.
- Yaha Yena Sambanda, Yaha Mamakara Vishaya, Tata Atma Binnaha.
- Often we refer to my body, not in good condition.

## Tatva Bodha :

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयम्  
अज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं  
कटककुण्डल-गृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं  
स्वस्माद्भिन्नं मदीयत्वेन ज्ञातमात्मा न भवति।

*Madīyam śarīram madīyāh prānāh madīyam manaśca  
madīyā buddhirmadīyam ajñānamiti svenaiva  
jñāyate tadyathā madīyatvena jñātam kataka-  
kundalagrḥādikam svasmādbhinnam tathā pañcakośā-  
dikam svasmādbhinnam madīyatvena jñātamātmā na  
bhavati |*

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

- Body Mamakara Vishaya, object of relationship.

Body

- Object of experience.
- Different from me awareness.
- I am perceiver of body.

- Object of relationship referred as mine.
- Different from me the subject observer.
- I am possessor of body.

## **Ghata Drashta Iva :**

- Just as a person sees pot, person experiences Body.
- Mama Ayam Iti Jnatva, Aham Dehaha Iti Tishtanti.
- Unfortunately claiming body as Aham.

## **Aho :**

- What a great wonder it is.
- Animals have no discrimination, can be excused.



ब्रह्मैवाहं समः शान्तः सच्चिदानंदलक्षणः ।  
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

brahmaivaham samah santah saccidanandalaksanah ।  
naham deho hyasadrupo jnanamityucyate budhah ॥ 24 ॥

I am that Brahman, the ever equanimous, tranquil, and of the nature of pure Existence – Consciousness – Bliss and I am not this body, the unreal. This, the wise call as real Knowledge.  
[Verse 24]

- Aham Dehaha is ignorance.
- I am body is ignorance.
- All transactions based on fundamental assumption, crystallised ignorance.

### Example :

- I am going to class.
- My birthday today.
- I am getting old, I have children.
- All based on Sthula Shariram. Sukshma Shariram has no children.

### Atma :

### Gita :



न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- All transactions based on Sthula crystallised Shariram and fundamental ignorance.
- All Karmas are only ramifications of ignorance and hence Karmas also called Avidya.
- Every Karma based on self ignorance.

### **Example :**

- If scale is wrongly calibrated, all measurements will be wrong.
- Our entire life is based on Aham Dehaha scale.
- What is Jnanam?
- Aham Na Deha, repeated in 2<sup>nd</sup> line from Verses 24 – 28 (5 verses).
- What is Body?

Body is Medium, instrument of transaction, perception, like table, stone, hall.

- Once body becomes instrument of transaction in waking, we unknowingly take the body as integral part of subject, awareness, Atma.
- When world is object, body and mind forgotten as object, it becomes the subject.
- When instrument used as medium of transaction, it loses status of object and taken as subject itself.
- To prove World as object, easy.
- To prove Body, mind as object not easy.

- How to prove specs as object?
- Take it out and see.

### **Similarly :**

- Body and Mind taken out in Sushupti.
- Recollect Sushupti Avastha.
- In Deep sleep state, we have removed both Sthula and Sukshma Sharira glasses, don't function through them, don't operate, make use of them.
- When I don't use these bodies, instruments, there is neither physical world of experience nor is there inner use of dream Universe.
- Operator, Atma, behind alone is there, perceiver Consciousness principle alone is there.
- To see World, require Pancha Bautika Sharirams.
- Perceiver continues as perceiver of nothing.
- I did not experience anything is an experience.
- What is Body?
- Asat Rupa, Mithya, impermanent medium.
- Even without Body medium, I exist in sleep.
- I end as transacting entity but don't cease to be as pure existent entity, Atma.
- Mistake we commit, end of transaction is end of existence.

## Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- I am existing entity not transacting.
- Body, Mind Karanams, transacting, folded.
- I am not impermanent Body, Mind medium but permanent Consciousness principle.

Atma	Body
<ul style="list-style-type: none"><li>- Nitya, Sat Rupa</li><li>- Mortality rejected, called Abhinivesha in Patanjali Sutra.</li></ul>	<ul style="list-style-type: none"><li>- Asat Rupa, Not permanent.</li></ul>

- Instinctive hold, attachment to life is called Abhinivesha which can't accept our Mortality.
- We can accept others Mortality.

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca ।  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi ॥ 2-27 ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- My nature is immortality, that is what we are instinctively seeking, looking for.
- Ice struggles to change to water when temperature increased.
- Water struggles to become ice when temperature reduced.

### Rule :

- What is unnatural is naturally rejected.
- We naturally reject mortality, unnatural.

### What is Natural?

- Accepting immortality, hence get children, name bungalow after our Son.
- I am not impermanent Body, who am I?

### a) Aham Brahmaiva :

- I am Brahman, the infinite limitless One
- I am Chaitanyam in and through the Body, not conditioned by the Body.

- **4 point definition of Consciousness, Brahman, God :**
  - i) Consciousness is independent entity neither part, product, property of Body.
  - ii) Consciousness pervades and enlivens body; makes it conscious.
  - iii) Consciousness survives even when body perishes.
  - iv) When body perishes, surviving consciousness not visible, experientiable for want of medium.
- Vyakta Chaitanyam becomes Avyakta Chaitanyam.

**Example : Light**

- i) Is independent entity, not part, property, product of hand.
- ii) Pervades hand and makes hand bright.
- iii) Light survives when hand is removed.
- iv) Surviving light not visible not because it is non-existent but there is no Reflecting Medium.

Before	Later
Vyakta Prakasha	Avyakta Prakasha

- All following Slokas based on this definition of Consciousness.

- **Brahma :**
  - Dimensionless, dimension belongs to Body medium and not to Consciousness or light.
  - Body 4 feet, not light.

### **b) Samaha : Uniform**

- Reflected Medium not uniform.
- Reflected Consciousness is uniform, formed in the Medium.
- I see different bodies, dresses, objects but one light uniformly pervades all.
- Bodies different, not Chaitanyam which is Samaha.

### **c) Shantaha :**

- Undisturbed in objects of illumination, there can be movement but light does not move.
- Body goes through disturbances but not Chaitanyam.

### **d) Sat Chit Ananda Lakshana :**

- Sat – Permanent, survives destruction of medium.
- Chit – Nature of Chaitanyam.
- Ananda – Free from limitations, wants.
- Limitations express in Mind as desires, wants, craving, need.
- Wants, needs alone called as sorrow, inadequacy which makes me struggle, “Kurai”.

- Sorrow means I am lacking something.
- Limitation expresses as 'Lack', loneliness, nobody loves me, sense of Rejection even though people are around.
- I build up problem inside, innate sense of limitation, isolation, sense of Rejection.
- I say nobody loves me.

### **What is Basis ?**

- I am small, as long as I am small, I will continue to feel sense of Rejection.
- Intellectual problem of Self ignorance converted to emotional problem.
- I don't know, I am big, infinite, limitless – ignorance at intellectual level , gets converted to problem at Body, I am limited, small, lacking, need people, things.
- I begin to hallucinate, I am small.
- Ignorance is disowning fullness and owning up smallness of Body, mind, isolation, feeling lack, lack of love, Rejection.

### **e) Anandaha Kam?**

- When I feel full, I lack nothing, no sense of smallness, need, inadequacy, Rejection.
- Nobody can reject space or me, Consciousness, Awareness.
- Space can't reject anything.
- Once I know I am full, I don't reject anything, I accommodate whole Universe as all pervading Consciousness, Existence, Sat Chit Ananda Lakshana.
- This discovery is called Jnanam.

## **f) Aham : Crucial Word**

### **Don't say :**

- Consciousness pervades Body, survives Death of body, is Sat Chit Ananda, Shanta.
- What about You?  
Miserable !
- I am that Consciousness.

## **g) Etat Jnanam Iti Uchyate Budaihi :**

- This is called Wisdom.
- Initially intellectual problem, gets converted into emotional fullness, maturity.
- I am that Brahman, wise say.

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।  
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

nirvikaro nirakaro niravadyo'hamavyayah I  
naham deho hyasadrupo jnanamityucyate budhaih II 25 II

I am the formless, changeless, without any blemish and undecaying and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 25]

### 2<sup>nd</sup> line Repetition :

- Aham Asat Rupaha, Dehaha Na Bavami.
- I am not impermanent Body. I am Brahman, Nirvikaraha without 6 fold modifications, Shad Vikara Rahitaha.
- Which is characteristic of Body.
- Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.

### Shariram – Definition :

- Sheerya Manya Svabavam.
- Meditate on fact of old age and death, welcome it when it comes.

## Verse 25 Continued :

a) Meditate on fact, Asat Rupaha Dehaha

- I am Nirvikaraha, formless.

Hand	Light / Space
Has form	Formless

- Formless Consciousness I am.

b) Niravadhyaha :

- Defectless, Doshaleless.

Gita : 

इहैव तैर्जितः सर्गो  
येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म  
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargah  
yēṣāṁ sām्यē sthitaṁ manaḥ ।  
nirdōṣaṁ hi samaṁ brahma  
tasmād-brahmaṇi tē sthitāḥ ||5-19||

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

- 3 Sharirams have intrinsic defects.
- Sthula – has impurities, Jara, Maranam.

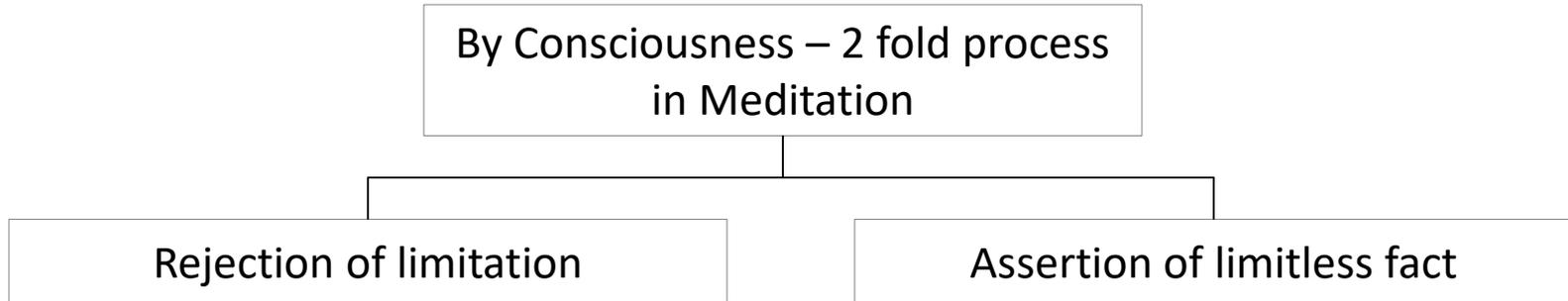
- Sukshma – Raaga, Dvesha, Kama, Krodha...

Limitations in terms of Knowledge.

- Karana Shariram – Embodiment of Avidya, Tamo Guna.
- Chaitanyam – Nirdosha.

### c) Nir Avadyaha :

- Undecaying, Unchanging.
- I am that Consciousness.
- I am not small, helpless, useless, onslaught from my own intellect or contribution of others.
- How to flush out limitations?



### Nirvana Shatkam :



मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nachha Shrotra Jihve Na Cha Ghrana Netre  
Nachha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- This is called Jnanam.

#### **d) Iti Buddau Uchyate :**

- The wise call this real knowledge.

#### **Revision :**

- Atma – Anatma Viveka from verse 17 – 34.
- Atma Sthula Sharira Viveka (Yuktya and Srutya).

#### **Reasoning :**

- Atma and Deha have diagonally opposite attributes.
- Atyantika Binnatva Baram, can't be equal.
- If similarity like Rope – Snake, can have confusion.
- How can you mix up rope and pumpkin, darkness and light, Atma (sentient) and Anatma Deha (Jadam).
- Atyantika Virudha Svabavayo.
- Sorting it out is called Jnanam.
- Tamas Svabava, mixing up called confusion, Agyanam.

## 2 Stages

### Nisheda Vakyam

- Negation
- Tell strongly I am not the body, internalise idea, deep orientation.
- Verse 24 – 28 (5 Verses)

### Vidhi Mukha Vakyam

- Assertion
- Tell strongly I am the Atma.

- Understanding not sufficient, consciously repeating required for internalisation.
- Body, Matter bundle, born out of this World, resolves into the World.
- Let me not cling to the Body.

निरामयो निराभासो निर्विकल्पोऽहमाततः ।  
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

niramayo nirabhaso nirvikalpo'hamatatah ।  
naham deho hyasadrupo jnanamityucyate budhaih ॥ 26 ॥

I am devoid of all diseases, without any appearance, without any modification and all-pervading; and I am not this body, the unreal. This is called real Knowledge by the wise.  
[Verse 26]

### a) Aham Na Dehaha :

- I am not the Body.
- Vedantic Meditation not only Atma Dhyanam but also Anatma Nisheda has to be done.

### Example :

Scrapping Wall Before	Putting New Paint
<ul style="list-style-type: none"> <li>- Anatma Nisheda.</li> <li>- I am father, Boss, Husband.</li> <li>- Strong Nisheda required.</li> <li>- Attitude towards Body, Old Age, death, will change.</li> </ul>	<ul style="list-style-type: none"> <li>- Atma Dhyanam.</li> <li>- I am Brahman.</li> </ul>

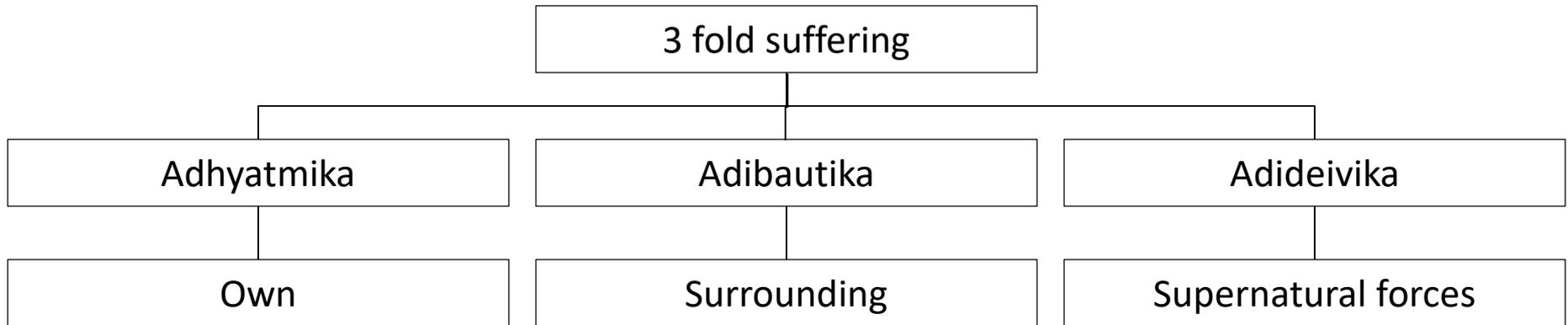
- Aham Asad Rupaha Deha Na Bavami.
- Who am I?

## b) Nirvikara :

- Shad Vikara Rahitaha.
- Formless like space, without Modification.
- Space not Growing, decaying, dying relatively.

## c) Nir Avadhya :

- Does not decay, free from Dosha, Tapa Traya Rahitaha.



## Verse 26 :

### a) I am not Asat Rupa – Body

- That which is subject to change, Mithya. Who am I?

### b) Amaya – Disease

- Niramaya – Free from all Diseases.
- Jnanis Atma Niramaya.
- Jnanis Shariram subject to Disease.

## **Shariram :**

- Sheeryamana Svabaha.
- Subject to decay and disease.
- Vyadhi Grastham Kalevaram.
- Disease is intrinsic, Nature of Body.
- What is to be wondered?
- Health or millions of diseases.
- Arrival of Body for exhaustion of Prarabda, mixture of Punyam and Papam acquired in previous Births.

## **Example :**

- Oil in lamp is Karma of Jnani, moment oil is over, flame automatically gets extinguished.
- Atma Niramaya, Natu Deha.

## **c) Nir Abhasa :**

- Unobjectifiable, not object of Knowledge.
- Abhasa = Phala Vyapti.
- Nir Abhasa = Phala Vyapti Rahitaha, Not illumined by intellect.
- Other objects in Creation are Sabhasa, illumined by intellect.
- What is illumined by intellect called Jnanam – Knowledge.

- **Example** : Illuminating lecture
- Atma knowable not objectifiable, because it is the subject.
- Subject not subject to objectification.
- **Example** : Eyes, phones

Non-Existent	Atma Existent / Not Objectifiable
- Mans horn, can see, touch.	- Known as subject not object. - Self evident subject I, conscious being.

**Example :**

- Torch light sees every object in Dark room.
- No need to know if Torch light exists.
- Its presence is proof.

**Example :**

- Photographer not in picture but his presence not questioned.

World / Body / Mind	Photographer
- Picture	- I – conscious being - Outside world, body, mind picture. - Takes photograph of world.

- Photographer, subject, I – Conscious being called Nirabhasa.
- One not in picture but self proved.
- Subject can't become object.

#### **d) Nirvikalpaha :**

- Without Division.
- Divisions belong to Body not to Atma, Consciousness, Subject, which pervades and illumines them.
- Indivisible pervading principle is Atma.

#### **e) Atata :**

- Sarvatagaha, All-pervading, Vyaptaha.
- Aham – Most important, not Atma is all pervading.
- Learn to use 1<sup>st</sup> person, singular, 'Aham' in Vedanta correctly referring to Consciousness.

#### **Wise Jnanis say :**

- I am Nirakaraha, Nirvikara, Nirvikalpa



निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।  
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

nirguno niskriyo nityo nityamukto'hamacyutah I  
naham deho hyasadrupo jnanamityucyate budhah II 27 II

I am without any qualities and actionless, eternal and ever liberated. I am immutable and I am not the body, which is unreal. This is known as real Knowledge by the wise. [Verse 27]

**Who am I?**

**a) Nirgunaha :**

- Free from all properties, attributes, derived from 2 laws of Vedanta.
  - i. I am different from any experienced object, known object.
  - ii. All known, experienced attributes belong to Known experienced object and never to experiencer, Knower, subject.
- I experience orange colour cloth, colour belongs to cloth experienced.
- Tallness, Guna, belongs to Body.
- Happiness, Sadness, Jealousy, Anger belongs to experienced Mind.
- Ignorance belongs to Intellect.
- Experiencer free from Body, Mind, Intellect.
- If experiencer becomes object of experience, you will require another experiencer, infinite regression...
- Properties belong to World, Body, Mind not to Subject.

- Subject only one Consciousness in the Universe.
- In class, station, World, many bodies but Consciousness only one.
- Aham Nirguna – Guna and Dosha means.
- Good or Bad, not virtue.
- Anyatra Dharma, Adharma – Asmat Kruta, Akruta = Punya Papa Ateeta, Definition of Atma.

### b) Nishkriya :

- Free from Action.
- Action requires moment, gross Body movement or subtle thought movement.
- Reading, writing, listening movement of thoughts.
- Vritti Vikara, Jnana Indriya Kriya.
- Atma can't have Gross, subtle movement because it is all pervading.
- Space can't move from one place to another.
- Travel in Space or Consciousness for Rockets and people.

### Katho Upanishad :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

- Everything moves in Me, I never move.

### Example :

- In Dream, I seem to move from Wakers standpoint all movements took place in Waker who remains motionless. They are in 2 different time planes of Consciousness.
- I, Consciousness am Nishkriyaha, without Birth, death.
- I am witness of Birth, death, change of everything.
- I am Desha, Kala Ateeta, beyond time.
- Anything which falls in time, disappears along with time.
- Person seated over carpet, when carpet removed, person removed.
- Whoever is not removed, along with carpet is outside.
- Sun, Moon, stars, people resting in Time, space carpet.
- In sleep, time, space removed.
- **We wake up from Kala Ateeta situation, state.**
- How do you know everything is removed?
- Didn't experience anything but I Consciousness was there as witness of absence of all.
- Witness Consciousness remains after removal of time and space as pure Existence, Consciousness, Limitlessness (Sat-Chit-Ananda Svarupa).
- When I wake up, Time, space, carpet appears first.
- Aham Nitya, Kala, Desha, Ateeta.

- I am not located in space or time.
- Never try to locate Consciousness in time or space.

### Katho Upanishad :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥  
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,  
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥  
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

- Who can locate Consciousness?
- Consciousness is locationless, Timeless.

### Brihadaranyaka Upanishad :

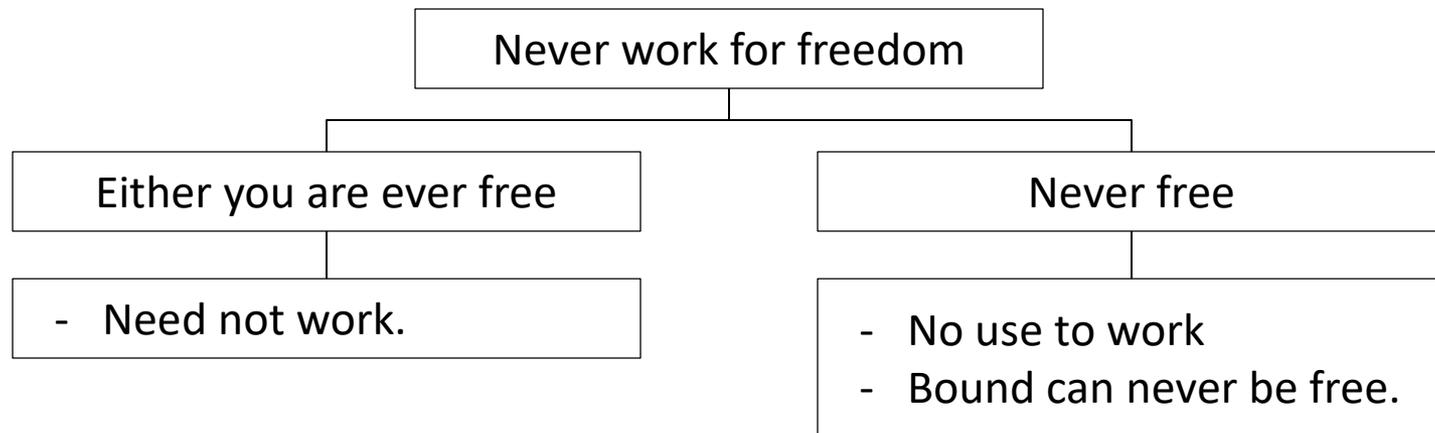
- Sarvam Atmani Pratishtita Bavati.
- Atma Kutra Pratishtita?
- Atma Svayam Pratishtita.

### c) Atma Nityaha :

- Therefore,

## d) Nitya Muktaha :

- I am ever free from Mortality Limitation.
- Timewise limitation called Mortality, spacewise limitation called smallness, isolation, everybody ignoring me, World pushing us, I am left deserted.
- These problems can't be avoided till we are identified with Body-Mind complex, individuality.
- Individuality will be pushed here and there.
- Space can't be displaced, similarly I, Atma can never be pushed.
- Feeling of isolation, left out is not there.
- I am free now.



### Reason :

- Freedom coming in time will go away in time, will have beginning + end.
- Freedom is in timeless entity, not in time. If in time will be temporary.

- Aham Nitya Mukta – own up.
- Discover = Freedom not conditional, not based on setup.
- Aham Nitya Mukta.

**d) Therefore, Aham Achyutha :**

- Chyutha – To fall.
- Freedom is eternal, no fear of losing freedom.
- Fearless because I can never fall from freedom.
- Falling to bondage not there for Me.
- This is Jnanam, Knowledge.

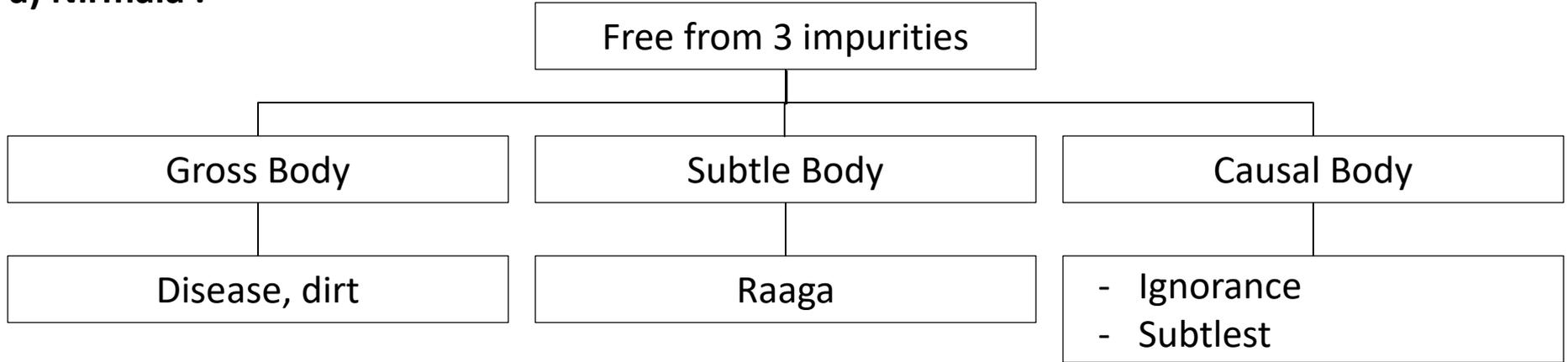
निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।  
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

nirmalo niscalo'nantah suddho'hamajaro'marah I  
naham deho hyasadrupo jnanamityucyate budhaih II 28 II

I am stainless, immobile, endless, ever pure, ageless and deathless and I am not the body which is unreal. This is called real Knowledge by the wise. [Verse 28]

**I am not the Body – Then who am I?**

**a) Nirmala :**



- Atma free from impurity at all levels.

**b) Tasmāt Nitya Shudha Svarupa :**

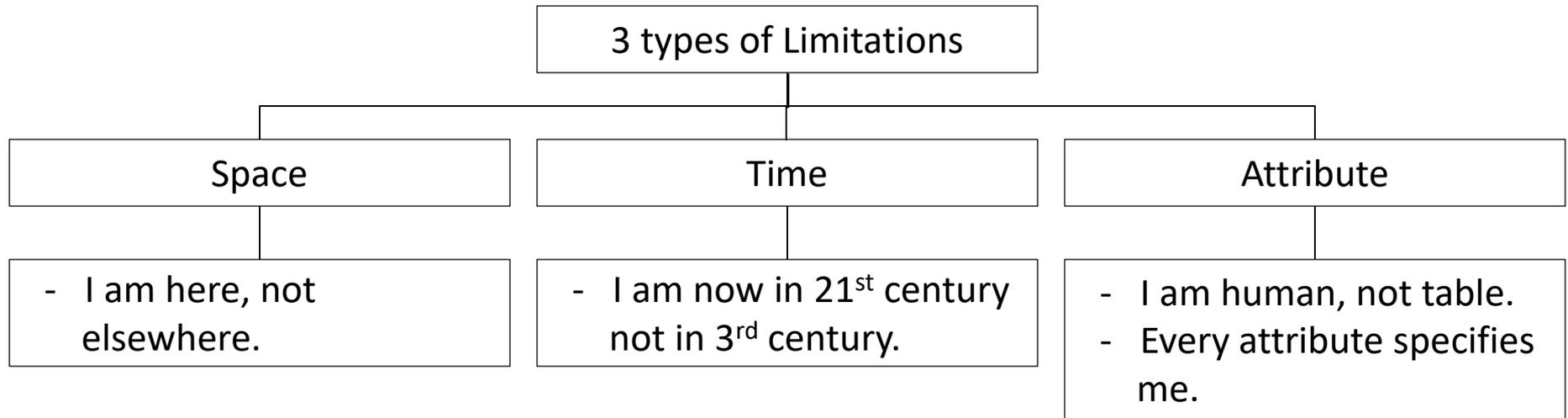
- I can never have sense of guilt belonging to subtle body.
- I am never Sinner.
- I am Pure
- Problem : Ignorance

### c) Nishchala :

- No movement because all pervading.

### d) Anantaha :

- Free from Limitation, boundary, dimensions.



- We need to get disqualified, to be qualified for Moksha.

### Revision :

#### Atma – Anatma Viveka :

- I am Consciousness separate, independent entity.
- Body, Mind, World separate entity.
- I am mixture of 2 entities.
- Accepting independent self without matter as 2 separate entities takes time.

- Train Mind to claim Consciousness part as myself.
- It is a Big shift in identification, perspective of myself.
- I am Body, influences my perspective of World and God.

### As Body :

- I am affected and afflicted by World and God, at mercy of the World, Desha, Kala affects me.
- As Body, can't objectify World, as World frightens me.

### Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।  
भीषाऽस्मादग्निश्चेन्द्रश्च ।  
मृत्युर्धावति पञ्चम इति ।

**bhisasmadvatah pavate I bhisodeti suryah I  
bhisasmadagniscendrasca I  
mrtyurdhavati pancama iti II 1 II**

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

### Katho Upanishad :

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।  
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

**Yad idam kinca jagat sarvam prana-ejati nihsrtam,  
Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti II 2 II**

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

- All based on Body and Mind as myself.
- Hence cognitive change required.
- World influences Anatma, not Atma.
- I as Atma, Consciousness am not affected by World, planets, even God because Jiva, Jagat, Ishvara is in lower plane of Consciousness, Vyavaharikam.
- **2 things to be done simultaneously :**
  - i. Know 2 things are there, matter and spirit.
  - ii. Learn to shift 'I' from Matter to Consciousness part.
- When I look, how will I look at myself.
- Shankara helping us to see that.

### Verse 28 :

- Atma, I am Nirmala, Nishkala, Shuddaha, Amrutaha, Ajaraha.
- Understanding in Sravanam and Mananam.
- Training Mind to say, I am that, Nitya Shudha Atma = Nididhyasanam.
- Initially verbal statement, not from heart.

Gita :



श्रीभगवानुवाच ।  
 असंशयं महाबाहो  
 मनो दुर्निग्रहं चलम् ।  
 अभ्यासेन तु कौन्तेय  
 वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca  
 asaṁśayaṁ mahābāhō  
 manō durnigrahaṁ calam ।  
 abhyāsēna tu kauntēya  
 vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥ 178

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]

### **Consciously learn to say :**

- Aham Abayaha, Shuddha, Mukta.
- Not enough to say I am Atma, Consciousness.
- Positive statement alone not enough.
- Negative statement also required.
- I am not the Body, I am not Mortal, I am free from disease, not growing old.
- Consciously negate what I am superimposing on Atma.
- Consciously negating and asserting is 'Nididhyasanam'.
- These verses are for teaching and Nididhyasanam, learn by heart.
- Heart and Soul should be involved.
- Aham Asat Rupa... Na Deha. (Negation – 2<sup>nd</sup> line)
- Aham Chaitanya Rupa Atma - 1<sup>st</sup> line.
- Verse 24 – 28 -- same 2<sup>nd</sup> line.