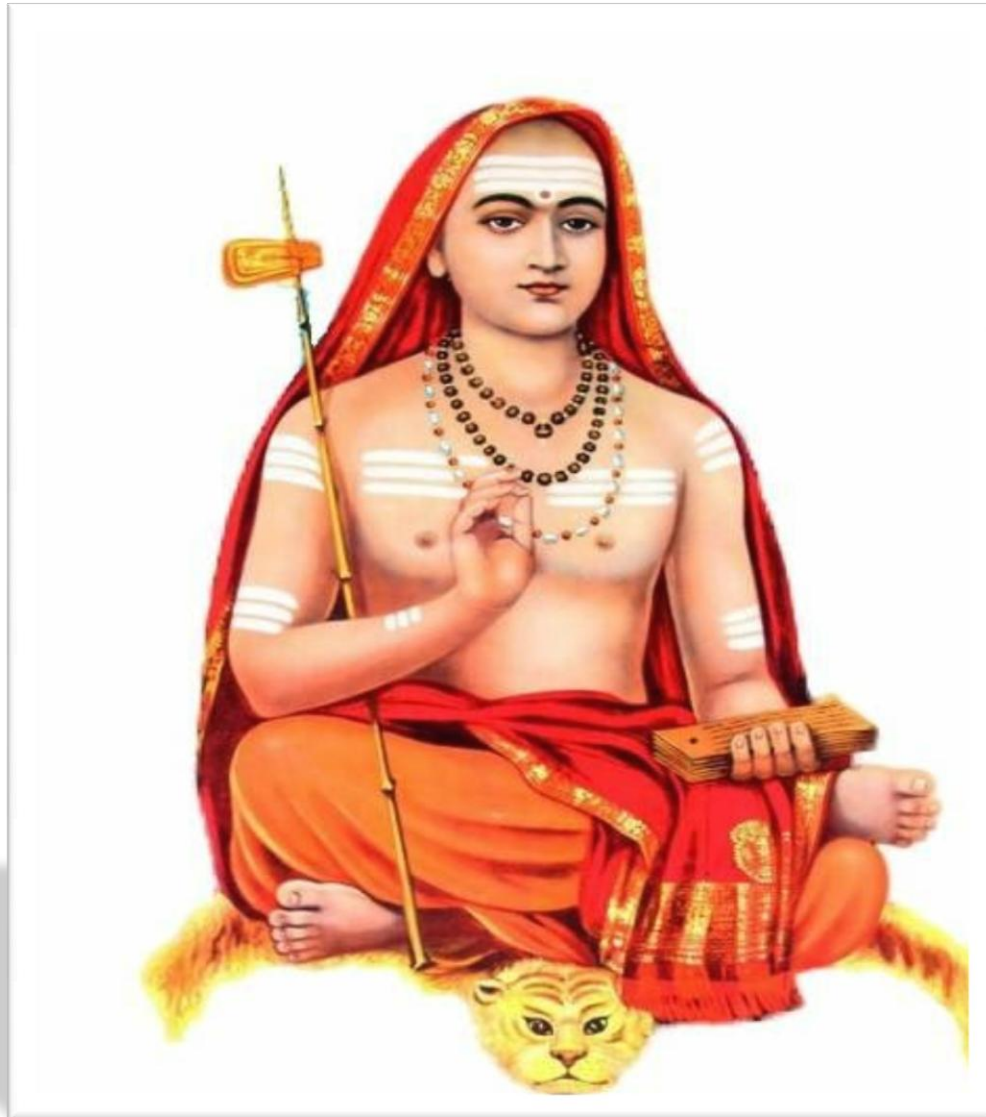


UPADESHA SAHASRI



VOLUME 1

Index

SR. No	Topic	Page No
1	Chapter 1 : Introduction	1 to 62
2	Chapter 2 : Negation	63 to 101
3	Chapter 3 : Self-Brahman	102 to 118
4	Chapter 4: The Nature of right knowledge	119 to 147
5	Chapter 5 : Error in understanding	148 to 187
6	Chapter 6 : Negation of attributes	193 to 210
7	Chapter 7 : Knowledge through the intellect	211 to 232
8	Chapter 8 : Merging of the mind	233 to 252
9	Chapter 9 : Subtleness and pervasiveness	253 to 289
10	Chapter 10 : Right conception of the nature of consciousness	292 to 354

Index

SR. No	Topic	Page No
1	Introduction	1
	Chapter 1	
2	Verse 1	4
3	Verse 2	6
4	Verse 3 and 4	10
5	Verse 5	12
6	Verse 6 and 7	13
7	Revision - Previous Lecture	16
8	Verse 8	18
9	Verse 9	20
10	Verse 10	21
11	Verse 11	22
12	Revision - Previous Lecture	24
13	Verse 12	27
14	Verse 13	29
15	Verse 14	32

SR. No	Topic	Page No
	Chapter 1	
16	Verse 15	34
17	Verse 16	38
18	Verse 17	39
19	Verse 18	41
20	Verse 19	44
21	Verse 20	45
22	Verse 21	46
23	Verse 22	47
24	Revision - Previous Lecture	48
25	Verse 23	50
26	Verse 24	52
27	Verse 25	54
28	Verse 26	55
29	Revision - Previous Lecture	59

SR. No	Topic	Page No
	Chapter 2	
30	Revision – Previous Lecture	69
31	Verse 1	72
32	Verse 2	81
33	Verse 3	88
34	Verse 4	93
35	Revision – Previous Lecture	94
	Chapter 3	
36	Verse 1	102
37	Verse 2	103
38	Verse 3	104
39	Revision - Previous Lecture	111
40	Verse 4	118
	Chapter 4	
41	Verse 1	119

SR. No	Topic	Page No
	Chapter 4	
42	Revision - Previous Lecture	121
43	Verse 2	127
44	Revision - Previous Lecture	132
45	Verse 3	134
46	Verse 4	138
47	Verse 5	142
	Chapter 5	
48	Verse1	148
49	Revision - Previous Lecture	153
50	Verse 2	154
51	Verse 3	159
52	Verse 4	160
53	Verse 5	166
54	Revision - Previous Lecture	171
55	Revision - Previous Lecture	179

SR. No	Topic	Page No
56	Revision - Previous Lecture	188
	Chapter 6	
57	Verse 1	193
58	Verse 2 and 3	194
59	Verse 4	197
60	Revision - Previous Lecture	199
61	Verse 5	202
62	Verse 6	206
63	Revision - Previous Lecture	210
	Chapter 7	
64	Verse 1	214
65	Verse 2	216
66	Verse 3	219
67	Verse 4	223
68	Verse 5	226

SR. No	Topic	Page No
	Chapter 7	
69	Verse 6	229
70	Revision - Previous Lecture	231
	Chapter 8	
71	Verse 1	234
72	Verse 2	235
73	Verse 3	237
74	Verse 4	239
75	Verse 5	241
76	Revision – Previous Lecture	242
77	Verse 6	246
	Chapter 9	
78	Verse 1	253
79	Verse 2	257
80	Verse 3	258

SR. No	Topic	Page No
	Chapter 9	
81	Verse 4	259
82	Revision - Previous Lecture	262
83	Verse 5	265
84	Verse 6	268
85	Verse 7	269
86	Revision - Previous Lecture	274
87	Verse 8	277
88	Verse 9	283
89	Revision - Previous Lecture	289
	Chapter 10	
90	Verse 1	292
91	Verse 2	300
92	Verse 3	305
93	Verse 4	311
94	Verse 5	317

SR. No	Topic	Page No
	Chapter 10	
95	Revision - Previous Lecture	319
96	Verse 6	326
97	Revision - Previous Lecture	331
98	Verse 7	332
99	Verse 8	335
100	Verse 9	340
101	Revision - Previous Lecture	343
102	Verse 10	345
103	Verse 11	347
104	Verse 12	349

Upadesha Sahishri :

1) Taken up in 2 camps - Morning and Evening, Famous text by Shankara.

- Chapter 18 - Tat Tvam Asi – Prakarna (Topic) How it gives direct knowledge.

2) Upadesha Sara(Teaching) - Ramana - Later work - 30 verses

- Mantra Upadesha(½ hours) - No teaching
 - Transferring one mantra from Guru to disciple
 - Guru has chanted mantra many times and Gets power.

Mantra power more potent - Therefore :

- No Vichara / Teaching / Tarqa / Mimamsa / Vyakarana
 - Nama – Shivaya - 2 words
 - Prostration to Shiva - Should not become name of person.

3) Tat Tvam Asi :

- Mahavakya Upadesha - Requires understanding.
- Vachyarthā / Lakshyarthā / Jahal - Ajahal Lakshana.

Teaching :

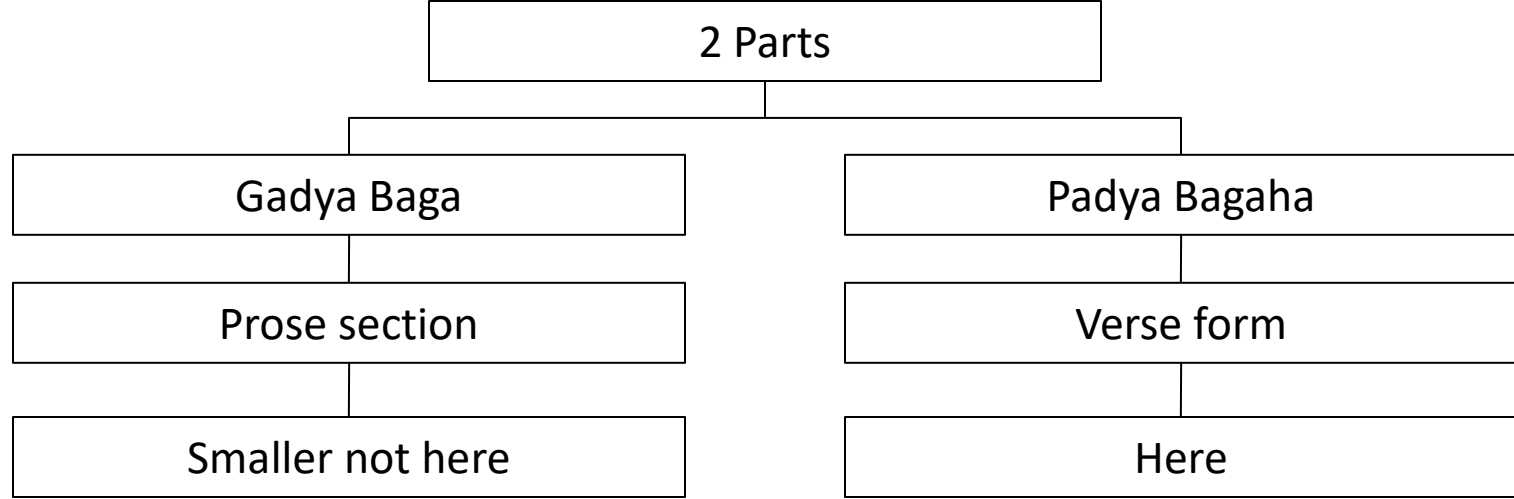
- Consistent – Step by step, Teaching – During 30 Janmas, I am Brahman.
- Mahavakyam for Vichara and 'Nididhyasanam' - Not Japa.

Upadeshas :

- Not advise / Counsel / Deeksha initiation.

Sahashri :

- Many - Not 1000 - 675 verses - 19 Chapters, 1000's came means - Many came.



Gita : Biggest

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

Wherever is Krsna, the lord of yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady of sound) policy; this is my conviction. [Chapter 18 – Verse 78]

Here :

- 18th Chapter – 233 Verses.

Gita : 1st Camp

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

Then Partha saw stationed there in both the armies, fathers, grand-fathers, teachers, maternal uncles, brothers, sons, grand-sons and friends too. [Chapter 1 – Verse 26]

3) Uthgatha :

Uthgatha	Prakaranam
Introduction	Topic

In Gita :

- 18 Yoga – 18 Topics – Karma Yoga / Arjuna Vishada Yoga.

Definition of Upogatha - Introduction :

- 4) Chintam Prakruta Siddhyartham - Upogatham Prakashyate.
- Central Teaching / Main teaching = Prakruta, Need / Necessity / Scope / Benefit of teaching, Why book necessary - Chinta = Enquiry.

Definition :

- Analysis to establish need for Vedanta - Then only Pravirthi- Interest to study advertisement without exaggeration.

Gita :

- 1st Chapter - Arjuna Vishada yoga – Upothgatha Prakarna.

Katho Upanishad :

- 1st Chapter - Nachiketa Story

Taittiriya Upanishad : 1st line Upothgatha

Taittiriya Upanishad : 1st line Upothgatha

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

1st Verse Here :

- Prayer to complete text - Vigna Nivaranartham.
- Vidya should spread all over - Vidya Prakashaya Siddhartam.

Verse 1:

चैतन्यं सर्वगं सर्वं सर्वभूतगुहाशयम् ।
यत्सर्वविषयातीतं तस्मै सर्वविदे नमः ॥ १ ॥

I bow down to that all-knowing one which is pure consciousness, All-pervading², All³, residing in the hearts⁴ of all beings and beyond all objects⁵ of knowledge. [Chapter 1 – Verse 1]

3 Types of Prostrations

Prayer

Blessing

Vastu Nirdesha

Namas Kriya

Kalidasa's
Shankuntala

Gita Bashyam

Prostration

Let lord Bless all

Bhagavan is great
presenting fact

Most texts

- Here Namaskara to Nirguna Ishvara - Brahman – Chaitanyam.

Sarva (Vith) :

- Sarva Sakshi Bhutana Nirguna Brahman.
- That which illumines without undergoing any change - By mere presence - Not activity.

What is nature of Nirguna Brahman?

- Chit Svarupa / Jnana Svarupa Chaitanyam.

What is Consciousness?

- Resides in heart and mind of all living beings
- In inert - Chaitanyam not manifest - Kshetra Chapiman Vidhi – Sarva – Kshetreshu Baratha

Within	Beyond all
Antaryami	Sarva Vishaya Ateetam

கூடவுள் – Inside and outside :

- Sarvam Gachhati Yapnoti – Pervades everywhere.

1st Lesson :

- Ishvara inside
- Sthula Sukshma Karana Sharira Vyatirikta
- Avasta Traya Sakshi
- Pancha Kosha Vilakshanam.

- Chaitanyam is within mind alone, one can Recognise 'consciousness' only in ones mind.
- If I can feel / Recognise your Consciousness then when, you get pinched I will cry!
- Consciousness pervades everything.

Doubt :

- If consciousness pervades everything, 2 - Pervader and Pervaded duality.

Another says Sarvam :

- Therefore 'Consciousness' alone is everything (Realisation)
- No Pervader / Pervaded duality, - Subject - Object - Duality initially, Consciousness and Inert.
- Start with Dvaitam - Known also Chaitanyam later.

Verse 2 :

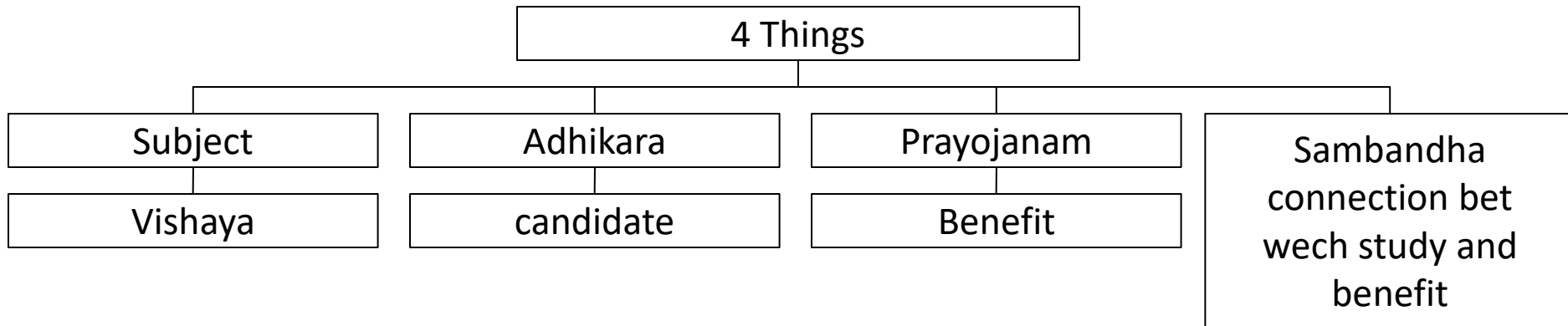
**समापय्य क्रियाः सर्वा दाराभ्याधानपूर्विकाः ।
ब्रह्मविद्यामथेदानीं वक्तुं वेदः प्रचक्रमे ॥ २ ॥**

Now¹ then², the Vedas begin to describe the knowledge of Brahman after dealing with all actions³ preceded by marriage and the installation of sacred fire⁴. [Chapter 1 – Verse 2]

What is need / Scope / benefit of Study? / Teaching!

= Introduction Utpothgataha

Anubanda Chatushayam :



Some things very Evident :

- Eat – Hunger goes
- Bath – Dirt goes

Sambandha between :

- Class – Samsara – Dukham – Sorrow will go – not evident.

Sambandha Between :

- Jnanam and Dukha Nivritti – Not Evident.

Why study Vedanta?

- We have so many Problems.

Vedantin : Problems therefore study

- All Dukham because of Ahamkara(Realisation)
- Ahamkara because of Agyanam.

- Agyanam because of no Jnanam
- Jnanam comes from Shastra / Guru / Sravanam / Mananam / Nididhyasanam.
- Jnenena Agyana Nivritti - Ahamkara Nivritti - Abhimana Nivritti - Dukha Nivritti.
- Sambandha between – Pursuit and Result – Anubandah Chatushtaya – Or Upothgatha introduction in Brahma Sutra also.

Brahma Sutra – 1st Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

- Ata – Thereafter, Ataha – Therefore – Brahman Jingyasa = Enquiry into Brahman should be done.

Wherefore? Where after?

- Brahma sutra written by Vyasa, Thereafter means after Acquiring Qualification Sadhana Chatushtaya Sampatti...
- Ataha.... Therefore, since Karma / Ritual / Religious Activity cant give Moksha...

Baja Govindam :

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहिनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥ १८

kurute gaṅgāsāgaragamanam
vrataparipālanamathavā dānam ।
jñānavihinaḥ sarvamatena
muktiṁ na bhajati janmaśatena ॥ 18

One may go to the Ganga, observe fasts, and give away riches in charity! Yet, devoid of Jnana, nothing can give Mukthi even at the end of a hundred births. [Verse 18]

- Since rituals can't give Moksha... enquire into Brahman / self Enquiry should be done.
- Do I have Viveka / Vairagya / Sadhana Chatustaya Sampatti / Mumukshutvam



- Mind / Sense control
- No Anger – Doubt
- Therefore obstacle in Understanding

How to Make Myself fit?

- Veda Purva –For Preparation – Provides Qualification.
- Vedanta – Knowledge, Veda Purva - Cleanses mind - Mala Nivritti and Vikshepa Nivritti – Wandering / Agitation / Disturbance.

Veda Says :

- Do not permanently be in Karma Yoga and Upasana, cleaning Plate Always and not serving no good. Upgrade Sadhana.

Lecture 2 :

- 1) Veda Introduces Vedanta after attaining 4 fold qualifications, Adhyayanam – By heart in Brahmacharya state.
- 2) Agni Aadhanam – Prepare special fire light Agni with special Mantra.
 - Gargyapatriya Agni / Aahavaniya Agni / Dakshina Agni, For Pitru Sraddha / Upanayanam/ Death / Sanyasa Samskruta soul.
 - Enter / Grown by Sadhana Chatushtaya Sampatti / Come out by Jnana Yoga - Like getting out of womb.



Grahashta



Karma Yoga / Upasana Yoga

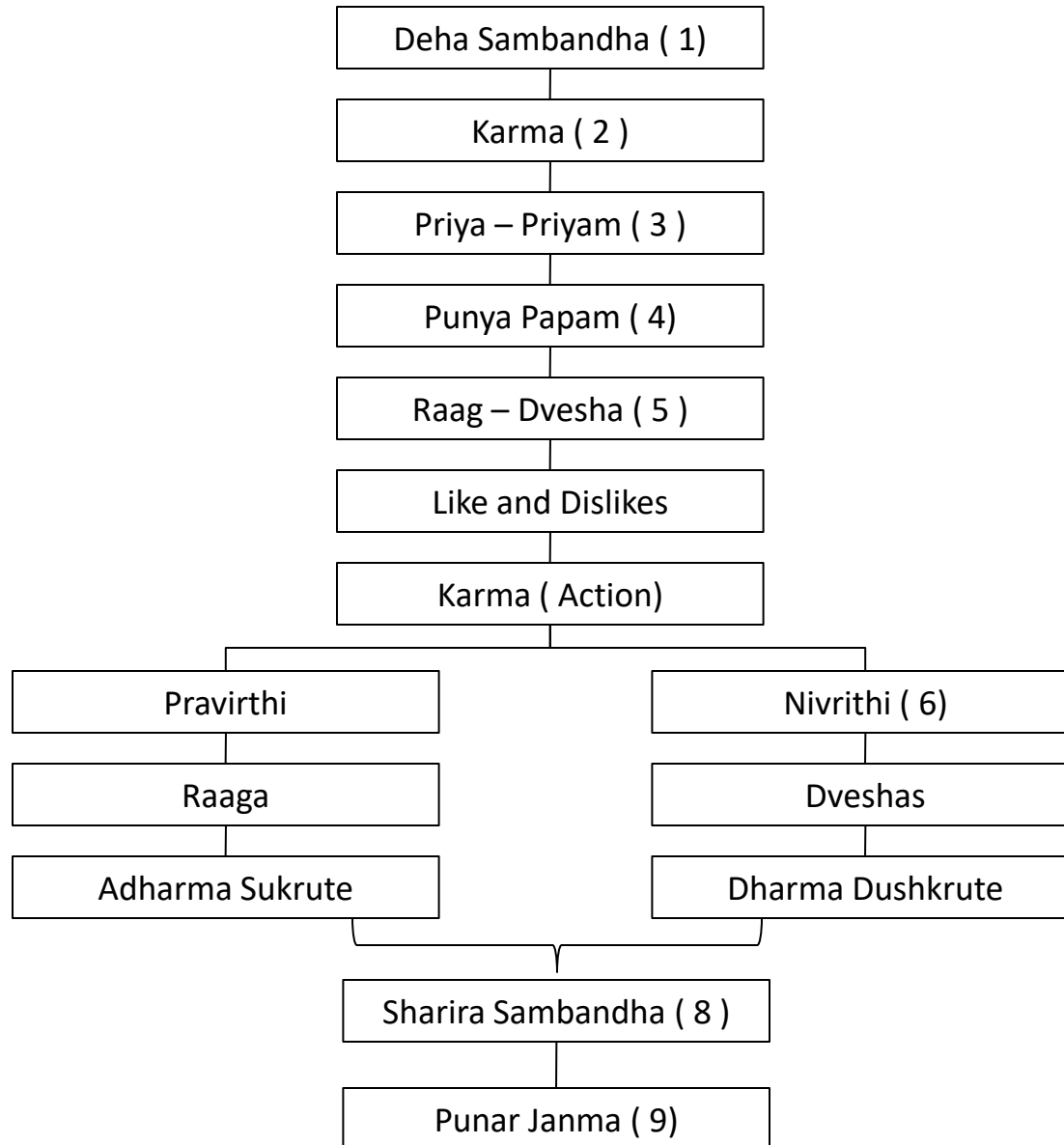
- 3) Analysis of Ataha of 2nd verse from.

Verse 3 and 4 :

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततः क्रियाः ॥ ३ ॥
धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद्भ्रमः ॥ ४ ॥

Actions, (Both Enjoined and Prohibited), bring about one's connection with the body; when the connection with the body has taken place, pleasure⁵ and pain⁵ most surely follow; thence come attraction and repulsion, from them actions⁶ follow again, as results of which merit and demerit appertain to an ignorant⁷ man, which again are similarly followed by the connection with the body. This Transmigratory existence is thus going on continually for ever like a wheel. [Chapter 1 – Verse 3 and 4]

- Verse 3-23.
- Deha Yoga / Sambandha... Brings Punar Janma / Karma – Deha Viyoga = Maranam.



- Like wheel, Samsara goes on... for ignorant person.
- Rich man is happy - Happiness caused by richness



Adjustment



Adjustment converted into Noun

- Ajnanam - Samsara Karanam, Agyani Samsari.

Conclusion :

- Agyanam is basis of cycle of Samsara
- Agyanam causes Deha Sambandha → Like and Dislikes – Karma, Dharma – Adharma – Sharira Sambandha.

Verse 5 :

अज्ञानं तस्य मूलं स्यादिति तद्भानमिष्यते ।
ब्रह्मविद्यात आरब्धा ततो निःश्रेयसं भवेत् ॥ ५ ॥

The cessation¹ of ignorance² is desirable, as it is the root of this Transmigratory existence. Hence, a delineation of the knowledge of Brahman through which comes liberation (From ignorance) is commenced³. [Chapter 1 – Verse 5]

- Moola Nasha Eva Vriksha Nashaha, Root of Samsara = Agyanam.
- If you cut tree without root removing root, - Its a temporary solution... Tree grows again.

Here root is Agyanam :

- Brahma vidya gives Jnanam and Moksha / Freedom from Samsara.

Verse 3 - 4 - 5:

- Jnanat Eva Kaivalyam / Freedom / Moksha.

Verse 6 and 7 :

विद्यैवाज्ञानहानाय न कर्माप्रतिकूलतः ।
नाज्ञानस्याप्रहाणे हि रागद्वेषक्षयो भवेत् ॥ ६ ॥
रागद्वेषक्षयाभावे कर्म दोषोद्भवं ध्रुवम् ।
तस्मान्निःश्रेयसार्थाय विद्यैवात्र विधीयते ॥ ७ ॥

Not being incompatible with ignorance, actions do not destroy it; it is knowledge alone that does it. Ignorance not being destroyed, the destruction of desire and aversion is not possible. Actions⁴ caused by impurities⁵ are sure to follow in case desire and aversion are not removed. Knowledge alone, therefore, is taught here⁶, so that liberation (from ignorance) may be accomplished. [Chapter 1 – Verse 6, 7]

- Abhimanam for karma is developed because of rituals done for long time.

Therefore some say :

- For intellectuals - Jnana yoga
- For emotional - Bhakti yoga
- For active - Karma yoga
- Good for nothing - Hatha Yoga
- Many Margas / Paths / Methods exist to purify mind.

Verse 6 and 7 :

- Only Method is Jnanam.

Sruti : Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect, It shines, which the seekers attain. [Verse 3]

Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

plavā hyete adṛḍhā yajñarūpā aṣṭādaśoktamavarāṁ yeṣu karma ।
etacchreyo ye'bhinandanti mūḍhā jarāmṛtyuṁ te punarevāpi yanti ॥ 7 ॥

Undependable (Frail) is this boat of yajna, is said to be manned by eighteen supporters on whom depend the lower Cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [1 – 2 – 7]

- Those who claim Moksha thought by Karma are Moodah.

Here proved through logic :

- Vidya Eva - knowledge alone is capable (Samartha / Asamartha) of removing ignorance.

Reason :

- Karma is Apratikoolam not opposed to ignorance.

Rule :

- Only opposite things can destroy each other, Light removes darkness – Opposites.
- We are not opposed to darkness. When we enter room - Room not lighted.
- Only opposite things will destroy, Ignorance doesn't go by Upasana / Karma / Eating.

How you prove karma is not opposed to Jnanam?

- Karma is Ajnana Janyam - Child of Ajnanam

} Realisation

Child not opposed to mother

- Because of Ajnanam there is Atma / Anatma – Aviveka.
- Because of Aviveka there is identification – Dehatma Buddhi.
- Because of dehatma Buddhi - Kartrutva Buddhi - Aham Karta
- Because of Kartrutva Buddhi - Karma comes.

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

- Agnanam is mother of karma
- They will also support karma
- Agyanam will support karma (Realisation).
- Karma will reinforce Agyanam.
- As number of karma increases, Kartrutvam becomes fatter.
- If Agyanam is not destroyed, Raga - Dvesha will never go away (Realisation)
- Deha Abhimana comes, Then Raaga - Dvesha - karma - Punya – Papam and Punar Janma will come.

Lecture 3 :

Gita :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

- Thereafter, therefore Brahman enquiry



Since Jnanam alone destroys Samsara - Jnanam required

- Since karma can't destroy Samsara, we have to come to Jnanam.
- Jnanam alone destroys Samsara
Karma does not destroy Samsara } Established 2 Points
- Then Jnanat Eva Kaivalyam / Moksha / Freedom / Established.

Verse 3,4, 5 :

- How Jnanam alone gives Moksha - Samsara chakra is rooted in Agyanam.
- Whatever is Ajnana Janyam that will be Ajnana Nasham.

Samsara Chakram :

- Deha Abhimana, Priya – Priyam, Raag – Dvesha - Karma / Kriya, Pravriti - Nivritti -
Punya Papa - Punar Janma.

Verse 6 and 7 :

- Karma can't remove Samsara, Expansion of Ataha.
- Karma is child of Agyanam - Agyanam is not born at all - Parent - Mother of karma... not mutually opposed to each other, No Vivadham.
- They are family - Will mutually reinforce, Stronger Agyanam - Greater karma.
- Greater karma - Stronger Agyanam.

Sloka 6 :

- Knowledge alone capable of removing ignorance - Karma is incapable of removing ignorance.
- If ignorance continues , Ahamkara continues.
- If ignorance is not destroyed - Destruction of Raga-Dvesha will not happen.
- Let Raga-Dvesha continue, then problem comes.

Sloka 7 :

- If Raga-dvesha not destroyed , karma will be there.
- When Raaga - Pravriti karma
- When Dvesha - Nivritti karma.

↑

Doshas

- Karma is born out of raga Dvesha.

- Keep on doing karma, Agyanam will continue, If Agyanam generator, current karma will be rotating.
- If interested in Raga-dvesha / Karma / Phalam.
- If very happy - Be happy. If Sishya already happy - Without teaching.
- He should not go to Acharya, Doctor not supposed to create problem and give medicine.
- Patient approaches doctor for getting Moksha Purushartha - Knowledge prescribed here in Shastras.

Verse 8 :

ननु कर्म तथा नित्यं कर्तव्यं जीवने सति ।
विद्यायाः सहकारित्वं मोक्षं प्रति हि तद् व्रजेत् ॥ ८ ॥

Obligatory duties should be performed (Along with the Practice of Knowledge) as long as life lasts⁷, because these duties co-operate with knowledge in producing liberation⁸. [Chapter 1 – Verse 8]

Important Topic :

- Samuchhaya Nindha.

Purva Paksha's new brain wave :

Purva Mimamsa :

- Karma Eva Moksha.

Uttara Mimamsa :

- Jnanat Eva Moksha.

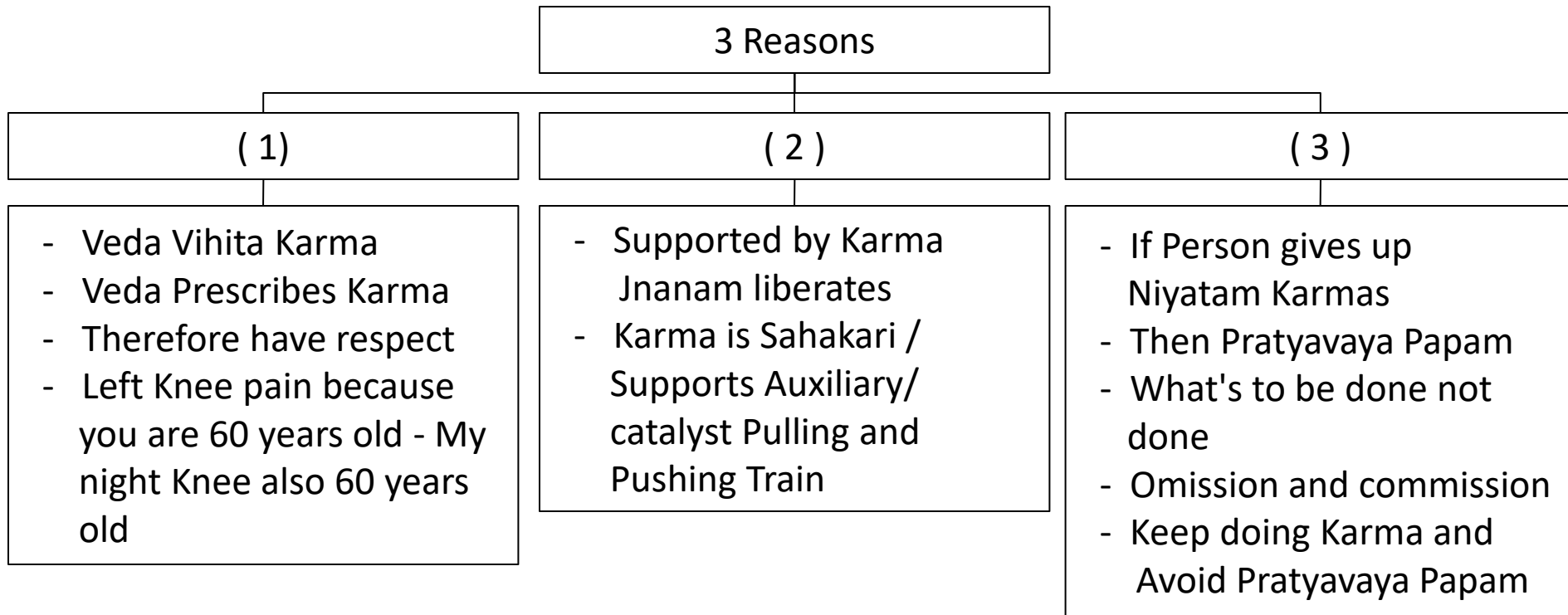
Why not combine?

Morning :

- Jnanam class, Evening – Puja.

Verse 8 – 11 : Purva Paksha :

- Those who hold theory opposed to Vedantin. Theory of Samuchhaya not acceptable to Vedantin.
- Vritti Kara and Visishta Advaitin - Famous during Shankara's time.



- Kevalam Jnanam Na Moksha - Karma Samuchhaya Moksha.

Verse 8 :

- Karma also exactly prescribed by Shastra like Jnanam is prescribed.
- We listen in filtered manner - As long as one is alive, karma should always be done.
- Do Agni Hotram for 100 years...

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Karma will become support for Jnanam - Upakari / Sahakari.
- For Moksha karma will be Sahakari Karanam.

Verse 7 :

- Veda Vihitatwat

Verse 8 :

- Vidya Sahakaritwat.

Verse 9 :

यथा विद्या तथा कर्म चोदितत्वाविशेषतः ।
प्रत्यवायस्मृतेश्चैव कार्यं कर्म मुमुक्षुभिः ॥ ९ ॥

As they are equally enjoined¹, Obligatory duties and knowledge (Should be Practised together). They should be undertaken by those who aspire after liberation because Srutis² Speak of sins³ also (Arising out of the Omission of those actions.) [Chapter 1 – Verse 9]

- Akarne Praty Vayatavat...
- Both Jnanam and Karma enjoined by Veda - One not inferior / Superior.
- Karma should be given importance - Because Karma Khanda bigger than Jnana Khanda - Keno - 1 ½ pages.
- All Up together = small book, Yagya - Agnihotram - Big texts.
- Both Equally prescribed - Avishishetaha – One by Purva Bhaga – Purva Mimamsa / Another by Uttara Bhaga Uttara Mimamsa.

3rd Reason :

- Fear of Omission - Papam, Pratyavaya not said in Sruti - Original Vedas, only in Smriti - By Rishis.
- We see small portion of Vedas now - Shankaras quotes not found.

3 Reasons

Veda Enjoins Karma

Karma Supports Knowledge

Omissions leads to
Pratyavaya Sin

- Mumukshubihi = Seekers of Moksha.

Verse 10 :

ननु ध्रुवफला विद्या नान्यत्किंचिदपेक्षते ।
नाग्निष्टोमो यथैवान्यद् ध्रुवकार्योऽप्यपेक्षते ॥ १० ॥

(First line). You May say, “Followed by a sure result⁴, Knowledge does not depend⁵ On anything else.” But it is not so. Just as Agnishtoma⁶, Though followed by an unfailing result⁷, Depends on things⁸ other than itself; so knowledge⁵ on obligatory duties. [Chapter 1 – Verse 10]

Purva Pakshi :

- As if we are asking 'Question' to him.

Question :

- Knowledge is supposed to give Moksha.

Definitely :

- Dhruvam - Nischayena, No support is required.

Karma Khanda Rule :

- Varieties of some Yagas { Agnihotra Yaga - Jyotishtama Yaga } Gives Svarga
- For Anga karmas, supporting rituals necessary.
- Parokohanam also integral part, Meditation on Devatas before oblation - Dhyanam part of ritual.
 - I Eat rice... Salt is important
 - Rice and Salt... Removes hunger.
- Jnanam supported by karma gives Moksha. Anga karma - Angi Jnanam - Moksha given.

Verse 11 :

तथा ध्रुवफला विद्या कर्म नित्यमपेक्षते ।
इत्येवं केचिदिच्छन्ति न कर्म प्रतिकूलतः ॥ ११ ॥

(Last line). (Reply). Some people hold this view. We say : No.
As it is incompatible with actions, knowledge does not depend
on them (in producing its result). [Chapter 1 – Verse 11] 22

Conclusion :

- As in Agnishtoma in case of Jnanam, you require supporting Nityam / Vihitam karma.

Verse 12 – 23 : 12 Slokas - Shankara's answer :

- Samuchhaya Vada hits Sanyasa, Sanyasi drop karma - Gayithri required.
- Omkara comes to Sanyasi - Wife represents karma. Samuchhaya Khandanam establishes Sanyasa Ashrama.

Lecture 4 :

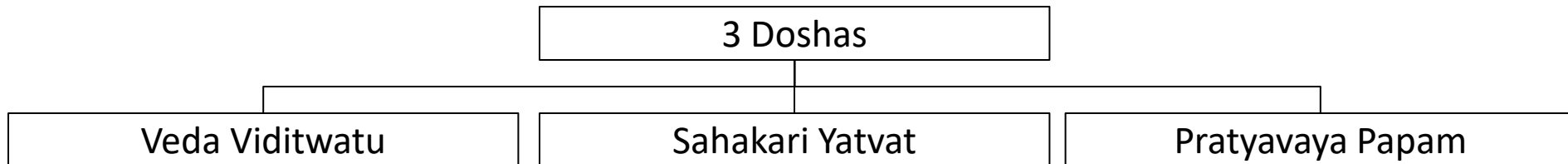
- 1) Karma has limited role in purifying mind - Like wiping plate has limited role only.
- 2) Wiping and Serving - Removes hunger, simultaneously can't do both together.
 - 1st Wiping Stop – Karma / Karma Tyaga
 - 2nd Serving - Jnana – Ok

Disagree :

- Continuous Karma / Kevala karma, Krama Samuchhaya - One after another ok.

Condemn :

- Simultaneous karma and Jnanam - Sarva Samuchhaya Nindate...



- Jnanam and Karma are opposed to each other, Paraspara Virudatvat mutually opposed.
- Can't have Joint Venture, Prati Koola - Mutually opposed.

How to prove they are opposed to each other ?

Verse 12 :

- a) Svaroopataya Nirodha
- b) Source / Parataya same, Hetu - cause – Origin.
- c) Phalataya - Virodha – Consequences.

Svaroopataya Nirodha :

- When a person does karma - He has to indentify with body and claim Aham Karta.

Basis of Karma :

- Karta required - Subject - Aham Karta iti Buddhihi Bavaha / Notion.
- Karanam – Instrument, Locus - Required. Every action rests upon Karta, Every verb must have subject.

“Goes “ - Who goes ?

- Drivya Ashrayam karma - Only with Ahamkara.

What is basis for Jnanam?

- Neiva Kinchit Karoti Yaha, Veda Vidhi – Nityam.

To start Karma :

- Say - I am Karta Outside - 80%

In Vedanta Class :

- Say - i am Akarta – 10%
- If Aham Karta stronger... Akarta will not work out - only lip service.
- If Aham Akarta stronger - Aham Karta, can't survive !! Nobody can be Karta and Akarta simultaneously.

Aham Karta	Aham Akarta
<ul style="list-style-type: none"> - Stronger - Only get Punya - No fruit - Do not receive Vedanta - Can't come to Vedanta - Big topic is every Bashyam 	<ul style="list-style-type: none"> - Superficial - Consciously willingly develop...

- If I am Karta servant... Ishvara - Karma Phala data - Master should be different identity - Not identical.
- By his grace I have to survive karma Phala, Dheena Bava / Mritya Bava - in karma.

Vedanta :

- Tat Tvam Asi (Upadesha)

Teacher expects student to say :

- Aham Brahmasmi (Anubava)Where Jiva and Ishvara is Lakshyarthha Videha identity has to be understood.
- I have to shed my Mrityu / Jiva / Bavaha (Realisation)
- Remove Ishvaratvam / Swamitvam - Identity has to be recognised.
- If Samuchhaya - Aham miserable one side.... Aham Brahmasmi another side....

Can they exist together ?

- A person strongly feeling - I am Jiva can never come to Vedanta.

- If he comes - Vedanta will not work, Karma involves Dvaitam, and Jnanam - Involves Advaitam

How can you combine? many essential differences :

- Karma will be opposite to vidya, because karma involves Deha Abhimana.
- While Jnana involves An Abhimana.

Karma	Jnana
- Deha Abhimana - Dehatma Buddhi	- Deha An Abhimana - Brahmatva Buddhi

- Klesho Be Kathar... Avyakta...

How karma requires Deha Abhimana :

- In rituals say - I Son / Grandson – Putra – Putri Stotra, Raja Suya Yagam - For Raja.
- Ashrama / Varna - Abhimana necessary.
- They both belong to body - Not to Brahman which is Jnanam.
- Vivaha for Grihasta not Brahmachari.

Verse 12 :

विद्यायाः प्रतिकूलं हि कर्म स्यात्साभिमानतः ।
निर्विकारात्मबुद्धिश्च विद्येतीह प्रकीर्तिता ॥ १२ ॥

Accompanied by Egoism¹, Actions are incompatible with knowledge. For it is well-known here (In the Vedanta's)² That knowledge is the consciousness that the self is changeless³. [Chapter 1 – Verse 12]

- Krishna Kesha Agni - One whose hair is dark... he should do this karma.
- Jnanam - Says give up karma / Deha Abhimana
- Jump out of 5 Koshas
- Sa Abimanatva / Nir – Abimanatva – Virodha, Vidya is known as Nirvikara Atma(Realisation).

Buddhi :

- I am changeless life
This knowledge is called vidya
- Nirvikara Aham Atma Iti Buddhi - (Realisation)

Whereas karma operates with notion :

- I am Doing / This is mine



Savikaram - Subject to change, Aham Nirvikara - Either you can't say or only lip service.

- Guru's position miserable - Returned without reception
- 1st Nirodha – Svaroopataya because nature difference.

Karma	Jnanam
<ul style="list-style-type: none"> - Requires Kartrutvam - Requires Deha Abhimana - Requires Ishvara / Jiva / Bheda Buddhi / notion - Requires Dvaitam 	<ul style="list-style-type: none"> - Requires Absence of Kartrutvam - Requires Absence of Deha Abhimana - Requires Jiva / Ishvara Abheda Buddhi - Requires Advaitam

Verse 13 :

अहं कर्ता ममेदं स्यादिति कर्म प्रवर्तते ।
वस्त्वधीना भवेद्विद्या कर्त्रधीनो भवेद्विधिः ॥ १३ ॥

Actions have their origin in the consciousness that one is a doer and has the desire of having the results of what one does. Knowledge depends on a thing (Its own object and also on Evidence), while actions depend entirely on the performer. [Chapter 1 – Verse 13]

2nd Line :

2nd Stand point :

- From standpoint of origin / Hetu... Different – Paratage – Difference.

Specie Difference :

- Monkey / Human / Buffalo - Can join / Come together.

From where does karma come?

- Karma originates from Karta Not to do / To do / To do different away.
- Kartum / Akartum / Anyatha Kartum Shankyam, Ishvara cant do.... Therefore freewill Kartrutvam dependent on just karta.

Jnanam :

- Not dependent on person!!
- Depends on object of knowledge.
- Object we want to know / Blood test report / Result Not Depend on will of patient - Can pray.
- Jnanam - Depends on Object you want to know not on Knower!

Karma	Jnanam
Kartrutantram - Karta Dependent	Vastu Tantram

- Knowledge you gain doesn't depend on what you want, but what is the fact there in the object.

Class Result :

- Depends upon paper written not on Pupil / Teacher.
- Phalatva Virodha -
- Karma strengthens - Dvaitam.
- Every karma requires Dvaitam – Doer / Object / Teacher / Student.
- (Realisation) Job of Jnanam is destruction of Dvaitam – Gita :

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

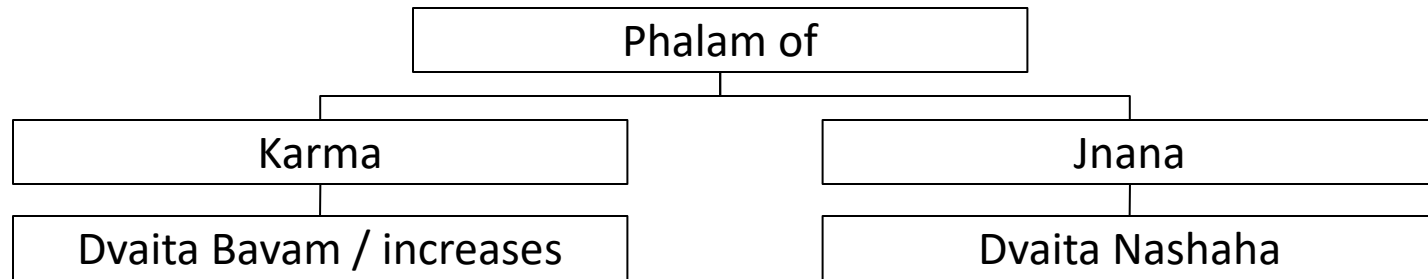
Brahman is oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Karma	Jnanam
- Strengthens Dvaitam	<ul style="list-style-type: none"> - Destroys Dvaitam - Upa Mirthdanti Makes it Podi Podi - Technical - Destroys Karmani Duality in front of Subject – Object / Instrument

- Destroys Accessory of Subject / object / locus, which involves duality.
- Just as mirage water on dry land destroyed, moment you go near and get knowledge.
- Nature of ocean / Water / Destroyed by knowledge of dry land.
- Rajju knowledge destroys snake, Jnanam destroys karma.
- Atma Jnanena - Dvaita Buddhi Upa Mudyate...

Notion :

- Real Karanam's are required for karma, Dvaita Satya Buddhi required, Person wilfully does action.



Can't Bring together :

- Start from karma - stop / Drop - Come to Jnanam, Battery cuts A / C supply in transformer.

Lecture 5 :

Verses 8 - 11 :

- Refutation of theory of combination of Jnana and Karma for Moksha.

4 Points to Establish

Vidya Veditvat

Veda Enjoins Karma – One has to do

Vidya Sahakaritvat

Karma supports knowledge for Moksha

Pratyavaya Papam

Veda Warns omission sin

Agnihotra requires Supported of Devatas To lead to Svarga (Drishta)

- Jnanam also requires supporting karma for Moksha.

Verse 14 :

कारकाण्युपमृद्वाति विद्या बुद्धिमिवोषरे ।
इति तत्सत्यमादाय कर्म कर्तुं व्यवस्यति ॥ १४ ॥

The knowledge (Of One's own real nature) destroys the ideas of Doership etc4. (On the part of oneself like the right Knowledge of the nature of the desert which destroys) the conviction of there being water in it. When this is so, how can (a man of knowledge) accept5 them as true and perform actions? [Chapter 1 – Verse 14]

- Shankara refutes

2nd Point :

- Vidya Sahakaritvat - Verse 12 - 15 Jnanam(Tamas) and Karma(Prabavat) can't go together, - Virodha, Opposed to each other – 3 reasons.

(1) Svarupata	(2) Hetuta	(3) Phala Taha
- Karma Requires	- Kartrutvam Dvaitam Jiva Ishvara Bheda	- Jnanam Requires - Akarta - Advaitam - Abheda Drishti

- Hetuta Different – Origination different.

Karma	Jnanam
- Depends on Subject Kartrutantram - Phalataha Virodha - Increases Duality	- Depends on object Vastutantram ↓ Destruction of duality

Gita :

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

The Blessed lord said : They (Wise people) speak of the indestructible Avastha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 – Verse 1]

- Karma Khanda Ritual - Like leaves of Samsara - Leaves will support tree not destroy tree.
- Karma will support Samsara and not destroy.

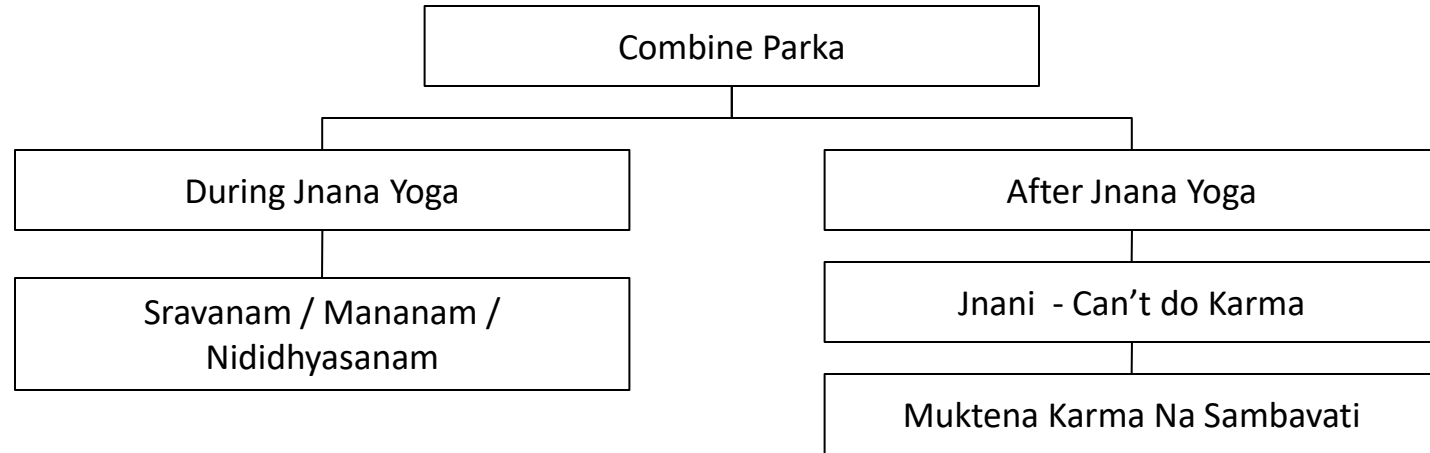
Verse 15 :

विरुद्धत्वादतः शक्यं कर्म कर्तुं न विद्यया ।
सहैव विदुषा तस्मात्कर्म हेयं मुमुक्षुणा ॥ १५ ॥

It is, therefore, not possible on the part of a man of knowledge to have knowledge and perform an action at the same time as they are incompatible with each other. SO one who aspires after liberation should renounce actions1. [Chapter 1 – Verse 15]

Verse 15 :Conclusion : Sahakari - Nishedaha

- Jnanam - Karma opposed to each other, therefore karmas have to be given up.



3 Categories of People

Anadhikari

- Who doesn't have Sadhana Chatushtaya Sampatti
- Karma useful to Make him Adhikari for Chitta Shudha
- Bubukshu - Eats all 5 Sense objects

Adhikari

- Conversion from Bubukshu to Mumukshu done by karma
- Accept Karma at preliminary stage to move from Anadhikari stage to Sadhana Chatushtaya Sampatti

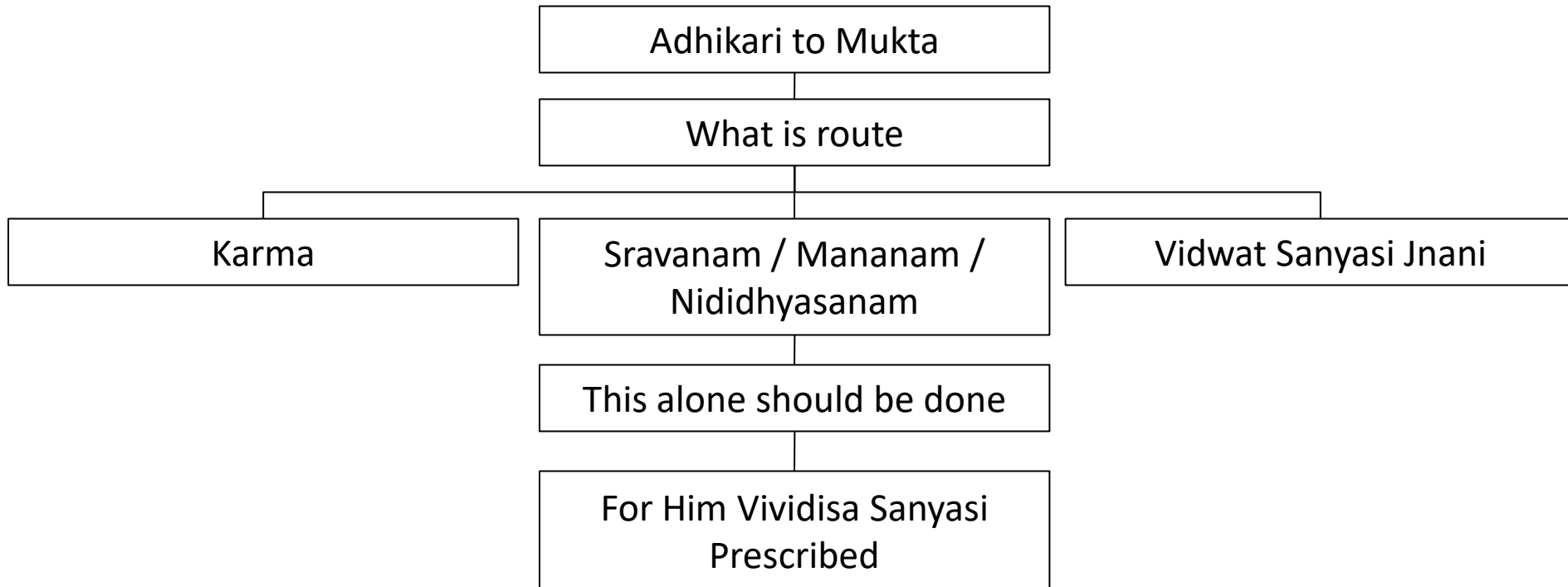
Muktaha Jnani

- No Karma Required

- Once Sadhana Chatushtaya Sampatti has come, karma has no relevance.
- Food – Prayojanam - Till hunger is removed Is food / Karma important or not - Don't say both - Not condemn praise any.

Important for Anadhikari :

- Meaningless / Irrelevant for Adhikari.
- Mumukshu is Adhikari - No karma required for him, He has to become Mukta.



- Karma's job over when Vairagyam has come.

- 1) For Adhikari - Karma is obstacle, Time goes, can't attend class.
- 2) Karma involves Bahir Vritti - Vikshepa - This / That has to be done, Laukika / Veidika karma involves Chitta Vikshepa(Realisation)!!
- 3) Through Sravanam / Mananam / Nididhyasanam he is travelling towards.
 - Akrututvam – Through Karma he is travelling towards Kartrutvam.
 - Jnanam retards Kartrutvam - Doesn't promote.
 - During Sravanam - Kale - You are Akarta
Mananam - Kale - Promote Akarta
Mananam / Nididhyasanam kale – Promote Akarta.
- Mumukshu Adhikari can do any amount of Vedantic - Reflection / Recalling / Listening - Helpful to Jnanam.
- Other karmas are obstacle to Jnanam.
- Aitareya Bashyam – this is Elaborated by Shankara.
- Jnanena and Jnana Yogena - No Samuchhaya.
- Are you able to enjoy class - Understand and appreciate.... it indicates Mumukshutvam...
- Weakness in Mumukshutvam Sravanam / Mananam / Nididhyasanam - Makes it up.
- How do I know I am Anadhikari /Adhikari / Jnani...

Adhikari :

- Person understands Vedanta he has become Adhikari.
- Kami Purusha – Will get disturbed
- Like Smoker - Hates Reading, if Strong desire, it will disturb.
- If no Vairagyam – Nishkamatvam will disturb.
- If Viveka / Vairagyam / Mumukshutvam is there, then Jnanam must be steady (Realisation) Arjunas Problems..

Must Retain Jnanam(Realisation)

Problem :

- Not Vairagyam – But Sadhana Chatushtaya Sampatti.

Problem :

- Sadhana Chatushtaya Sampatti - Required / Value Meditation required.
- ‘Nididhyasanam’ Required to get over Sadhana Chatushtaya Sampatti.
- I wont get Angry / Depressed / Dhyanam is required.
- Karma required to come to Vedanta, values and Sadhana Chatushtaya Sampatti – Required.
- Jingyasa giving up Karma is called Vividisa Sanyasi.
- Grihasta can’t give up karma for family Sangrahartha - If Nishta doesn’t come, Sadhana Chatushtaya Sampatti and value ‘Mind ’ required.

Verse 16 :

देहाद्यैरविशेषेण देहिनो ग्रहणं निजम् ।
प्राणिनां तद्विद्योत्थं तावत्कर्मविधिर्भवेत् ॥ १६ ॥

The natural conviction on the part of the people that the self is not different from the body etc. Arises through Ignorance. The Vedic injunctions (And Prohibitions) are authoritative as long as it prevails. [Chapter 1 – Verse 16]

Veda Vihitatvat - Veda commands :

16 - 21 – Negation - 1st Line :

- Not every rule of Veda to be followed by all only for relevant.
- Every Vidhi to Adhikari... Vidyaya Some for Brahmana / Kshatriya / Brahmachari / Raja - All of you eat... not for one who has eaten.
- Basic Vidhi for all karmas is “ Aham karta “ I can command only who has Kartrutva Buddhi.

Go to concert – Adhikaritam – Srotriyam :

- Similarly requires Adhikaritam Buddhi.

Jnani :

- Kartrutva Buddhi is not there, Nistraigunyo Vedaha - Ko Nidhi Ko Nishada.
- All living beings... take Atma as Anatma, Naturally – Svabavikam.

Gita : Since birth.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ ७-२७ ॥

By the delusion of the pairs of opposites, Arising from desire and Aversion, O Bharata, All beings are subject to Delusion at birth, O Parantapa (Scorcher of foes) [Chapter 7 – Verse 27] 38

- Once I take Atma along with Anatma, I become karta - Enrolled in Veda Vidhi list - Deha Abhimana joins Varna / Ashrama / Dharma.
- Jati - Neti – Kula – Doorakan for Atma, Veda Vidhi only for Ashramas.

Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Kurvanne... Nare (With Abhimana)

Verse 17 :

नेतिनेतीति देहादीनपोह्यात्मावशेषितः ।
अविशेषात्मबोधार्थं तेनाविद्या निवर्तिता ॥ १७ ॥

The self is left over by negating the body etc. by the Sruti, Not this, not this, so that one may have the knowledge of the self which is devoid of all attributes. Ignorance is brought to an end by this knowledge. [Chapter 1 – Verse 17]

- Deha - Avidya gone in Upanishads, Deha Abimana – Varna - Ashrama gone After coming to Jnana Khanda, Karma Khanda not relevant.
- Prayojanam / Purusha / Dvaita Abavat - Pramatra Abavat.
- Upanishad - Reveals Atma - Which is Avisesha, Varna - Ashrama Rahita - Avisesha Bodhartham.

- Not Indian / To reveal Nirguna Atma by Neti Neti.
 - Sthula Shariram - No Jati
 - Sukshma Shariram - No karta
 - Karana Shariram - No Punya papa.
 - Only Nirguna Atma - Left out.
- Pancha Kosha Adhishtanam Rupena - what type of Atma...
- No Sthula Sukshma Shariram → No Brahmana / Kshatriya. I Remain as pure awareness / Chaitanyam.

What happens to Avidya?

- By that ignorance is negated, Sruti Vakyena and by Anatma negation.
- Once Avidya gone, Varna Ashrama gone - Veda Vidhi - Not addressed to him. Veda Vidhi is these for others.
- I have eaten full - Don't take food inside for me irrelevant, Avidya gone...

Lecture 6 :

Verse 18 :

निवृत्ता सा कथं भूयः प्रसूयेत प्रमाणतः ।
असत्येवाविशेषेऽपि प्रत्यगात्मनि केवले ॥ १८ ॥

How can ignorance, once negated (By Vedic evidence), arise again? For it is neither in the innermost self which is only one without a second and without attributes nor in the non-self. [Chapter 1 – Verse 18]

- Shankara refuting argument of Samuchhayavadi

4 Reasons given :

- a) Karma will be supporting Jnanam in giving Moksha – Refuted, because karma - Jnanam opposed to each other.

b) Veda Vidatatvat :

- Vada negated (Argument of Purva Pakshi) Karma can't be given up because its prescribed in Vedas.
- Here Vedanta represents Vedic duties, As long as one is alive one should do karma.
- (Realisation) Here Laukika karma is not taken.

Snana	Pana	Biksha
Bathing	Drinking	Eating

Answer :

- 2nd Argument – Verse 16 – 21 – 1st line.

Shankara :

- When Karma Prescribed – its directed to Particular person only.
- Satyam Vada, Dharmam Chara } Samanya Vedas – For all
- Specific rituals - For Specific Varna / Ashrama

Varna	Ashrama
Brahmana, Kshatriya, Vishaya, Shudra	Brahmana Grihasta, Vanaprasta, Sanyasa

- Vidhi not applicable to Videya(Vidhi Yogya Na Bavati)
 - Kshatriya - Not Brahmana Vidhi Yogya
 - Brahmana - Not Kshatriya Vidhi Yogya
 - Brahmachari - Not Grihasta Vidhi Yogya
- Rule for Grihasta not applicable to Brahmacharya.

Gita : 20 Values

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तब्रमिष्ठानिष्टोपपत्तिषु ॥ १३-१० ॥

Non-attachment; non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 – Verse 10]

- Brahmachari ... got married to drop!
- (Realisation) Varna - Ashrama based on Deha Abhimana(Characteristic of body)
- Jnani free from Deha Abhimana / Varna /Ashrama / Abhimana.

- Jati - Neeti - Kula Doorakam - No 'Question' of applicability of karma to Jnani... No Samuchhaya.

How did Jnani get out of Deha Abhimana?

Sloka 17 :

- Because he heard Upanishad, Vakhyam - Neti Neti...

You are not Sthula Sharira :

- Varna / Ashrama out
- Not - Sukshma Shariram - Kartrutvam out
- Not - Karana Shariram - Boktrutvam out(Realisation) Neti - Neti - Dehatim...
- Avisesha Atma - Varna Ashrama Ateeta Atma... His ignorance is completely removed.

Verse 18 :

- Once Agyana is removed, its removed for good.
- Will Agyana remain in dormant condition? No Punarjanma
- If Avidya comes, Samsara comes again, then Jnanam can't give Moksha.
- If Avidya comes back is it, Sa - Adhi - with beginning, or An-Adhi - Without beginning.
- Ignorance is An - Adhi without beginning, Otherwise it will have a beginning - Once it goes it can't come back.

What happens to Avidya?

- Through teaching of Sruti, ignorance is totally destroyed. After destruction, ignorance is Asat.

How can destroyed Avidya - come back again ? unlike diseases.

- Bava - Rogam - Once destroyed will not come
- He is rescued / Saved - Then can save others.
- Ignorance can't be born in Advaita – Avisesha Atma? In Nondual / Nirguna Atma?

Verse 18 Agree :

- Agyanam will not be born – Ignorance doesn't have a beginning after knowledge.
- When knowledge Aham Brahmasmi Takes place, ignorance will not be born again.
- If ignorance doesn't come back again, how can Kartrutva Buddhi and Boktrutvam Buddhi come back again.
- Because Avidya is responsible for Kartrutva / Boktrutva Buddhi.

Verse 19 :

न चेद्भूयः प्रसूयेत कर्ता भोक्तेति धीः कथम् ।
सदस्मीति च विज्ञाने तस्माद्विद्याऽसहायिका ॥ १९ ॥

How can there again be the idea that one is a doer of actions and Experiencer of their results if ignorance does not arise after there has grown the knowledge 'I am Brahma'? Knowledge, therefore, is independent of actions (In Producing liberation). [Chapter 1 – Verse 19]

- Because of Avidya, Abhimana comes, Kartrutva comes.
- For Jnani, Abhimana doesn't come back / Karta – Bokta doesn't come.
- Therefore vidya not supported by karma - Vidya independently gives Moksha...
- Vidya very powerful, It gives Moksha.

Verse 20 :

अत्यरेचयदित्युक्तो न्यासः श्रुत्यात एव हि ।
कर्मभ्यो मानसान्तेभ्य एतावदिति वाजिनाम् ॥ २० ॥

(First line). Therefore, it is said by the Sruti that the renunciation of action including mental ones (Catalogued in the Narayanopanishat), is Superior to their performance. Again immortality is heard of in the Brihadaranyakopanishat which says, "This alone". Hence, they should be renounced by those who aspire after liberation. [Chapter 1 - Verse 20]

- Even though Veda prescribes karma until death... its not a compulsory rule.

Rule restricted to Adhikari only :

- For Adhikari and Jnani - Only Sravanam / Mananam / Nididhyasanam.

Jnanam basis of all 3

- If Sruti prescribes all people should follow, ritual till death then Sruti should not prescribe Sanyasa.
- Prescription of Sanyasa is a clue for restriction of rule for karma.

Purva Pakshi :

- Sanyasi for unfit / Inferior / Lame / Dumb / Blind...

Maha Narayana Upanishad - Very voluminous :

- Satyam / Dama / Tapaha... Sadhanas enumerated
- Sanyasa superior to all - Sanyasa excels all other spiritual disciplines, like Satyam / Dama / Self discipline.
- Sanyasa exists / Karma Tyaga Exists.

Verse 21 :

अमृतत्वं श्रुतं यस्मात्त्याज्यं कर्म मुमुक्षुभिः ।
अग्निष्टोमवदित्युक्तं तत्रेदमभिधीयते ॥ २१ ॥

(Last line). We give the following reply to the objector who quoted the example of Agnishtoma.
[Chapter 1 – Verse 21]

Brihadaranyaka Upanishad :

Yagyavalkya - Maitreyi : Samaveda :

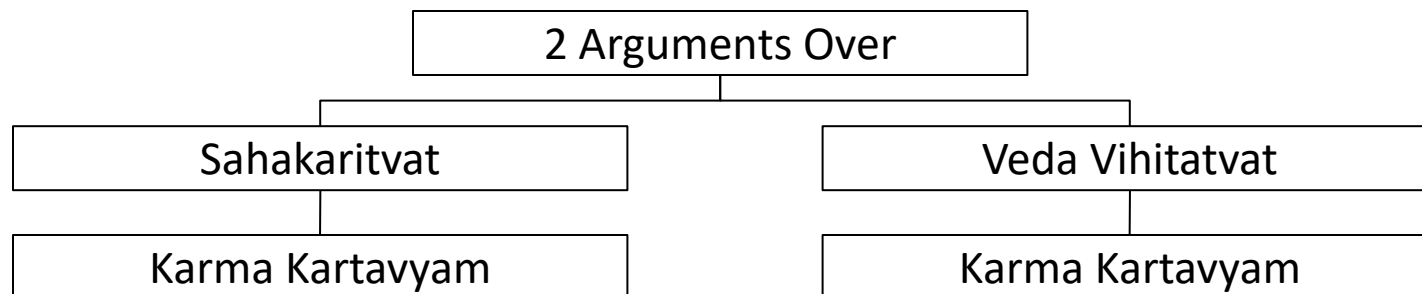
- Yetavad - This much alone is Amrutatvam – Sadhanam
-This much alone is means of immortality.
- Jnanam Eva Amrutatva Sadhanam.

Not said :

- By combining will get Moksha.

Vajanehi Samhita :

- Karma has to be renounced for Moksha - Drop Karma and Do Brahma Jingyasa.



Verse 20 : 2nd Line : 4th Argument :

- Agnishtoma Drishtanta... doesn't give liberation Requires supporting / Satellite ritual.
- Similarly Jnanam requires karma.

Verse 22 :

नैककारकसाध्यत्वात्फलान्यत्वाच्च कर्मणः ।
विद्या तद्विपरीतातो दृष्टान्तो विषमो भवेत् ॥ २२ ॥

Knowledge is quite opposite in nature to that of actions like Agnishtoma etc. for they are accomplished with the help of many 3 materials and differ in the quality 4 of the result of each individual performance. The example, therefore, is not parallel. [Chapter 1 – Verse 22]

- Agnishtoma - Wrong example - From wrong example - Wont get right answer.

Some say :

- Karma will drop by itself like cucumber naturally falls - What naturally comes will go naturally.
- Smoking / Liquor / Etc - Wilful not natural (Realisation)
- Because of addiction formed - Not natural, Dropping of will...
- In Svarga... Agnishtoma Phalam produced by karma requiring instruments.
- Accessories / Agni Kunda / mantra / priest / karakas.

Karaka Sadhyam :

- Achieved not independently but through accessories.
- Na Evam - Neikam - Anekam - Karaka Sadhyam can have Tara Tamyam.

- Svarga Loka - Brihaspati Ananda
Indra Ananda } Tara Tamyam
- Water does not flow but Amrutam...
- According to quality of accessory - Variation in Phalam.
- Maha Rudra - 32 times - Abhishekam - Phalam different - Feed lunch / Dakshina - Gold - Accessories influence Phalam.
- According to degree of Sadhana - Phalam differs. If I don't do, society will misunderstand me.
- According to quality of accessory - Variation in Phalam.
- Maha Rudra - 32 times - Abhishekam - Phalam different - Feed lunch / Dakshina - Gold - Accessories influence Phalam.
- According to degree of Sadhana - Phalam differs.
- If I don't do, society will misunderstand me.

Chandogyo Upanishad :

- Sraddha can change result - Add Upasana - Phalam more.

Vishnu Sahasranamam :

- Vachika karma, 5 minutes on Vishnu Dhyanam.
- Sheero Dhanye.... for Upasana - Aham Brahmasmi - No gradation.
- Ever same - Jnanam - Moksha - Has no gradation.
- Therefore, Can't compare Karma and Jnanam, Karma Phalam - Anatma → Jnana Phalam - Atma (Realisation)

Lecture 7 :

Verse 12 to 16 :

- 1) Vidya Sahakaritvat - Karma - Avashya Kartavyam.
- 2) Pratyaya Dosha - Karma - Avashya Kartavyam.
- 3) Agnishtoma.
- 4) Veda Vihatatvat - Verse 16 to 21 Karma enjoins Varna / Ashrama Vidhi.
 - Jnani not within Varna / Ashrama Vidhi, therefore not applicable / Appropriate.
 - Since Sanyasa prescribed in Shastra, - Veda prescribes.

2 Quotations :

- Narayanaya - Maha Narayani - One chapter of Taittiriya, Born in Tamilnadu / India – Same.
- Taittiriya Aranyakam has 10 Prashnas.
- Therefore, 1 to 6 – Upasana
- 7- 10 Upanishad
- 7 - Siksha Valli, 8 – Brahmanda Valli
- 9 - Brighu Valli, 10 - Mahanarayana Upanishad Narayan Valli.
- Sanyasa excels all disciplines - Superior to all Sadhanas.
- Satyam / Tapaha / Damaha / Upasana - Inferior.

2) Etad Adu - Brihadaranyaka Upanishad :

- Jnanam alone enough... With logical and Sruti support, Veda Vidhi - Not applicable.

Aitareya Upanishad :

- Veda frightened to command Jnani, because Jnani is one with Brahman.

Veda is Mithya :

- Yukti and Sruti - Upto 21 verse.

Verse 21 - 23 :

Verse 23 :

कृष्यादिवत्फलार्थत्वादन्यकर्मोपबृंहणम् ।
अग्निष्टोमस्त्वपेक्षेत विद्यान्यत्किमपेक्षते ॥ २३ ॥

As it produces a result (variable in quality) the Agnishtoma sacrifice, like agriculture etc., requires subsidiary. actions⁶ other than itself. But what else will Knowledge depend⁷ on? [Chapter 1 – Verse 23]

- Agnishtoma negated, Phalam of karma depends on quantity and quality of karma.
- Enjoy and chant with Upasana - Different Phalam.
- Jnanam can't be improved by accessories, ' Object ' / Same - Difference in eyes doesn't make difference in object.
- If you see difference - See Ophthalmologist.
- Jnana Phalam = Moksha - Can't be improved by studying Vedanta for 20 years.

Verse 22 : Agnishtoma can't be compared to Jnanam

Right Comparison is	
Agriculture	Agnishtoma

- Compare to another Karma - (Realisation)

In both Accessories involved :

- Different types of land / Tractor / Pumps / Soil (Cotton – Sugarcane) / Water (Quality and Quantity)
- Some require more / Less, Saltish / Pure water with fertiliser - Taste different.
- Phala Bhedaha Drishyate, Sunlight - More / Less - Agnishtoma is meant for Sadhya Phalam.
- Moksha Not Sadhyam but Siddha Phalam.
- Jnanam = Already there - Which can't be improved.
- 2000 years ago Shankara knew Aham Brahmasmi.
- Siddha Grantha - Logical - End - Aham Brahmasmi - Upadesha Sara / Vakyavritti / Brahma Sutra / Gita.
- Different logic / Sruti / Anubava... Number of text - Will not improve knowledge / Moksha.
- We only remove obstacles, Knowledge seem to be improving.
- Full moon in evening - Midnight is different, As it becomes bigger - Moon appears bright.

- Sunlight overpowers moonlight, therefore brightness not evident.
- 1000 hours of Nididhyasanam - Not important. Doubt / Habitual notion - Need to be removed.
- Bank balance after 60 years – More.
- Jnanam - Requires no accessories to improve its Phalam.
- Vishaya Drishtanta = wrong example inappropriate example.
- Veda Vihitatvat / Sahakaritvat / Agnishtoma Tulyavat – Verse 23

Pratyavaya - 24 :

Verse 24 :

प्रत्यवायस्तु तस्यैव यस्याहंकार इष्यते ।
अहंकारफलार्थित्वे विद्येते नात्मवेदिनः ॥ २४ ॥

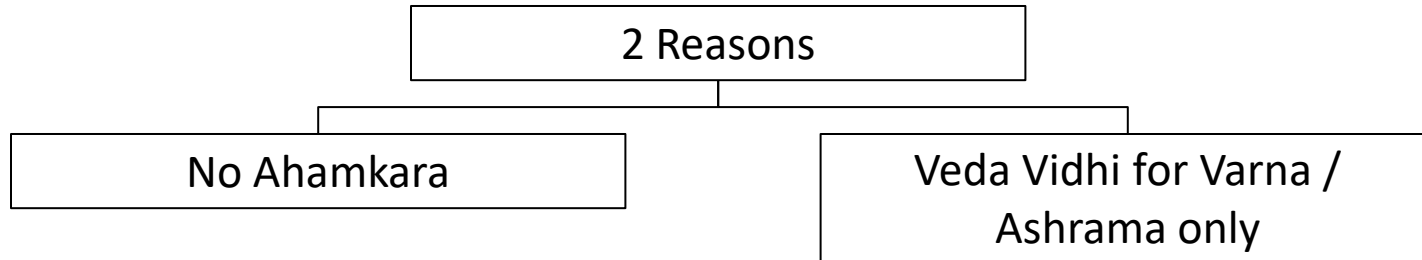
It is only one having egoism 8 that may incur sin (by the omission⁹ of duties). A man who has got Self-knowledge has neither egoism nor a desire for the results of actions.
[Chapter 1 – Verse 24]

- Pratyavaya SIN = Omission of duty, Sin Caused by Omission of duty
- Veda Vihitam Vidhi Niyatam = Duty definition.
- Brahmana's karma - As per Vidhi, Kshama, Dama, Shanti, Arjavancha – Gita.
- Duty = Varna / Ashrama – Dharma, Shudra = Salaried class, Niyama - To prescribe.

Jnani - Papam doesn't come :

- Doesn't fall under Varna / Ashrama. No Vidhi applicable - No question of Vidhi, Ajnani has Vidhi.
- Therefore can't have Pratyavaya Dosha if he doesn't do duty.

- Therefore Prayaschitta prescribed for Grihasta Avani Attam - Prayaschittam.
- Gayithri - Prayaschittam - For reading Vedas wrongly
- One who has Ahamkara Ajnana - (For Ajnani) - Is Varna Ashrama Ahamkara.
- For one with Ahamkara - He has dharma, Akarne Dharmaha – Pratyavaya.
- For Atma Jnani - No Ahamkara / Therefore no Phalam.



- Vidhi required to come to Atma Jnanam, Once Jnanam comes, can give up Varna Ashrama... No duty / No omission - No Pratyavaya...
- (Realisation) one established in Brahma is beyond 3 Gunas - Of Pravirti - Sattva / Rajas / Tamas - No Veda.

Poonal is for discipline :

- Jnanam makes him naturally disciplined, No Veda Vidhi required.

Gita :

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving.. [Chapter 12 – Verse 13]

- Cannot hate others – Naturally disciplined.

4th Argument :

- 4 Purva Paksha and answer and Make Slokas by heart and Sloka reference → Make Summary.

1st Chapter :

- Main subject consciousness - Samuchhaya Vada Khandanam.

Verse 25 :

तस्मादज्ञानहानाय संसारविनिवृत्तये ।
ब्रह्मविद्याविधानाय प्रारब्धोपनिषत्स्वियम् ॥ २५ ॥

The Upanishads 1 are, therefore2, commenced in order to teach the Knowledge of Brahman so that Ignorance might be removed and Transmigratory existence might for ever come to an end3. [Chapter 1 – Verse 25]

3 Options

Karma Na Mokshya

Jnaner / Karma Samuchhaya
Na Mokshya

Jnanam Kevala Moksha

- Thereafter (After Rituals)
- Therefore (Because Jnanam alone gives Moksha) Brahma Jingyasa



Atata - Brahma Jingyasa

- To give Brahma vidya this Upanishad was started.

Brahma	Upanishad
Parama	Pramanam

Why he gives Brahma Vidya?

- (1) - Upanishad for Jnanam / (2) - Jnanam to remove Ajnanam / (3) - Knowledge to remove / Destroy ignorance.

Upanishad :

- Doesn't directly remove Samsara(Realisation)
- Samsara Nivritti - Parampara Phalam - Indirect for Moksha, Sakshat Phalam = Removes Ajnanam.

Verse 26 :

सदेरुपनिपूर्वस्य क्विपि चोपनिषद्भवेत् ।
मन्दीकरणभावाच्च गर्भादेः शतनात्तथा ॥ २६ ॥

The word 'Upanishat' is derived from the root 'sad'⁴ Prefixed by two particles, 'Upa'⁵ and 'Ni'⁶ and followed by the suffix 'Kwip'. So, that⁷ which loosens the bondage of birth, old age, etc., enables a man to approach Brahman and destroys birth, death, etc., is called Upanishat⁸. [Chapter 1 – Verse 26]

Derivation / Fundamental Root / Definition of Upanishad

In 2 Ways

Prefix

Root

Suffix

Add before Root

Dhathu

Add after Root Pratyaya

Upasarga

Dhatu With

Upasarga

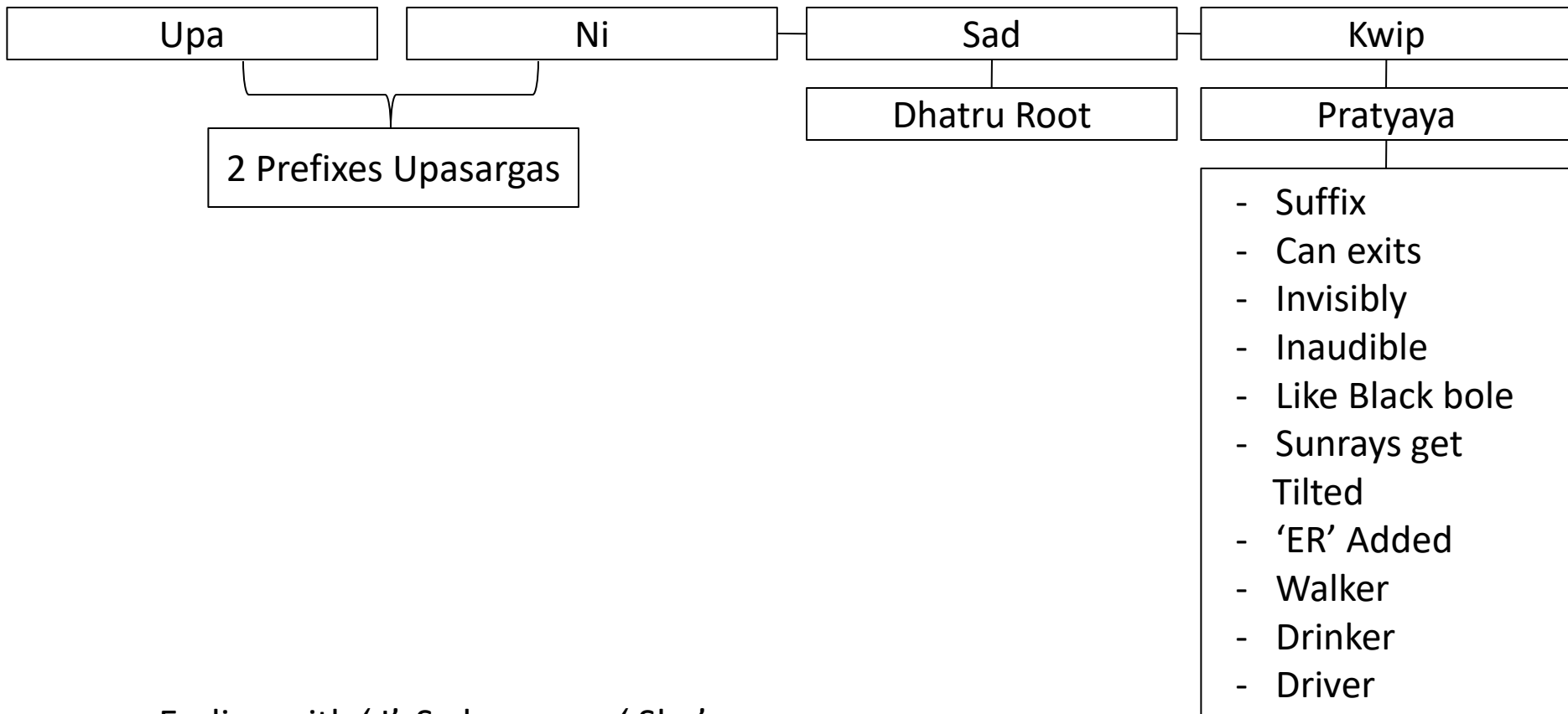
Pratyaya

Become Names / Words / Padams

Upasarga	Dhatu	Pratyaya
- vi	<ul style="list-style-type: none"> - Shrama - RUM - Ramate <p>↓</p> <p>Svayam Ramate iti Ramaha one who revels in himself and revels everyone</p>	<ul style="list-style-type: none"> - Ha - A

Brahma :

- Aapnotisatvam - Pervades everything.
- Krishna - To attract / Pull / Dragon
- Krishna - One who attracts everyone, During Pralayam - One who takes everything to himself.
- Suffix compulsory - Prefix not there sometimes.



- Ending with 'I', Sa becomes 'Sha'
- Hru – Harathi - To take away, by Adding suffix. A – Aharati – Eating get new Meaning.

Sat – 3 Meanings

Mandikaranam

Weakening

Seemandhi Mama Gathrani

Weakener of Samsara

Worries reducing

Anger reducing –
Weakening of Raaga /
Dvesha / Loka

Sashana

Cutting

Destroy / Breaking /
Severing

Destroyer of Ignorance

Hridaya Granthi

Leading

Gamana

Taking us to Brahman

Brahmana Gamayati

- Samsaram - Mandi Karnoti
- Ajnanam – Shatayati
- Brahma - Gamayati
- Here destroys Punarjanma Garbayati “Upa - Ni “ - Shankara expands in Katho Up.

Lecture 8

- 1) Brahma Vidya - Jnanam independently gives liberation.
 - SAT - To weaken / To destroy / To lead - To take to.
 - Job of suffix - Is to reveal the agent.
 - When Kwip added to go - Becomes goer, drive – Driver, Dance- dancer, Run-runner, Agent form of verb.
- 2) Converting root to agent noun, Converting walk to walker.
- 3) Weakener - That which weakness
 - Destroy and Kwip – Destroyer
 - Lead and Kwip = Leader
 - Weakener and Kwip of Samsara = Reducing Raag / Dvesha / Kama / Krodha / Bayam.
- Brahma Vidya - Weakens Worry / Samsara
 - Destroyer of ignorance / Punar Janma
 - Leads person to Brahman / Moksha
- Samsaram – Mandi Karoti
- Agyanam – Sashayati – Gamanam.

- Prefix – Upa – Ni (Definitely)



- Immediately
- Without time Gap
- Anantaram Eva

3 Benefits

Destruction of Agyanam

Weakening of Samsara

Taking to benefits

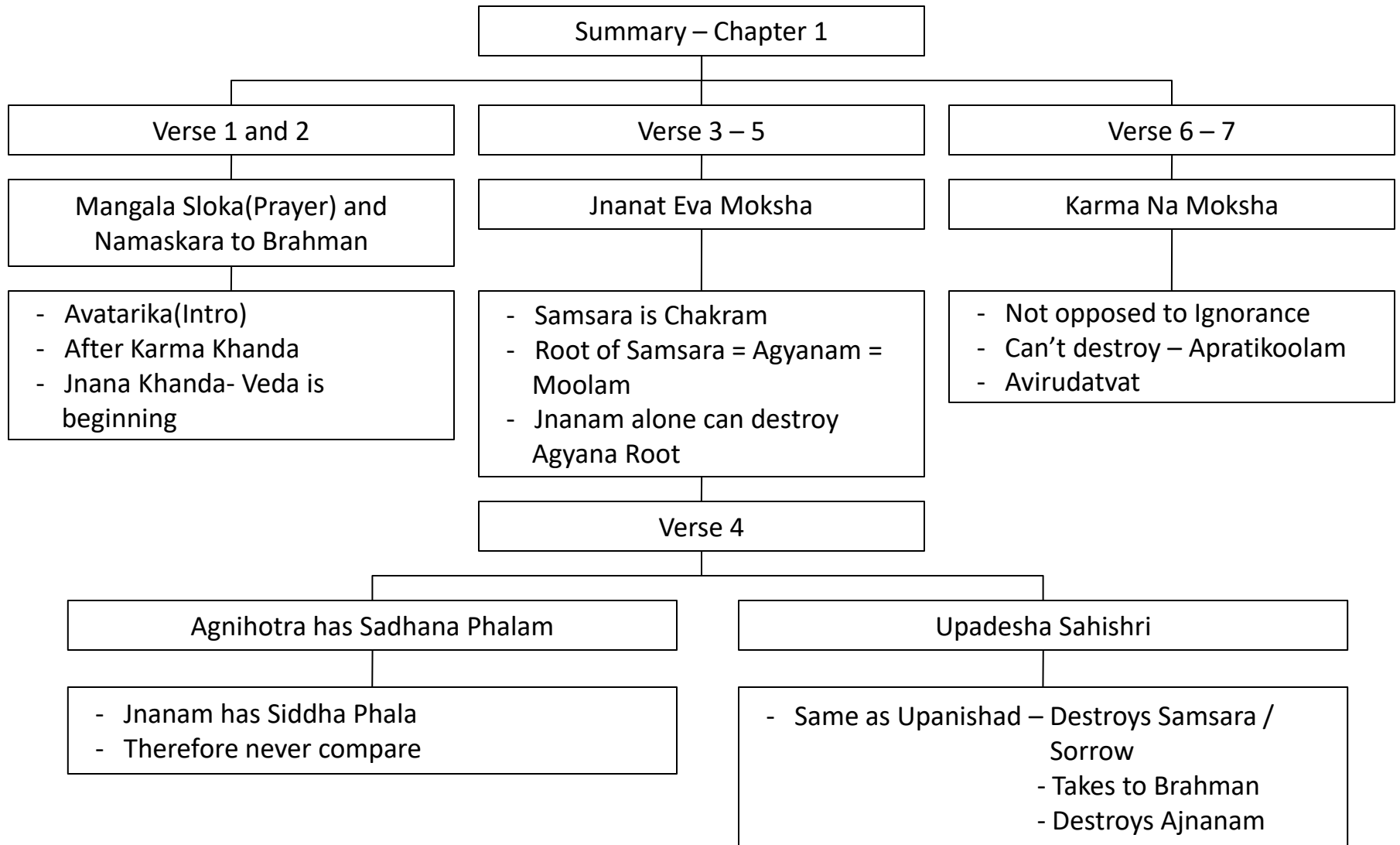
- 3 Will happen immediately / Definitely - Not perhaps - You can get Moksha.
- Not get knowledge(Brahma Vidya) in 1990 and Phalam in 2010

Upanishad :

- 1) Immediately and definitely destroys Ajnanam
- 2) Immediately and definitely weakens Samsara
- 3) Immediately and definitely leads one to Brahman.

Simple Meaning :

- Upanishad – Destroyer of Samsara / Sorrow
- Upanishad – Name of Wisdom
- Wisdom comes from meaning of words not By-hearting them or Buying and keeping Book words not Upanishad / Gita – Artham is Upanishad.
- Utpothgatha – Prakaranam – Introductory Chapter over.



Summary – Chapter 1

Verse 8 - 11

- Samuchhaya Vada
- Vedantin Virodha Purva Paksha
- 4 Argument

(1) Veda Vihitatvat

(2) Vidya Sahakaritvat

(3) Pratya Vaya Dosha Hetutvat

(4) Agnihotra Tulyatvat

Verse 12 – 24

Samuchhaya Vada Khandanam
negation

Only for Ajnani one without Varna
Ashrama – Abhimana not Applicable
Varna Ashrama Ateetvat

- Vidya and Karma Never friends
- Parastat Virodhi (opposed)

- Will come only if Vidhi
Applicable
- No sin caused because of
Omission, because no duty

- Visharna Drishyatvat
- Wrong Example

Verse 25 - 26

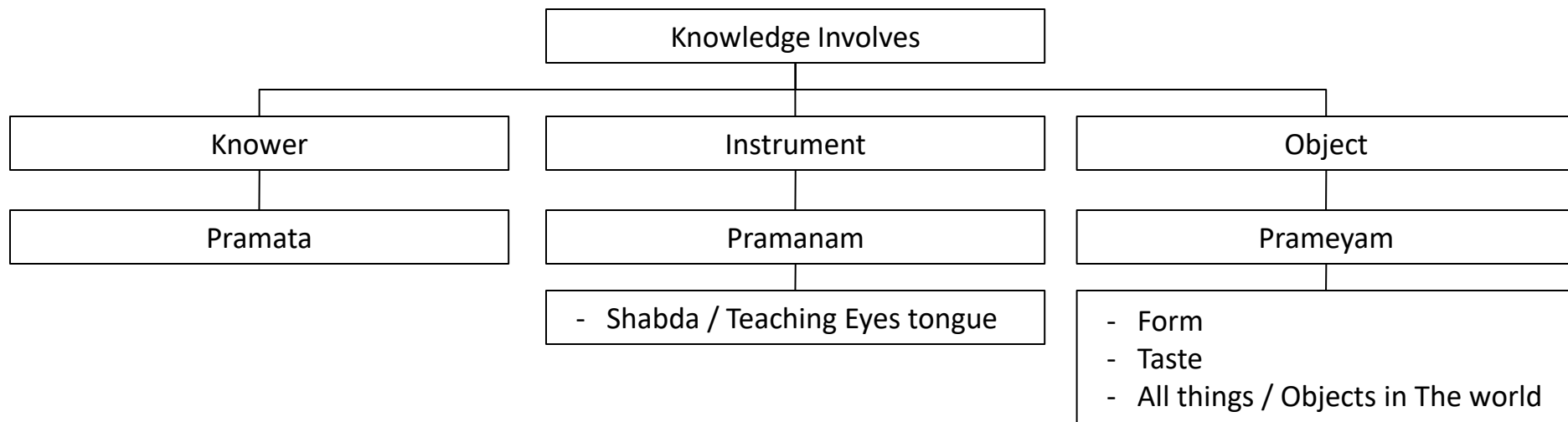
- Upasamhara conclusion
- Kama can't Join Jnanam
- Work only for Jnanam, reduce Kama

Chapter 2 :

- Atma Jnanam Utpatti Prakaranam
- Origination of Self knowledge
- Topic of Negation

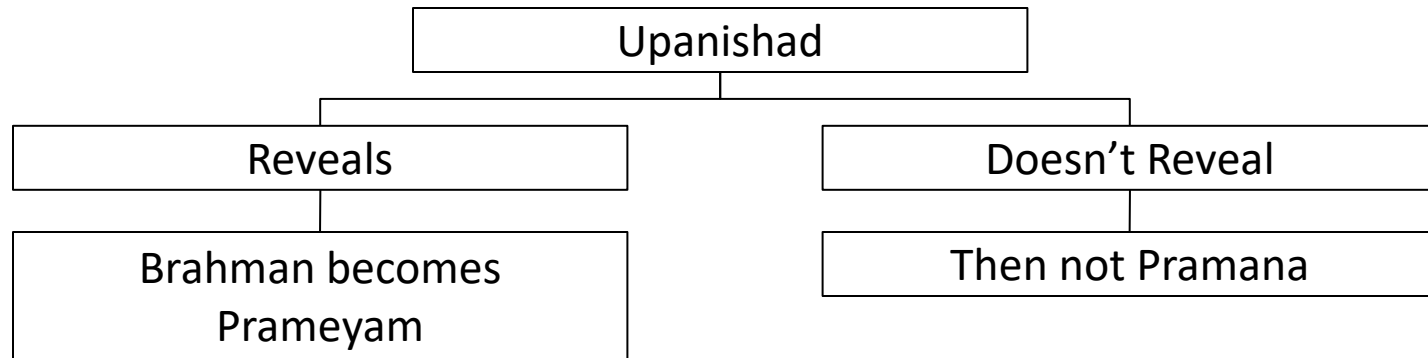
1) Brahman Jnanam is given by Upanishad, I am seeker of Vidya i

Seeker	Words / Teaching / Shabda Pramanam	What we want to know – Wisdom – Object to be known
<ul style="list-style-type: none">- Pramata- One who wants to Know Brahman	<ul style="list-style-type: none">- Pramanam	<ul style="list-style-type: none">- Prameyam



- Brahman is revealed by Upanishad
- I – Pramata, Words - Pramanam Brahman = Prameyam.

- Prameya – Brahman is different from Pramata and Pramanam.
- Then its Tritiyam not Advaitiya.
- Brahman revealed by Upanishads can never be attained.



- Without being a Prameyam, it should be a Pramanam - How it does that?
- If Upanishad is not going to reveal Brahman.
- Then Brahman is Prameyam, its an object.
- If its an object it is inert / Jadam / Vishaya / Prameyam / (Realisation) Very important rule of Vedanta.
- Therefore Upanishad doesn't reveal Brahman, Upanishad can't reveal Brahman.
- What is revealed falls within Prameyam / Duality, Upanishad can't Reveal Brahman... Beyond duality.

What Upanishad : Does?

- Consultation - I Need not reveal Brahman.
- I Cannot reveal Brahman

- Because Brahman is always shining Chaitanyam / Awareness, Aham happens to be Chaitanyam.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – II – 15]

Is Brahman available for knowledge?

- We all know Brahman

Whenever you say I - Are you 'Conscious' or inert?

- Awareness is Brahman, Problem when I say 'I' - Chaitanyam is shining.
- It is ever evident – Effulgent.
- Along with Chaitanyam other things also shining - Illumined by Chaitanyam.
- Chaitanyam never known in its pure form.
- Its shining along with other things illumined by Chaitanyam.
- We recognise sunlight along with various objects in the world.

Light	Mike
Illuminator	Illumined – Simultaneously known

- They are 2 different entities, light and object.

I – Am seen together with body	Minds disturbances(Thoughts)
<ul style="list-style-type: none"> - Self Evidently Known - Chetana Amsha - Sentient 	<ul style="list-style-type: none"> - Jada Amsha - Insentient Inert

- Jada Amsha should be negated – Therefore its called Pravisheda Prakaranam.
- Anatma Nishedaha Upanishad Gaunataya Pramanam Bavati.
- If Anatma not negated, then also I am Brahman, Limitation of Jada Amsha, I take as my limitation.

Instead of telling :

- Aham Brahma Asmi, I say I am Manushya / Male / Boss...
- I Superimpose myself on illumined body and Become Parichinnaha – limited.

How to make me limitless ?

- Negate superimposed limitations...
- What is left = limitless I - Chaitanyam.

In Brihadaranyaka Upanishad :

- It says - Now I am going to teach Atma
- Then Neti Neti... This is not Atma...
- Whatever is left out is Brahman - Not pointed out - Not object of knowledge but subject.

- Pratisheda Anantaram Apratishedaya Yatu Avasishyate Iti atma...
- After negating everything what remains as Non-negatable is Brahman.
- Upanishad never says this is Brahman.
- Negate Sthula Shariram, Sukshma Shariram - Negatable in sleep.
- What remains Unnegatable is Atma, Since Atma is never Negatable - Atma is left out - By negating all other Anatmas.
- Unnegatable Negator can never be negated is Atma / Brahman.
- Anoyantra Atma – Vignamaya / Anandamaya...
- This is not me - Idam na Aham, Anything experienced by me not me.
- Any object of experience, Jadam - Not me Body / Mind / Thoughts old-new experience - Not me.
- I who am before experiences come, when experiences remain, go away, what is left - Unnegatable is Brahman.
- Brahman experience has not come, is wrong then you are expecting some experience.
- When experience comes - its object.

What is Brahman experience?

- Its knowing that I - Who am there in and thought all experiences is Brahman.
- Pratibodha Veditam Matam = Brahman Jnanam Not new knowledge - Its always evident.

What is new?

- Anatma limitation I have superimposed, I am not putting on me is the new experience after study.
- Before study, After study / I am Chetanam.

I am	Fat
<ul style="list-style-type: none">- Stop <p>↓</p> <p>“ I am “</p>	<ul style="list-style-type: none">- Dropped <p>↓</p> <p>Body is fat / Mind is agitated</p> <ul style="list-style-type: none">- Don't put on conditions of Anatma on myself (Realisation)

Not new knowledge / Experience :

- But cessation of all super imposition on myself, previously Anatma's limitations were superimposed.
- Now I don't super impose... Jati / Neti / Kula – Durakam.

Lecture 9 :

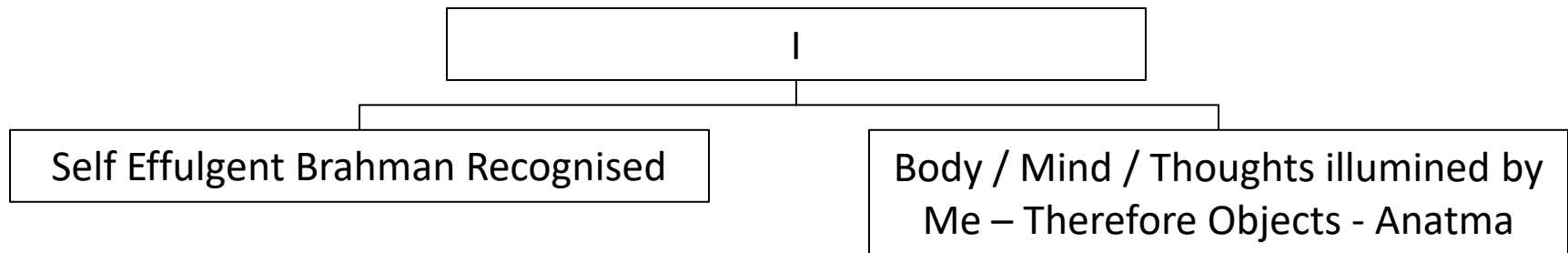
1) Upanishad reveals what can't be revealed, Advantage for Upanishad :

Fact :

- Brahman need not be revealed because Brahman is ever revealed as 'I' awareness.

2) Problem :

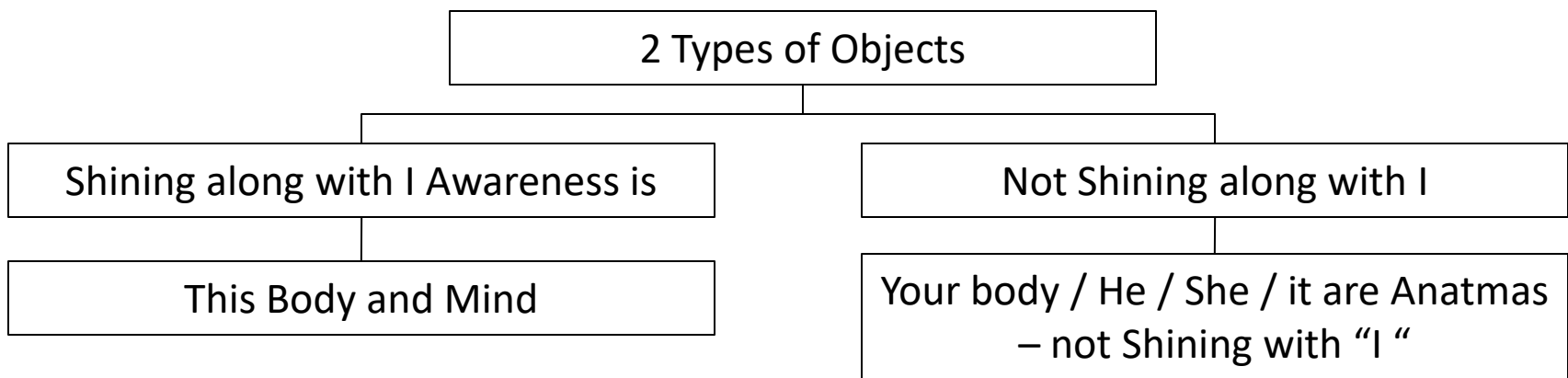
- Along with I - Awareness, Anatmas also revealed / Known with Brahman.



- When I use 'I' - Subject and Object - Both are illumined simultaneously.

Body / Mind - Anatma	Clock Anatma
<ul style="list-style-type: none">- Illumined by me by Awareness- But Mixed up along with Awareness	<ul style="list-style-type: none">- Illumined by me- Known not along with Awareness I consciousness- Not mixed with I – Awareness- Known as object clearly distinct from me

- My Car / My Buildings / My Home – Different than me.
- External objects not mixed with Awareness?(Realisation)



Mistake :

- I take myself to be along with Body / Mind.

Problem :

- Ignorance of Brahman.
- Because Brahman is ever evident / Effulgent as Aham.

Sruti's Job :

- To negate Body and Attribute
Mind and Attribute
Ishvara and Attribute
- Body and Minds limitations are objects of awareness not part of awareness.
 - Sruti's job = Pratidheda / Negation
 - Sarvasya dharma - Tvam Na
 - Once Atma and Attributes left out.

All as objects of Awareness not part of Awareness

- What's left is 'I' - Need not show to you ever effulgent.
- Room pervaded by light and Objects - Room illumined by light.
- To reveal light - Remove all objects
 - Don't bring torch light
 - Don't require anything
- To show objects - Require light, Room light and People – People = Room light.
- I = Awareness and Body / Mind / Thoughts.
- I - Body / Mind = Awareness and Body / Mind - Body / Mind.
= Awareful being
- Understanding negation - Not physical negation.
- Vachyartham I - Negated
- Lakshyartham I - Retained
- Atma is retained when everything Negatable is negated.
- Unnegatable Chaitanyam - Left out, That awareness is Non-negatable, Apratishedyam is Brahman.

How teaching ? How understanding ?

- As Idam Naham - Mind is required to know objects.
- Mind not required to know Awareness.
- Because mind itself is known by Awareness without requiring any instrument.
- One recognises - Aham Brahma Asmi...

Verse 1 :

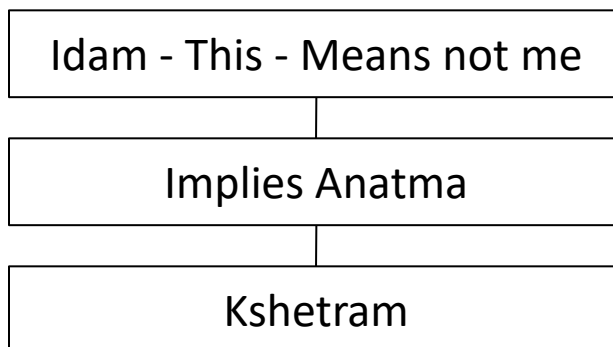
प्रतिषेद्धुमशक्यत्वान्नेतिनेतीति शेषितम् ।
इदं नाहमिदं नाहमित्यद्धा प्रतिपद्यते ॥ १ ॥

Impossible 1 to be negated the Self is left over on the authority of the Sruti, 'Not this, not this.' So, the Self becomes clearly known on the reflection, 'I am not this, I am not this2' [Chapter 2 – Verse 1]

Doubt :

- Student may negate every Anatma - Body / Mind - Known by me.

As – Idam – Naham :



Doubt :

- When it comes to Ahamkara... Ahamkara can't be seen as Anatma...
- If seen as Anatma, we would have said it as 'Idam'
- We say Ahamkara as 'Aham'
- Therefore cant see Ahamkara... Able to objectify Shariram / World.
- Therefore Anatma, who will objectify Ahamkara.

Doubt : Is Ahamkara - Object / Subject?

- Appears subject, Aham Iti Karoti
- What does everything as 'I' - Is Ahamkara

How to see Ahamkara as Idam?

- Ahamkara is also Idam - Object.
- Therefore, there should be a subject required w.r.t. Ahamkara.
- I - Sakshi is subject, Sakshi means Chaitanyam.

How you know Ahamkara is object of Sakshi :

- During waking / Dream - Ahamkara is there.
- There is experience of the world and Ahamkara keeps saying Aham – Aham.

Maha Realisation :

- In sleep Ahamkara dissolved - Nobody says Aham.
- Ahamkara during Jagrat and Svapna - Aham Chaitanyam is there when Ahamkara is resolved.

Aham / Sakshi	Ahamkara
<ul style="list-style-type: none">- Sleep- Doesn't say Aham- Sakshi doesn't suffer- It is Subject	<ul style="list-style-type: none">- Waking / Dream- Says Aham- Ahamkara Keeps going and coming and going in Antahkaranam- It is Idam Object

- Aham and Ahamkara - Intimately mixed in Jagrat - We mix it as 'I' - In Jagrat and cant distinguish.
- During Sushupti - I am there as Sakshi without Ahamkara and without Ahamkara attributes.
- Separated condition = Sushupti, Joined condition = Jagrat and Svapna.
- Therefore should understand in Sushupti.
- When I can know Sakshi... I am asleep - When I can't know Sakshi... I am awake.

Vedanta :

- In waking learn to understand what happens in sleep

Ahamkara – Tadatmaya	Without Ahamkara Tadatmaya
Jagrat / Svapna	Sushupti

- Since he is detaching Ahamkara - It is called Sushupti
- At the same time he is called, Awareness because he himself is Sakshi.

Because of Recognition	Because of Abhimanam
Memory	Sushupti

- Ahamkara also is therefore Idam Anatma



Parished Yaha

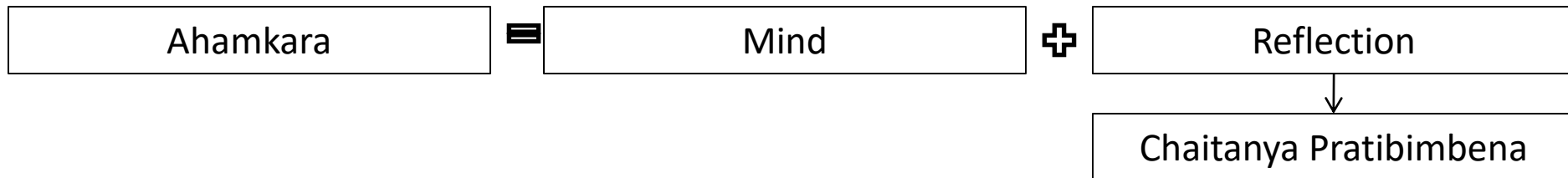


Anatma object

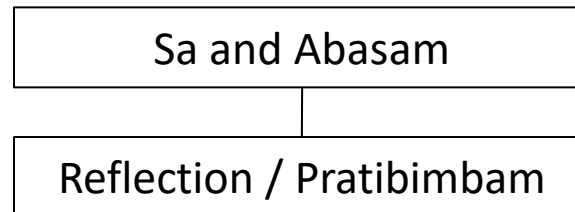
- Sakshi - Sadhya - Illumined by Sakshi.

What is Ahamkara in this Sloka?

- It is mind but not in its pure form, I - Sakshi with Pratibimba Chaitanyam.



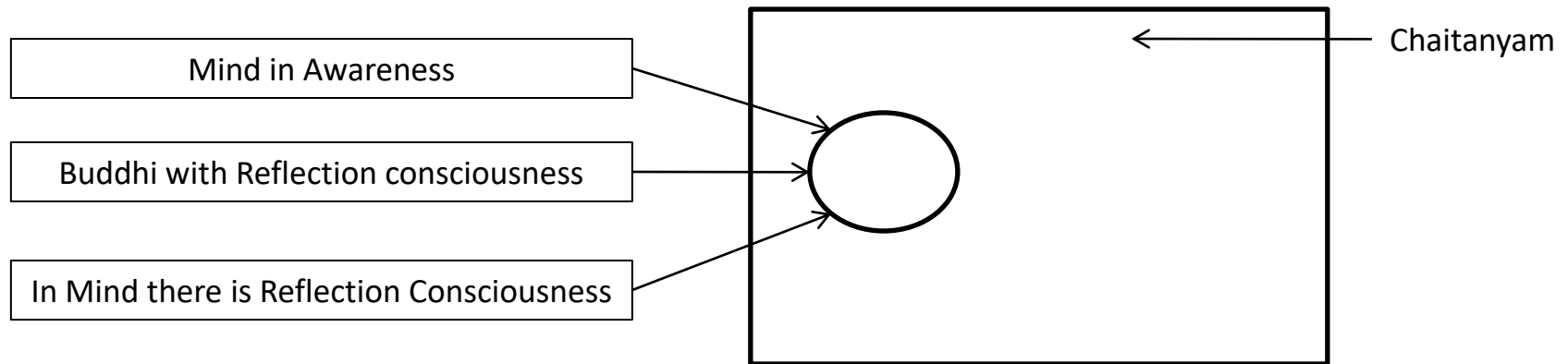
- Mind and Pratibimba Chaitanya = Ahamkara.
- Aham Sakshi = Bimba Chaitanyam, Sa-basa Buddhi / Manasa



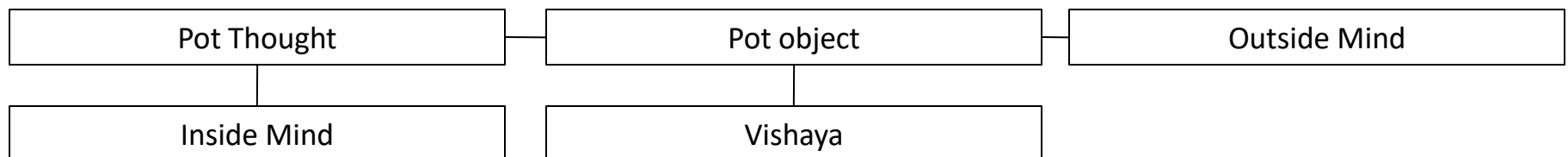
- Aham - Generally refers to Mind and Reflected Consciousness not Original Consciousness.
- Ahamkara is called Knower / Pramata.

How does Ahamkara - Mind and Reflected consciousness know various things :

- Through thought mode - Antahkarana Vritti.
- One meaning for Buddhi / Manas / Antahkarana = I Chaitanyam - All pervading is there.
- In me there is mind, In mind - There is reflection.



- Mind and Reflection is called Ahamkara.
- Ahamkara can entertain Vritti's... Thought mode
- Through thought mode - Vritti's knows Various objects of the world.



Without Vritti no cognition :

- What happens when I say நான்.
- If Aham - Can take place without Vritti In sleep... Aham will come.

No Aham Vritti in Sleep	Requires Aham Vritti
<ul style="list-style-type: none">- Aham Awareness- Must have Vishaya	<ul style="list-style-type: none">- Takes place in Antahkarana Ahamkara = Mind and Reflected consciousness

- To say Aham - You can close eyes and Say.
- Aham Vritti - Vishaya is Ahamkara



Mind and Reflection



Sa Basa Buddhi

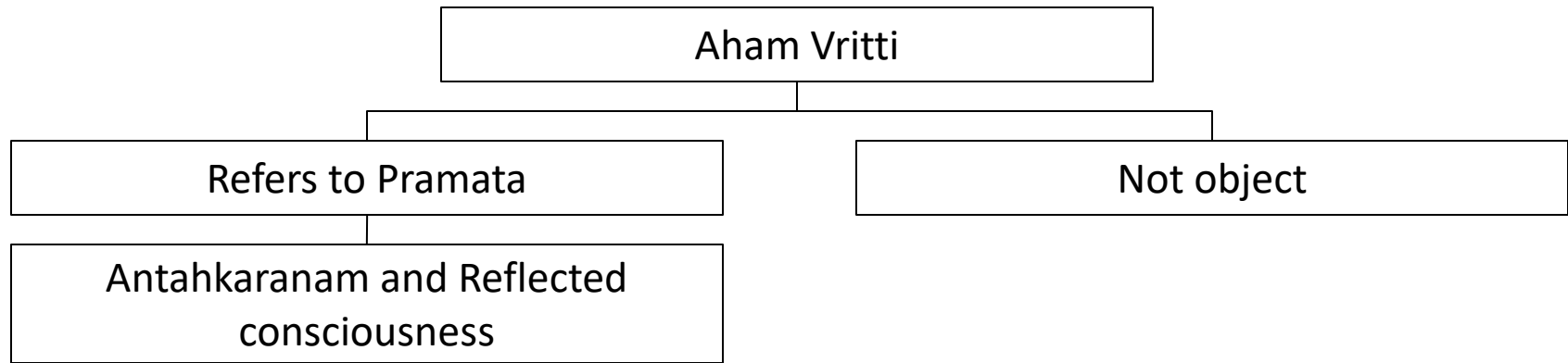
Never referring to Sakshi :

- How to know Ahamkara... mind is limited.
- I will feel Paricheda Bava Everybody feels I am sitting only in class.
- Nobody says - Aham Nityaha / Sarvagataha Chaitanya Rupaha.

What is function of Aham Vritti?

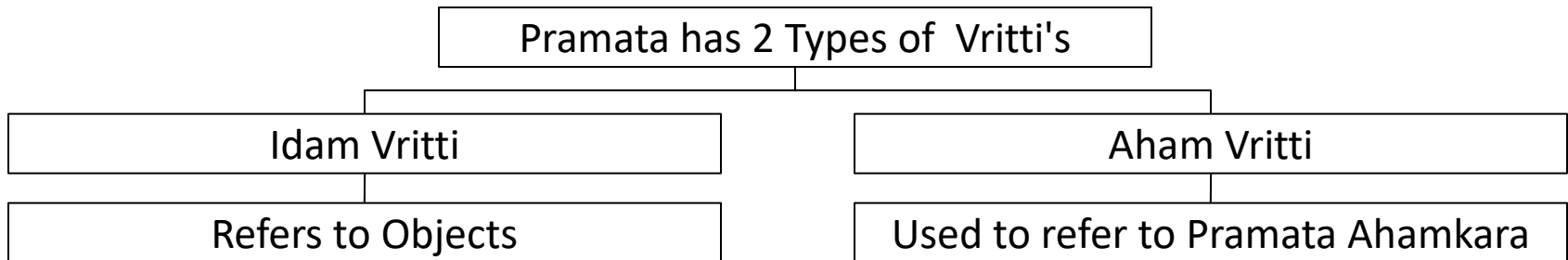
- To refer already existing Pot - You involve pot Vritti.
- Pot exists but you don't refer to it Look and say – Lamp.

- Vritti - Refers to object
 - Doesn't create object.



While listening Ahamkara is there but not entertaining Aham Vritti ?? Do you understand ?

- Become self conscious... You are checking with Pramata and checking, if this knowledge has come.
- Ahamkara - Refers to Pramata = Mind and Chaitanyam.

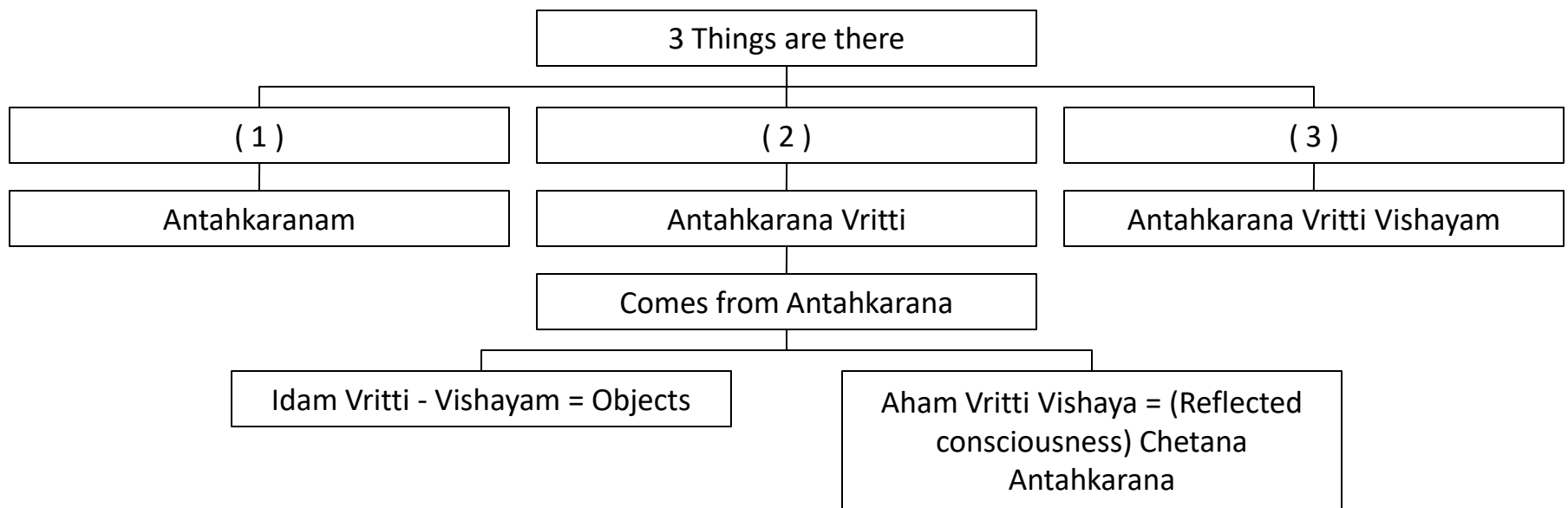


Refer Drk Drishya Viveka :

- Aham Hi - Mantavyaha karta...

Panchadasi :

- Darshana Nataka Deepam...



- All 3 are Jadam by nature, Svayameva Jadam
- Therefore Ahamkara - I am not Ahamdhi = Aham Vritti - Comes from Idam Atma.
- Idam Atma = Antahkaranam born out of Antahkaranam.

Aham Vritti :

- Born out of Antahkaranam(Realisation), Aham refers to Antahkaranam..
- Vacharambanam – Gochara.

Why Antahkaranam is called Idam Atma? Idam Svarupam = Object	
<ul style="list-style-type: none"> - Aham = Subject - Why Vacharambanam used? - To show its Unreal 	<ul style="list-style-type: none"> - Antahkaranam = - Idam Atma = Objectified Anatma - Vacharambanam = Word not real

Pot = Word - Not real :

- No substance called pot - Clay is substance - Verbal existence no reality – Unreal.
- Aham Vritti - Born out of Antahkaranam
 - Refers to Antahkaranam which is unreal.

Nishidam - Negatable :

- Ahamkara is of unreal nature / Mithya Svarupa.
- Aham Dhi = Aham Vritti - Unreal Born out of Antahkaranam which is unreal.

What is source of Aham Vritti? Antahkaranam :

- 1) Aham Vritti - Source is unreal
 - Svarupam is unreal
- 2) Ahamkara Vritti and Antahkarana.
- 3) Antahkarana Vritti Vishayam - Unreal

Lecture 10

Chapter 2 - Verse 1 :

प्रतिषेद्धुमशक्यत्वाच्चेतिनेतीति शेषितम् ।
इदं नाहमिदं नाहमित्यद्धा प्रतिपद्यते ॥ १ ॥

Impossible 1 to be negated the Self is left over on the authority of the Sruti, 'Not this, not this.' So, the Self becomes clearly known on the reflection, 'I am not this, I am not this2' [Chapter 2 – Verse 1]

- Atma left behind when everything, Negatable is left behind. Unnegatable is “Aham Brahma Asmi”.

Verse 2 :

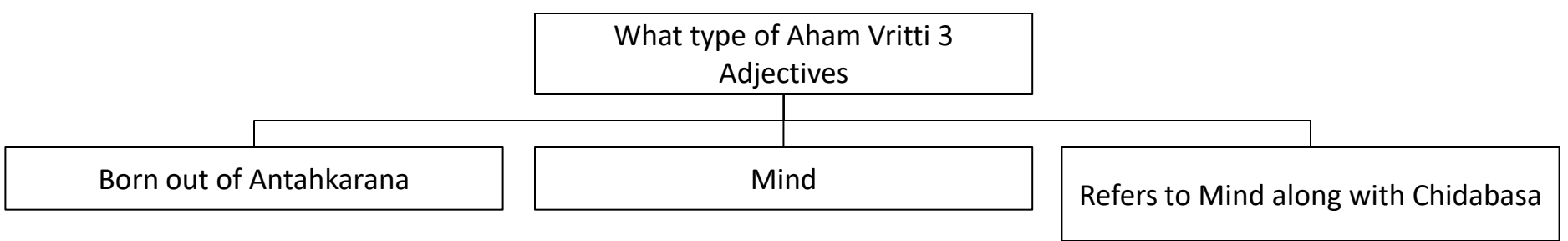
अहंधीरिदमात्मोत्था वाचारम्भणगोचरा ।
निषिद्धात्मोद्भवत्वात्सा न पुनर्मानतां ब्रजेत् ॥ २ ॥

The consciousness of egoism (i.e., the mistaken identity of the Self with the body etc.) has its origin in the intellect 8 and has for its object what 4 is based on words[] only. As its very nature and origin are both negated (by the Sruti, 'Not this, not this'), egoism 6 can never again 7 be regarded as founded on any evidence. [Chapter 2 – Verse 2]

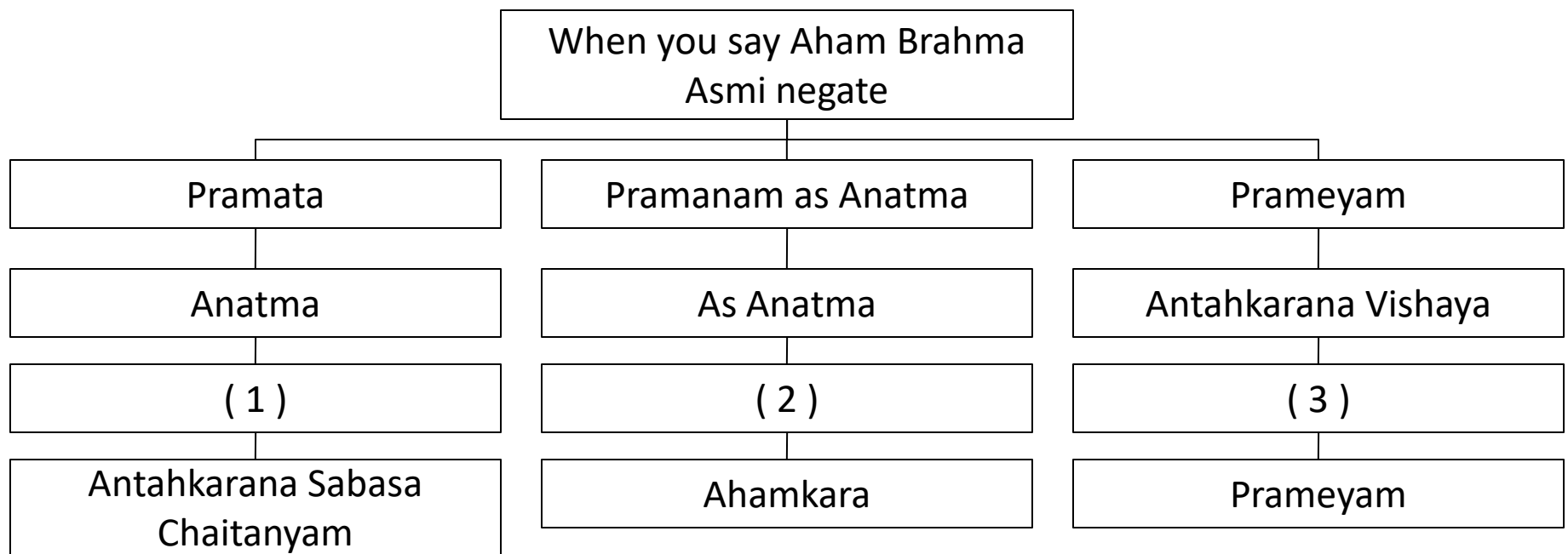
- What about Ahamkara - Not object of Idam, Idam Vishaya negated.
- Is Ahamkara negated to reveal Adhishtana Chaitanyam.

Answer : Verse 2 :

- Ahamkara is Negatable, Falls under Idam - Object - Jadam Nishedayam.
- Dhi I - Normally Buddhi, Here its Vritti / I thought / I Notion.



- Idam Vritti's will refer to all objects.
- Both Aham and Idam Vrittis born out of Antahkaranam - Source same.
- Objects different - Idam → Bahir Vishaya
- Aham - Antahkarana itself.
- Nishida Atma - Badita – Unreal
- Source unreal - Moolam unreal
- Vishayam of Aham Vritti - Unreal, Therefore negated as Jadam.
- Antahkarana pervaded by Pratibimba Chaitanyam called Pramata.
- Idam / Aham - Vritti's Called – Pramanam For every Vritti - Vishaya = Prameyam.
- Sabasa Antahkarana - Pramata
Sabasa Antahkarana Vritti - Pramanam
Antahkarana Vishaya – Prameyam.



- All 3 negated - Falsified - As Anatma / Mithya, Pramata / Pramanam / Prameyam.

What happens when you say - Aham Brahma Asmi?

- Do they continue in Jeevan Mukta, because of Aham Brahma Asmi.

In Jeevan Mukta - Pramata continues :

- Sakshi can't do Vyavahara - Therefore it is Paramartika - Therefore immortal always.
- To see Prameyam / Perception.
- Pramanam (coat) Required



Aham and Idam Vritti required - Antahkarana required.

- Without Pramata(Ahamkara / Antahkarana) Jeevan Mukta will be a stone.

Pramata continues... What is difference?

- It will not be taken as Atma – Aham.
- It will be categorised as Anatma
- It will fall within Kshetram.

Gita :

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

The blessed lord said : This body, O Kaunteya, is called ksetra (The field) and he who knows it is called Kshetrajna (The knower of the field) by those who know them (Ksetra and Kshetrajna), i.e., by the Sages. [Chapter 13 – Verse 2]

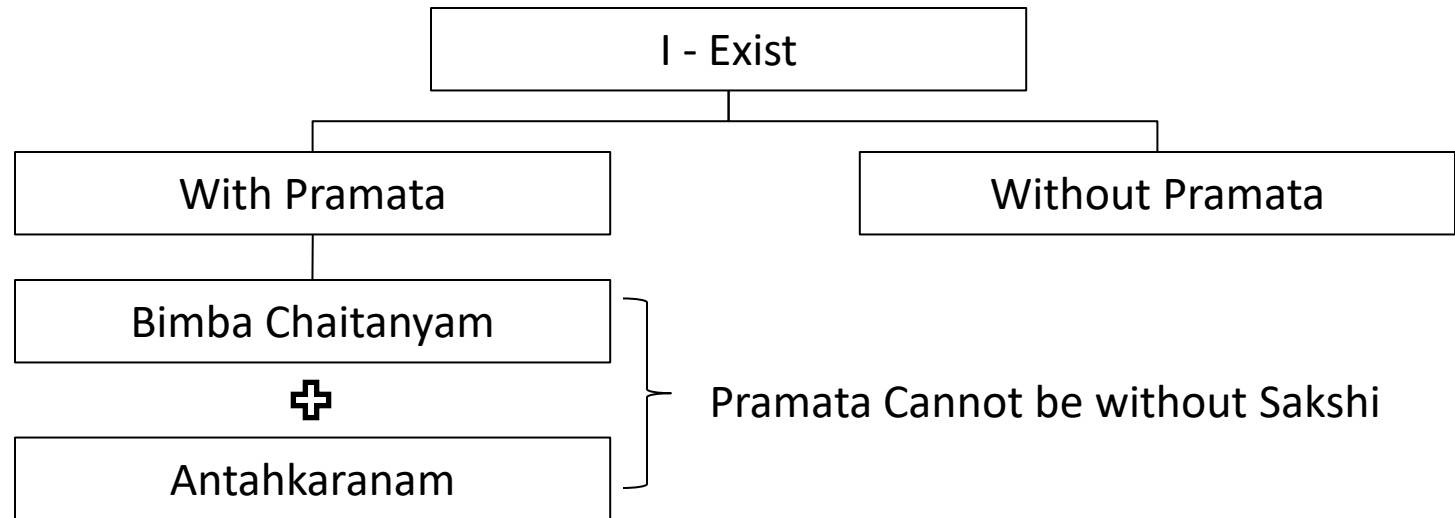
- Pramata loses validity / Satyatvam like roasted seed, Its seed - Can't sprout.
- Normally Pramata sprouts into Raga / Dvesha Samsari.
- Pramata useful for Pashyam / Shrinvan... Eating / Wonderful - Can do everything.
- Can't sprout - Deha yoga - Priya – Priye.
- Punya Punye - Samsara Chakram is gone / Can't be continued / Defanged cobra.
- Lord Shiva Puts cobra



Represents Ahamkara, not terror anymore.

- Sakshi Bimba Chaitanyam will be valid when person listens to teaching, Pramata listens - Not Sakshi.
- I am listening to teacher without Sakshi no Pramata.
- Without Bimba Chaitanyam no Prati Bimba Chaitanyam.

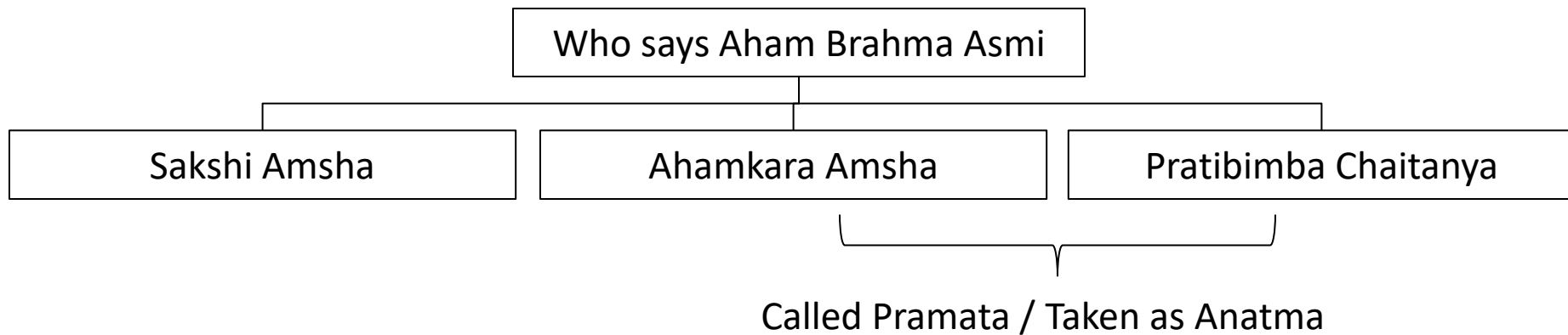
- Therefore I - Sakshi am there and my Antahkaranam is there.
- And Sa-basa Pratibimba is also there.
- At time of listening... I consisting of 3 Amsham. Antahkaranam and Pratibimba Chaitanyam = Pramata.
- I Sakshi with Paramatrutvam status am listening(Realisation)
- Kevala Sakshi = Sushupti - I am there without being Pramata.
- Kevala Pramata never possible, Without wakeful Antahkaranam no Prameyam is seen.



- As Sakshi, I can't listen to Vedas. To listen, I have to come to the level of Pramata. Use Antahkarana, Vritti should come.
- In between, if no Vritti - That word gone Kevala Sakshi cant do any Vyavahara Come down and fix with Pramata.

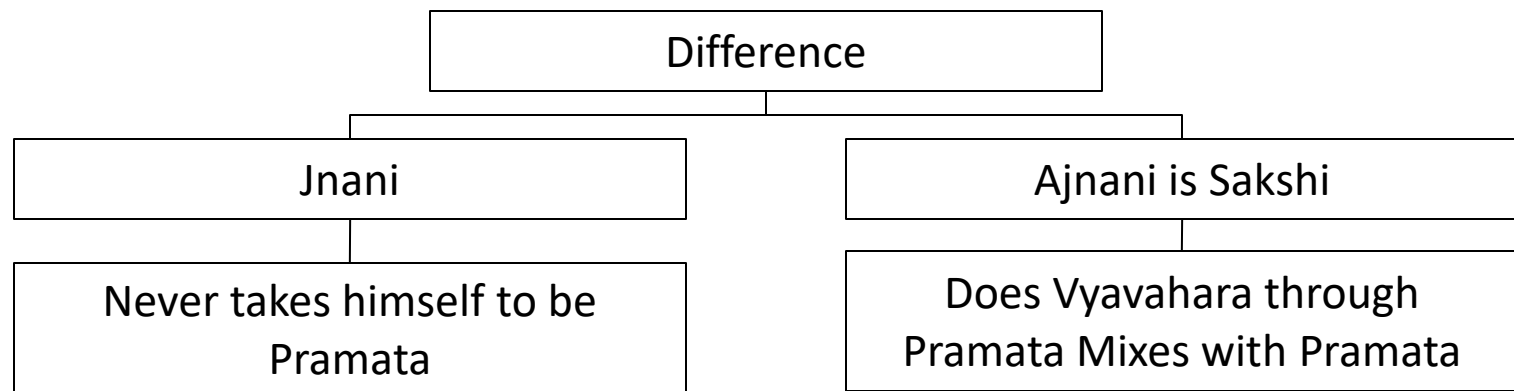
Sureshvaracharya :

- Ahamkara = Shirt, Sakshi in green room in sleep.
- Wear Ahamkara coat and says **வாங்கோ...**
- Shirt = Kanchukam For Eating / Walking / Thinking - Wear Kanchukam, wear Ahamkara coat.
- To say Aham Brahmasmi - Pramata required Sakshi can't say.
- To listen to teaching
To Revive teaching } Ahamkara Required
- Aham Brahma Asmi is a Vritti - Known as Akhanda Vritti / Brahmakara Vritti, Vritti belongs to Pramata.



- Brihatamstvat Brahman - Infinite is Brahman - As Pramata – Finite, not Brahman – Abrahman.
- Sruti = Pramanam can't make wrong statement.
- Aham - Should not include Pramata.

- Antahkarana and Pratibimba fall under, Aham but taken as Anatma.
- Aham has only Sakshi Chaitanyam.
- Sakshi doesn't have limitation of Pramata / Pramanam / Prameyam For Sakshi to be Brahman - Pramata not necessary.
 - To say Brahman - Require Pramata
 - To listen - Require Pramata
 - To have Jnana Vyavahara require Pramata.
- I am Brahman is a fact, no medium required.
- During sleep cant say – Should not i be frightened of using Pramata...
- To say in Vyavahara use Ahamkara for Vyavahara but I know whether i use Ahamkara or don't use Ahamkara...
- During Videha Mukti... Ahamkara goes... I wont say - But I am Brahman.
- After Jnanam, Pramata Continues but has no Validity.



- Vishwa - Teijasa - Prajna – Idam.
- Only Aham - Nan tap Pragya... Na Bahish / Na Pragyaghana...

To say :

- Be Vishwa and Say Turiya.
- Being Turiyam - Can't say Turiyam.
- Pramata(Realisation) = My dress / My mouth piece / But I am not that.

Verse 3 :

पूर्वबुद्धिमबाधित्वा नोत्तरा जायते मतिः ।
दृशिरेकः स्वयं सिद्धः फलत्वात्स न बाध्यते ॥ ३ ॥

A following¹ knowledge does not arise without negating² the previous³ one (E.g., the knowledge of the rope does not come without destroying that of the snake in a rope-snake). Pure consciousness, the self, only has an independent existence and is never negated as it is the result⁴ of Evidences. [Chapter 2 – Verse 3]

Doubt :

- Previously I took myself as Jiva - After Shastra study, I say I am Brahmasmi.
- To say I am Pramata, previously, I used my own experience.
- Sruti negated I am Pramata, nobody feels I am not Pramata... correct knowledge.
- Nobody feels I am Sakshi / Sarvagataha even in dream.

- I am Jiva - Negated by Sruti.
- I am Bimba Chaitanyam Asmi - Sruti says
- I am Pramata - For many Jivas, is a powerful knowledge.
- What is guarantee that more powerful Sruti, might come and negate Aham Brahmasmi.
- When current goes, Anytime comes again - When heart attack comes, anytime comes again.
- Newton's law thrown out by Einstein - No cholesterol - Says scientist now! I left wonderful sweets!

Sruti's Jnanam, will it be negated, Baditam?

- Negated by superior knowledge, A - Baditam - Not Negatable – Sakshi
- Never in trillion years can negate Aham Brahmasmi.

Logic in verse 3 :

- Without negating previous knowledge – Paramatma, Baditiva – Negating.
- Abaditva - Without negating - Purva Buddhi, a later knowledge can't come.

Example :

- This is a Snake – Previous Knowledge
- This is a Rope – New Knowledge



Must negate Snake knowledge in same place.

Not :

- This is snake and There is rope!
- This mala / Negates snake knowledge.
- This Bhu Chitram - Crack on earth.
- Negates mala knowledge.

Law :

- Uttara Jnanam... Purva Jnanam Abaditvat Na Jayate..
- Later knowledge can't be born without negating Previous Knowledge.
- Aham Sakshi Chaitanya Svarupa... Different than Pramatra / Pramana / Prameya.
- If this has to be negated, you have to negate Sakshi Chaitanyam to get new knowledge.

- Sakshi Jnanam can never be negated

Because in every new knowledge common factor is Sakshi

} Realisation

- (I) am young / Old → Knowledge changed about body not Sakshi.



Common Sakshi factor

- In Ghata / Patta Vritti Jnanam, Sakshi Chaitanyam common(Realisation)
- In countless Vritti Jnanam - Sakshi Chaitanyam - I am is common factor.

Who can negate it?

- Drishti - Ekaha (Non dual) Sakshi Chaitanyam is Svayam
- Siddaha (Self evident) - (Sat aspect)
Svayam Prakashaha - (Chit aspect)

This Sakshi Chaitanyam is never negated

- Pramatru Chaitanyam gets negated during Sushupti.
- To say that is negated - That “ is “ required.
- Phala Vyapti - Phala Chaitanyam
- When new knowledge takes place, Antahkarana through Indriyas - Sense organs contact objects.
- A Vritti takes place becomes Ghata Jnanam. Because of what, Ghata Vritti is Jadam by itself (Realisation).
- Becomes Jnanam because of Sakshi Chaitanyam reflecting in it - That in the form of Pratibimbam.
- Formation of Pratibimbam makes it Jnanam - its called Phalam.
- When Jnanam (Chaitanyam) pervades Ghata Vritti - Result is Ghata Jnana - or Pata Jnana.
- Phala Chaitanyam = Sakshi Chaitanyam pervading.
- Phala Chaitanyam can never be negated,
- When Ghata Vritti goes - Phala Chaitanyam.

- Sakshi Chaitanyam remains in same place, like mirror and it reflects Pata Jnana.
- Ghata – Jnana
- Pata – Jnana
- Vriksha – Jnana(Phala Chaitanyam always continuing)
- Every word clicks in mind – Produces Jnanam.
- Vritti's change - Produced Phala Chaitanyam belongs to I – Sakshi.
- Sakshi Chaitanyam is Phala Chaitanyam, it can never be negated.
- God is not there – New Jnana Vritti will change.
- We are interested in Knowledge, no god but I - Brahman am there.
- Phala Chaitanyam in New knowledge is Sakshi Chaitanya.
- Sakshi Chaitanyam repeated alone becomes Phala Chaitanyam.
- Aham Brahma Asmi - Unnegatable, therefore valid knowledge.
- Aham Pramata - Invalid knowledge, Phala Chaitanya Rupatvat - In every new information Sakshi continues(Realisation)
- New information can negate old information but, it can't negate Sakshi of new information(Realisation)
- If new information removes Sakshi, then who will be proof to new information.
- New information can't afford to dismiss Sakshi. Therefore I Sakshi am Brahman Unnegatable Ever valid.

Verse 4 - Simple Sloka :

इदं वनमतिक्रम्य शोकमोहादिदूषितम् ।
वनाद्गान्धारको यद्वत्स्वात्मानं प्रतिपद्यते ॥ ४ ॥

One attains one's own innermost 5 Self by crossing 6 the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man 7 of the country of Gandhara who crossed the forest and reached his own country. [Chapter 2 – Verse 4]

Chandogyo Upanishad : story – 8 Chapter.

- Chandra Desha - Person taken by thieves blind folded - Put in forest.

Karma of person :

- Removes 'Blind-fold' and told to go north, uses his intelligence, keeps North in his mind and reaches.

We are Sakshi Chaitanyam :

- Avidya - Raga - Dvesha – Taskara.

Mithya Jnanam : Blind fold

- Viveka Drishti covered by Mithya Jnanam, Bandaged by Avidya - Karma - Raaga / Dvesha Put in Body forest... Because of Body, Janma / Mrityu /All in the body.
- Therefore we take ourselves to be Shariram with words of Guru - Negate one by one and come to Sakshi – own place.
- Withdraw from Pancha Kosha forest and abide in my Svarupam – Sakshi Chaitanyam.

Chapter 2 – Verse 4 :

इदं वनमतिक्रम्य शोकमोहादिदूषितम् ।
वनाद्रान्धारको यद्वत्स्वात्मानं प्रतिपद्यते ॥ ४ ॥

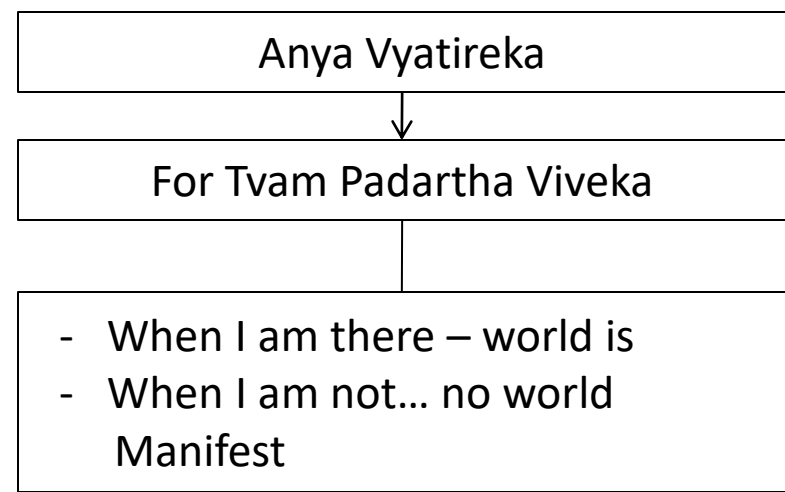
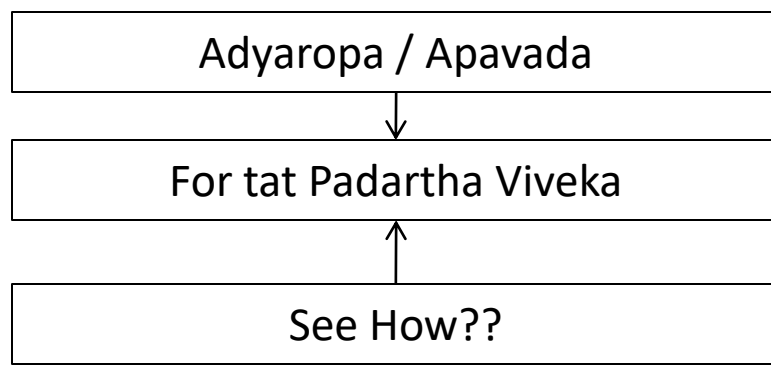
One attains one's own innermost Self by Crossing the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man *of the* country of Gandhara who crossed the forest and reached his own country. [Chapter 2 – Verse 4]

- 1) By negating Anatma, including Pramata, we are not arriving at new Vastu / Place but we are falling back to our self.
- 2) Moksha - Not reaching new place / Coming in contact with new Vastu or experiencing new thing.
- 3) Moksha = Being myself = So natural but we make it artificial and Artificial, external things we try to make it natural - Hut in beach.
 - Artificially make hair - Appear as natural. Jeans – Torn.
- 4) You be you = Moksha
 - Kwastaha - Kwasmin Svarupe Tishtati... Iti Svastaha.
 - Be happy – Svastham = Arogyam.
 - Svastaha = healthy
 - Asvastaha = weakness
- Samsara sickness = Not being in myself, Liberation = Going back home.
- I am comfortable only in my home.
- Ego 'I' - comfortable only in its house - “Lord’s House” and Lies on his lap in Sushupti. ⁹⁴

- 5) By dismissing Anatma, you are coming to your own place - Gandharva Desha / Chennai.
- Taken away from Madras - Blind folded and taken to forest.
 - We are blind folded by Agyanam - Thief called Avidya / Raga / Dvesha / Kama / Krodha... Mithya Jnanam = cloth.
 - By Avidya - Viveka is blind folded, Therefore Moodaha - Viveka Shakti covered.

Screaming - Whether anybody around ?

- When Anatma body giving trouble - We scream any God around!!
- Forest... Big... somebody near me is there / Guru - Through Ishvara Anugraha - Panchadasi... Tat karma - Some guru comes.
- When I need - I can't know
- When I know - I don't need
- God knows my need and sends guide - Atma Anatma Aviveka removed by " Idam Naham " – Neti – Neti... (Realisation)
- One who opens cloth - Doesn't take person to Gandharva Desha.
- ' Go so much miles - North ' - is the Upadesha
- Mere teaching not enough... person uses his own Viveka Shakti... if path not clear detours but keeps 'North' in his mind.
- Understanding Sruti requires one's own Viveka Shakti...



- Use Jahal / Ajahal – Lakshanam Vachyartham / Lakshyartha...
- Only Sraddha / Bakti – Not enough intellect needs, person to Analyse Tarqa, one who doesn't have thinking intellect...
- To that person Shastram can't do Anything.
- Where Understanding is involved, Gurus power is not enough, require Minimum Buddhi.

Have imported mirror and want to show your face :

- You must have eye sight with / Without glasses contact.

- Gurus words revealing 'you'



Darpanam



How Shantam / Shivam / you are



Atmani Chidabasa Svarupa / Shantam / Shiva

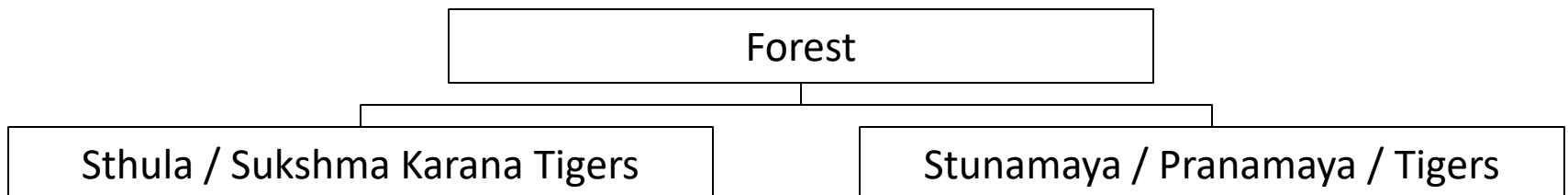


No Smile from you because of no Sadhana Chatushtaya Sampatti.

- Pandita Medhavi - One who is Pandita / has discriminative power and Sharp intellect can reach Gandharva Desha.
- By Shashtra Upadesha, person reaches Atma Desha, Strayed to Anatma Desha.

Mind :

- Anatma Desha where wild Animals are Kama / Krodha / Lobha / Moha...
- From Sukshma Sharira - Jump to Sthula Sharira - Tigers.
- Sukshma has longer life, continues next Janma with Sukshma also Sthula - 6 stages and gone!
- From Sthula – Jump to external tigers – Relations / Friends – All forest and only.



- Get rid of tigers and come to Gandharva Desha – Old home!!

Mulla :

- Snatches purse from traveller, makes him run and gives it back !!
- Coming back gave extra happiness than just keeping it !
- Keep finger in door / Nail gone / Nail grows - Love this new nail more than the old Nail!!
- Atma Ananda is already there don't recognise... Go through ups and downs come back and realise.

Tat Tvam Asi :

- Just as Gandharva person reaches own country from forest into which he had strayed... Similarly Jiva in forest of body – With

- Shoka –
- Moha –
- Raaga –
- Lobha –
- Matsarya –
- Bayam –
- Avidya –
- Kama –
- Krodha –
- Dukham –
- Disease / Sickness –
- Papam / Punyam –
- Apamana -

Infested with wild Animals like Shariram...

- Jiva crosses 3 Shariram by Idam Naham / Neti Neti... coming away from Annamaya / Pranamaya.. Koshas.
- Etan Prana Mayam Upasamkramati Svatmanam – Prati Badyate... reaches himself..
- i am already myself - just as Dreamer reaches waker(Realisation)
- Wakes up and Dreamer finds himself to be waker, Similarly waker finds himself to be Atma...
- Anatma Nisheda is in the form of getting out of 5 Koshas and coming back to ones own Svabava / Svarupa.

Pratisheda Prakaranam

Summary / Essence :

- 1) No 'Question' of Knowing the self because self is self effulgent / Evident.
- 2) Self knowledge is figurative expressive only, no such thing as knowing self.

3) Gita Bashyam - Shankara :

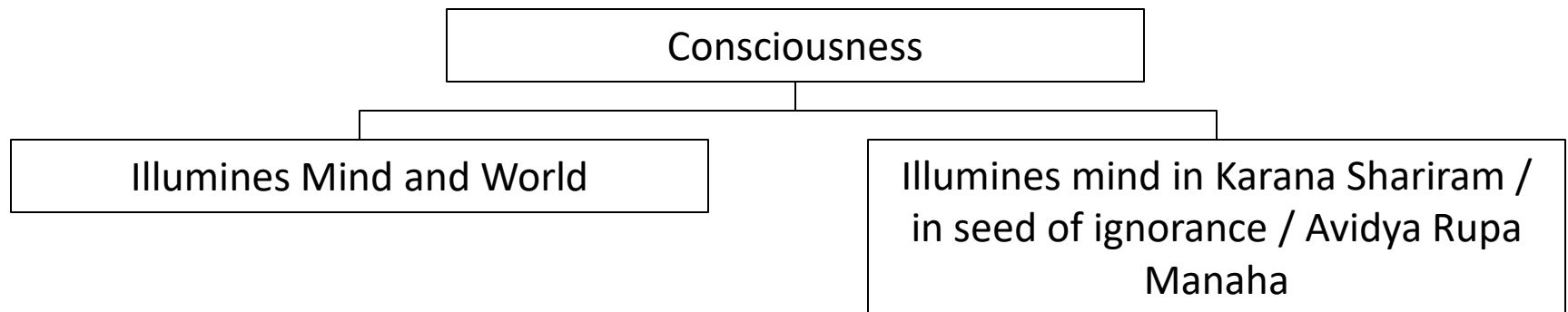
- You don't need to know Atma - Knowing means illumination.

Chapter 2 - Summary Pratisheda Prakaranam :

1) Atma Jnanam =

- a) Negation of Anatma(Includes Ahamkara / Knower / Pramata negation)
- b) Remain as self Evident Atma / Sakshi / Triputi Rahitaha.

- c) No Question of Knowing Atma as it is self Evident / Self Effulgent
- d) No Karta or Karma Required for Atma Jnana.
 - Illumination required for something which is not shining by itself.
 - What shines - Doesn't require illumination !!(Realisation)
 - Only Atma
 - Light to illumine thoughts very Special... "Consciousness"
 - Self existent / Self evident... it also illumines when mind / (Goes to Karana Shariram) becomes dormant...



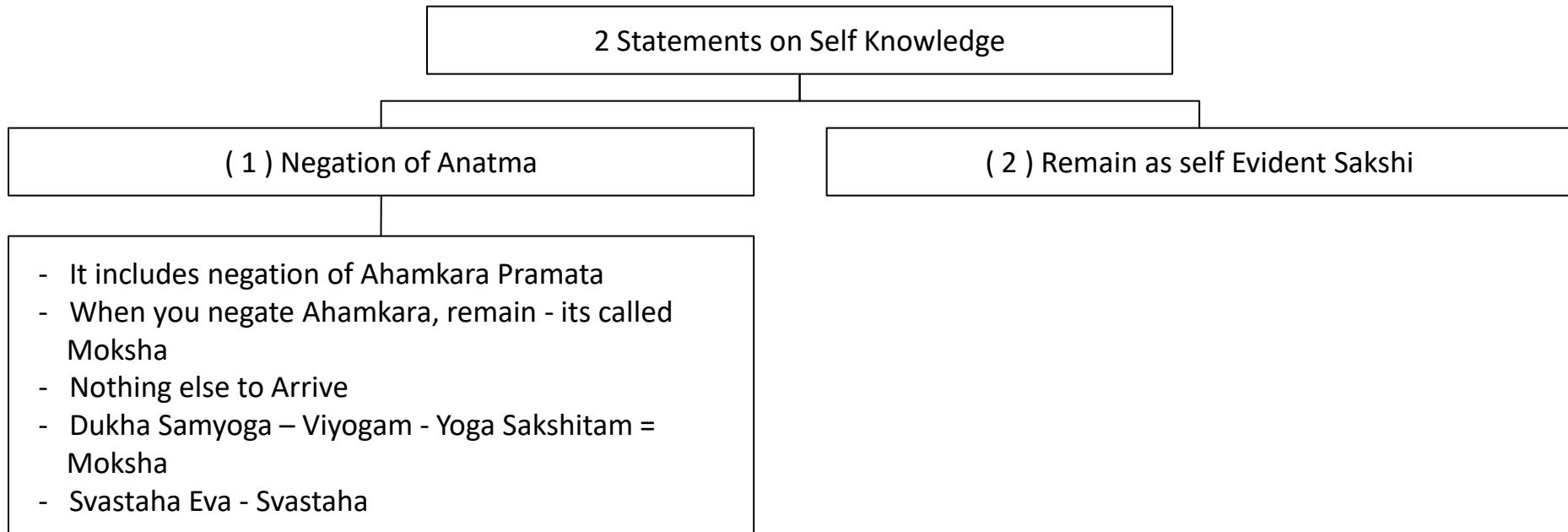
Question : Who knows Self ?

- For Self knowledge - No karta / No karma Who knows / what is known / in Self knowledge, no knowing process because its self evident.

What is Atma Jnanam?

- 1) Neti - Negation of Anatma and Remaining as self evident Atma is called Atma Jnanam(Realisation).

- Negation of Anatma and remaining in self evident - Sakshi Chaitanyam alone is Atma Jnanam.
- 2) Negation of Anatma finally includes negation of knower – Ahamkara.
- 3) Final stage of Atma Jnanam... Pramatrutva Nisheda.... Negation of knower is Self knowledge(Realisation).
- Once knower negated, no more struggle to know self - Who will struggle to know Self.. Knower... Dismiss knower struggler and remain as Knower / known / knowledge.
- Triputi Rahitaha - Lights of the world of 5 sense organs off because mind goes to Unmanifest.
- Pramata / Pramana / Prameya Vyatiriktaha Aham Asmi = Atma Jnana.



Chapter 3 :

Brahman / Ishvara Atma Prakaranam 4 Verses :

1) Ishvara = Brahman here :

Essence :

- 4 Doshas – Defects Brahman can never be different than Atma.
- Brahman identical with Atman not new thing.
- If Brahman were some entity other than me then what are Doshas / defects / Problem will come.

Technically :

- If Brahman is Anatma – What is Problem.

Verse 1 :

ईश्वरश्चेदनात्मा स्यान्नासावस्मीति धारयेत् ।
आत्मा चेदीश्वरोऽस्मीति विद्या साऽन्यनिवर्तिका ॥ १ ॥

The Aspirant cannot know that he is Brahman if it be different from the self. (it then contradicts the Sruti) but if he has the conviction that he, the self, is Brahman (There is no contradiction to the Sruti) This is (right) Knowledge which destroys ignorance. [Chapter 3 – Verse 1]

Sruti Virodha Dosha :

- Defect of contradiction Sruti teaching Its not some entity / object is Brahman.
- After teaching / Describing Brahman Sruti says
- Tat Tvam Asi.... all Upanishads say.
- Ayam Atma Brahman / Aham Brahma Asmi / Tat Tvam Asi.

- Sayaschyaye Purusham - Sa Evaha
- Anya Deva Vididat Ato Avidat...
- Narryontara – Srute...
- Brahman is none other than Atma
- If you take Brahman as Anatma, these statements contradicted.

Verse 2 : 2nd Dosha :

आत्मनोऽन्यस्य चेद्धर्मा अस्थूलत्वादयो मताः ।
अज्ञेयत्वेऽस्य किं तैः स्यादात्मत्वे ह्यन्यधीहनुतिः ॥ २ ॥

What would be the use (of the description by the Sruti) of the qualities, 'not' large etc. if they were the qualities of one³ other than the self, it being not⁴ an object of search? But if Brahman (With these qualities) is the self, the ideas⁵ such as, largeness, smallness, etc. Are negated⁶ from the latter. [Chapter 3 – Verse 2]

- Brahma Svaroopam Varnanam 'Nishprayojanatva - Dosha' Uselessness / Futile / Being in vain.
- If I don't know Brahman like making Things / Planets / Stars don't know... studying Sruti useless.
- Sruti says Brahman is Nityam / Nirgunam/ Niravayam its property - Nature - Talking about properties of unknown thing is not going to make difference in my Samsara.

Example :

- 1) I have stomach pain and Some one says Mr. Chidambaram has become prime Minister.

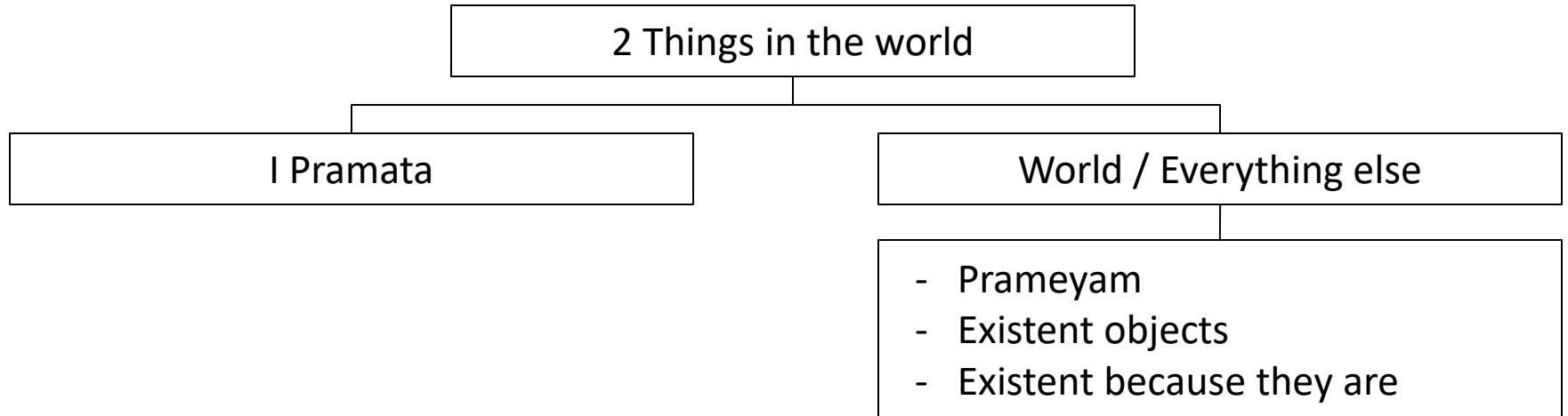
- 2) He is fair / Generous – Unknown to me Dharmi Unknown - Dharma disruption is going to contribute nothing to me.
- If it contributes, i will only be Envious.

Verse 3 :

मिथ्याध्यासनिषेधार्थं ततोऽस्थूलादि गृह्यताम् ।
परत्र चेन्निषेधार्थं शून्यतावर्णनं हि तत् ॥ ३ ॥

Know, therefore, that the Sruti, 'not large' etc. is meant to negate the false superimposition (Of largeness, Smallness, etc. on the self) as it would be a description of a void if it were meant to negate those qualities from one other than the self.
[Chapter 3 – Verse 3]

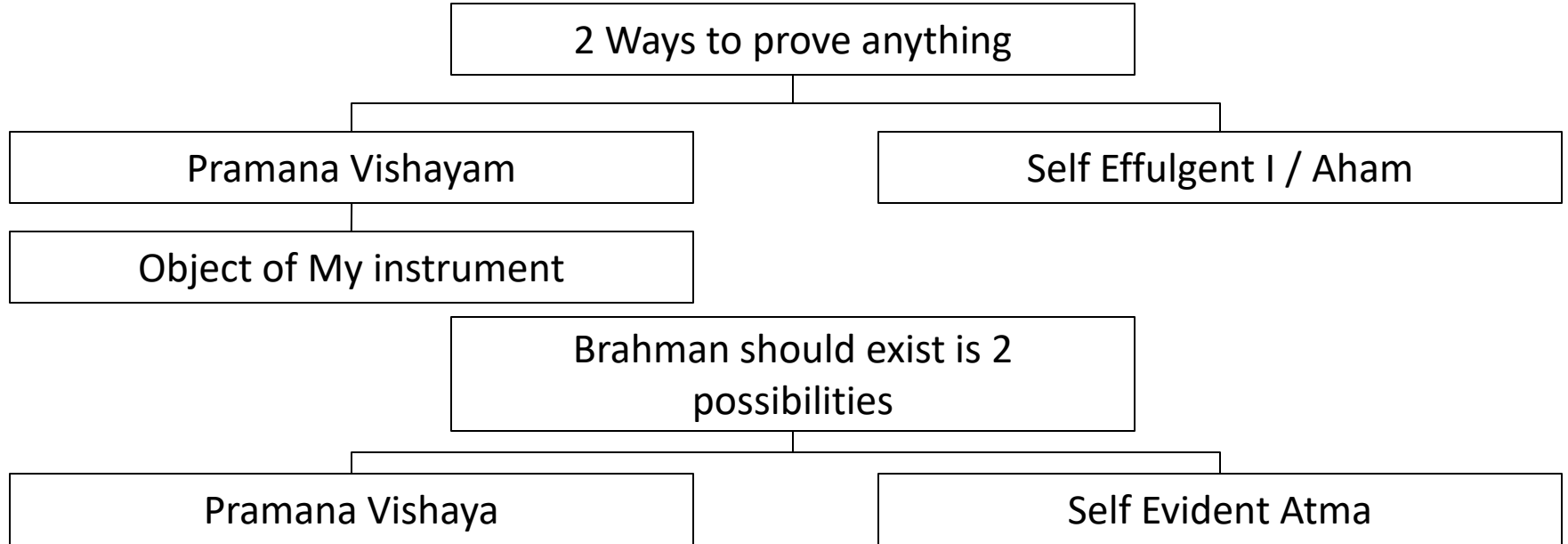
- Shunyata Varanana Dosha



- Available for cognition of some Pramanams.
- Prameyam existence proved by Pramanam, 5 Sense organs and Mind / Shastra.

Whatever is Pramana Vishaya is proved to be existent - How am I proved?

- I am not object of Pramana(Realisation)!! Pramana Vishayam.
- I - 'Consciousness' only object of Shastra - Revealed by Shastra Pramana.
- My existence is proved because I am self effulgent.



Upanishad :

- Says Brahman is not Pramana Vishayam.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- En Manasa Na Manute - Eva Chakshur Na Pashyati Etat Aprameya Dhruvam...

Brihadaranyaka Upanishad :

- Aprameya - Atma not Pramana Vishayam(Realisation)
- If Brahman has to be existent, it has to be self evident.
- If Brahman is not both - Pramana Vishaya
 - Self evident, How can you prove Brahman's existence.
- Svataha Prakasha - Pramana Prakashayaha, Then Brahman becomes Asat = Shunyam.
- If you don't accept Brahman as myself (Realisation), study will not give Trupti.

You will try to experience Brahman!??!

- What you can experience only is object of sense organs / Mind.
- Asthulam - Not big - Small - Mahato Mahyyan...
- Give imaginary existence... Do Dhyanam - Nothing comes.
- Each meditates - 20 years - Fed up - Says had fantastic experience.
- So many things come to you, keep mind quiet.

Experience = Anatma!!(Realisation)

- What is Atma – Experienter is Atma(Realisation)

Concludes :

- Shunyam or funny experience Upanishad never describes truth reality.

There is no time when reality is experienced!(Realisation)

- Only one is required - Experiencer.
- If Brahman is not me - Don't work for it.

Tell Sadhana :

- Must realise that he is to be known as Brahman.

4) Aparasaktha Prasidesha Dosha :

- Meaningless negation.

Upanishad Says : Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman is free from Prana / Mind.
- When should you negate Prana - Mind... Only if some one thinks Brahman Has Prana / Mind.

When will you ask :

- Has Murthy come or not to camp.

I say :

- No - Not come, Today I do not expect Murthy to come - I will not ask.
- I Need not negate anything where there is no relevance at all.
- Suppose all think that he is expected - Then asking is fine.
- If you expect cancer, doctor will say - No you don't have cancer.
- One who is sitting idle on the road, doctor will not go to him and say - You don't have cancer.

Rule :

- Negation of possible / Of expected only, Prasanta Prasideha - Natu Aprasadha - Aprasadiha.

Mimamsa Example : Veda Commands :

- You should not drink liquor because there is possibility of taking.

Sruti never says :

- You should not drink / Eat fire! such negation not possible.
- Brahman unknown, Therefore no question of imagining Prana for Brahman... we can't think of Aprana / Amanaha... for unknown Brahman(Realisation)
- Aprana is Aprisada Nishada...
- If I am Brahman... then only in vision of Sruti, I must be free from Sthula / Sukshma / Karana Shariram but I have committed a mistake - That I am Sa-Pranaha.

Ideas unique and new :

- I Take myself to be SA Prana / Sa Manaha - I have to take Sruti and say.

Take out Prana – Etc :

- What is left out is I pure Brahman.
- If Brahman is Anatma, Prana / Manaha Nishedam is Aprasaktam! (Impossible - Meaningless)Good Logic
- If Brahman is Atma – Prana / Mana Nishedam is Prasaktam(Possible – Meaningful)
- Atmani - Prano Mano Adhyasa Vartate...
- In Atma only - Prana Mano Adhyasa is there.
- Brahman and Atma - If one, then Prana - Mano Nishedam is useful.
- If Brahman and Atma was different then there won't be Prana - Mano Adhyasa at all!

Then no need to do Nisheda :

- If Brahman and Atma have Prana and Manaha, then Nisheda is required.
- Because Prana and Manaha is done Nisheda - It refers to Atma.
- 1 - Sruti Virodha / 2 - Nishprayo Jana Dosha / 3 - Shunyatvat Dosha / 4 - Aprasadha Apratisheda Dosha.

Home Work :

- Find more Dosha if Brahman is Anatma, other than Poornatvam, i should drop out other things.

Verse 1 : Sruti Virodha Dosha :

- If Ishvara is Anatma

Then student can never know as :

- 'Aham Brahmasmi '

Will Say :

- That is Brahman, this is Brahman not I am Brahman.
- In Brahma Rupa Anatma - I can't say Aham Brahma Asmi.

On the other hand :

If Brahman is myself :

- Knowledge Aham Brahman Asmi will eliminate all other attributes.
- Brahman means Poornatvam .

If i am Poornam, other than Poornatva what is there?

- Apoorvata Nivartika, Samsarika Nivartika, Jeevatva / Mrityutva Nivartika.
- Once you are Brahman, everything else is Abrahman.
- This is rope - Negates snake Aham Brahmasmi negates – Jeevatvam.

Lecture 12

Essence of Chapter 3 :

1) Brahman revealed in Upanishads :

- Can't be anything other than subject / Listener / Jiva / Atma.

2) Brahman can never be Anatma

3) How he establishes?

- If Brahman is Anatma, many defects/ Doshas will come.

a) Sruti Virodha Dosha :

- Will contradict Mahavakya Sruti.
- Mahavakya reveals Brahman identical with Atma - Therefore Brahman can never be Anatma.

b) If Brahman is identical with 'Jivatma', what is benefit?

- Jiva's Samsaritam removed / Limitations gone How?

Now :

- I am Atma - With superimposed Dharmas I become limited Jiva – As limited Jiva, I can't accept identity with Brahman because Brahman is limitless.

To Join Brahman :

First :

- Do Anatma dharma Nisheda, then equation possible with Brahman, Sometimes change dress to go to some places - Gym / Marriage / Parties... Commoner's dress = Anatma.

- To move with Brahman = Anatma Adhyasa dress should be removed(Realisation).
- Atma is identical with Brahman, Abrahmatvam = Jivatma displaced by Brahmatvam, therefore Jiva Alone is Nivritti.
- Samsara Nivritti is immediate Sadhya Phalam.
- Ishvara can't be Anatma - Otherwise Sruti Virodha Dosha.

2) Nishpryojanatva Dosha :

- If Brahman is Anatma, Brahman can't be known.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेष्वां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Agrehyam / Achakshur Shotram / Achintyam...
- For unknown Brahman - More glories piled.
- Nityam (HT) / Vibhum /... how to see your Gunas if I can't see you.

Dharmi Jnanam Bina Dharma Jnanam Katham Sambavati?

- Therefore all descriptions of Brahman, Jagat Karanatvam etc... Nishpryojanam.
- Atma not Sthulam / Not Anu / Not Mahatu / Brihadaranyaka Upanishad...

- Since Brahman Is Aprameyam - Unknowable no use of further description.
- If Brahman identical with Atma, then negation of notion of Jeevatvam... If Sruti is telling I am Brahman I - Jeeva notion will go which alone is greatest problem.
- All glories of Lord - You can never claim...
- Dvaitin / Visishta Advaitin never agrees - I am Jagat Karanam - Never acceptable.
- Be simple Dasa, Brahman Anatma for them.
- If Brahman is identical with Atman, Jeevatvam is negated at once, freedom from Samsara.

3) Shunyata Varnana Dosha :

- Gunas negated from Brahman by Purva Pakshi and if all attributes negated from Brahman and its not me its Shunyam(realisation)
- Shabda / Sparsha /... Properties – if negated it will not be object of any instrument .
- Not Srotريا Vishaya / Chakshur / Sparsha / Rupa / Raaga Vishaya... Not Available for any Pramanam.

How will you prove it is existent?

- To Prove existence it should be Available for some Pramanam.

Rule :

- Manasena Meyam Siddhi Pramanadhena Prameyam Siddhi.
- Existence of something Proved only through instrument of Knowledge(Realisation). 113

Example : i Say :

- There is elephant in the room, not Seen / Heard / felt / Taste / Smelt...
- It can't be inferred... lots of empty space, therefore elephant!
- Existence proved, if knowable through an instrument.
- If no instrument, read through newspaper - Read about Antarctica... Shabda Pramanam ... reveals existence of object.
- Not Pratyaksha / Anumana / Not heard - But read in a book.

According to Purva Pakshi :

- Brahman free from all attributes, No Pramanam can objectify it.

How do you talk about existence of it :

- Sruti only says its without any attribute, When all attributes negated its not objective It is self evident as Aham.
- Pramadhena Prameya Satta, Pramatra Satta Kim Pramadhena.
- I am there, known through which instrument not Pramadhena(Realisation), Not revealed by any Pramanam.
- Because to use any Pramanam i must be there.
- I Don't require research that I exist, To use instrument I must be present first.
- I am not Pramadhena Sattvakaan. You remove attribute from Brahman
- If Brahman is Anatma, its existence can't be proved.

- If Brahman is Atma, after removal of all attributes, my existence is proved because I am self evident.
- Self's negation of attributes is to prove and to reveal self evidence of Brahman(Realisation)
- Only self evident thing / Being in the world = Me = I.
- Brahman is self evident - I know I am self evident.

Therefore Brahman and I are identical :

- If not identical, Nisheda will end up in Shunyata Varnanam.
- For negation of attributes, Asthulam - Vakyam Anartham.
- If Asthulam / Anuhu Vakyams... Are meant for negation of attributes in the Anatma, we will end up with Shunyata Varnanam.
- Na Sparsham, Na Rupa Farthest / Nearest in this Description - No Vastu / No Anatma fits this description.

Can talk only with 'I' :

- Bhagawan in Vaikuntam / Not here Neda mega Shamula - Not yellow / Red.
- If we are not accepting ourselves as Brahman not worth pursuing another Brahman with this description.
- Can't imagine it, big can't be small.
- Either be Brahman or be Nastika - Eat and be merry, No Prayojanam for Anatma Brahman.

Therefore conclusion :

- Statement like Asthulam / Anuhu are for removal of attributes from me the Atma because of which I say : I am fat / Lean.

This Adhyasa is being negated :

- After negating what's left is Brahman, only understand like this.
- In no other manner will it work.

All Vakyas :

- To negate Mithya Adhyasa.
- | | |
|-------------------------|----------------------------|
| • Farther than farthest | } Fits “ i ” (Realisation) |
| • Nearer than nearest | |
- I, am away from me, or near me, not both. Neither far away / Near me - But I am me.
- Anatma Dharmas get negated with this.

4) Dosha :

- Apraskta – Pratishedaha.

Mundak Upanishad : Definition of Brahman :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman is Aprana / Amadha... = Without Prana / Manas!!(Realisation)
- Amurta - Without Shariram, We have not seen such Brahman.
- We will never take Brahman has Prana / Manaha... No Tappu Buddhi.

Therefore can never say Prana :

- We have never seen Brahman With Prana and Manas.
- Ramnath never seen - Not fair ← Meaningless.
- If seen, can describe Fair / Dark etc.

When you can't see Brahman itself why talk of features :

- In my Matam, Brahman is Aham / i Brahmatma I - Has been misunderstood that has got Prana.
- I am Prani - Because of Prana, Jiva because of Prana(Realisation).
- If Brahman is taken as Atman i, then mistake that i have got Prana / Mind / i have Shariram(Realisation).

Sruti then comes and says :

- You Brahman are free from Prana, you Brahman are free from Manaha.
- When Prana - Manaha negated I, without Prana - Manas left out - Not Shunyam.
- If I am Brahman Pranavan / Manaschva mistake is there, Brahmatvam is meaningful.

Verse 4 :

बुभुत्सोर्यदि चान्यत्र प्रत्यगात्मन इष्यते ।
अप्राणो ह्यमनाः शुभ्र इति चानर्थकं वचः ॥ ४ ॥

Moreover, the saying, devoid of the vital force, devoid of the mind and pure would be unmeaning if these qualities were meant to be negated from one other than the individual self, the aspirant. [Chapter 3 – Verse 4]

- Negation of Prana / Manaha all to Purva Pakshi is in Anatma.
- Bubukshu Pratyagatma - Tasmāt Amatra



Student / Sishya is Atma and Anatma Body / Mind



Bahum icchu

- In the Anatma, negation of Prana / Manaha is Accepted by you.
- You say negation is in Anatma which is Brahman.
- If Brahman is in Anatma, and Prana / Manas negated words will becomes meaningless.
- Because Brahman i – have never seen / Mistaken.
- I have seen Brahman for Prana / Manaha to be negated by Sruti.
- If Brahman is Atman, I have mistaken Atman Prana / Manaha then I without Prana / Manaha - Which is one with Brahman.

- Sruti statements will become Meaningless.
- If Brahman refers to me - In me Prana - Manas superimposed and Are negated.
- I have done Adhyarupa – Superimposition - Sruti does Apavada for that.

Essence of Chapter 3 :

- Brahman revealed in Upanishads can never be different from Atma.

Chapter 4 - Verse 1 :

अहंप्रत्ययबीजं यदहंप्रत्ययवत्स्थितम् ।
नाहंप्रत्ययवत्कृष्टं कथं कर्म प्ररोहति ॥ १ ॥

How can those actions of which the root is egoism and which are accumulated in the mind produce results when they are burnt by the fire of the right knowledge that one is neither the doer of actions nor the Experiencer of their results? [Chapter 4 – Verse 1]

- Tatva Jnana Svabava Prakaranam Jeevan Mukti Prakaranam.
- 1) Jeevan Mukti possible because of Prarabda karma.
- Jeevan Mukta doesn't have Sanchita and Agami, peculiar situation.
 - Tatva Jnana destroys Sanchita and Agami - Immediately leaves Prarabda.
 - Prarabdasya Bhoga Deva - Kshaya Iti because of Tattwa Jnana Svabava, Prarabda is falsified.
 - If it destroys Prarabda - One dose - Immediately close I can't go back to Chennai.

Kevalam Abasi Karoti :

- Jiva continues / Sukshma Shariram continues - Ahamkara / Pramata/ Vyavahara continues.

How this happens?

1) Jnani can't acquire new karma :

- Because Ahamkarasya Daghdatvat - Roasted burnt, Parjita Beeja watu.
- Seed, roasted, useful for eating Vyavaharitam / Na Prayartham.
- Similarly Ahamkara can do all jobs - Like Ajnani... Yatha Karmani.
- Vidvamsaha Yata Kurvanni - Bharatha - Loka Sangraha...
- Can't acquire Punya / Papam.
- Yagya Acharat karate Samagram Pravileeyate - Phalam resolved - Will not come to him.

Lecture 13

- 1) Continuity of Prarabda Karma after Atma Jnanam.
- 2) Jnanam destroys all Karmas later only Agami and Sanchita.
 - All Karmas based on Ahankara in Atma Jnanam, Jnani disowns Ahamkara.
 - Idam Naham includes Ahamkara – Pramata

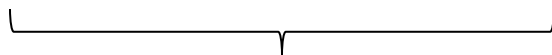


Antahkarana and Pratibimba Chaitanyam and Sakshi (Bimba Chaitanyam)

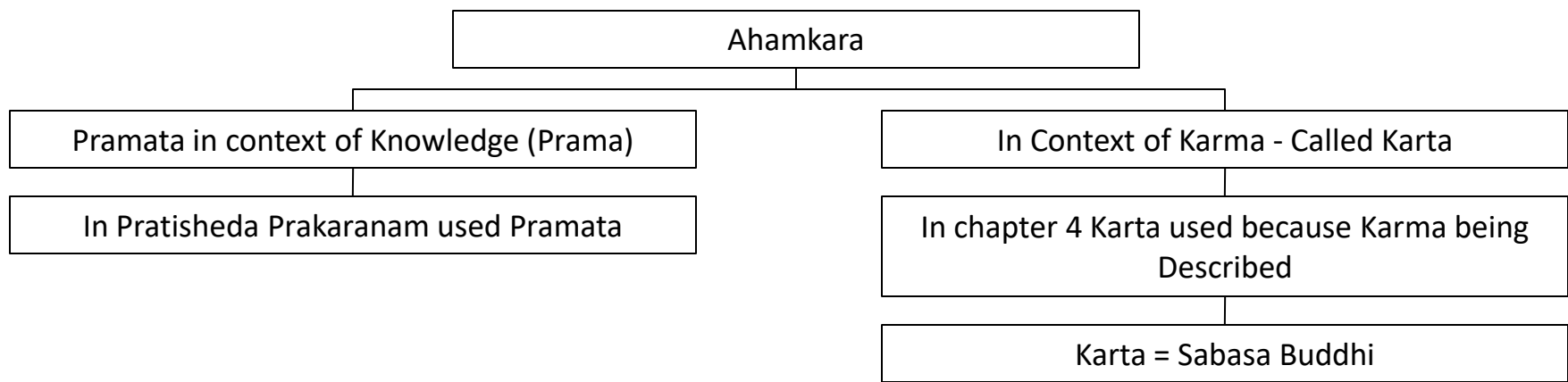


Taken for Granted

- Therefore Covert 2 only – Antahkaranam and Pratibimba Chaitanya
- Pramata himself is called Karta
- Antahkaranam and Pratibimba Chaitanyam



Ahamkara does 2 Function



Jnani :

- Negates Prana and Karta and what belongs to karta.
- When Jnani identifies with karta - Karma belongs to karta.
- When Jnani detached by wisdom, Aham karta Na Bavami.
- I am Sakshi - I am not Pramata / Pramatra / Kartru / Ahamkara.
- I am Sakshi Natu Ahamkara, means what belongs to Ahamkara doesn't belong to Sakshi.
- When you own TV - If it doesn't work - TV's problem is my problem because I am identified with TV.
- Dispose TV - Sold - After that TV has problem - Now it doesn't affect me.

What change happens?

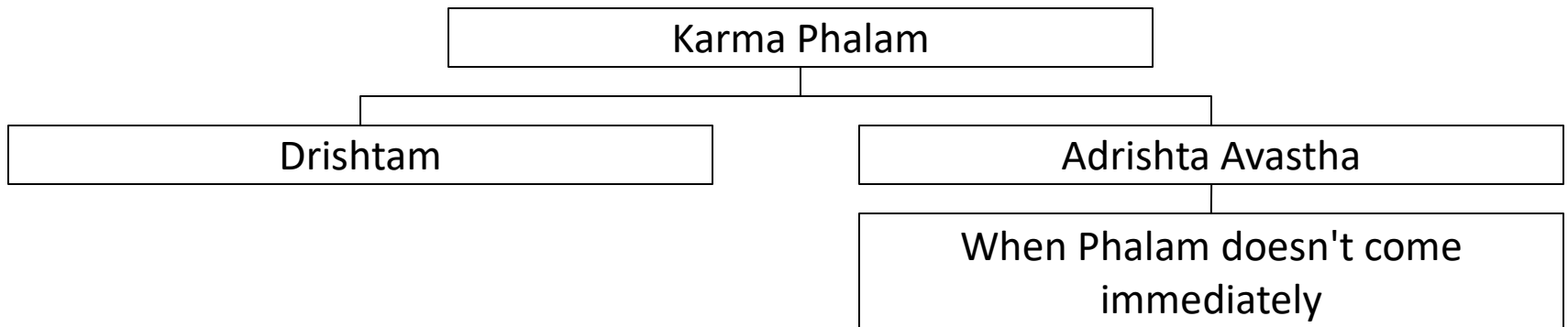
- Problem remains in TV, Before I had Abhimana now no Abhimana.
- When I am Ahamkara - Karma affects me.
- When I know I am different from Ahamkara - Karma problems belong to Ahamkara - Not Sakshi, Jnani has disowned Ahamkara.

Therefore no karma affects him !!(Realisation)

- How karma Grow / Fructify / Ripen / Give Phalam of Sukha / Dukham... 3 Adjectives of karma.

1) Aham - Pratyaya Beejam karma :

- Aham - Karta is seed of karma
- Ahamkara is Seed / Root of karma.
- When Ahamkara does karma, some produce result immediately, some karma Phalam remains in potential / dormant form.
- Karma Phalam in potential form is called Adrishtam.
- When karma Phalam is experienced by us it is Drishtam.



For every one karma Phalam differs :

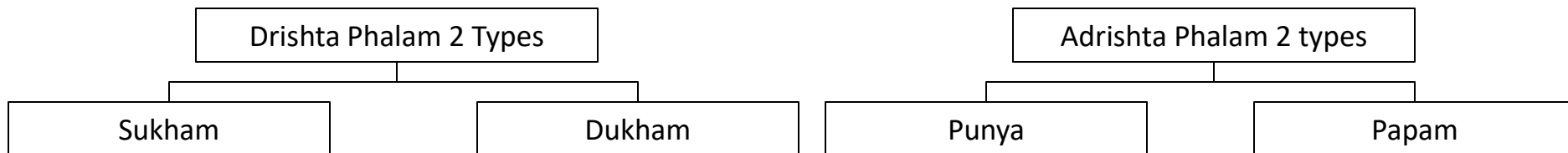
- Hungry - Drishta Phalam immediate Hunger gone
 - Not Adrishtam - After 1 hour
 - If so will have doubt
 - No Adrishta Avastha for eating.

- Puja - Has Adrishta Phala Avastha
 - Phalam later

Ritual - Svarga later.

Rule :

- When there is gap between karma and Phalam - In between is called Adrishta Avastha.



- Stomach pain – Drishta Phalam.

Question : Where does Adrishta Phalam reside?

- Karma resides - In karta – Ahamkara
- In Ahamkara alone - Karma is there.

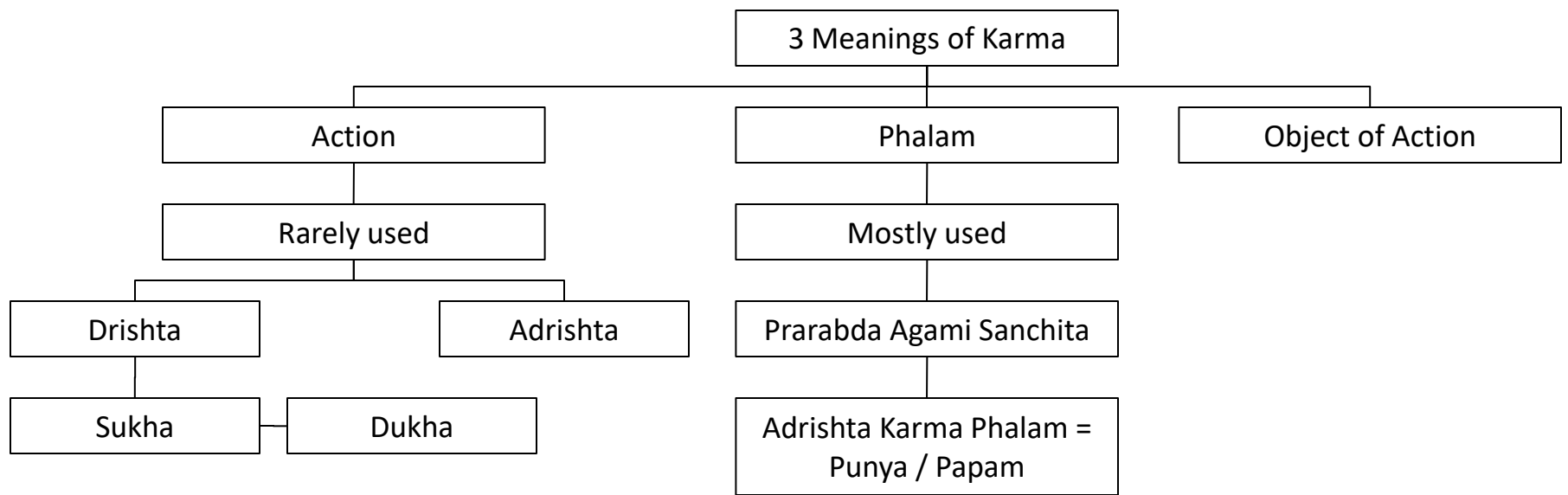
- In Ahamkara alone - Adrishta Phalam is there
- In Ahamkara alone - Drishta Phalam is there.
- Karma and Phalam should have Ashraya Otherwise, I do karma and you have Sukham.
- I have no inspiration to eat... because you are fulfilled.

Trupti Phalam in me :

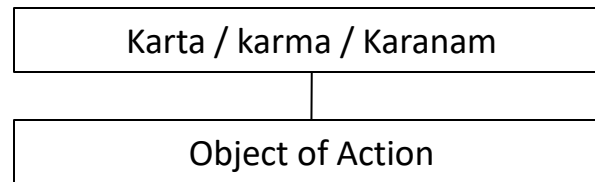
- Adrishta Phalam Sthitham - In Aham Pratyaya watu.
- Aham Pratyaya watu is in Sabasa Antahkaranam.
- Aham Pratyaya Asti Iti - Aham Pratyaya watu
- Where 'I' thought - Is there is Ayam Pratyaya watu - That is Ahamkara.

Sabasa Antahkaranam(Realisation)

- All thoughts rise in Ahamkara
- I Thought rises in Ahamkara.
- Karma born out of / Karta located in Ahamkara.
- Karma in Vedanta depends on context.



- Kriya – used for Action more in Vedanta



- Karta → I Eat mango ← Karma object of Action.
- I (Karta) Read Book (Object of Action)
- Here Adrishta Phalam born out of Ahamkara and Remains in Ahamkara.

3rd Adjective :

- Pratyaya Vanni Ushtam.
- Tar Jnani it karma is burnt down Oshadi – Burnt – Dagdhani.

- Jnanagni – Dagdha Karmani



Karma Phalam Burnt

Naham

Pratyaya Vanyustham

Na – Aham kara – iti Jnanam

Jnanagni Dagdham

- I am not Ahamkara... with this knowledge Phalam is burnt.

How can it fructify to give result :

- After burning that karma by Naham, I am not Ahamkara - How can it grow to produce Phalam.

Verse 2 :

दृष्टवच्चेत्प्ररोहः स्यान्नान्यकर्मा स इष्यते ।
तन्निरोधे कथं तत्स्यात्पृच्छामो वस्तदुच्यताम् ॥ २ ॥

(The objector). Actions burnt by the fire of knowledge may produce results like the seen ones of the actions of a man knowledge. (Reply). No. they are due to another cause. (The objector). I ask you how there can be actions when egoism is destroyed. Please answer. [Chapter 4 – Verse 2]

Purva Pakshi - Opponent - objections - Says:

- Jnani will have Agami karma because Jnani is acting in the world.
- That which is going to come in future = Agami.
- Sickness / Hunger / Teaching - Drishta Phalam Comes from Jnani.
- Therefore why not Adrishta Phalam also.

- Subtle difference between Jnani and Ajnani's karma - Shankara Ananda Giri... Commentary.
- Ramtirtha in Sanskrit commentary - Swami follows
- When Ajnani - Does karma because of Shashtra Vidhi , why Vidhi and because he takes himself as one of the Varna / Ashrama.
- Therefore Punya Papam will also come - Jnani doesn't do karma, because he is not Brahmana /.. 1st Chapter : He has no Varna / Ashrama Abhimana.

Nistrigunya Vedaha - Ko Nishada / Ko Vidhi?

- Not Vidhi acts but habitual Vasanas or Prarabda / Svabava / Prarabda gives human personality.
- Svabava determined by Prarabda, he has to become Sadhaka.
- Removed negative part of Prarabda - Durvasana removed before Jnanam – Negated.

Therefore no Durvasanas :

- What is harmless part of Vasanas – Ahara / Vihara / Tendency to be active - Passive.. (Mounam) Reserved.
- Talkative - Can control - Best natural tendency is there.
- Doing activities because of Svabava - Anya Nimitta – Karma.
- Karanam for this karma different, Normally people act because Shastram says it.

Agyani	Jnani
- Vidhi / Nimitta Karanam	<ul style="list-style-type: none"> - Basis of Karma – Prarabda Svabava - Natural type of food - No Vidhi / Nisheda

Example :

- Garlic onion / Avoided because of Shastra Nisheda.
- Avoided because of Papam and not getting knowledge... Habit / No taste, therefore avoids.
- Prefer without onion but habit formed.
- Jnani's action because of Prarabda not Purushartha.
- Ajnani action because of Purushartha - Jnani has no will - All Purushartha achieved.

Action because of Svabava or Prarabda Purva Paksha :

- By Jnanam - Karma destroyed When Ahamkara is removed, how karma takes place.
- Basis of karma - Ahamkara is negated.

How karma remains for him?

Example :

- Muslim dies – 3 Wives – 50 / 60 / 70
 - Who becomes widowed first – 50?
 - 60?
 - 70?
- } All 3 together same time

- Sanchita/ Agami/ Prarabda, 3 wives married to one Ahamkara.
- When Ahamkara goes, simultaneously all 3 should go says Purva Paksha.

3) Why Jnanam doesn't destroy Prarabda?

Answer :

- Prarabda like arrow shot fired, Falls where it has to - Sanchita / Agami in quiver.
- Mukta Ishuhuhu – Released arrow - Allow arrow to travel - Falls naturally.

What waters wheel → My action causes rotation!!(Realisation)

- Stop pushing - Rotation doesn't stop,
- Karane Nasha Karyam Na Nashaha immediately.
- Fan / Pankha - Switch on / Off



Cause



Effect takes time

- Ahamkara has pushed Karma Anadi kale Pravirtham.
- Stopped by Aham Brahmasmi – Jnanam, Residual effect will continue for few years / Janmas!

Vidyaranya in Panchadasi :

Fan :

- 2 minutes.

Janma :

- 50 years... few years...

Soul :

- Brahma's 1 minute = 1 day 2000 years - Person clever - Wants 1 minute.

Brahma :

- Wait a minute I will give you.

Lecture 14 :

Brihadaranyaka Upanishad :Answer :

Topic Chapter 4 : Jeevan Mukta

First – Verse 1 and 2 :

- Jeevan Mukta Acts in world does but not acquire Punya Papam.

2) Purva Paksha:

- How you say Jeevan Mukta will not Acquire Adrushta Phalam - Punya Papam.
- Jeevan Mukta acquires Drishta Phalam.

Why no Adhrishta Phalam acquired ?

- When person acts, with Veda Vidhi - Then Punya Papam.
- Jnani's action not born out of will or Vidhi.
- Vidhi will go together with will, When will Abhimana is there - One or other Vidhi will be applicable - Inter connected.
- If Jnani's actions are not forced by Veda Vidhi.

What is source of his actions?

Answer :

- Prarabdam and Vasanas developed in this Janma.
- Jnani will enjoy Shama / Dama... as Jnani follows... Amanitvam... As Sadhaka followed disciplines.
- In form of Anu Vritti - Continues in Jnani and Purva Janma Prarabda.

- Prarabda and discipline determines activity, No Purushartha / Veda Vidhi.
- Therefore good actions - No Punyam, Evil action - No Papam.
- Jnani - Like animal, No Judgement / Plan / Will with Raga / Dvesha, His action is programmed...
- Animal instinctive(No will / Abhimana Raaga / Dvesha... Veg(Cow goat) / Non Veg (Tiger)
- Therefore no Punya Papam because Abhimana Paramo Dharmaha.
- Life governed by Shariram, Shariram based on Prarabda, Body determines character, No punishment / Award.
- Purushartha Abavat - Therefore Jnani not governed by Raga / Dvesha
- Abhimana Abavat, Punya Papam Abavat.

Brahma Sutra :

- Pashvibi... Abishatvat, compare - What makes sense.
- Pillar of origin - Building collapses if pillar removed
 - Remove and Origin collapses
- Exists in Support – Not Pillar is round. Therefore He should be Jadam bound.

Verse 2 :

Jnani and Pashu : Not Aviveka :

- Both do not have Raaga / Dvesha incited Activity.
- Anya karma... Prarabda Nimitta Karma not Vidhi Nimitta karma.
 - Ajnani - Vidhi Nimitta Karma
 - Jnani - Prarabda Nimitta Karma.

Purva Pakshi :

- Jnani Destroys Ahamkara and Karta, therefore all 3 Karmas should be destroyed.

Answer :

- Muslim – Example 3 Wives.

How Prarabdam only Remains?

Verse 3 and 4 : Answer :

a) Mukta Ishuhvat :

- Arrow shot... Already released.
- Sanchita Agami – Arrow in quiver – can be handled.

b) Kulala Chakravat :

- Momentum remains in wheel once turned, karma momentum is Prarabda for 60 years! in terms of all Janmas - Miniscule!

Verse 3 :

देहाद्यारम्भसामर्थ्याज्ज्ञानं सद्विषयं त्वयि ।
अभिभूय फलं कुर्यात्कर्मन्ति ज्ञानमुद्भवेत् ॥ ३ ॥

(Reply). Such actions produce their results by overpowering the knowledge of Brahman in you, because they have the power of producing the body etc. Knowledge, however, becomes manifest when the results of these actions come to an end. [Chapter 4 – Verse 3]

Prarabda started functioning - Very powerful :

- Atma Jnanam doesn't have power to destroy Prarabda.

- In the fight, Prarabda over powers Jnanam - Old age / Disease... Sukha / Dukha Danam because of Prarabda's Samartham.
- Creates body and conditions - Male / Healthy - Long / Short life !
- Power burnt out of fructification, Prarabda overpowers sat Vishaya Jnanam / Brahman Jnanam and it will do what it wants to do.
- Jnani receives it as Mithya - Produces Phalam in you / Jivan Mukta.
- 1 – Asti / 2 – Jayate / 3 - Viparinamate / 4 - Apakshiyate / 5 – Vinashyate / 6 – Vartate.

Family circumstances continue :

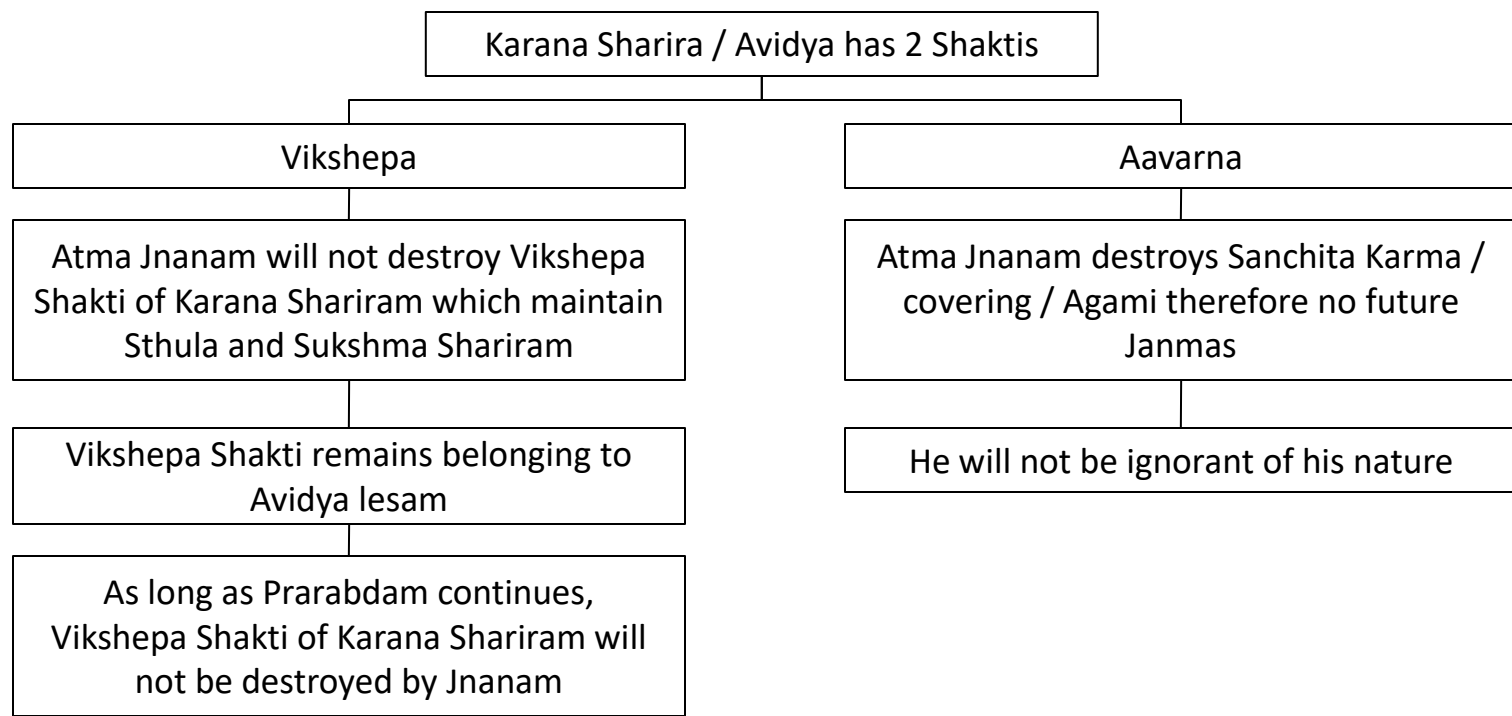
- Therefore called Jeevan Mukta, because of Prarabda Body Alive.
- Sthula / Sukshma / Karana Sharira also continues – No Sleep if destroyed insomnia / Madness.
- Karana Shariram is called Avidya(Realisation)

Therefore Avidya continues for Jnani?

- Therefore discussed in Granthas - Jnani has Avidya... which gives future Janma is gone.
- Avidya Locaha – Continues which keeps Sthula / Sukshma / Karana going.
- Karana Sharira necessary to maintain body until Videha Mukti.

Avidya Lesam – Jnani :

- Ajnanis Avidya - Maintains present body and future bodies.
- Avidya Means self ignorance, therefore no Jeevan Mukti.



When Jnanam tries to destroy Vikshepa Shakti, Prarabda will come and tell:

- Don't disturb Vikshepa Shakti ... let Sthula / Sukshma / Karana - Continue - Let me finish my job.

Sat Pratibandhana Jnanam :

- Jnanam obstructed by Prarabda in destruction of Vikshepa Shakti of Karana Shariram.
- What happens when Prarabda is no more.
- Jnana no more Saprati Bandana, No more obstructed by Prarabda - When exhausted.
- Jnanam destroys Vikshepa Shakti of Karana Shariram - Sthula / Sukshma can't continue... Videha Mukti.
- When Prarabda ends, Jnanam will become unobstructed knowledge.

- Samsharya Viparyaya – Viparita Bavana, Obstacle for Jeevan Mukti Obstruction.
- Jnanam has to destroy.

Vikshepa Shakti of Karana Shariram	Aavarna Shanti of Karana Shariram
<ul style="list-style-type: none"> - Because of which Sthula / Sukshma continues - Prarabda obstructs when exhausted, Jnanam becomes Aparibandana Jnanam 	<ul style="list-style-type: none"> - Sakshayat Viparyaya - Jnanam which is no more obstructed by Vasanas - Therefore can destroy Vikshepa Shakti of Karana Shariram

Is Jnani worried about this delay ?

- Karana Sharira Vikshepa not destroyed
- Jnani not worried - Because Aavarna Shakti no more there - He has clear understanding.
- That Karana Sharira is Mithya
Vikshepa Shakti is Mithya
Sukshma Shariram is Mithya
Sthula Shariram is Mithya
Sukha / Dukha / Bogam is Mithya
- Vikshepa / Aavarna - Problem if preceded by Aavarna Shakti.
- When you know its mirage water, I am not going to run after nor frightened.

Consolidation :

1) Jnani :

- Karana Shariram continues but Aavarna gone.
- Vikshepa continues - Sthula / Sukshma continues, Once Prarabdam is destroyed, leads to Videha Mukti.
- At end of Prarabda, Jnanam becomes free of obstacles.
- Jnanam can't destroy Vikshepa Shakti of Avidya. Destroys Aavarna Shakti of Avidya / Sanchita / Agami.

Question :

- How do you establish this - why not destroy Vikshepa?

Verse 4 :

आरब्धस्य फले ह्येते भोगो ज्ञानं च कर्मणः ।
अविरोधस्तयोर्युक्तो वैधर्म्यं चेतस्य तु ॥ ४ ॥

As knowledge and the experiencing of pain and pleasure are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions are different in nature. [Chapter 4 – Verse 4]

Question :

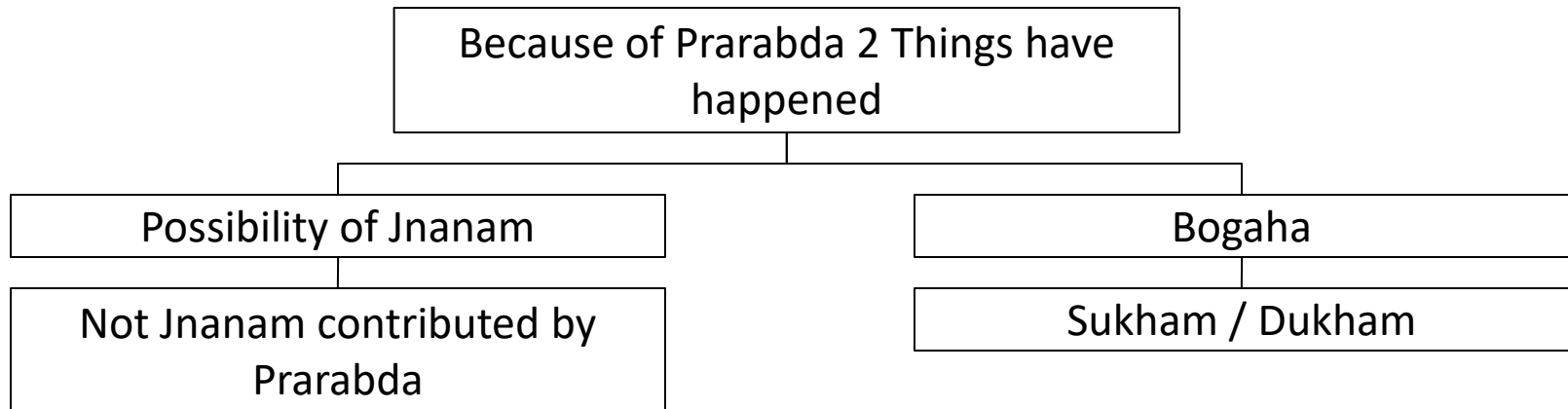
- Why Jnanam doesn't destroy Vikshepa Shakti of Avidya?
- Jnanam and Vikshepa are friends... how?
- To destroy should be enemies - Paraspara Virodhatvat Nashya Nashe.

Original Question :

- Why Jnanam doesn't destroy Prarabda... Because of Vikshepa – Shariram.
- Prarabdam and Vikshepa Shakti together alone has given birth to human Shariram.
- Human Shariram conducive for Atma Jnanam.
- Peacock cow / Buffalo don't attend class.
- In those Shariram, Jnanam can't come only In Manushya Shariram Jnanam can come.
- “Prarabda and Vikshepa Shakti gives conducive body / Family with Shastra / Guru”.
- They both co-operated to produce Jnanam.

Therefore Jnanam shows gratitude!!

- Jnanam expresses gratitude to Prarabda and Vikshepa Shakti.
- No Virodha between Jnanam and Prarabdam.
- No contradiction between Jnanam and Vikshepa Shakti of Avidya.
- 2 Have worked together to create body / Parentage / Shastra Availability and Guru.



- Jnanam not fate... It will come one day!!! (My doubt cleared)

If Fate :

- No use attending class / Attempting.
- If you say Prarabda contributes to Jnanam, Purushartha will be in trouble.
- Prarabda contributes Boga / Prarabda contributes circumstances.
- Jnanam and Prarabda - Non contradiction.
 - Not enemies means neutral but not friends.
- Manushya Janma / Culture / Shastra / Guru - Prarabda contributes in Generation of Jnanam

Therefore Jnanam doesn't want to destroy :

- Therefore no contradiction between Vikshepa Shakti of Avidya and Jnanam.
- Where as Aavarna Shakti, Sanchita, Agami - Jnanam is Virodha.
- Sanchita / Agami didn't produce this body, Therefore Virodha Jnanam requires Pramata(knower)built by Prarabda.
- Sanchita / Agami / Aavarna Shakti - Contradiction is there – Vivartam - Karana Sharira.

Why all these explanations on Prarabda :

- To fill gaps of Sruti Vakyams to understand Sruti statements.

1) Sruti says Jeevan Mukti :

- Sruti says Videha Mukti - Negation of Punar Janma.

2) Sruti doesn't give logic :

- Next Janma is not there / Sruti says Jnana gives liberation.

We can question Sruti :

- No Janma for a Jnani is there - No Pramanam - Dies / Travels / Going to Pitru Loka. For Nastika - No answer.
- Chidabasa travelling - Hear only through Shastra.

Shastra says :

- Jnani has no Punar Janma - We say with some logic and establish Sruti.
- Jeevan Mukta continues - We argue to justify Sruti, Jeevan Mukta requires Prarabda.
- Sanchita / Agami is not there because Sruti says no Punar Janma - Not Pratyaksha / Anumana Vishaya.
- Jnani - No Punar Janma - My logic not according to my will, Shastra based logic.

Conclusion :

- Jeevan Mukti and Prarabda - Go together
- For Videha Mukti - Sanchita / Agami should go.
- Tattwa Bava Svabava... Unique nature of Jnanam... Can destroy Sanchita / Agami and Aavarna Shakti of Avidya.

That is its nature :

- Why fire hot / Ice – cold – its nature, Tattwa Jnana – Svabava.

Lecture 15

Verse 5 :

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।
ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

The knowledge of one's identity with the pure self that negated the wrong notion of the identity of the body and the self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human being. All this, therefore, is established. And reasons have been already given by us. [Chapter 4 – Verse 5]

1) Jeevan Mukti with Jnanam, active like Badda Purusha.

2) Status of karma :

- Different for Jnani, Ajnani has Deha Abhimana, Karma, Ashrama Abhimana.

3) Ajnani Has free will :

- Governed by Shastra Vidhi / Nisheda - Not who does not believe in Vedas(Nastika)

4) Extremes have similarities :

- Sleeper(Tamah Pradana) - Meditator(Sarva Pradha) - Both closed eyes,
- Both relaxed body – Closed eyes nature
different.

5) Pashu / Prakruta – Compared :

Pashu	Prakruta – Compared
Doesn't follow Vidhi / Nisheda	Doesn't follow Vidhi Nisheda

- Not discussing animal man here.
- Jnani and Astika Ajnani - Being compared.

- Samskruta Purusha and Jnani - Being compared.



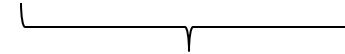
Cultured



Follows Vidhi / Nisheda.

Chinmaya :

Animal	Animal Man	Man Man	God Man
	No Vidhi Nisheda	No Vidhi Nisheda	



Here

Jeevan Mukta Jnani - Samskruta	(Astika / Ajnani)
<ul style="list-style-type: none"> - No Vidhi / Nisheda - Chapter 1 – Why? <p>↓</p> <p>No Varna / Ashrama / Brahmana...</p> <ul style="list-style-type: none"> - Therefore Action governed by Prarabda 	<ul style="list-style-type: none"> - Has Deha Abhimana and free will and follows Vidhi Dharma - Reaps Papam / Punya - Because actions based on Vidhi – Nisheda

2) Prarabda and Jnanam – Not Virodhi :

- Prarabda alone has contributed to Jnanam. Body and Environment conducive to Jnanam and Guru Prapti.

- Grace of Prarabda = God's grace.
- God = Karma Phala Dhata

For this Prarabda - This Shariram.

Why not full credit to Bhagawan?

- Bhagawan will become partial.
- God never decides our Janma, will become, Good / Evil / Janma giver.
- Prarabda can't function without support of God's grace, In the presence of God's grace karmas done.
- Prarabda karma is God's grace - Jnanam is indebted to this body - Jnanam exists in this Shariram alone blessed by body alone.
- Jnanam gives thanks to Prarabdam / Vikshepa Shakti of Avidya...
- No friendship with Sanchita - Not contributed to Sthula Sharira.

Question :

- In Bidyat Hridayat Granthi - ' Karmani ', Bahu Vachanam used - (Not Eka / Dwi)
- Bahu - Means minimum 3, in English , plural = 2.
- Prarabda is as good as falsified - Because Aavarna Shakti destroyed.
- Because of Aavarna Shakti , I looked at Prarabdam as real / Satyam(Realisation)
- Aavarna gone means Agyanam gone, it will give Satyatvam to Prarabda(Realisation).
- Prarabdam destroyed - Not falsified, therefore Bahu Vachanam.
- For others - Jnanis Prarabdam real.

Verse 5 :

- 1st Two lines - Famous - Quoted for Jnana Nishta.

What is Jnana Nishta?

For Ajnani :

- Aham Dehaha notion is there, I am Man / Human / Body / Brahmana / Young / Old.
- Doesn't directly say - I am body.
- Notion spontaneous – Natural - Doesn't think of alternative, deep in sub-conscious mind.
- In sleep, somebody calls - Bio data is body.

For Jnani :

- Aham Brahmasmi Natural.

Tattwa Bodha :

- Yatho Dehoha – Durbalam Drida Nischaya, Sthita Pragyaha
- Tata... Prakasha... Jeevan Mukta.....

Ajnani	Jnani
Says I am Deham	Says with Same force of Ajnani I am Brahman

- I like Bio data - Son of so and so! MBA I ! Rich!
- I am Brahman

- Can i keep both - Anatma and Atma

Shankara : Says “No”

- If i am Brahman - i Can't be Anatma.

Bada :

- Brahma Jnanam is Negator of dehatma Jnanam /Anatma Abhimana.
- One who has spontaneous Brahmatma Jnanam which is Negator of dehatma Jnanam.
- Such a person becomes free liberated .
- Even if he doesn't want to be liberated!

Because Discovery is :

- I am already liberated Fact - No will involved.
- Kartum / Akartum / Anyatha Kartum... If liberation is choice, you can choose.

Vedanta :

- Liberation - Choiceless fact.

Chinmaya :

- If you like bondage, don't come to Vedanta.
- Choicelessly will get liberated.

Summary - Chapter 4 :

- 1) Jnani's activity based on Prarabda not Purushartha.
- 2) Jnani's Prarabda not destroyed by Jnanam.
- 3) Jnani will be Mukta even though body continues. Because Deha Atma Buddhi Nasti.
 - No dehatma Jnanam even though Prarabda and Shariram continue.
 - Prarabda doesn't obstruct liberation.
 - What Prarabda gives is not your choice but whether you should be bound by it is your choice??
 - What you have to receive is not decided / Determined by you.
 - How you have to receive it, left to you alone to decide.
 - You can react to situation. It is your choice.

Situation is not your choice :

- Dukeshu Anudvigna Manaha, Dukha not decided by me.
- Should the body be healing / Not - Not decided by me!!
- In that sickness should I worry or not can be decided by me(Realisation)
- Jnana is free not in the absence of Prarabda but In spite of Prarabda, 3 Points established and Summary is 3 points only.

3) Tattwa Jnana falsifies Prarabda doesn't destroy :

Chapter 5 - Verse 1 :

मूत्राशङ्को यथोदङ्को नाग्रहीदमृतं यथा ।
कर्मनाशभयाज्जन्तोरात्मज्ञानाग्रहस्तथा ॥ १ ॥

People do not receive self-knowledge on account of the fear that their duties (According to their castes and orders of life) would be destroyed like Uddanka who did not accept genuine nectar which, he thought, was urine. [That people do not like to receive self-knowledge is due to their ignorance of the real nature of the self and a wrong and false conception about it.] [Chapter 5 – Verse 1]

- Samsara is in the form of Kartrutvam / Boktrutvam which is Adhyasa – Superimposition false Attribution.
- Adhyasa Bashyam of Brahma Sutra.

Adhyasa definition :

- Parasmin Upadrishta Bavaha, Atasmin Tat Buddhi = famous.
- Adhyasa = Mistake committed by Buddhi.

Not by Sthula	Karana	Atma
Inert	All Resolved	Can't do Anything

- Adhyasa – Mistake by Sukshma Shariram / Buddhi
- Buddhi – Aparadan(Mistake) – Prakaranam(By Buddhi)
- Samsara = Adhyasa(Realisation), correction to be done by Buddhi, Vedanta requires Buddhi.

Modern Vedanta :

- Drops Buddhi - / Suppresses Buddhi / Go beyond thoughts / Study Movement of Buddhi / Buddhi can't know self.
- In Nirvikalpa Samadhi – Jnanam can't take place, because you resolve Buddhi.
- Existing knowledge goes in Nirvikalpa Samadhi – its good relaxation.

Adhyasa done by Buddhi :

- Adhyasa should also be alone by Buddha, Buddhi – Not Necessary to know self.

Its necessary to negate Adhyasa :

- Without negating Adhyasa, no use to take to Nirvikalpa.
- Negation of Adhyasa is critical part of Vedantic study(Realisation)
- Atma Jnanam is not there at all, there is no question of knowing the Self.

Because Atma is self evident??

- Crucial part of Vedanta not to know Self
- Crucial part of Vedanta Sadhana = Negation of Adhyasa.

Aparadha Prakaranam :

- 1) Because of Anatma, Abhimana developed by Buddhi - Person has developed.
- 1 - Kartrutvam 2 - Boktrutvam 3 - Sangaha 4 - Ahamkara = Together called Samsara.
 - He has acquired Samsara, Samsara is collective name of all 4.
 - Buddhi has created problem for itself and fallen in love with Samsara.
 - It loves Kartrutvam, Boktrutvam, relationship.

- It Can't like life without relationship, Sangaha has become addiction.
- Individuality - Physical / intellectual / Bio data has become addiction!!(Realisation)
- Protest for Vedanta comes from Samsari.
- Samsari has fallen in love with Samsara, Don't develop respect for Vedanta and see it as danger.

Gauda :

- Abaye Baya Darshinaha...
 - Sangham = Bayam
 - Asangha = Nirbayam
- In Sanga and companionship we are seeking security.

Renunciation :

- Leaving Sangaha is Bayam, Why Samsara - Means love for Sangha.

Vedanta :

In Sangha	Asangatvam
Samsara	Security

- In Superior seeing inferior.

Rishi Uddanlaka - Wanted Amritvam :

- Available only in Svarga - Vishnu commanded Indra in Svarga - Had only less there.

Lobah :

- I should have it - A/c should not become less.
- Indra put Chandala Vesham - Put Amrutam in ordinary pot and tied on waist...

Uddalaka :

- Saw the pot as Asuddham and rejected.
- Aham Brahmasmi - Amrutam
 - That which gives immortality - Guru gives.
- Aham Dehosmi - Gives mortality
- We love body and mortality - When Vedanta comes with immortality, we reject and say no.

Uddalaka :

- Didn't receive Amrutam, thinking it to be Ashudha.
- In the same way, Ajnani because of fear of karma Phala Nasha - And karma Nasha.
- Veda - Vihita karma - As karta can do karma.
- Workaholic - Addicted to one type of activity
- Religious - Addicted to rituals.

Seeker :

- Does karma and Vedanta also ok – Otherwise renounce teacher it we pushes for Samsara.

- Karma and Sangha in Grahasta - Mukti ok
- We don't want Moksha - It rubs on wrong side, we have fear.
- Abaya Pradha Moksha - People afraid because Sangha is so strong.

Want :

- Sangha and karma not in Atma Jnana

Essence of Chapter 5

1) Samsara :

- In form of Kartrutvam and Boktrutvam purely Adhyasa / Mistake committed by Buddhi.

Therefore Buddhi Apradha Prakaranam :

- Correction should be done by Buddhi not stop / Suppress Buddhi - in Samadhi.
- Problem remains suppressed - Dormant form - When one comes out - Problem resurfaces.

2) Vedanta :

- Keeps Sadhana Chatushtaya Sampatti Buddhi.
- Shastra Samskruta Buddhi / Sukshma Buddhi – Removes Adhyasa.
- Other than removal of Adhyasa, no other Jnanam required.
- Atma Jnanam need not be gained - No question of knowing Self - Only negating Adhyasa.

2) Aham Brahmakara Akhandakara Vritti in Buddhi - Not in body / Atma.

- This automatically negates all Abrahma Adhyasa.

3) Other than Aham Brahmasmi Vritti :

- I need not do anything else - Because illumination of self is always there (Maha Realisation)

4) Vritti Vyapti - Alone required :

- Phala Vyapti - Not required.

What is Atma Jnanam?

- Aham Brahmasmi Iti Vritti - Which takes place in Buddhi, which negates.

Atma Jnanam Definition :

- Aham Brahma Asmi Vritti – Which takes place in Buddhi - And which negates Anatma Adhyasa(Realisation)
- This Vritti can take place only is Jagrat.
- Shastram is here to negate Samsara and people have fallen in love with Samsara = Adhyasa.
- Instead of seeing Shastram as friend, they see it as obstacle.
- Relationships, karma Nasha-Bayat - Atma Jnana - Agrahanam(Non Acceptance of Vedanta)
- In Yatha Butham - Adjective of Amrutam...

Verse 2 :

बुद्धिस्थश्चलतीवात्मा ध्यायतीव च दृश्यते ।
नौगतस्य यथा वृक्षास्तद्वत्संसारविभ्रमः ॥ २ ॥

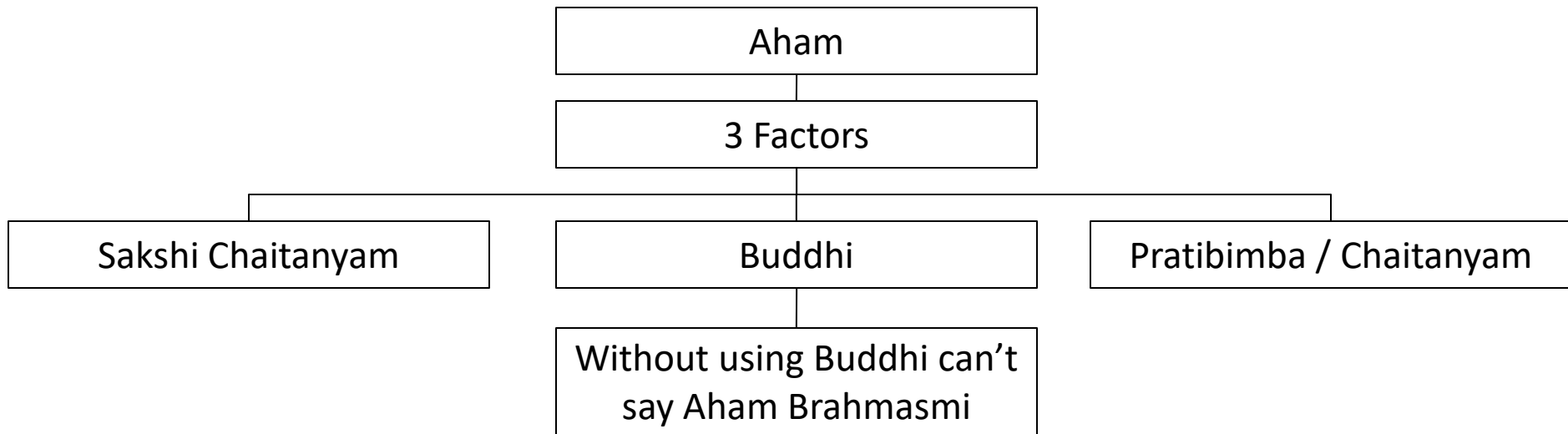
The self seems to be moving when the intellect moves, and it seems to be at rest when it is at rest, on Account of its identification with the intellect, like trees appearing to move in the eyes of those who are in a moving boat. Similar is the misconception about Transmigratory existence. [Chapter 5 – Verse 2]

What is Adhyasa - What is mistake :

- Buddhi is committing mistake.
- What is attribute of Buddhi - It is falsely transferring to Atma.
- Buddhi Dharmaha – Atmani Adhyastati.

Who does the Adhyasa?

- Buddhi - Does - Atma can't do Adhyasa, both always together.



- Remember - Buddhi Dharmas is dress.
- Buddhi - Needed to do transaction / Meditation, Kevala Sakshi - Can't say - I am Sakshi

To say **நான்** - Need Buddhi :

- Buddhi Dharmas - Do not belong to me, Vritti takes place in Buddhi.

- Use Buddhi for Samsara and Moksha For Bandah and Moksha - Vyavahara use Buddhi.
- Say I have no Samsara from same Buddhi and be free.
- Atma - Reflected in Buddhi as Abasa Atma is everywhere.
- ‘ I ’ - Have got Vikshepa



Sakshi

- Buddhi has disturbance - It appears as though it is the Sakshi.
- Since I am agitated - I practice relaxation meditation.

Who Practices?

- Buddhi - Says Shanti – Shanti... don't be deceived by meditation Shanti.
- Peace after meditation
Peace in meditation } Belongs to Buddhi
- Peace does not come to Sakshi in meditation, Means before not there - Coming - Not there.
- In Nirvikalpa Samadhi - Utter bliss Came in Vyavahara - Bliss gone Buddhi Ananda - Claimed as Atma Ananda.

Don't go after that :

- Chalanam belongs to Buddhi - Shanti belongs to Buddhi.
- In Dhyanam - Sajatiya Vritti - Belongs to mind.
- Vedanta not bothered about disturbance of the mind – Nor is it bothered about Nirvikalpa Samadhi.
- Both belong to Buddhi - Both Chalanam and Shanti belong to Buddhi we transfer to Atma.

That is why we say :

- If you find surrounding is fine and you had a peaceful time.

Peace till 29th :

- After Buddhi's peace, surrounding fine - Mind peaceful.
- In Railway station - Mind agitated.
- Ups and downs of Buddhi - Nothing to do, with peace of Sakshi - Which is motionless.

Samadhi in Jagrat / Turiya Avastha?

- Or in Turiya Ateeta Avasta.
- Turiya = I who am in all Avasthas, ever Shantaha(Realisation)
- Because of Ananya Adhyasa, Buddhi Dharmas attributed to me.

Example :

- Boat / Train which moves. Movement belongs to vehicle.
- On bank trees - Do not have movement, Nagaha – Na Gachhati iti Nagaha Vrikshaha – Na Gachhat.

- Tree doesn't move - Movement of boat - Attributed to tree and we say trees are moving.
- Or Madras has come, our movement forward mistaken as, Madras coming forward.

Madras never comes :

- We go - Adhyasa appears as if road goes - But we go.

I Appears :

- 'I' Sakshi am Samsari, Similarly Brahma - Confusion.

Chalati :

- Refers to running out of mind, Gone out - Vikshepa.

Dhyayati :

- Withdrawal of mind coming backward, both belong to Buddhi.
- I Never go out or withdraw.

1st Line = Brihadaranyaka Upanishad famous :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indetified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

- In meditating as it were, because mind is disturbed , as it were.
- I - Neither meditate or disturbed, Meditation and disturbance belong to Buddhi alone.

Boat Example : Clarification in verse 3 :

नौस्थस्य प्रातिलोभ्येन नगानां गमनं यथा ।
आत्मनः संसृतिस्तद्वद्वयायतीवेति हि श्रुतिः ॥ ३ ॥

Just as trees are thought to be moving in a direction opposite to that of a moving boat by a man in it, so, Transmigratory existence is (Wrongly) thought to belong to the self (by a man who has identified himself with the intellect). For there is the passage in the Sruti, 'As if at rest'. [Chapter 5 – Verse 3]

- Nouhu = Man in the boat, what is his experience.

Naganam - Motionless tree :

- Sees motion of motionless tree.
- Atasmin tat Buddhi, Nagache Gamana Buddhi.
- When boat moves forward - Trees go backward... The way this happens is how Atma takes on Samsara.
- Buddhi problems superimposed on Atma.

Example :

- 1) Chandra Gamanam – Clouds moving Moving, travelling towards cloud.

Fact :

- Cloud is moving we See : Moon is moving.

2) Sun Rise - Sunset :

- Sun moving - Earth Stationery

Fact :

- Earth moving 3000 Miles / Hour Around sun... around its axis 1000 miles / Hour, we feel no motion as it were.
- Motion attributed to sun its Adhyasa.

Similarly :

- Buddhi's disturbance - Taken on me.

Pramanam :

Brihadaranyaka Upanishad :

- Dhyayate – Eva
- Supports - I Meditate as though.
- As though intelligent - Means really not intelligent.
- You meditate as it were, you can never meditate.

Verse 4 :

चैतन्यप्रतिबिम्बेन व्याप्तो बोधो हि जायते ।
बुद्धेः शब्दादिभिर्भासस्तेन मोमुह्यते जगत् ॥ ४ ॥

The modifications of the intellect are pervaded by the reflection of consciousness when they come to exist. So the self appears to be identified with sound etc. This is the reason why people are deluded. [Chapter 5 – Verse 4]

How mind is constantly changing :

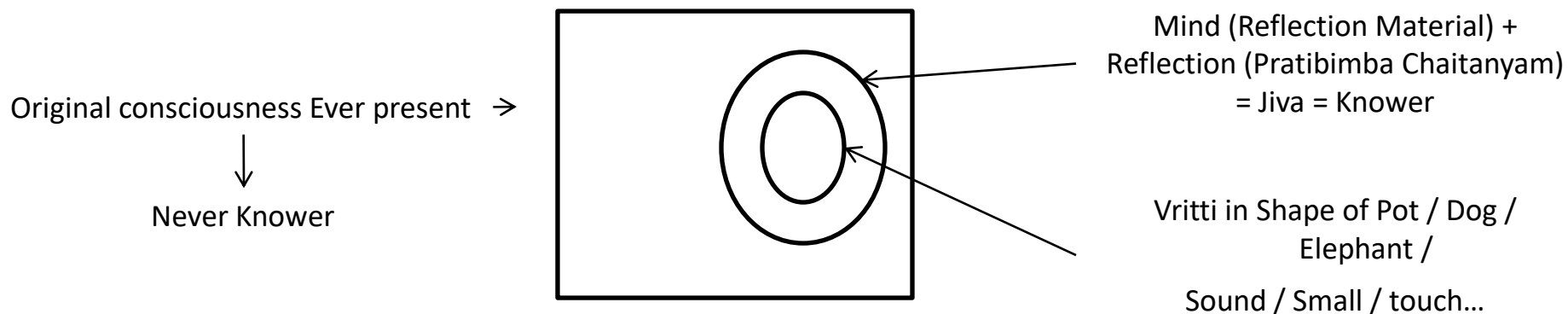
- Mind gets in contact with Shabda / Sparsha / Rupa / Rasa / Gandha.
- a) When mind comes in contact with object, mind assumes the very form of object which we call as Vritti.

Sureshwaracharya :

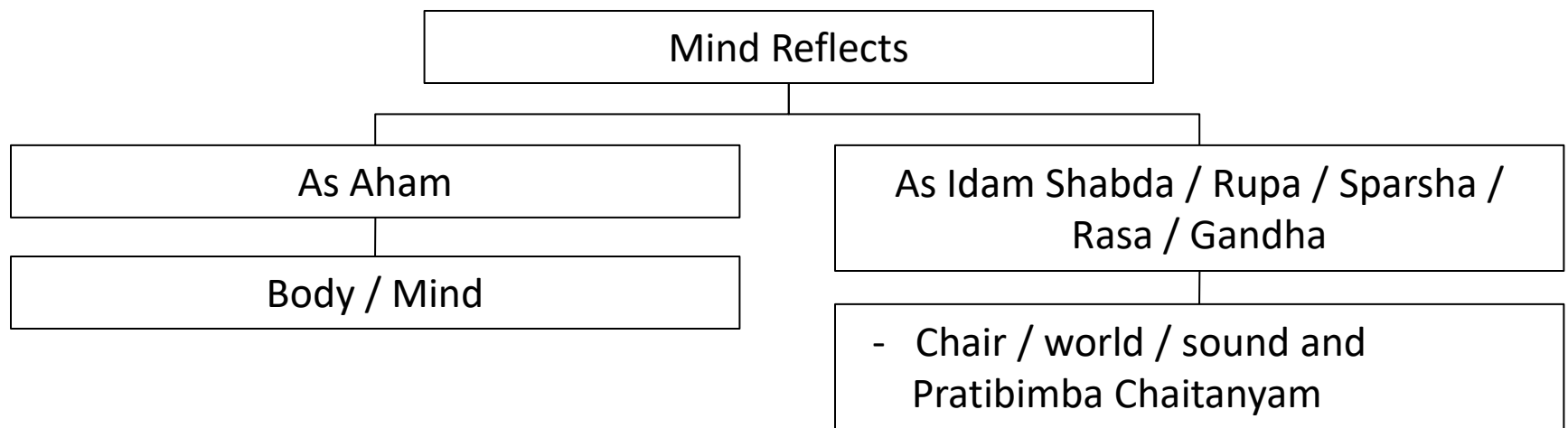
- a) Water doesn't have shape of its own.
- It assumes form of vessel.
- In longish vessel water appears long.... In Tubish vessel water appears tubular.
- It doesn't have any specific shape like Vayu also.
- Buddhi assumes Shape / Form / Akara of Ghattakara - And forms Vritti.

Pattakara - And forms Vritti

- When Buddhi assumes that form.
- b) I – Sakshi Chaitanya gets reflected in that form - Forming Abhasa or called Pratibimba.



- “Subtle Mind” also reflects Chaitanya and shines in presence of Chaitanyam.



- Jiva - Possessor of 3 states(Realisation)
- Jiva = Vijnanamaya Kosha.

Atma :

- Illuminator of 3 states(Realisation)
- Chaitanyam reflects in that Akara.
- Chaitanyam also seems to get the shape of that object(Realisation)
- Chaitanyam - Becomes Shabda Kara / Rupa Kara / Sparsha Kara.
- Chaitanyam is reflected and Buddhi is Shabda Akara.
- Chaitanyam reflected also becomes Shabda Akara...
- Chaitanyam assumes form that is perceived.

c) When reflected Chaitanyam assumes that form, I am confused :

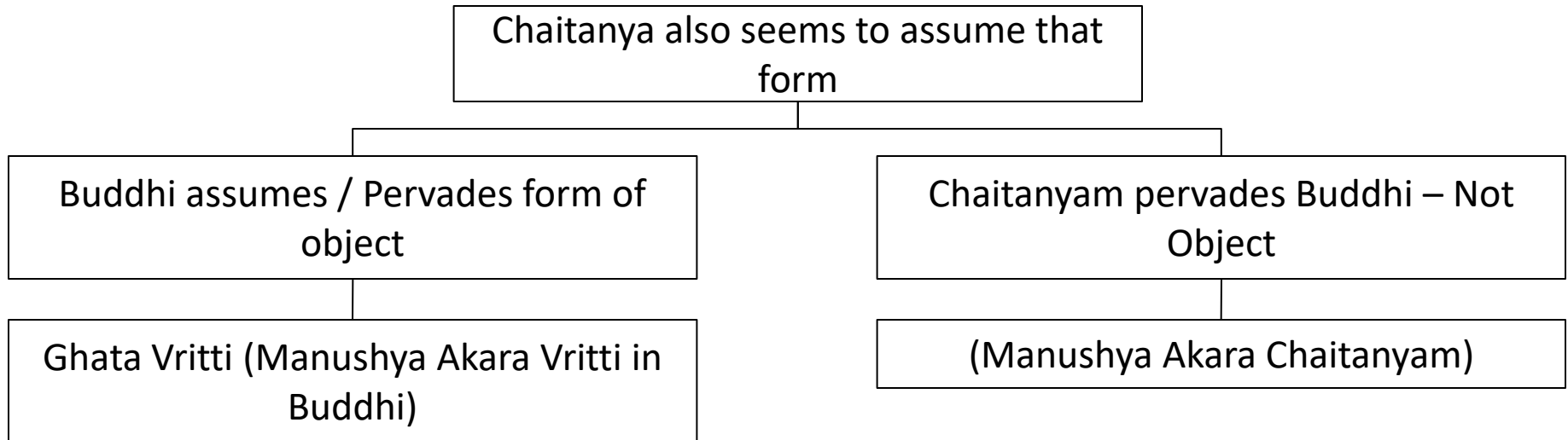
- Identified with that form, it appears as though I am undergoing various, changes in the form of the object (Realisation)

d) Various types of knowledge in Buddhi :

- Ghata / Shabda / Pata - Jnanam etc, born in the Buddhi... How?

e) Pervaded by chit Pratibimba :

- When Chaitanyam pervades, Chaitanya also seems to assume that form.



- When Chaitanyam pervades Shabdakara, Vritti Chaitanyam also appears as.
 - Shabda Akaram / Ghatakara Vritti - (1)
 - Manushya Akaram / Chaitanyam - (2)
- Forms come when you perceive object, when not perceiving object / Anything.

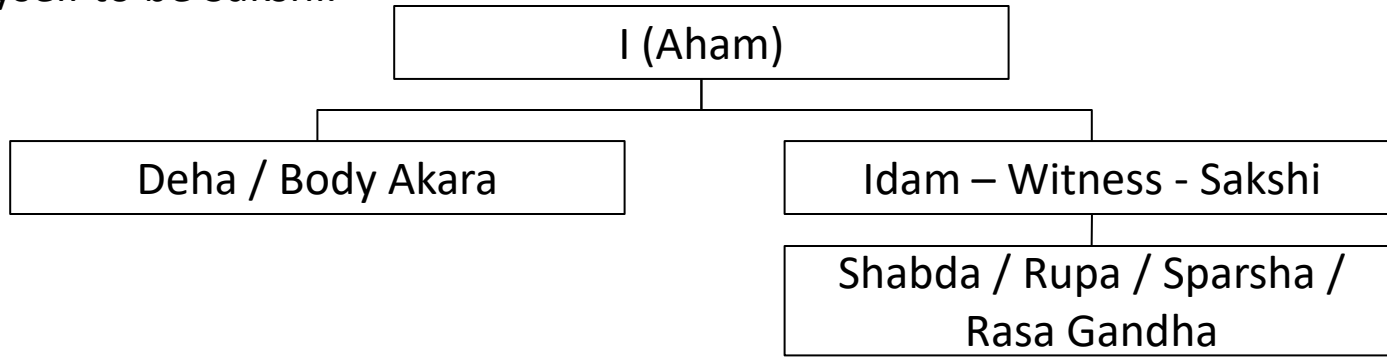
Chaitanyam assumes what form?

f) Assumes Dehakara Vritti :

- When Buddhi is not pervading any object, Buddhi is pervading body - Now Buddhi has Dehakara.

g) when you say I :

- Buddhi is assuming body... I am sitting here.
- When you say - Aham - Buddhi has assumed form of body / Deha not perceiving any object.
- Then Chaitanyam assumes dehatma.
- I Conclude – Aham - I am Dehakara Chaitanyam - Shabda Akara comes and I assume myself to be Sakshi.



h) Basaha means Appearance :

- Because of Shabda / Sparsha... whole world confused that I am limited individual.
- Frequentative – Sanskrit Grammar
- Chanchalyate – Extreme Agitation
- For Chaitanya – Appearances come, because of that world is deluded.

Based on Katho Upanishad :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam praturupo babhuva,
Eka-tatha sarva-bhut-antar-atma rupam rupam praturupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

What is shape of Agni ?

Example :

- Agni has no shape - When you heat log... Agni pervades log and seems to have rounds shape.
- Shape belonging to log of wood, seems to be shape of Agni.

Log of wood limited by shape :

- Agni not limited - 2 Feet away - Feel heat all over... Around log of wood Agni - In invisible form.
- In the log of wood, Agni is visible form.

Log of wood = Upadhi :

- Because of Upadhi - Agni seems to have shape outside log of wood, Agni is invisible but is there.

Imagine :

- Body = log of wood
- Live body = Chaitanyam and Body, We think Chaitanyam pervades this body alone

Up Says :

- Chaitanyam all pervading like Agni pervades outside log of wood also.
- Similar Chaitanyam pervades outside also outside don't see fire / Chaitanya but is there.

- Nirbasa = Appearance, Similarly there is confusion.

Verse 5 :

चैतन्यभास्यताहमस्तादर्थ्यं च तदस्य यत् ।
इदमंशप्रहाणेन परः सोऽनुभवो भवेत् ॥ ५ ॥

As it is the object of pure consciousness and exists for it (The Ego is not the self). Pure consciousness is the universal self when the object portion is rejected. [Chapter 5 – Verse 5]

Sort out Sakshi and Buddhi :

- Don't take Buddhi dharma as Sakshi dharma.
- You are able to objectify everything as Idam, you can stand as Aham Separately.

Aham - Idam separation :

- I - This can do in case of all Anatma and Shariram, Upto Shariram can do separation.
- Objectification - To separate Chaitanya and mind is a problem.
- Keep Mind / Book away from Chaitanyam.

Suppose you separate Chaitanyam and mind what will happen?

- Chaitanyam in pure form can never objectify mind.
- a) Because pure Chaitanyam is not a knower.
- b) Chaitanyam can never be separated from Buddhi - Because it is everywhere, Can't put Buddhi somewhere and Chaitanyam here.

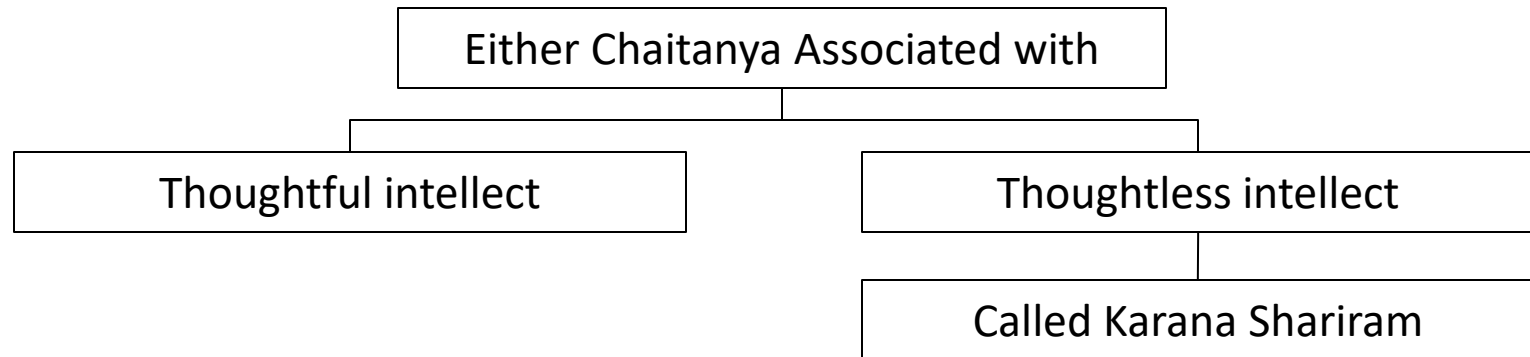
Scientist :

- 'Consciousness' attribute of Body / Mind, no Turiya Avastha exists.
- If so, I should stand as Turiyam separating myself and Sthula / Sukshma / Karana Shariram.

- No Avastha in which I can separate from all of them... because Turiyam is everywhere.
- If I jump out of Buddhi, Chaitanya can't be knower / Seer / Witness.
- If Chaitanyam has to know, then it has to join Buddhi.
- No time when Chaitanyam is away from Buddhi(Realisation)

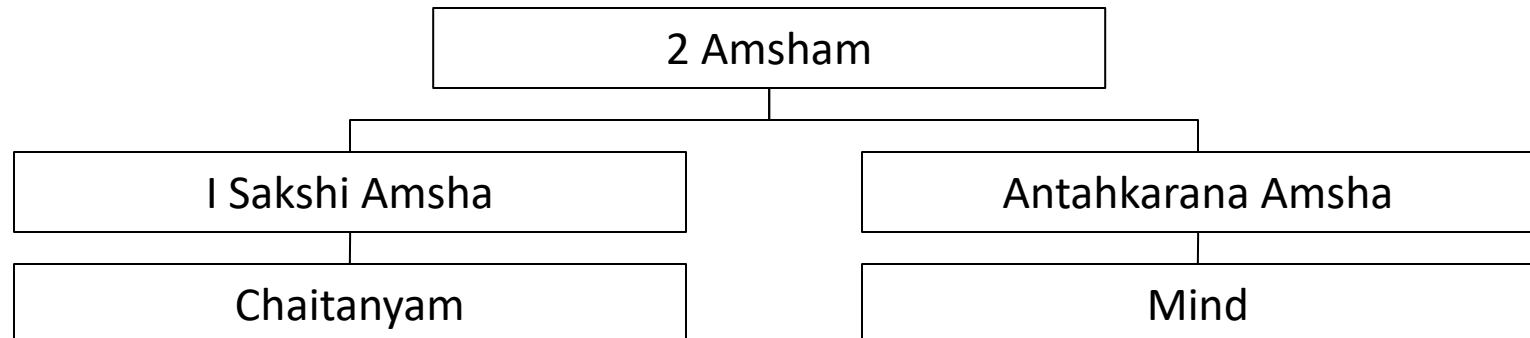
In Nirvikalpa Samadhi :

- Buddhi goes to dormant condition and we call it separation.



When I say I :

- I – Sakshi and Buddhi will ever be together.
- In Nirvikalpa Samadhi also Aham Contains.



- No Experience in which 2 are separated.
- Separation only in form of understanding – Understanding requires Buddhi.
- With Buddhi understand, I am not Buddhi leaving Buddhi in Nirvikalpa Samadhi – I cant understand.

How you say Buddhi is not me it its all the time with me?

- Sushptou – Buddhi Leeyate
- Jagare - Iti Aagachhati
- Buddhi comes and goes, therefore not me, purely Understanding.
- That is Arasta Traya Viveka.(Realisation)

Jagrat and Svapna :

- Buddhi - Vyavaharatti ... it is changing Amsham.

I – Sakshi = Changeless Amsham :

- Therefore I can't be coming and going Buddhi at all...
- Keeping Buddhi – Understand, We feel we will sit in Turiyam - Leaving all Shariram.
- Only wisdom - No question of separation from 3 Shariram at any time.

Yatu – Means Yasmat :

- Sabasa Buddhi = Ahamkara = Pramata is illumined by Chaitanyam and Buddhi is dependent on Chaitanyam.

- Tadartyam - Means Dependent
 - Achetana Vastu depends on Chaitanyam.
- Since Buddhi is illumined and dependent on Chaitanyam, Buddhi is Anatma(Realisation)
- So Ahamkara / Sabasa Buddhi is Anatma. Can we drop Ahamkara... No... To say I am Sakshi, I need Ahamkara.
- Keeping Ahamkara, say I am not Ahamkara but Sakshi(Realisation)
- By negating 'Idam' - Anatma Amsha, Ahamkara / Buddhi... (Negation of Buddhi... is not Nirvikalpa Samadhi)
- Negation = Saying - I am not Buddhi
 - = Thought / Antahkarana Vritti
- No question of dismissing intellect - Then who will say - I am Sakshi.

1) Say I am not Buddhi :

2) Say :

- I am Sakshi, This Vritti must be there(Maha realisation)
- Because Buddhi alone says I am Pramata(knower).
- Buddhi alone should say I am Sakshi.
- Where there is confusion - Removed in same place.
- I am Samsari takes place in Buddhi, I am Sakshi takes place in Buddhi.
- If your room is in darkness - Put light in you room.

Very Important :

- If you dismiss Buddhi - In Nirvikalpa Samadhi and Chaitanyam is self effulgent - It will not destroy my ignorance, because ignorance is there in the Buddhi(Realisation)
- Knowledge should take place in the Buddhi.

In the Buddhi knowledge is in what form?

- Aham Brahmasmi - Vritti

This is Jnanam :

- This Vritti coming is Jnanam(Realisation)
- This is Aham Pada Lakshyarth. Aham Sakshi Chaitanyam Asmi.
- You become Sakshi the moment you give up Anatma(Realisation)
- Otherwise you will super impose Anatma on you.
 - Taking Anatma = Samsaritam
 - Negation of Anatma = Moksha.

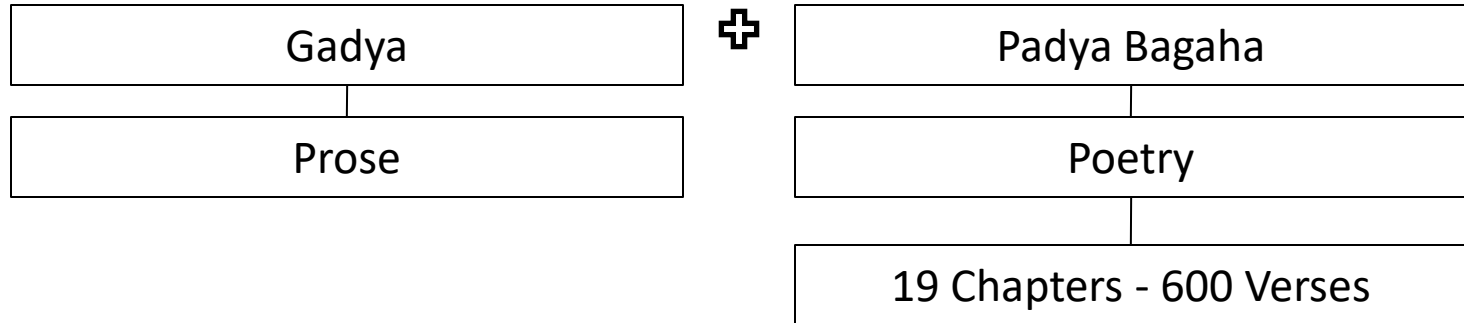
Concludes : Essence :

- Samsara is error made by intellect, solution is correction made by same intellect.

Lecture 17

Camp 2 :

i) Gadya and Padya Bagaha :



Essence of 5 Chapters :

ii) Chapter 1 :

- Utpothgatha Prakaranam - 26 verses



Topic

- Essence – Introduction - Provides Anubanda Chatushayam.

Utpothgatha Definition :

- Chintam Prakruta Sidhyartham Utpothgatam Prakashyate - Discussion meant as preparation for studying Shastram.
- Not Shastram but Preparation for Pravirthi - Pursuit in Shastra

Introduction :

- Appetiser - Not main course prepares for main course.
- Utpothgatha Prakaranam in Brahma Sutra...

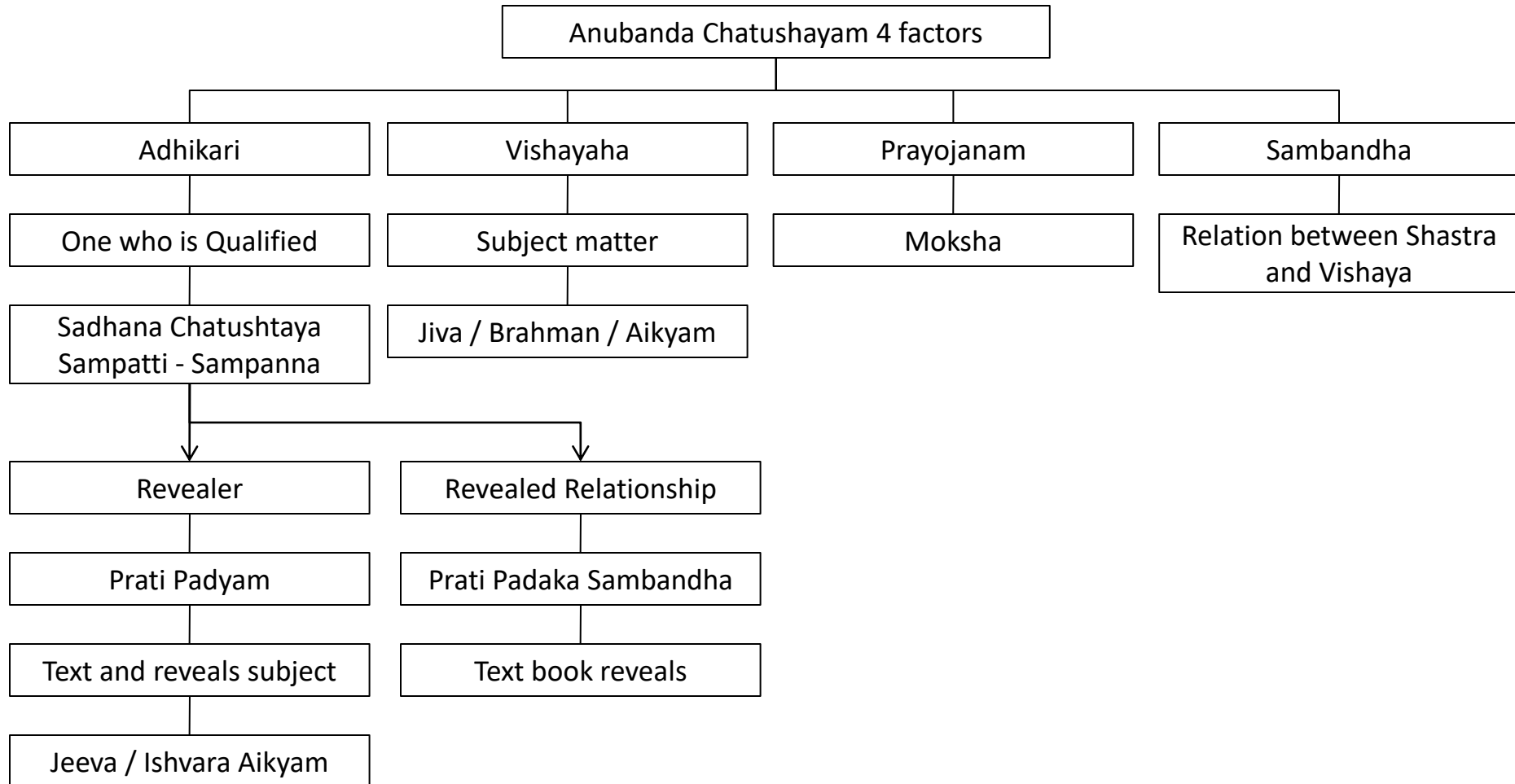
Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Now, therefore, the enquiry into Brahman. [I – I – 1]

Here - 1st Chapter :



- What provides 4 factors is content of

1st Chapter :

- Utpothgataha.

2nd Chapter :

- Atma Jnana Utpatti Prakaranam – Topic.

Content :

Shankara Prove :

- Shastram can give knowledge / Reveal / Pramanam for.
- Aham Brahmasmi
 Poorno Asmi
 Asangho Asmi
 Sarvagatah Asmi
- Doubt comes because of intimate feeling, I am limited / Samsari(Personal experience)

Shastra :

- I am limitless, Is it possible to swallow.
- Bhagawan Shudha / Mukta... definitely acceptable.
- I am Shudha → Doubts!
 → Is teacher looking behind me or at me!
- Aham Samsari - Intimate dirty Aparoksha experience.
- Can Shastra give knowledge of Aparoksha(direct) - Aham Asamsari.
- Possible - It is truth - Whole truth Nothing but truth.

Our feeling :

- I am Samsari is Aparoksha – Direct.

Brahma(Illusion) :

- It can be negated by Aparoksha Prama.
- Therefore Shastra called Pramanam.

Uppapatti :

- Rising of Atma Jnanam through - Shastra Pramanam.

Chapter 3 :

- Ishvara Jeeva Atma – Prakaranam



Paramatma – Jivatma – Aikya Prakaranam.

- Ishvara is Jeeva, Jeeva is Ishvara - Tat tvam Meva, Tvam Meva tat.

Uniqueness :

- Brahman alone is Jiva
- Jiva alone Brahman
- Normally arguments in support of Aikyam given - Not union but oneness.

Union : Joining slowly – Problem :

- Association followed by dissociation.
- Aikyam not Samyoga/ Sambandha but Ekasya Bavaha(Realisation) but one and same.

- Jivatma / Paramatma - 2 Names for one substance / Vastu 'Sakshi'.

If you don't accept Aikyam, what problem will come?

- If Ishvara I am not - what tragedy ? Ishvara has to be – Anatma.
- Ishvara not Atma will be Anatma object.
- What defects in Anatma will also come to Ishvara - Example of Anatma in Shastra = Pot – Ghataha.

Defect of pot :

- 1) Nitya - Anitya - Ishvara Anatmavat Ghatavta
- Perishable like Anatma pot.
- 2) Savikaravat
- 3) Jadaha - Inert like pot
- 4) Saviveshatvam
- 5) Gunatvam
- 6) Parichinnatvam
- 7) Slave of Kala not Ishvara of Kala
- 8) Adyantatvatvam.

Chapter 4 - 5 verses :

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।
ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

The knowledge of one's identity with the pure self that negated the wrong notion of the identity of the body and the self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human being. All this, therefore, is established. And reasons have been already given by us. [Chapter 4 – Verse 5]

- Tattwa Bava Svabava Prakaranam (Atma Jnanam) Nature of Self knowledge.

Nature :

- Great destroyer like wild fire.
- 1) Destroys 'ignorance' – Agyanam Once Agyanam destroyed.
 - 2) Agyana Janya Ahamkara Dvamsakam (Destroyed)
 - 3) Ahamkara Janya Kartrutva(I am doer) Dvamsanam

Karma also gives away :

- “ Agyanam - Ahamkara - Kartrutvam - Karma “ cycle goes.
- Here karma Nashaha elaborated.
- Atma Jnani - Karma Rahitaha Pashyam...

Gita :

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्नश्नन्गच्छन्स्वपञ्श्वासन् ॥५-८॥

‘ I do nothing at all’, thus would the Harmonised knower of truth think – Seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Neiva Kinchit Karometi... = Atma Jnanam.

Sarva karma Nashaha :

- Doesn't destroy Prarabda karma... Punya Papam.

Chapter 5 : Buddhi Apradha Prakaranam :

- Mistake committed by Buddhi
- Mixing Atma and Anatma – Anonya Adhyasa.

Taking Atma as Anatma :

- Because of mix up, person takes himself to be karta / Person addicted to karma.
- When Shastram says you have to become Akarta to get Moksha.
- Instead of accepting Akarta and Shastra, person rejects Shastra.
- If I become Akarta, can't be karta, Got addicted to karma like slum.
- Dwellers sleep - Get new home - Spent to get good.
- Oriented to action.
- Karma - Nasha Bayat - Abaye Baya Darshina.
- Because of fear of karma Nasha... I can't do this / That.
- Karma - Makes addictions is Buddhi Apradha.

Gita :

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

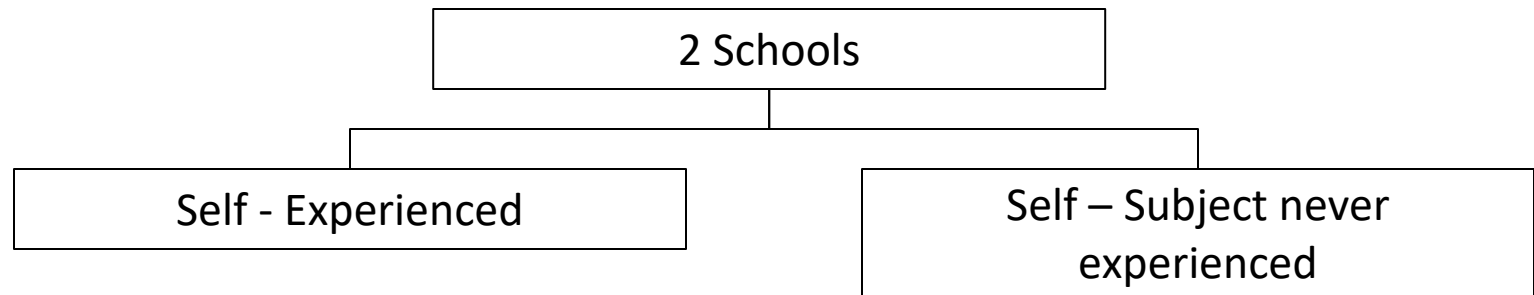
Abandoning all Dharmas, (Of the body, mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

- Difficult because of addictions!
- Naming all Vritti's as Anatma and myself as Sakshi.

Question : Which up :

- Talks of Prarabda Karma??? And its full theory.
- Is 'Prarabda' makes creation.

Question :

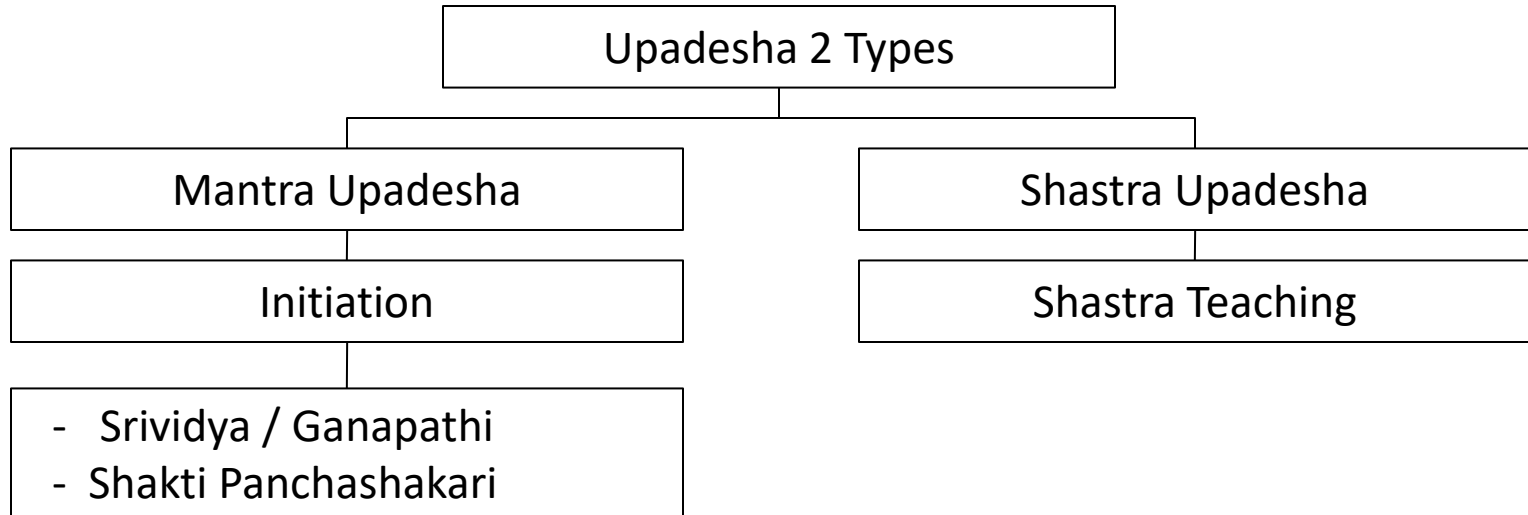


- Lecture 17 - Good Summary

Chapter 6 :

1) Upadesha = Teaching :

- Upadishistati – Iti Upadesha... Shastriya Upadesha...
- Shankara – Not founder – He is Medium to bring Shastra Upadesha.



- Upadesha karta must have practiced mantra he must have Siddhi - Father does 1008 Gayithri.
- One day before Upanayanam - Then qualified.
- Namashivaya Namo Narayanaya... No meaning / No teaching / Only initiation.
- Mantra efficacious - Has potency to bless person.
- 5 Minutes - Initiation / Pada Puja.

In Vedanta :

- Upadesha = Systematic teaching Sravanam and Mananam included.

Gita :

अर्जुन उवाच ।
संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१ ॥

Arjuna said : I desire to know severally, O mighty-armed, the essence or truth of renunciation, O Hrskesa, as also of abandonment, O Slayer of Kesi(Krsna). [Chapter 18 – Verse 1]

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा ब्रह्मसादान्मयाच्युत ।
स्थितो ऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ १८-७३ ॥

Arjuna said :Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (Bidding). [Chapter 18 – Verse 73]

What's taught = Teaching :

Main teaching :

- Jiva / Ishvara Aikyam Tat Tvam Asi.
- Pancho Kosha / Avasta Traya / Srishti....
- Sahasri - Literally - 1000 Verse - Here many - 600 Verses Anekarthe... Many teaching of Shastra.

Chapter 6 :

1) Essence : Atma – Anatma Viveka :

- Tattwa Bodha / 2nd Chapter Gita / Dehi - Deha – Viveka.
- 13 Chapter - Kshetra – Kshetrajna Viveka...
- Every individual divided into 2 Amshas.

Atma	Anatma
<ul style="list-style-type: none"> - Drk - Dehi - Shariri - Kshetrajna - Para 	<ul style="list-style-type: none"> - Drishyam - Deha - Shariram - Kshetram - Apara

4 Differences

Drk - Drishyam

Savikara - Nirvikara

Saguna Nirguna

1)

Drk	Drishyam
<ul style="list-style-type: none"> - Knower Jnanata Kshetrajna <p>Awarer, subject</p>	<ul style="list-style-type: none"> - Known Jneyam Kshetram , object of Knowledge - Sthula / Sukshma Shariram <p>↓</p> <p>Emotions / Knowledge / ignorance / Aware of Knowledge.</p> <ul style="list-style-type: none"> - I know what I know - I know what I don't know, conditions of mind

2)

Atma	Anatma
<ul style="list-style-type: none">- Nirvikaram- Awarer / witness of all changes all the time- Changelessly witnessing show	<ul style="list-style-type: none">- Savikaram - Subject to change all the time - Drishyam.

3)

Nirguna	Saguna
Without properties	With Properties

Body has properties :

- Fat / lean / Fair / Dark

Parts :

- Hands / Legs / Head.

Mind :

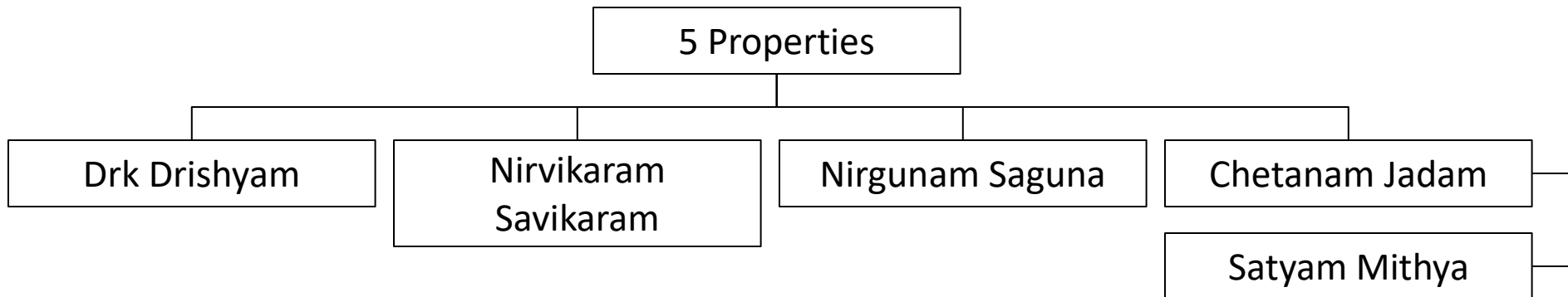
- Emotions / Sensitive / Anger / depression / Atma is witness – Nirguna.

4)

Atma	Anatma
<ul style="list-style-type: none"> - Chetanam - Witness - Chaitanyam Svarupaha 	<ul style="list-style-type: none"> - Jadam - Sthula / Sukshma - Body / Mind - Born out of Pancha Butas – 5 Element product of 5 element - Material / Elemental in nature

5)

Satyam	Mithya
<ul style="list-style-type: none"> - Enjoys own existence 	<ul style="list-style-type: none"> - Dependently existence - Not having existence of its own - Has borrowed existence



2 Important laws

(1)

- Subject can never become object
- Object can never become subject
- Subject and object can never be interchanged
- Drig Eva natu Drishyate
- Object never object

Drk Drishya Viveka :

- Rupam Drishyam Lochanam Drk Tad Drishyam Drk tu Manasam Drikshayat Virittaya Sakshi Drik Eva Natu Drishyate
- I – Knower – Subject – Ever knower
- I - Atma – can never become known
- I am always an Experiencer will never become experienced

Never Say :

- I have heard about Atma - And am doing Dhyanam to experience Atma
- Atma Anubava പ്രഭവ... Atma Jnanam has come... mistake of teacher
- Atma never object of experience
- Whatever you experience is Anatma

(2)

- Attributes of objects can never belong to Subject
- All known attributes belong to known objects
- Never belong to knower I – Subject
- Whatever attributes you know do not Belong to you :

Belongs to :

- Worry
 - Raaga
 - Dvesha
 - Kama
 - Krodha
 - Lobha
 - Fatness – Known body
- Mind Known

Drk Drishya Viveka :

रूपं दृश्यं लोचनं दृक्
तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयः साक्षी
द्रिगेव न तु दृश्यते ॥ १ ॥

rupam drishyam locanam drik
tad drishyam drik tu mānasam
drishya dhī-vrittayah sākshī
drig eva na tu drishyate

Form is observed, eye is the observer. That (eye) is observed, mind is the observer. Mental activities are observed , witness is the observer. But that observer is not observed. [Verse 1]

- Subject can never become object, Subject never subject to objectification, Object never subject to Subjectification, therefore never try!!
- Drishya Dharmaha - Drishye Dharmini Vartante, Nahi Drishana Atmanaha.
- Known Orangeness belongs to cloth. Bodily attributes taken as myself.
- All known attributes belong to known Anatma.

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
Mado Naiva Me Naiva Maatsarya-Bhaavah |
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

- I am free from all attributes... Satyam / Nirguna / Nirvikara / Chetana / Drk Svarupa Aham.
- Natsu Shariram - Saguna / Savikara / Achetana /Mithya / Drishyam.
- Because of intimacy between Atma and Anatma, We have transferred attributes of Anatma to Atma.

Mutual Transference :

- Ananya Adhyasa Anatma Dharmaha Atmani Adyasamte
- Atma Dharmaha Anatmani Adyasamte
- Because of that Nirguna 'I' has now become Saguna 'I'

Nirguna I	Saguna I
Asamsari	Samsari

- Sagunatvam Eva Samsaraha, Nirgunatvam Eva Mokshaha...

How to convert Samsari into Mukta?

- Saguna I has to be converted to Nirguna I. Transformation required.

How to convert?

- Take each Guna from you and hand it over to Anatma.
- What has been taken out, pluck and hand it over to Anatma I to which it ultimately belongs.
- Use Buddhi and give Anatma dharma back to Anatma.

- Instead of using Guna, use Vishesha – Here.
- Avishesha I has to be converted to Nirvishesha I.
- Take Vishesham from Atma and handover to Anatma.
- Removal of Vishesha (Apohaha) from Atma to Anatma.

Poochi Apohaha :

- Move Poochi from our table to others! Others are Anatma for me!
- Vishesha Poha Prakaranam, from Atma give all Visheshana to Anatma.

i) 2nd Chapter :

- Anatma Pratisheda Prakaranam - Tattwa Jnana Utpatti Prakaranam.
- Atma revealed by negation of Anatma, Atma Jnana Prakaranam.
- Negation Pratisheda means - Tattwa - End - Better.

ii) 6th Chapter :

- Atma - Anatma Viveka.

Atma :

- Drk
- Nirvikara
- Nirguna → Here Nirguna - Called Avisesha - Focussed.
- Chetana

iii) Free from all attributes because of ignorance / Confusion...

- Attributes of Anatma taken into myself due to Adhyasa
- Nirvisesha I - Appears as Savisesha I now.

iv) It cannot remain same way because :

- Saviseshatvam = Samsara
- Nirviseshatvam = Moksha.

v) Savisesha I has to be corrected to Nirvisesha I how?

- Handover Visesha to Anatma to which they naturally belong.
- Visesha Apohaha Prakaranam, removal of Visesha from Atma.
- Atma remains in Nirvesesha Svarupa, Atmana Nirviseshata Sthapana, prove Atma is Nirvisesha.

Establishing Attributeless Atma :

Laws :

- 1) Subject never subject to objectification.
 - 2) Known attributes always belong to known object - Never to knower subject.
 - 3) Any attribute is said to be innate attribute / Intrinsic attribute, If it remains with the substance always.
- Whatever attribute remains with substance always is called Innate attribute - Intrinsic attribute.
 - Svabava / Dharmaha / Svarupaha (Attribute called Visesha / Guna)
 - If attributes are there for some time and after some time not there... those attributes not own / Innate attribute.

Aguntaka Dharmaha :

- What is not permanent, Svabavika / Natural
- What is temporary, Aguntakam, Incidental, Borrowed, Conditional, Not intrinsic not innate.
- Apply this 3rd law = Find if Atma has any innate attributes or not.
- Whatever attributes are temporarily there, they can't be taken as Atma – Dharmaha.

Argument :

i) General argument :

- During waking hours we feel certain attributes as our attributes.
- I am happy / Depressed / Angry / Limited / Fat / Agitated / Not respected!!

Bavaha Dharmaha :

During Svapna : Worse கவலை :

- If the Attributes were innate, / Intrinsic to Atma - Then those attributes must exist and be experienced all the time.
- They disappear in Sushuptau Vyabichara.
- Aham Na raagi – Mohi – Dveshi – Kami / Krodhi / Lobhi(Realisation)
- But during Sushupti - I am there (Realisation) therefore say I slept well.
- During Jagrat / Svapna /Sushupti - “ I AM “



Existent / Conscious

Aham Anuvrittaha :

- I am in and through all Avasths but attributes are not there always.
- During Jagrat some attributes come and disappear
- During Svapna some attributes come and disappear
- During Sushupti all attributes disappear.
- All attributes are Aguntakam / Not Svabavikam.

- Ayaram / Gayaram, Anewala / Janewala.
- Dharmaha / Gunaha / Vishesha - Synonymous attribute - Coming and going.
- Vya Vrutta Dharmaha - Remains for some time and Not in some time.

Atma :

- Anuvrattaha – Constantly inheres - Inherent.
- Therefore conclusion = Since Dharmas Vyavrutttaya Svarupam come and go...
- They are incidental attributes of Atma.
- Atma has no innate Attributes, Anuvritta Vyavritta Nyaya(Realisation)
- Thread same(Continues) – Flower / Colors change (Belongs to flowers)

Uttamaha – Bodies – Flowers :

- Every Janma new bodies come bodies - Vyavrutttam.
- Shariram and Dharmaha – Vyavrutttam Atma doesn't have these attributes.
- If it had, it will be there always.
- If Raaga / Dvesha is Atmas dharma.
- Then in Sushupti also there will be Raaga / Dvesha(Realisation).
- All attributes incidental not innate. In Atma not there.

Aham Vriddahe – Gita :

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (Soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

- I am Husband / Son / Father / Young / Old / boss – Incidental.
- Aupadhikam - Not Svabavikam, This is normal argument with Sushupti Avastha.

Here new Argument :

- Don't go to Sushupti - In Jagrat, attributes not permanently there.
- Aham Dhanavaan - Attribute of mine, As long as money is there – Dhanavaan, If not Dhanavaan.
- Therefore Dhanavaan / Hastavam / Etc / Memory / Belongs to external organ / Money....
- With hands / Legs... Aham is common - Loss of attributes comes and Goes - Not innate attribute of Atma like nails.
- Shariri / Shariravaan... Body comes and goes - Atma exists.
- Brahmana / Kshatriya / Manushya / Stree / 'Aham' Atma – நான் – Constant.
- Purusha - Take attribute of body - Purushatvam.
- As long as Sharira Abhimanam is there Purushatvam is there.
- During Sushupti - Aham - Na - Purushaha Na Stree ...
- Self not qualified with hands, Hastatvat Viseshanam – Incidental Extend to all other...
- In the same way - Atma can't be qualified with other organs also.
- Pandavan / Nasavaan / Dantavaan... With whatever attribute Atma qualified.
- When Angam goes - Viseshanam goes... Attributes are incidental.
- Aham Vriddaha - Puman / Brahmana - Tasmāt Atma Nirvisesha Svarupaha.

Verse 1 :

छित्त्वा त्यक्तेन हस्तेन स्वयं नात्मा विशिष्यते ।
तथा शिष्टेन सर्वेण येन येन विशिष्यते ॥ १ ॥

The self itself is not qualified by an arm which has been cut off and thrown away. Similarly, it is not qualified by any of the remaining things by which it is (Thought to be) Qualified. [Chapter 6 - Verse 1]

- Since when organs are gone, attributes gone - But when Atma is not gone - Atma remains without attributes.
- All attributes can be compared to attributes like hands cut off / Handicapped Aguntakam - Incidental / Not innate.
- Officer / Banker / Lecturer - As long as he is associated with office / Bank / College.
↑
- Incidental - Office Dvara Upadhi dharma.
- If officer were an innate dharma, since birth would have been officer.
- Anatma Tvaktena - Hand which is discarded with hand.

Nail :

- I - As long as it is in hand - When cut off - Anatma - Tyaktam.
- All physical attributes – Incidental, Sukshma Shariram / Mental attributes incidental.
- Nobody permanently angry... Aguntam, During sleep - Shanta Svastha / Svarupa.
- All attributes incidental - Borrowed from Anatma - Never belongs to Atma.
- Therefore Sarvai Mukta Viseshana, Therefore wise from all attributes(Realisation)
- One who knows all attributes as Anatma attributes - Fatness / Leanness / Back ache - Mind has fluttering / Class not understood...

All is Anatma :

- All attributes belong to Anatma.

Verse 2 :

तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्माज्ज्ञो मुक्तः सर्वैर्विशेषणैः ॥ २ ॥

Therefore all the qualifications are similar to the arm cut off and thrown away as they are all non-self. So the self is free from all qualifications. [Chapter 6 – Verse 2]

- Saha Nirviseshena Atma Bavati.
- Wise free from all attributes - Both Atma ignorant and wise.
- Ignorant wrongly claims to be Sarviseshanam, Everybody is - Wise - Knows - Ignorant doesn't.
- Sarva Api Nirviseshena - Svarupa Atma.
- Some know / Do not know, Therefore Jnani - Mukta / Moksha.

Definition of Moksha :

- Sarvaihi - Viseshana Muktai Eva
- Being qualified - Not for Moksha
- If no qualification - Qualified for Vedanta.

Verse 3 :

विशेषणमिदं सर्वं साध्वलंकरणं यथा ।
अविद्याध्यासतः सर्वं ज्ञात आत्मन्यसद्भवेत् ॥ ३ ॥

It is reasonable that like ornaments all these are qualifications (of the self) Owing to superimposition through ignorance. When the self is known they prove to be unreal. [Chapter 6 – Verse 3]

Same idea through example :

Example : For incidental attributes

- Alankara - If beautiful after make up... without Alankara... Person not beautiful...
- Therefore beauty - Incidental not innate, beauty doesn't belong to person.

Kalidasa :

- Shakuntala beautiful without make up - Beauty innate - Like innate moon / Lotus.

What is innate = Permanent :

- What is temporary - Not innate.
- All we attribute to ourselves are, Alankaranam / Decoration / Make up, Incidental / Borrowed / Not original Cosmetics Borrowed from dress / Ornaments.
- If Atma has borrowed attributes, it must be coming from where ? Anatma

Therefore attributes wrongly placed on Atma :

- Avidyasyat Bavati, All attributes because of Adhyasa - Super imposition / False transference.
- Beauty of dress / Ornaments / Is Anatma - Put falsely on person.
- Anatmani Dharmaha Atmani Adhyasanthe.

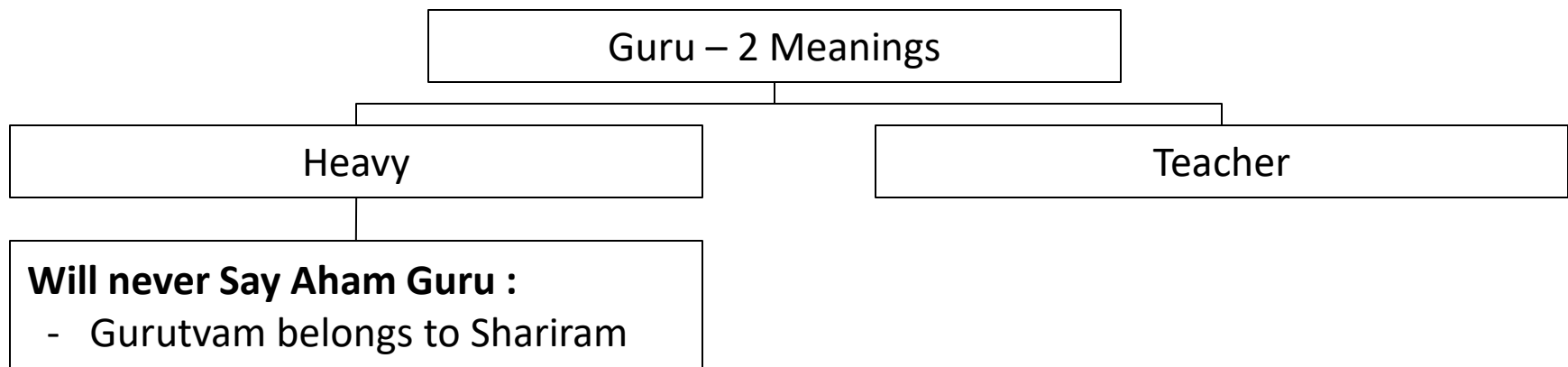
Why we do this?

- It is born of Avidya - Due to Adhyasa, Anatma Dharmas are seen on Atma.
- When attributes go away, when Adhyasas go away due to Anatma attributes Adhyasa, Atma has no attributes.

- When superimposition goes - Attributes go, Adhyasa Nashe. Adhyastha dharma Nasaha.
- Nasaha means Nisheda (Negation)

When will Adhyasa go?

- When Avidya goes
- When Avidya go? when vidya comes. Avidya goes.
- Sun comes - Moon goes(Realisation)
- Vidya Daye Avidya Asthamaya
- When Atma is known clearly all Visesham attributes will go away (negated)
- When I know Atma is Nirvisesha then no problem.
- Attributeless I will feel but I know its not in my intrinsic nature.
- He will know ' I am fat '.



- All attributes transferred to Anatma – Falsified.
- Anatma being Mithya... Their Attributes also falsified.

Verse 4 :

**ज्ञातैवात्मा सदा ग्राह्यो ज्ञेयमुत्सृज्य केवलः ।
अहमित्यपि यद्ग्राह्यं व्यपेताङ्गसमं हि तत् ॥ ४ ॥**

After rejecting the object portion one should accept the self as the knower free from all qualifications. The Ego the object portion, is also like the part of the body cut off. [Chapter 6 – Verse 4]

- Therefore one should recognise himself as knower I - Not Known Anatma.
- Whatever you know is not the knower.
- In 'Mind' – Never work for experiencing Atma moment you experience something it will become Anatma.
- Jneyam not Jnata before experience came Jnanta was there.
- During Anubava, After Anubava(Jnanata is there)
- I ' Experiencer' am Atma.
- I need not experience Atma at all.
- What you experience keep negating, Atma should be recognised as pure knowing principle.

Why Pure?

- Without Mixing Vigneya Vastu,
- Everybody can say I am knower of Mind / Book / Mountain / etc.

- I Am Knower



Will include Body → Mistake.

I – Know English :

- Common man will include Body / Mind complex not Kevala Jnanata but Adulterated.
- Jneya Mishrita Jnanata(Realisation)
- Know yourself as Kevala Jnanata(Realisation)
- Which should not include Body / Mind
Attributes of mind because body is Jneyam
- Atma Kevala Jnatru Rupena Jneya Sada, Vyavahara kale Api, Pashyam – Srinvan Api...
- All Attributes like cut off hand / Money.

Lecture 19 :

1) Atma - Nirvisesha Svarupa Asmi :

- Atma doesn't have Any innate attributes if any attributes, it must be there all the time.

2) Jagrat – Attributes :

- Kami / Krodhi / Raagi / Dveshi / Boss / Son / Brother / husband / father.
- Happy I / Sad I / within seconds.

3) Sushupti :

- All Attributes dissolved and Atma is subject.
- Sarva Dharmaha Aguntaka Dharma, therefore do not belong to Atma.

4) Teaching : Student :

- Apohaha Kartaryaya student negates known attributes, Jneyam Utsargya...
- All known attributes belonging to known objects never belong to Jnanata knower subject.
- Negate known attributes... Remain as Attributeless knower.
- Jneyam Utsriya Kevala Jnanata, Attributeless Shudha Jnata = Kevala.
- Visesha Rahita Jnata, This is essence of teaching.

5) Verse 4 - 2nd Line :

- Deeper meaning.

Jnata No.2 :

- Jneyam = Object / All attributes.
- a) Remain as Jnata – Negate Jneyam.
- b) Knower – Divided into 2 called.

Jnata No. 1 :

- Ego / Relative I... I Related to things in world called Ahamkara.
- In Drk Drishya Viveka called Pramata, Sabasa Antahkaranam (Medium and Reflected Consciousness)
- Chidabasa Sahita Antahkaranam = Conscious mind.

c) Jnata No. 2 :

- Witness - Not ego
- Absolute I - Not relative I
- Asanga I - Relationless I - Not Sasangaha I, Sakshi.

Essence :

- Eliminate attributes and Remain as Jnata.

Question :

- Which Jnata ? No.1 / No.2?

Jnata No. 2 :

- Sakshi - Absolute I - Relationless I (No Relationship with body / Mind) - (Ahamkara) and Possession (Mamakara)

- Jnata No.1 - Must also be dismissed Along with Jneyam.
- Why dismiss ego / Sabasa Ahamkara Antahkaranam.
- Others attributes temporary.

Individuality :

- Ego I - Also temporary attribute of Atma.
- Like cut off hands - Which is incidental attribute of Sakshi / Witness Atma.
- I am originally Sakshi – Relationless, I - Therefore start from Sushupti Avastha.
- Absolute I - Chaitanyam my original nature.
- Ego I - I Take and Discard some other time.
- Ahamkara also temporary attribute of Sakshi I.
- Naishkamya Siddhi - Sureshwaracharya called Ahamkara Kanchukam / Dress?
- Ahamkara is Alankara / Dress put on / Off.

Why relative status is temporary?

- During Jagrat when Sabasa Antahkaranam rises - I become relative I.
- Husband / Teacher/ son – Brahman... so and so...
- When mind - Sabasa Antahkarana Udanti, Tadanim Ahamkara Viseshanam Udeti .
- Now I - Sakshi become Pramata - During whole of Jagrat Avastha(Realisation)
- In Swapna, Swapne relative I - Have partial Antahkaranam functioning.
- In Sushupti, Ahamkara Viseshanam I drop off.
- I am no more relative I, knower No.1 I. No more Ahamkara.

d) During Sushupti :

- I am as Sakshi I, absolute I, means Relationless I(Realisation)

Verse 4 - 2nd Line :

Jnanata No. 1 :

- Ahamkara is temporary attribute like broken hand.

Ego :

- Yatu Aham Iti Jnatva.
- That which is recognised by word I = Ahamkara.
- That Pramata / Conscious mind / Ahamkara is also equal to broken cut off hand.
- Ahamkara is there for some time, Sushupti Avastayam Nasti, Negate Ahamkara as temporary attribute.

Jneyam group :

- Once you negate Jnanata no. 1, Jnanata no. 2 remains.
- What is its attribute, Nirvisesha Jnanata.

Verse 5 :

यावान्स्यादिदमंशो यः स स्वतोऽन्यो विशेषणम् ।
विशेषप्रक्षयो यत्र सिद्धो ह्यश्वित्रगुर्यथा ॥ ५ ॥

The self of which the whole of the object portion is the qualification is different from it. Bereft of all qualifications, it has an independent existence like that of a man possessing a variegated cow. [Chapter 6 – Verse 5]

- When person negates all Jneyam attributes and Jnanata no.1 attribute.
- Then Sakshi Jnanata No. 2 is left - Which is claimed as.
- Aham Brahmasmi (Realisation).
- Ahamkara becomes Layam Sushupti, Witness exists in Sushupti.
- What type of Jnanata No. 2 - in which we have superimposed all attributes.
- Therefore that Jnanata Sakshi upon whom all attributes, superimposed is different from all attributes.
- Different from known attributes.

What are those attributes?

- Whatever attributes are known - Jneya Amsha...
- Raaga / Dvesha / Kama / Krodha / Lobha - And also attribute which is Jnanata no. 1.

Yaha	Idam
Jnanata No.1	Jneya Known attributes

Jnanata no. 2 :

- Different from Jneyam attributes and Jnanata no. 1.
- (Realisation) Therefore Sakshi is Attributeless, Nirviseshaya = Vishesha Pramashaya Like Prapancha Upasamam.

Jnanata No. 2 : Ever present :

- Nitya Siddha... doesn't come and go, Nitya Siddha - Ever present.
 - Jneyam comes and goes
 - Jnata No.1 Comes and goes
- } Aguntaka Viseshani

Jnanata No. 2 :

- Therefore Nitya Viseshyam, I Sakshitam there – Sushupti, I don't have Visesham / Jneyam / Jnanata no.1.
- Nirvisesha Aham.

Waking : Jnanata no. 1 :

- Wakes up, I Take Ahankara Viseshana Unto myself.
- Sakshi and putting on Ahamkara dress.
- I Sakshi behave as though I am Ahamkara myself.
- Once I put on Ahamkara dress, I am misery embodied / Samsara - Not Mukta.
- Jnani also puts Ahamkara dress for transaction with world.

Jnani knows :

- Aham is temporary Viseshana, willingly take to for transaction, Knows not Svabavakam.
- Ignorant - Puts on Ahamkara dress, becomes Ahamkara itself – Not Ahamkara dress.
- Like actor forgetting he is actor and not beggar. Now takes himself as beggar.

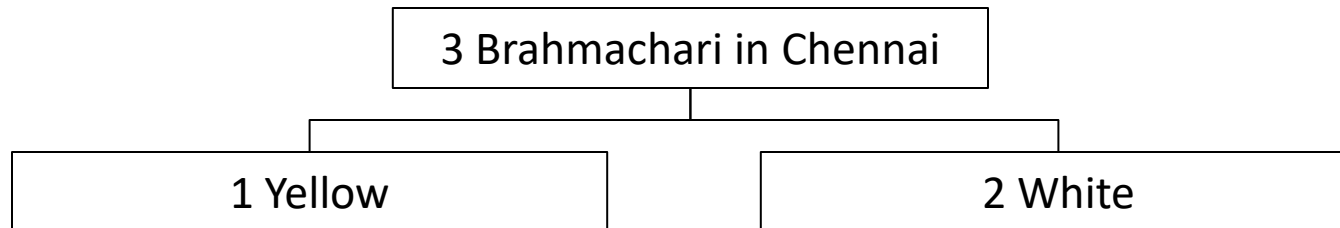
Example :

Chitra	Guhu
Variety	Cattle

- Person who possesses cows and buffalos, variety - Adjustment to cow.
- Now adjective has become transferred to Devadutta. (Transferred epithet)
- Pitambara - Vishnu / Krishna



Color belongs to dress.



- Book gave to yellow Brahmachari, because of proximity to yellow dress, yellowness transferred to person.
- Similarly, because of proximity of Ahamkara.
- Ahamkara dharma - Transferred to Atma. That is how Viseshanam appear on no.2. Nirviseshanam.

More important idea :

- Before buying cow - Not called Chitra Guna.
- Person - Nitya Siddha – Chitra Guna comes and goes, Sarvada Devadutta...
- I am Nirvisesha Sakshi(Realisation), Ahamkara Visesham comes in Jagrat Avastha.
- Goes in Sushupti - I am always there.
- Balya Disha Yapa... Jagra Dishtata... Sada...

Sadhana :

- 1) Known attribute negate - Relative I - Knower continues.
- 2) Ahamkara knower I to be negated and remain as Nirvisesha Jnanata I.

Verse 6 :

इदमंशोऽहमित्यत्र त्याज्यो नात्मेति पण्डितैः ।
अहं ब्रह्मेति शिष्टांशो भूतपूर्वगतेर्भवेत् ॥ ६ ॥

As it is not the self the object portion in the consciousness “ I “ should be renounced by the wise. [Chapter 6 – Verse 6]

In Mahavakyam what should you do? Tat Tvam Asi...

- When I do Vyavahara... Along with Ahamkara dress - Jnanata no. 2 and Sakshi - Jnanata no.1.
- Jnanata no. 2 - Can't do any Vyavahara, Vyavahara Teeta Yaha.
- To put Vyavahara - Put Ahamkara.
- Kanchukam - From Sushupti Avastha, Sakalam come out with Ahamkara Kanchukam - Become relative I.

- I am here - Not there because Ahamkara, can't say Nantap Pragyam...
- Sarvada kale - Have Ahamkara Kanchukam - Without that, will not be listener.
- Sakshi Sakshat no Srunoti, Sakshi - Pramatra – Dvara Srunoti.
- Ahamkara Kanchukam Saha Sarvam Karoti.
- Teacher teaches only with Ahamkara.
- When I put Ahamkara dress, Sruti says, you are infinite.

Problem :

- With Ahamkara dress I can never be infinite.
- Sabasa Antahkaranam / Mind / Sthula - Sukshma Parichinnam comes.
- Return to Chennai - As finite come and 40.
- All pervading never comes / Goes, Can't accept Brahmatvam.
- Therefore understand it as Ahamkara Nirvisesha Rahita Sakshi...



During Mahavakya Sravanam(Realisation)

- Tvam = Ahamkara – Kanchukam, Rahita Sakshi - Not with this individuality.
- Meaning of Aham is 2 fold Pada → Tvam Pada (நீ நான்) Dvi Pada Artha.

Specific I :

- Ahamkara Kanchuka Rahita, Nirvisesha Sakshi, During Shastra Vyavahara.

During Laukika Vyavahara	
Apani – Padam and B' Fast – can't say	நீ – Ahamkara Kanchuka Sahita Sakshi

Common meaning :

- Vachyartham, During Shastra Sravanam.
- Meaning is called Lakshyartham, During Mahavakya Sravanam, when student says Aham - He should remove Idam Amshaha - Standing for Ahamkara Amsha.
- The way it comes to Jagrati Avastha and goes to Sushupti Avastha - Coming and going of Ahamkara should be dropped?
- In all 3 states , the Chaitanya Svarupa I am... I should take it as I and own up.

Idam Amsha – Ahamkara :

- Amsha should be given up as not Atma.
- Individuality - Not my Svarupam(Realisation)

But coming and going Visesham :

Viveki / Jnani Says	Ajnani Says
Pramatra – Sakshi	Ahamkara - Sakshi

- Once Ahamkara Kanchukam Jnanata no. 1 is dropped, Jnanata no. 2 is there in Sushupti.
- I am there without Ahamkara Viseshenam, left over portion called Sakshi Amsha.
- Adhishtana - Nirviseshana Chaitanya Amsha is “ Aham Brahma “ Iti Bavet.
- During Vyavahara – Kartarvapiman, Aham - Srishti / Sthithi / Laya Karanam - After dropping all Kanchukam.

After giving up dress - Who tells Aham Brahmasmi ?

- Can Nirvisesha Atma / Aham say!
- Its not literal renunciation but understanding !!(Realisation)
- I am different than my dress, Doesn't mean throw dress - Put on coat by lawyer but knows I am not dress.
- Say by Ahamkara dress but do discrimination in Buddhi(Realisation)??
- Statement belongs to Ahamkara,
- Jnanata no. 2 = Aham – Sakshi
- Jnanata no. 1 = Ahamkara
- How Aham No.2 Differentiation from 2nd / 3rd person.
- It is Adhishtana for whole creation.
- How can I say **நான்** - Adhishtana of 1st / 2nd / 3rd Person - It can't be called as Aham...
- Teaching is revealed through Ahamkara(Realisation) and listening done through Ahamkara – Medium.
- Therefore use word “Aham “ – Brahmasmi.
- | | | |
|------------------|---|-------------------------------|
| Tvam Brahma Asi | } | Can't use Aham / Tvam / Idam. |
| Idam Brahma Asti | | |
- After listening - No Aham... Sarvam Khalu Idam Brahma... Neha Nasti Kinchana.

Visesha Apoha Prakaranam :

- Jneya / Ahamkara Rupa Viseshana Rahita, Nirvisesha Rupa Brahman Aham Asmi.
- Tasmāt - Aham Mukta!!(Realisation)

Lecture 20

Summary - 6 Chapter :

Chapter 6 – Vishesha Apoha Prakaranam(Topic – 6 Verses)
Attribute Negation chapter

- (Nirvishesha Sakshi alone
is Brahman)

- I - Self am Attributeless
- Whatever Attributes I see are not my Attributes because they come and Go
- Aguntakam Natsu Svabavika

Laws :

- 1) Incidental Attributes do not belong to me
 - Belong to Anatma = object of knowledge
 - Sthula / Sukshma / Karana Shariram
- 2) Because of Proximities attributes falsely transferred to me Atma
- 3) Atma has no attributes
Anatma has attributes both near... Therefore Anatma attributes seen in Atma

Job of Sadhana :

- 1) Take Attribute from himself and give to Anatma
- 2) Remain Attributeless self = Moksha
- 3) When we negate Raagi / Dveshi... it should include negation of individuality called Ahamkara / Pramata
- 4) Remain Apramata I / Turiyam I
Vishwa / Teijasa / Pragma / I should be negated, individuality must also be negated
- 5) Negation done with individuality, Therefore understanding wisdom / no Action

Central Theme :

- Negation of Attributes
- Vishesha Apohana Prakaranam
- Guna Vishesha Apohanam / Nishedam / Negation

Chapter 7 :

Introduction :

Chapter 6 : Tvam Pada discussion :

- Negated attributes from Atma.

Conclusion :

- Aham Nirguna Tvam Pada Pradhana individual analysed.

No TAD Pada discussion :

Doubt :

- I am Nirvisesha Atma, You are Nirvisesha Atma, So many are Nirvisesha Atma.
- Many bodies, Many Atmas... Atma/ Atmanou / Atmanaha.

To Prove :

- I - Nirvisesha Atma behind my Sthula / Sukshma Sharira is behind all Sthula Sukshma Shariram.
- I Attributeless witness behind my body and Mind is witness behind all bodies and mind.
- Kshetram Chapi... Sarva ← Includes all
- Kshetram = Sthula / Sukshma – Shariram.
- Ksetrajna... Nirvisesha Kshetrajna...
- Separated from Kshetram is Sarveshu Avi Baktaya Vartate.
- Avi Baktam cha Buteshu - Vibakta Eva...

Topic :

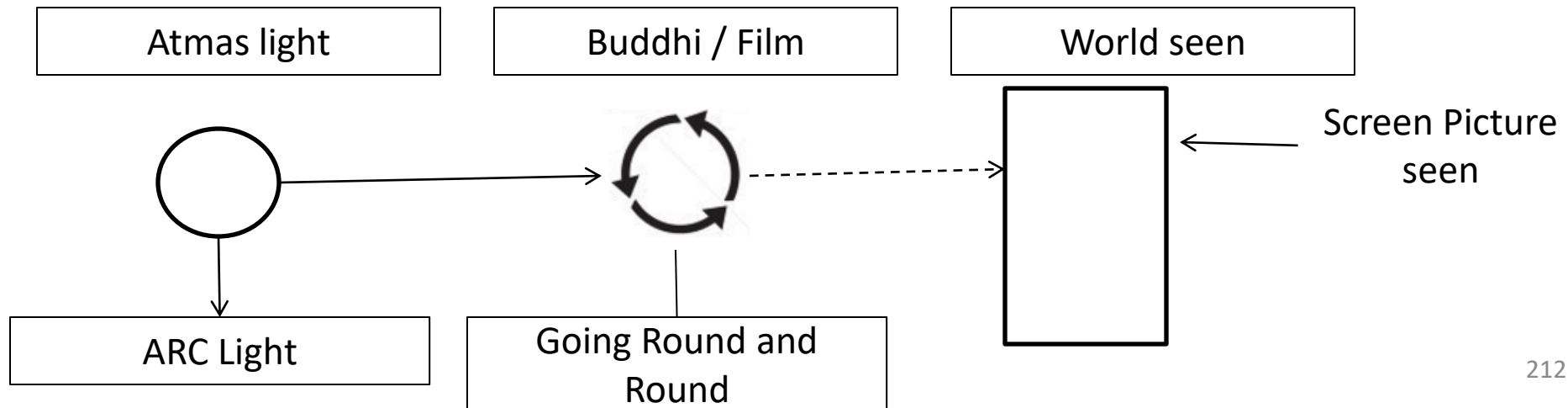
- Aikyam - Nirvisesham Self behind individual body and Nirvisesha Atma behind all bodies is same.

Tat :

- Tvam Aikyam - Mahavakya topic.

Proof :

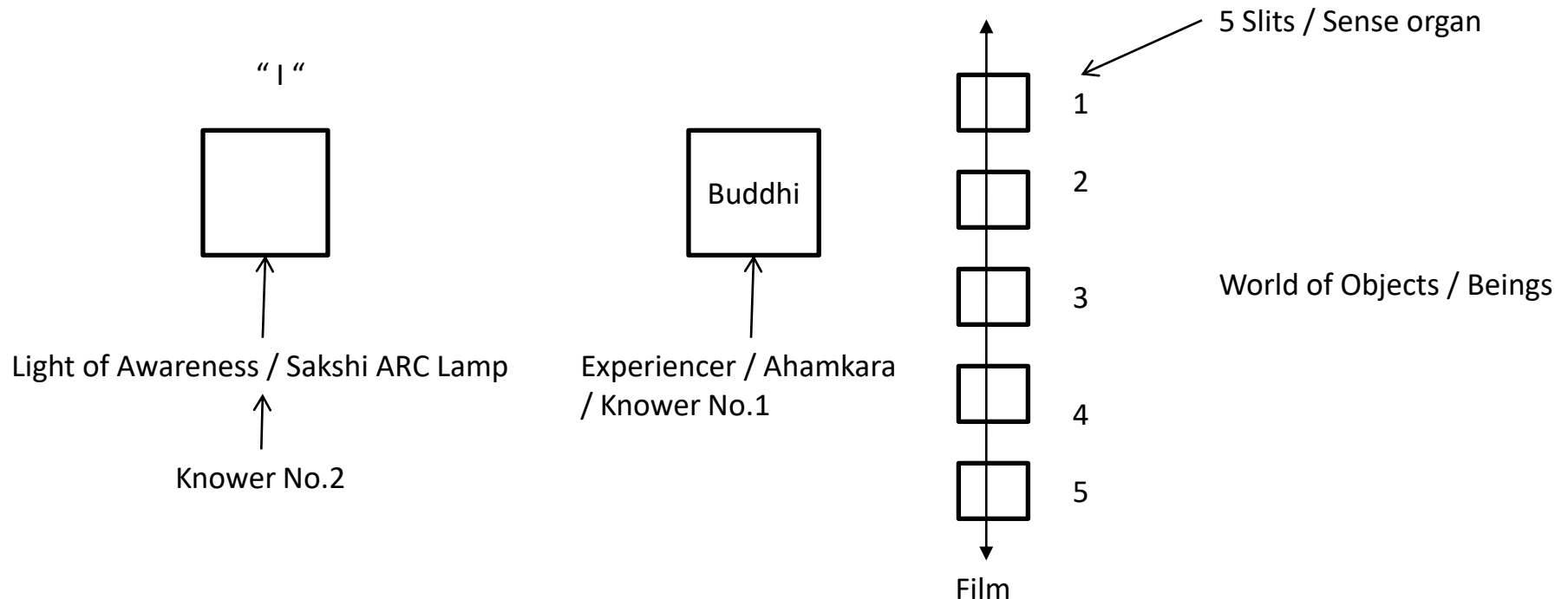
- Everything can be recognised only if it falls within frame of your Buddhi.
- Can't recognise what's behind this house / Wall.
- Can't hear what's behind this house / Wall
- My words fall within your intellect framework through ears.
- Chakshu Rasanat / Srotram Dvara Buddhism Pravashanyati.
- Creation enters our Buddhi frame through sense organs, the moment they enter, they get illumined.



- What portion falls within arc light, gets illumined and You see picture.
- Sarvam Budhya Rudam Sa Drishyate.
- Everything experienced only when mounted on - Aroodam means mounted on Buddhi frame.
- When objects of world mounted on Buddhi frame - World is recognised!!
- Shabda / Sparsha / Rupa / Rasa / Gandha / Desha / Kala... recognised only through the Buddhi.

What type of world ?

- Any experience anywhere... all recognised only when mounted on frame of Buddhi.



- I am not one of the objects / Entities of the world... which come and get mounted on Buddhi's frame.
- I am light of awareness / Chaitanyam whose job is illuminating whatever gets mounted on Buddhi frame.
- Desha / Kala enters – Illumine - Slide show, Blankness in Sushupti – Illumined.
- In Sushupti no Indriya Janya Vritti }
Vasana Janya Vritti }
- 2 Vritti's → Jagrat / Indriya Janya Vritti
→ Svapna / Vasana Janya Vritti
→ Sushupti - Blank - Mounted

Sukham / Na Kinchit Aveditam :

- To experience blankness - Require “ I “ light of Awareness!!(Realisation)

Verse 1 :

बुद्धयारूढं सदा सर्वं दृश्यते यत्र तत्र वा ।
मया तस्मात्परं ब्रह्म सर्वज्ञश्चास्मि सर्वगः ॥ १ ॥

I am the supreme Brahman all-knowing and all-pervading as pervaded by the intellect, all things in all conditions are always illumined by me. [Chapter 7 – Verse 1]

- I am not any one of things experienced, by me that which has entered Buddhi frame.

I am illumining Buddhi frame :

- I am not any one of the objects experienced by me Not - Time / Space / Objects within time and Space, Aham Tasmāt Param Brahman beyond.
- Everything - Desha / Kala – Infinite
- Brahman - Aham Asmi.
- Sakshi - Chaitanya Rupaha
- Desha / Kala - 2 Items - Which fall within Buddhi frame and get illumined by me.
- During Sushupti Desha / Kala not illumined by me
- Therefore During Sushupti Desha / Kala not experienced.

Not within Buddhi frame

Therefore not Available / Experienced.

Aham Sarvagya Asmi :

- I am illuminator of everything.
- Whatever known in Buddhi - Only I illumine them.
- I am all pervading one principle, Illuminator illumines object experiencing.
- Light pervades - Falls on mike and I see mike, I am illuminator / All pervading Brahman.

If light doesn't fall , can't see :

- All over earth things illumined by Surya Prakasha, Vastu Vyaptaya Sarvam Prakashayati .

- If Prakasha doesn't pervade - No illumination.
- Illumination requires pervasion.
- Chaitanya Vyapyataya... Sarvam Prakashyate

Verse 2 :

यथात्मबुद्धिचाराणां साक्षी तद्वत्परेष्वपि ।
नैवापोढुं न वादातुं शक्यस्तस्मात्परो ह्यहम् ॥ २ ॥

Just as I am the witness of all the objects of my intellect, so am I that of the objects of other intellects. I am not capable of being rejected or accepted. Therefore I am the supreme Brahman. [Chapter 7 – Verse 2]

Doubt :

- I am Sakshi – illumine all objects mounted on Buddhi frame.
- How can I claim Sarvagyatvam – Omniscient.
- In my limited Buddhi – Everything in creation / Objects / USA / Not mounted on this Buddhi... I have not illumined - India / china / Russia.
- Objects within my intellect ok Svarga and 14 Lokas - No Sadhana camp!

How Sakshi / I - Sarvagya?

- I - Behind this intellect alone is Sakshi behind every intellect.
- Sarva ksetra... Therefore illumine knowledge in this / Universal intellect / Indrias dance show.
- I am illuminator of all objects of creation through several intellects.
- Intellects many
frames Many } Arc light one / I - Sakshi

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, O Bharata.
Knowledge of the field as also of the knower of the field is
considered by me to be my knowledge. [Chapter 13 – Verse 1]

- Just as I am witness / Sakshi of Vritti's / Thoughts in my intellect... Similarly witness / Sakshi of Vritti's of other intellects also.
- Therefore I - Sakshi Omniscient (All knowing)
- Can't speak Russian - Knowledge from my intellect - My intellect not omniscient As relative / Pramata I - I am never claiming omniscience (Realisation)
- I illumine someone who knows Russian, I reply through them... I Answer through other intellects.
- I alone am knowing / Answering through all intellects.

Therefore Aham Sarvagya... Say Boldly(Realisation)

- What's nature of Sakshi – I Sakshi can neither be Accepted / Rejected / Like objects of world.
- Aheyam – Anupadyeyam, I am Sakshi – Buddhi framework.

Objects fall within framework illumined by me!

- Objects can be received / Rejected by intellectual framework / Talk / Thoughts can be Rejected / words.
- Now available for reception / Rejection see other side... Words rejected.

- Everything in creation Heyam (Object of Rejection) or Upadeyam(Acceptable)
- One can never be accepted / Rejected by frame – I Arc – Light Sakshi can't be received or Rejected.
- Jagrat / Swapna – Upadanam acceptance taking place.
- Bring object to Buddhi frame - I am illumining whatever sense organs are bringing to Buddhi frame.

Then Buddhi Tired!

- Buddhi rejects – Exam time - 11 pm... Buddhi rejects objects in Sushupti... Every object negated(Realisation)
- I Sakshi - Am not negated, because blank condition also illumined by me Nisheda Avidihi... illumined by Sakshi.
- I am not Hana Yogyaya / Upadana Yogyaya.

Varjitaha – Negated :

- I Can never be object of rejection / Acceptance...
- Therefore I am Param Brahma Sat Svarupa... ever existent...
- World appears / Disappears... I always remain.
- What remains is called Param Brahma(Realisation)
- Aham Paraha / Param Brahma – Mahavakya.

Verse 3 :

विकारित्वमशुद्धत्वं भौतिकत्वं न चात्मनः ।
अशेषबुद्धिसाक्षित्वाद् बुद्धिवच्चाल्पवेदना ॥ ३ ॥

As it is the witness of all intellects and their modifications, the self, unlike the intellects, is not of limited knowledge and has no change, impurity or material nature in it. [Chapter 7 – Verse 3]

Sakshi Svarupam :

- I am free from all defects - In Buddhi frame and objects which fall within Buddhi frame.

Buddhi frame defects :

- a) Vikaritvam - Always fluctuating.

Picture not clear sometimes?

b) Ashuddhi :

- Ignorance Agyanam Viparyaya(Wrong knowledge) / Doubt Samshaya / (Dullness)

Shad Doshas!

c) Bautikatvam :

- Jadatvam - Born out of 5 elements.

Antahkarana has come :

- Samashti Sattva Guna of Pancha Butas materiality.

d) Alpa Veelane :

- Limited Jnanam / Frame small / Dull / Not sharp / Knowledge.

Frame small / Dull - Not sharp :

- When I have to recognise world mounted on Buddhi frame - Buddhi frame has lot of problems.
- Therefore understanding of world coloured / Influenced by Buddhi frame.
- Therefore one world / One class seen in 4 ways.
- Prarabda karma / Social influences... many philosophers... All interpret as per Buddhi frame.
- Therefore no human philosophy accepted in India.
- Every philosophy will be interpreted with shad Doshas - in Buddhi frame.
- I – Sakshi - Free from all Doshas for Atma - No Vikaritvam / Ashudhatvam / Alpavedana / Bautikatva.

What Atma does?

- Atma illumines all defects

Why Atma free from defects?

- Avesha Buddhi Sakshitvat, I – Chaitanyam am witness of all Buddhi frames - Knower of all defects...

2nd Law :

- All known attributes / Doshas belong to known Objects.
- I – Knower – Sakshi doesn't have any Dosha Shudha Brahma Aham Asmi.

Chapter 6 :

- Nirvisesha Sakshi alone is Brahman.

Chapter 7 :

- Nature of Nirvisesha Sakshi, Picture of daily perception.
- Every Buddhi = Frame, Creation passes through Buddhi frame.
- Perception takes place illumined by me Sakshi - Everything in creation falls within my / Others' Buddhi frame.
- Heaven = Indras Buddhi frame including Time and Space.
- I am one who illumines - I don't fall within Buddhi frame - I am illuminator of Buddhi frame.
- I illumine Buddhi frame - Universe falls within Buddhi frame.
- I am not one of entities within Buddhi frame.
- I am different than universe Aham Paraha
- I am beyond Dosha / Kala Vastu... Omniscient... All illuminator.
- Sarva Prakashakaha, Therefore Sarva Vyapakaha.

Law 4 :

- Illumination involves pervasion
- Illuminator = Pervader
- Prakashakaha = Vyapakaha.

- Sarvagya - Sarva Vyapakaha, Aneya - Anupadhyaya – Svarupaha.
- Creation can come and go out of Buddhi – Frame.
- Out of Sight(Rejected) / Out of Mind, Within sight = Accepted.
- I cannot enter / Get out of Buddhi frame.
- I illumine all exits / Entries - I never enter / Exist also / Get out or get in illumine - Get in and get outs.

Verse 3 :

- Nirvikaratvam... Changeless - Buddhi frame changes as world enters.

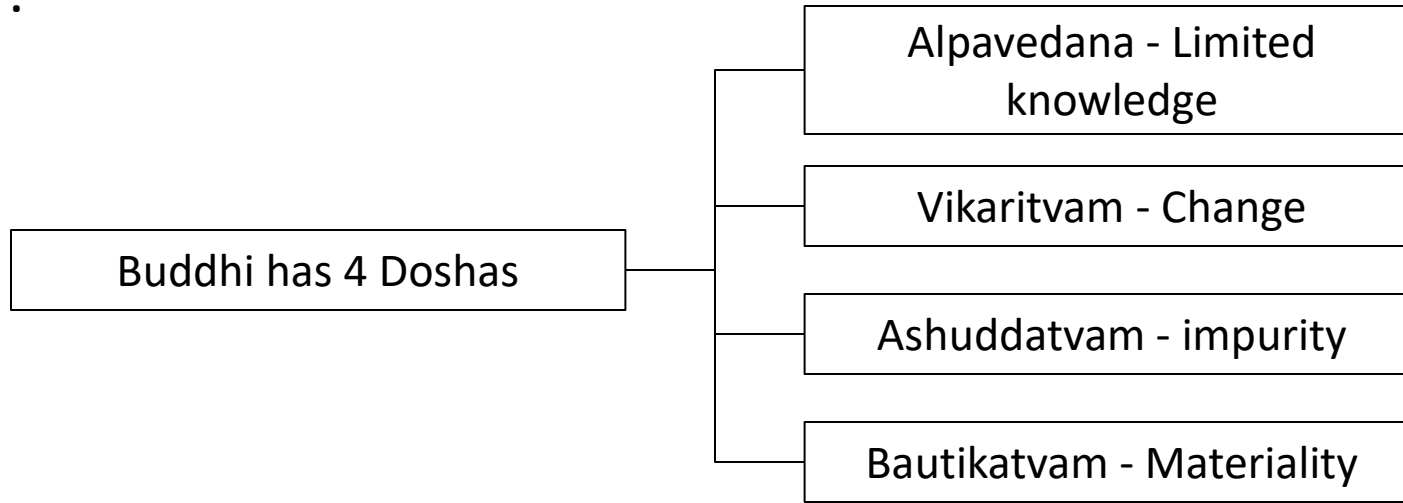
Ghata Enters :

- Ghatakara Vritti / Pattakara Vritti... Buddhi undergoes modification and Buddhi has reaction ... therefore double modification.
- Mosquito Vritti... Kopakaras Vritti... Buddhihi Vikara...
- Svayam Kutastaha San... Shuddhatvam – World / Buddhi has Dosha.

2nd Law :

- Knower of Doshas... doesn't have Doshas Known Doshas - Belong to known Buddhi / World, Not knower I - Sakshi.

Verse 3 :



Atma has none of 4 Doshas :

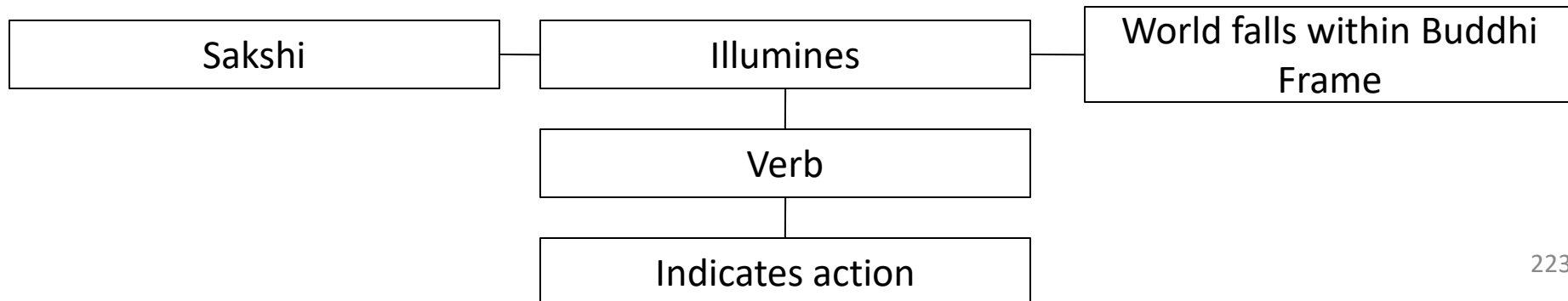
- Vaidarmyam – Natsu Sadarmyam Drishtanta

Verse 4 :

**मणौ प्रकाश्यते यद्वद्रक्ताद्याकारतातपे ।
मयि संदृश्यते सर्वमातपेनेव तन्मया ॥ ४ ॥**

Just as in the presence of sunlight colours such as red etc., (Of flowers and other things) are manifested in a Jewel, so, all objects are seen in the intellect in my presence. All things are, therefore, illumined by me like sun-light. [Chapter 7 - Verse 4]

Sakshi – Nirvikara :

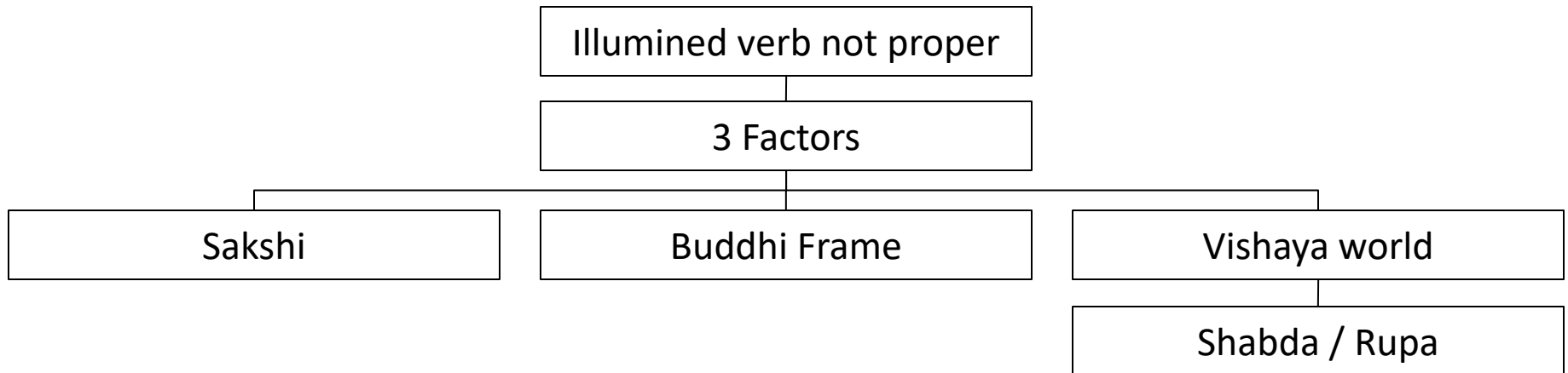


Any root verb indicates action :

- Modification - Walking / Talking... month changes / Modifies...
- Pashyati... Seeing... Is Vritti modification in Buddhi - Verb indicates action.

Question of Purva Pakshi :

- Is Sakshi Savikara - Subject to Change / Modification, because it is illuminating action...
- Verb is figurative... Anything coming into Buddhi gets light / Illumined.
- Whatever falls within Buddhi frame... not wilful action... Inevitable happening.
- Sannidva Matreha Sakshi illumines.
- In presence of Sakshi - Objects shine / Things get illumined.



- In place of Sakshi, Vishaya enter into Buddhi and gets illumined.
- Don't need to do anything - No will / Some one passing - Dog barking will enter Buddhi.

Tad Tad Akara - Vritti :

- Vishayas colour the Buddhi – (Realisation)
- Mind soaked in Shabda - Repeating song / Form / Views.

Brihadaranyaka Upanishad :

- Maaha Rajnam... White cloth dipped in turmeric, take color of turmeric yellow.
- Similarly Buddhi dipped in Vishaya powder.
- When you go back home... Mind is tinged / Colored / impressed... beautiful form / Taste / touch... Buddhi Tinged with Vishaya... in Presence of Sakshi.
- When Sakshi is not there Buddhi and Vishayam – Jadam – No Tinging.
- Takes place / No coloring / No experiencing no Vyavahara takes place... world Standstill.
- Buddhi like crystal without color, colorless gem.
- Vishaya = Sense object... Red flower green cloth...
- Object of world = Object near crystal, Without object... colourless crystal.
- Mind by itself - Crystal - Svachha Svabava, Buddhi - Antahkaranam – Crystal - Svachha Svabava
- Sakshi = Surya Prakasha = Tapaha Bright sunlight.
- In night - No light - No Tinging phenomena.
- For Tinging action, light only present, Light doesn't get involved in action - Doesn't say do this...

- Because of my presence, Tinging Vasana colouring takes place.
- Normally crystal - Compared to self.
- Here Buddhi compared to indicate Buddhi
By itself doesn't have Vritti / Vasana
- Vritti's / Vasanas because of Vishaya only.
- Vishaya Sattva – Vishayakara Vritti Bavati without Vishayas - No Vritti's.

} Realisation

Main Idea :

- In presence of light - Tingling takes place... light has no role in tingling.
- Buddhi gets colouration of world, Sakshi doesn't do anything in perception.
- In any perception Sakshi doesn't have any modification.
- At same time, Sakshi is a must. For picture TV screen must - Screen plays no role.
- In presence of light - Red colour / Forms - Appear in colourless crystal.
- In my presence... everything shines / Appears in crystal like Buddhi.
- Everything illumined by me by mere presence.
- Sun illumines by mere presence, Sakshi illumines by mere presence.

Nirvakara / Kutasta :

Verse 5 :

बुद्धौ दृश्यं भवेद् बुद्धौ सत्यां नास्ति विपर्यये ।
द्रष्टा यस्मात्सदा द्रष्टा तस्माद् द्वैतं न विद्यते ॥ ५ ॥

Objects of knowledge exist in the intellect as long as it is there in waking and dream; but none exists in the opposite case(i.e., when it is merged during deep sleep.)
The knowledge is always the knower. Duality has, therefore, no existence. [Chapter 7 – Verse 5]

Dvaita Prapancha Mithya - Sakshi Aham Satyam.

- Asangatvam comes only when Satya - Mithya comes.
- Dvaita Prapancha Mithya... Dvaita Prapancha enters Buddhi...
- World known, shines, Only when Buddhi is present (Through Jnanendriya).
- Only when world shines in Buddhi you talk about existence of world.
- Only when object is known in any Buddhi, you talk about its existence.

Advaita Makaranta :

- Table is only if its known, Existence presupposes knowledge(Realisation) Do I have horn – No.

Don't see and know : Not there

- If not knowable... Don't assume existence.
- Existence of world only if Buddhi is functioning.
 - Srishti – Swapna
 - Pralaya - Sushupti comes.

Atma Bodha :

- Buddhi Sattva... Buddhi is - World is - Buddhi resolved, world resolved.
- Existence of world depends on Buddhi... World doesn't have independent existence, therefore Mithya... (Realisation)

Anvayam :

- When Buddhi - World is co-presence / Co-absence.
- In absence of Buddhi - World is not, when Buddhi - Not functioning as in sleep.
- Existence of world conditional - Not self dependent but depends on Buddhi.
- World has no innate / Intrinsic existence(Realisation)
- No Svabavika Satta... has borrowed existence, Therefore called Mithya.
- Sakshi's existence not dependent on Buddhi.
- In sleep I am there - In Sushupti - There will be Sakshi.

Law :

- There can be no experience without Sakshi.
- Sakshi doesn't belong to Buddhi because Buddhi is resolved.
- Sakshi's existence does not depend on presence / Absence of Buddhi.
- Sakshi illumines presence and Absence of Buddhi. I - Sakshi Drashta remain always Drashta Sakshi.
- When other things gone - I am Sakshi of Abava.
- I Never have arrival / Departure, Sakshi has innate - Intrinsic existence.

Verse 5 :

- Dvaita Prapancham has Permanent existence = Mithya.
- I have independent existence = Satyam, Aham Satyam... Jagan Mithya...

- Therefore whatever is Mithya is as good as not there.
- You have borrowed beauty - Means Originally not beautiful.
- World has borrowed existence means world doesn't have original existence.
- We don't say world is Shunyam – Nothing.
- As good as non-existent, Dvaita Prapancha is as good as not there .

Verse 6 :

अविवेकात्पराभावं यथा बुद्धिरवैत्तथा ।
विवेकात्तु परादन्यः स्वयं चापि न विद्यते ॥ ६ ॥

The intellect knew the non-existence of the supreme Brahman before the discrimination between the self and the Non-self. But after the discrimination there is no individual self different from Brahman nor the intellect itself. [Chapter 7 – Verse 6]

- Establishes Atma Nirvikaraha, Atma doesn't have Vikara caused by Bandah / Moksha - Belongs to Buddhi.

Aviveka Buddhi	Viveka Buddhi
Bandaha	Moksha

- Identified with Buddhi, we say Mukti for Atma Sakshi Drishtaya - Na Mukta.
- Ahamkara Kanchuka Drishtaya... Mukta / Bandah.

Viveka = Discrimination	Aviveka – ignorance
- Says Brahman alone exists as Adhishtanam	- Say Brahman not there - Adhishtana - Abavam no Kutasta Atma

- Same Buddhi Enlightened! Now Buddhi talks about Prapancha Abavam.

Before Knowledge	After Knowledge
Say No Brahman	Say no world I am here

- Jagat Eva Asti – Advaitam Didn't see Brahman.

Jnani	Ajnani
- Rajju Asti	- Rajju Nasti - Sarapehe Asti

- Both Changes in Buddhi.

Where is world?

- No – Brahman... Called Buddhi – Liberation

Where is Brahman?

- Only world - Adhyasa Bondage.
- Buddhi Drishtya - Natu Sakshi Drishya.

Lecture 22

1) Nature of Sakshi : Nirvikara...

- Bandah - Moksha Vyavahara doesn't affect Sakshi.
- Bandah - Moksha Vyavahara depends on ignorance.
- Knowledge / Ignorance - Both belong to Sabasa Buddhi Ahamkara.
- Buddhi doesn't recognise Adhishtana, That condition is called Bandah.

Aviveka	Viveka
<ul style="list-style-type: none">- Para Abava- 'No Adhishtana' - Thought- No Para Vastu	<ul style="list-style-type: none">- Para - Bavam Recognises- Adhishtanam then Jagat Negated

How do we say I am Banda? Moksha?

- Through Buddhi - We talk of Samsara.
- Buddhi negates itself – Doesn't remain itself.
- Therefore Sakshi = Nirvikara.
- Buddhi superimposed Sakshi - Buddhi medium for Vyavahara.
- Sakshi alone appears to be bound / Liberated through superimposed Buddhi.

Buddhi Standpoint	Sakshi Standpoint
Bandah and Moksha	No Moksha

Chapter 7 :

Nature of Nirvishesha Sakshi = Sakshi Svarupa Prakaranam – Together called 'Brahman'

Sarvagya

Verse 1 :

- illumine everything falling on Buddhi frame Including Time and Space
- I don't enter Buddhi frame



Satya

- Buddhi Appears / Disappears, not Atma
- Verse 2

Sarva Sakshi

Verse 2 :

- Illumine All limited intellect (Kshetram) Asanga



Verse 5 :

- Prapancha Mithya
- Buddhi resolved and world resolved
- Existence of world depends on Buddhi, not independent existence
- No Innate / intrinsic existence

Aheya

- Can't be Rejected



Anupadhya

- Can't be Accepted

Nirvikara

- Verse 4



Shudha

Verse 3 :

- Sakshi does not have 4 Doshas of Buddhi
- Alpavadana (Limited Knowledge)
- Vikarikatvam
- Ashudatvam
- Bautikatvam
- Atma is Sakshi Svarupam

Chapter 8 - Bhudhyaruda Prakarna :

1) 1st word :

- Buddhi... Therefore like Keno Upanishad.
- 11 Chapter Titled from 1st word.

2) Sakshi Svarupa :

- Shudha / Nirvikara

Dialogue between :

- Sakshi I and my own mind, Sakshi - Manas Samvada.
- Oh mind! don't trouble me - Keep quiet.

3) world can bind me only if it comes to Buddhi frame :

- Therefore Manah Eva Bandah Karanam.

4) If I have made proper adjustment in the Buddhi frame :

- World can't do any damage to me, therefore dialogue.

a) Sakshi :

- Stop your struggle - You don't try to improve my life.
- My nature is Poornatvam - By your action I am not going to be improved.
- I am infinite in nature, Nivastara Svarupa.

b) Don't threaten me also :

- Some get angry when you reject their help.

1st Mind Tells :

- I will improve you.

Sakshi rejects help :

- Don't harm because I have rejected you Mithya mind can't touch Asanga Atma.
- 'Nididhyasanam' Chapter when mind creates a problem have a Small dialogue.

Verse 1 :

चितिस्वरूपे स्वत एव मे मते रसादियोगस्तव मोहकारितः ।
अतो न किञ्चित्तव चेष्टितेन मे फलं भवेत्सर्वविशेषहानतः ॥ १ ॥

The connection of enjoyment etc., with me, oh my mid, who am by nature consciousness itself is due to the delusion created by you. As I am free from all attributes, there is no utility accruing to me from your efforts. [Chapter 8 – Verse 1]

Eva Me Mate – Oh Mind :

- In me who am naturally of the form of Chaitanyam, Consciousness, You are doing rasa yoga polluting / Adding pleasure - Raga / Dvesha.
- Yoga = Association... you are creating association with raga / Dvesha - For me - Because its caused by your own confusion.
- I am Sakshi will never be tainted by raga...

Advaita Makaranta :

- Raga Dvesha will appear in me but not taint me, its false super imposition.
- Your planning / Thinking - Not going to affect me, I am Nirguna Sakshi Svarupa.

2 Forms of improvement

Add Attributes Guna Aadhanam

- Fresh Paint

Reduce Attributes (Doshas) Guna
Apanayanam

- Evil Attributes Dropped
- Polishing Golden Ornament
- Remove dullness by Rubbing

- Nirguna Sakshi can't add / Remove bad attributes.

Why Mind - Are you wasting energy?

Verse 2 :

विमुच्य मायामयकार्यतामिह प्रशान्तिमायाह्यसदीहितात्सदा ।
अहं परंब्रह्म सदा विमुक्तवत्तथाजमेकं द्वयवर्जितं यतः ॥ २ ॥

Give up false attempts and come to rest in me from constant vain efforts as I am always the supreme Brahman is if free from bondage, Unborn and devoid of duality.[chapter 8 – Verse 2]

Mind - Stop struggle :

- Relax / Be peaceful / Don't build castles - Planning for 4th generation.
- Give up all fruitless action which is false / Mithya, reduce Karyam - Activity / Mayamayam Karyam.
- Whatever happens in Mithya plane can't improve Satyam the Sakshi.

Vimuchya :

- Give up all futile activities.

Gita :

- Modhasa Modhakarmanaha..
- I am not asking for temporary withdrawal But be permanently relaxed.

Gita :

यस्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

But, the man who rejoices only in the self, who is satisfied with the self, who is content in the self alone, for him verily there is nothing (More) to be done. [Chapter 3 – Verse 17]

Why I am asking this?

- Because I am none other than Brahman.
- (Realisation) Into Brahman everything has to resolve.
- Yata Hi Maami Butani Jayante...(3 - 1 - 2)

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that sleekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Mind must also resolve into Brahman, You have come out of me(Realisation)
- I will swallow you and remain... Ever free / As though free...
- From Absolute angle - No Moksha.
- I am Brahman – Ajam - Unborn

Eka - One / Non dual / Without second

Dvaya - Varjitam, Sajatiya / Vijatiya / Svagata Bheda Rahita.

- Resolve into me - Don't struggle.

Verse 3 :

सदा च भूतेषु समोऽस्मि केवलौ यथा च खं सर्वगमक्षरं शिवम् ।
निरन्तरं निष्कलमक्रियं परं ततो न मेऽस्तीह फलं तवेहितैः ॥ ३ ॥

The supreme Brahman, the same in all beings and free from all attributes, I am all-pervading like the ether, imperishable, auspicious, homogeneous, Partless and Actionless. I therefore, have no benefit to be derived from your efforts. [Chapter 8 – Verse 3]

Enumeration of Sakshi Svarupam :

- I don't want to improve my lot.
- Want to improve others... Others also Sakshi... Daughter - Sakshi Svarupa.
- Kshetram Chapi Mam Vidhi... You can't give happiness to anyone(Realisation)

Gita :

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२६ ॥

Others also, not knowledge this, worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their supreme refuge. [Chapter 13 – Verse 26]

- I am Sakshi in all... nobody's lot needs to be improved.
- Everybody is fine... I am non-dual / Uniform... all pervading Sarvagata.
 - Aksharam – Imperishable
 - Shivam - Dosha Rahitam
 - Nirantharam - Without gap in between – Akandam.
 - Nishkalam - Kala - Means division / Part.
 - Partless - Niravyayam
 - Akriyam - Actionless
 - Param - Supreme – Greatest
 - Asangaha - Beyond all, unaffected by all.

Example : Like space :

- All words can be applied to space.
- 1) Samaha... house / Office - Not 2 types of space - Kevalaha / Sarvagataha / Achedyoyam / Adaahyoyam.

Gita :

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

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]

Shivoham :

- Dosha Rahitam .

Nirantaram :

- No gap in space / Continuous / Homogenous.
- Nishkalam - Partless - Niravayavaa - Actionless, Paraha – Asangaha, Vayu Sarvatra go Mahaan.

What are you struggling for ?

- By all your anxieties / Struggles - Nothing is going to happen.

Verse 4 :

अहं ममैको न तदन्यदिष्यते तथा न कस्याप्यहमस्म्यसंगतः ।
असङ्गरूपोऽहमतो न मे त्वया कृतेन कार्यं तव चाद्वयत्वतः ॥४॥

No one different from me can belong to me who am one only.
Nor can I who am unattached belong to anybody. I have,
therefore, no benefit to be derived from anytime done by you.
As you are not other than myself you can have no effort nor
its results. [Chapter 8 – Verse 4]

Mind :

- You are not helping me but my relatives... daughter...
- There is nothing that belongs to me... I never belong to anyone(Realisation)

Why ? Aham Asangaha :

- Aham Advayaya... There is no one other than me
- Appears to takes place because we are rooted in Anatma Vasana.

Only way out :

- Learn to look from own Sakshi standpoint... more you see from Sakshi... more Vedanta acceptable.
- Getting out of Viparita Bavana – Difficult.

- Difficult to assimilate because we see from body's standpoint.
- Minds level problem can't be solved.

Only solution :

- See from Sakshi standpoint more and more.
- Other solutions no use - Come to Sakshi Drishti, I am Eka - Non-dual.
- There is nothing other than me which belongs to me.
- No 2nd thing related / Connected to me because Aham Ekaha.
- I see things is no proof - In Svapna also see.. Seeing doesn't prove reality / Existence.
- In Svapna - See... But really not there.
- In Jagrat - See but really not there(Realisation)
- No one belongs to me - I also don't belong to anyone...

Why Asangaha?

- Not related to anything.
- Therefore, by your activities, I am not going to get benefit at all.
- Asangoham – Satchit Ananda Rupoham Punah because you are Tava Advayatrayacha.
- Non different from me / Identical with me.
- Therefore you are not going to do anything to me, Come to Quietitude...(Work / Tension / anxiety)
- Thereafter Lokas unreal, World does not requires benefit out of my action.

Verse 5 :

फले च हेतौ च जनो विषक्तवानिति प्रचिन्त्याहमतो विमोक्षणे ।
जनस्य संवादमिमं प्रकृतवान्स्वरूपतत्त्वार्थविबोधकारणम् ॥५॥

Considering that people are attached to the ideas of cause and effect, I have composed this dialogue(between the mind and the self) leading to the understanding of the real nature of the self in order that they might get freed from this (Bondage). [Chapter 8 – Verse 5]

Purpose of dialogue :

- People caught up in Sadhana / Phalam for money / Job / Education / School / college – Not for Moksha / improvement.
- See Sadhya - Sadhyam struggle, all struggles – Falls.

Lecture 23

- For assimilation of teaching ... Imagine dialogue between mind and Sakshi.

Advantage :

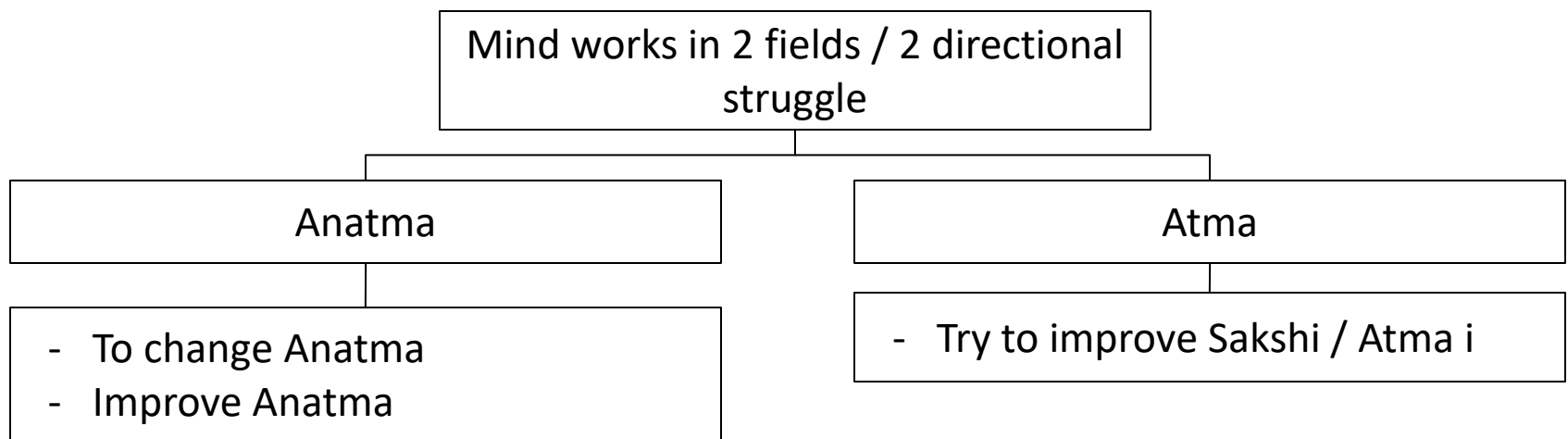
- We mean to address mind, We have to keep mind as object different from me.
- If Sakshi – Mind together - Dialogue not possible.
- In train if too near , no dialogue.

Our problem :

- Sakshi and Mind as one / Ahamkara identified (Mind and Chidabasa = Ahamkara)
- I - Sakshi - Mind - Ahamkara Kanchukam are on and do Vyavahara taking them to be single entity.
- Like constant wearing of a dress, we take dress as myself.
- For fixation of dress to go, remove dress, and learn to address the dress.
- You can't address without separating.
- Learn to stand separate from mind / Ahamkara you are then Sakshi.
- Sadashiva Brahmendra's works - Addresses mind only.

Content of dialogue :

- Mind can work because it has a lot of powers - Ichha / Jnana / Kriya Shakti, Wonderful instrument with powers.



Improve Atma - Me :

- Security / Poornatvam / Peace / Trupti.
- Mind commands body - Mind can do certain things at Anatma level.
- At Sakshi level, mind's struggle will be failure.

Wrong direction :

Result :

- Frustration

Example :

- Mind plans to build house, Building action - Anatma field ok.
- Through house, mind wants to give Poornatvam / Satisfaction to me / in Atma...

Creating Poornatvam :

- Wrong direction, Mind succeeds in Anatma level.

Ajnani :

- Utilises mind / Does work / Through work trying to create Shanti / Poornatvam / Anandaha / Trupti / Nimmadhi.

In Sanskrit parrot – Not Kilihi?

- Trupti can't be generated by action its centred on Atma... Mind has no access to do something to Atma.
- Therefore Ajnani's life – Failure.

Jnani :

- Mind builds Murugan Koil, doesn't expect mind to create Trupti / Poornatvam Anandah through Koil.
- Aham Poornaha / Truptaha / Tushtaha, Stop struggle to improve Atma.

Don't think :

- Stop all activities of Grihasta... Let mind struggle to do what can be done at Anatma level.
- But tell mind - Don't do something at Atma level.. can't do it / Need not do... Because I myself – Poornaha / Truptaha.
- Through service won't get Poornatvam, Do duty for family - Don't expect.
- Poornatvam - Don't expect creating peace of mind through minds activity(Realisation) .

Don't say :

- After marriage of daughter will be happy.
- I am happy now - My Svarupam - Own up
- Tomorrow I will discover peace after completing Vedanta course / Start teaching Gita... is a wrong expectation.
- Have peace today / Now - In Atma - My Svarupa(Realisation)

Drop the idea :

- Let not mind expect Poornatvam / Peace / Happiness by completing a Job.

Verse 5 :

- Why I wrote this imaginary dialogue?
- Because people have wrong expectation.
- Expecting house - Tomorrow ok, giving up wrong expectation = Struggle.
- Expecting impossible is Samsara... Expecting train / Bus in Station – Ok.
- With money - Buy house - Anatma level – Possible.
- Don't say I will be complete / Fulfilled / With one million \$ in savings! or with TV.
- Free from wrong expectation - Sadhyam and Sadhanam.

(A)	(B)
- Wrong expectation Gone	- Ascertain Svarupam more clearly - Sakshi Tattvam Assimilation

- Daughter not married - Unfulfilled task
 - Therefore I am not fulfilled - Wrong conclusion.
 - Therefore no Poornatvam immediately... wrong conclusion.
- Will always miss something at Atma level.
- (Realisation) Poornatvam at Anatma level never possible... House / Country / Body / Mind.
- Mind should never expect peace through Anatma situation.
- Mind - Not to keep quiet (Realisation)
 - Let mind be active
 - Drop expectation
 - Poornatvam - My Svarupam.

To get conviction :

- “Sravanam and Mananam” → Nididhyasanam - Not for conviction but for assimilation of convinced idea.

Panchadasi :

- Tabyani Sravana - ‘Nididhyasanam’ Abeyam, Nirvikitse Antha Eka... conviction through Sravanam and Mananam.
- In ‘Nididhyasanam’ – Shivoham - Perhaps true - Mind will not abide.

Verse 6 :

संवादमेतं यदि चिन्तयेन्नरो विमुच्यतेऽज्ञानमहाभयागमात् ।
विमुक्तकामश्च तथा जनः सदा चरत्यशोकः सम आत्मवित्सुखी ॥

A man gets liberated from ignorance, the cause of great fear, and roams (Over the world) free from desires. Free from grief, a knower of the self, the same in all beings and happy, if he ponders over this dialogue. [Chapter 8 – Verse 6]

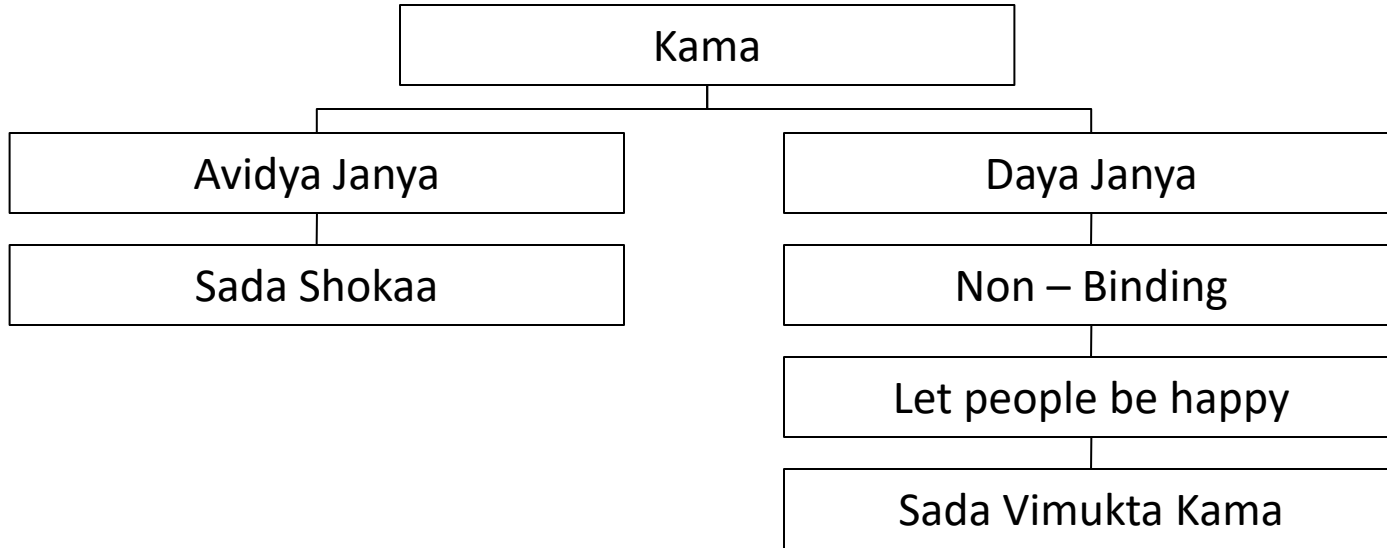
Phala Sruti for 'Nididhyasanam' :

- 'Nididhyasanam' – in this dialogue.
- Phalam – Jeevan Mukti Assimilation takes place... During Vyavahara - I am aware of this fact.
- All actions done by the mind - It will influence Anatma only, cannot improve me.
- Mind has limited influence over Anatma...
- Educate child - What he picks up we don't have control - If child has no interest in business - No inclination - No learning - Don't expect...
- Never expect... if that person changes I will be happy / Wife should like onion! / If she changes - I will have நிம்மதி... Child is trying to change you.
- Guru can give Poornatvam to Sishya... Struggle at mental level... should not be for peace.

I work with peace(Realisation)

- Peacefully work - Not work for peace, This condition is Jeevan Mukti.
- If Purusha dwells, we will become free from arrival / Experience of a great fear/ intense fear of Agyana Jannya / Fear born out of ignorance.
- If you expect situation to be perfectly ideal... every situation changes.
- Camp - 15 count down started... to go back !!
- (Realisation)When you enjoy, wary about end... it is going away.
- No Anatma situation remains steady - Jnani experiences end of situation.

- Jnani - Does works for Loka Sangraha, activity for well being of world not Kamaha.
- Expansion of Karuna not Kama - Not binding, free from binding desires.
- Daya Janya karma = Poornatva Janya Kamaha.



- If no response to Ashram - No regrets / Ashoka / No depression / No Elation for success.

Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a sage of steady wisdom. [Chapter 2 – Verse 56]

Sthira Prajna	Para Bakta	Gunateeta
Chapter 2	Chapter 12	Chapter 14

- Samadhi - Always Equanimous enjoys fulfilment, Ready to quit now...

Doesn't feel :

- Not completed this job, Completeness of worldly activities and his completeness - No connection.

Sarvada Sukhi :

Ideal title :

- Sakshi Manas Samvada Prakaranam, Mathi - Vilada Prakaranam.
- Vilapanam = Dissolving of mind into myself Sakshi



Vedanta title

How ? Not stopping mind :

By knowing :

- Aham Satyam - Manaha Mithya, no Mind – Separate from me (Realisation)
- Amani Bava Prakaranam, dissolution means falsification.
- Not destroying mind... knowing mind has no existence separate from me Sakshi.

Chapter 8 :

- Svayam Chapa Vilasate

↑

Mind

↑

Mathi

- World negated by Jnanam – Mind Negated by Jnanam.
 - How Mind negated? Chapter 9
 - What Jnani does?
 - Mathi Vilapana

What Ajnani does?

- Stop Mathi – Vilapa – Prakarana mind cries...
- This is not good / Complaining Mind, Start Mathi Vilapana Prakaranam.

Summary – 8 Chapter

Mathi Vilapana Prakaranam (I)

Central Theme

i) I - Sakshi - Reject all Services

offered to me by the
mind

- Rejection of Services

ii) Resolution of Mind :

- I Resolve Mind into my self –
Adhishtanam
- Aham Poornaha don't require
help

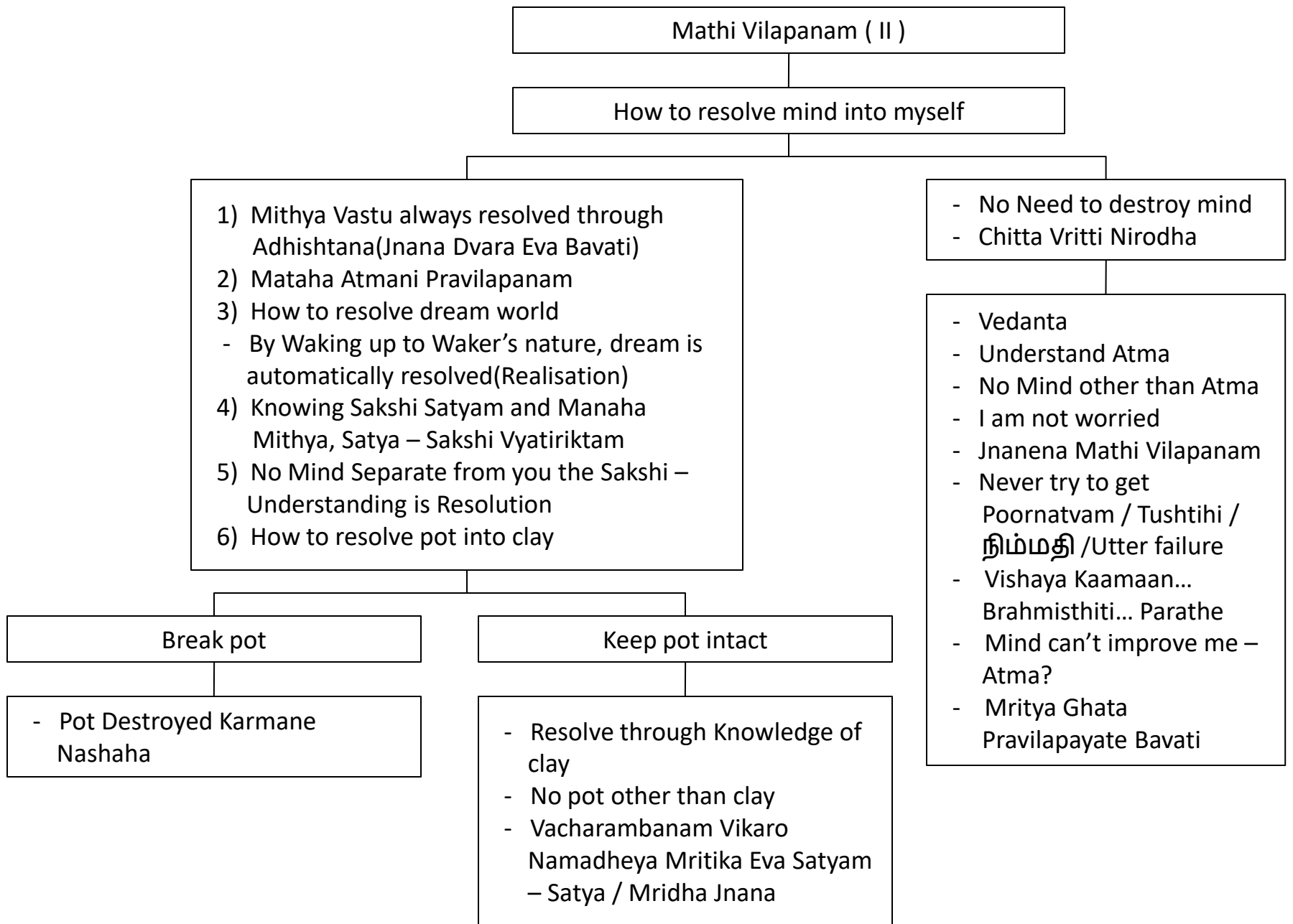
2 Reasons for Rejection Services

- Based on my Svarupam 'I' am
already Poornaha Aham
Satyaha / Poorna / Asanga
- Don't require and can't take help
- Aham Asangaha / Can't Take help

- Based on Minds Svarupam
- Mind Can work / Have access
only in field of Anatma mind can't
do anything to me
- Mind is Mithya can't add anything
to Satya Sakshi, dream lottery
can't add to Waker's bank A/c
- World only in field of Anatma,
therefore you can't help
- You are unreal can't do anything
- Cook for Maid / Watch Tv
because of maid
- Mind claims to help me but I end
up pacifying mind

More important

- Chapter of Nididhyasanam
- Daily Address mind – Don't do
anything for me – just remain
quiet!!(Realisation)
- After rejecting Services of mind
for my self, Keep mind and
Allow to serve world



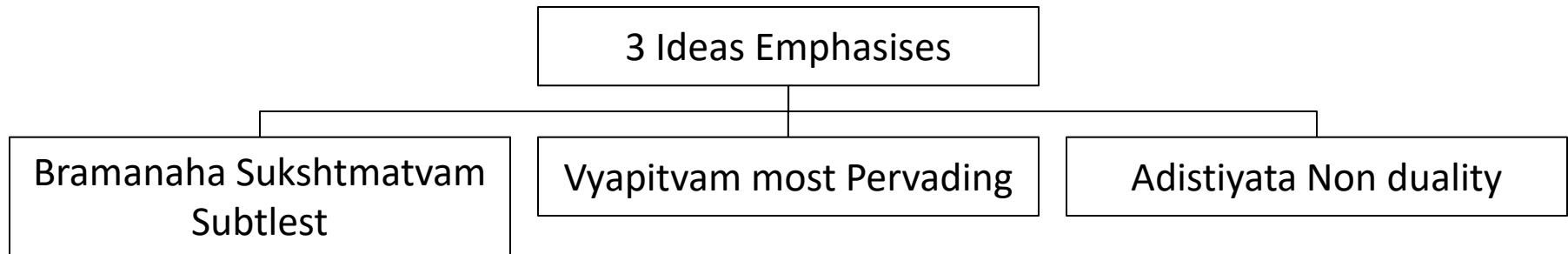
Chapter 9 :

Verse 1 :

सूक्ष्मताव्यापिते ज्ञेये गन्धादेरुत्तरोत्तरम् ।
प्रत्यगात्मावसानेषु पूर्वपूर्वप्रहाणतः ॥ १ ॥

A Succeeding one in the series of earth etc. ending with the innermost self is found to be subtler and more pervasive when a preceding one is negated. [When we negate a preceding one we get a subtler and more pervasive one till at last the innermost self is reached which is of the nature of existence and consciousness and is the material Cause of everything, and therefore, absolutely all-pervading and the subtlest] [Chapter 9 – Verse 1]

- Sakshi Svarupam – Keeps Aikyam in mind – Identical with Brahman.



Law :

- Upadana Karanam is always, subtler and pervading than Karyam, Grosser Karyam less pervasive than Karanam.
- Clay all over available - Only particular portion has become pot.
- Only where that Nama / Rupa is there - Clay is called pot(Realisation)
- Clay is there in the place where Nama Rupa is also not there.
- Clay is more pervading than pot(Karyam) (Karanam).

Karanam Seed	Subtler than tree
Unmanifest Condition	Manifest condition

- Therefore Karanam is more subtler and more Pervasive Panchabuta Srishti – Tattwa Bodha.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
 आत्मा प्राणमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
 अपान उत्तरः पक्षः । आकाश आत्मा ।
 पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
 atma prana-mayah, tenaisa purnah,
 sa va esa purusavidha eva,
 tasya purusavidhatamanvayam purusavidhah,
 tasya prana eva sirah, vyano daksinah paksah,
 apana uttarah paksah, akasa atma,
 prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This(Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Akasha born from Atma.



Almost all pervading - Vayu... Product of Akasha,

Subtlest	Guna	Recognition Perception Sense organ
1) Akasha 2) Vayu(Gross)	- Shabda - Shabda / Sparsha	- Ear (1) - Ear (1) - Skin (2)

3) Agni :

- Shabda – Ear
- Sparsha – Skin
- Rupa – Eyes.

4) Jalam :

- Shabda – Ear
- Sparsha – Skin
- Rupa – Eyes
- Rasa – Tongue

5) Earn :

- Rasa and Gandha – Tongue and Nostril



5 Gunas

5 Sense Organs

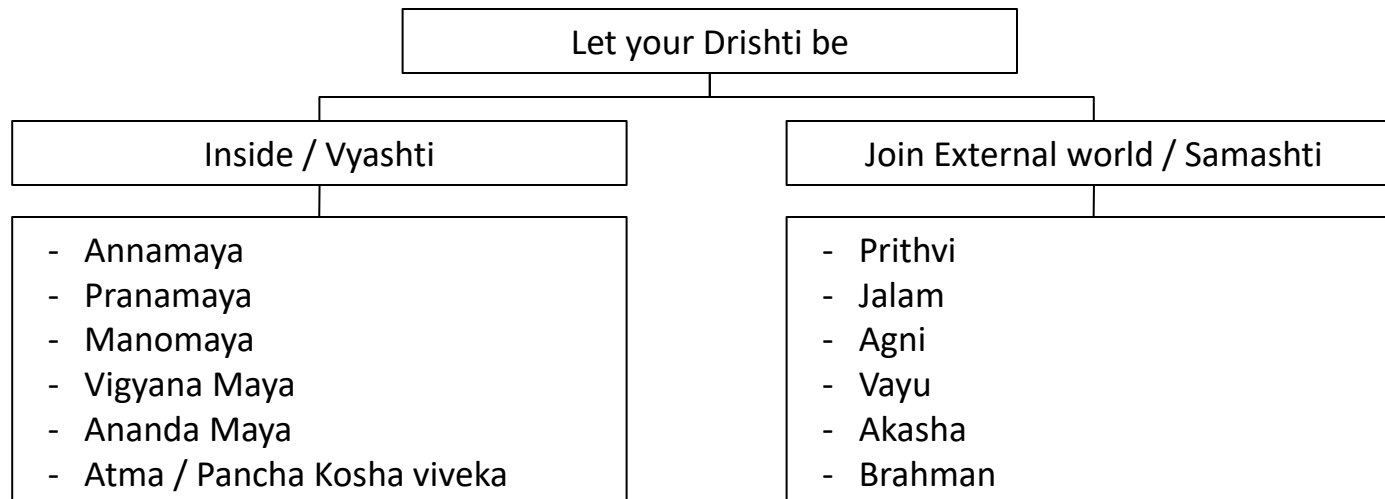
Pervasion :

- Least pervading, Maximum pervasion = Akasha.
- Shift Drishti from Prithvi to Jala, Karyam to Karanam.
- As you go to Karana - Sukshatvam and Vyapitvam will increase.

Space - Most pervasive :

- Akashyapi Karanam = Atma
= Born out of Brahma Atma.
- Brahmatvam should be subtler and more pervading.
- Gandha - Prithvi - To Sakshi - 6 items.
- Give up Drishti from Prithvi to Atma... (from previous one put to higher one.. Meditate)

Give Up : Go to :



- 'HA' - To give up – Prahanam
- Ja Hai ti - To give up
- Give up Vision to next Karanam.

Note :

- Later one more subtle than former... Uttaro Uttaram.

Srishti :

- Travel from subtle to gross.

Here :

- Gross to subtle Mind(Realisation)
- Once you reach Pratyag Atma... it will be Sukshma Tamaha and Vyapi... Tamaha more pervasive.

Hypothesis :

- What can be more subtle / Pervasive than Atma?
- It must be a Karanam of Atma But Atma is Sarva Karanam and it has no Karanam.

Verse 2 :

शरीरा पृथिवी तावद्यावद्वाद्या प्रमाणतः ।
अम्बवादीनि च तत्त्वानि तावज्ज्ञेयानि कृत्स्नशः ॥ २ ॥

External earth is the same as that pertaining to bodies. Water etc., the other categories, also are, without exception, known to be the same according to evidences. [when all the elements either external or pertaining to bodies are ascertained to be pervaded by the self, no distinction is known to exist between the external elements and those pertaining to bodies as the self only then exists. See Brahman Sutra 2. 1 . 14] [Chapter 9 – Verse 2]

- When we travel from Prithvi to Agni... should include Shariram also - From Prithvi - Otherwise you may think many Sakshis as different bodies.
- To avoid Atma Bahutvam, Prithvi includes all Shariram.
- Whatever be subtlety / Pervasiveness of external earth is subtlety / Pervasiveness of all Shariram / Bodies.
- Earth in the form of Shariram to Prithvi.
- We must resolve all Shariram - Animal Shariram to Deva Shariram... to Prithvi.
- Resolve Shariram and Earth into Jalam.
- When dissolving external Jalam, include Sharira Jalam.
- Resolve external water and Water in all bodies, When Pancha Butas resolve , Pancha Bautika Sharirams must be resolved.
- Instead of Kosha Viveka (Pancha Buta Viveka in Panchadasi)

Verse 3 :

**वाय्वादीनां यथोत्पत्तेः पूर्वं खं सर्वगं तथा ।
अहमेकः सदा सर्वश्चिन्मात्रः सर्वगोऽद्वयः ॥ ३ ॥**

Always pure consciousness, I am one without a second, all and all-pervading like the ether before the creation of air and other elements. [Chapter 9 – Verse 3]

- Compare Akasha before Utpatti of 4 elements.
- Sad Eva Soumya Idam Agre Asit... Before origination of Vayu / Agni... Akasha – All Pervading / Subtlest.

- Aham Ekaha - is my condition before birth of Akasha.
- I am Non-dual – Shuddhaha / Sarvagaha / Pure /Chinmatra / Pure awareness / Advayaya.
- After creation I have not become dual, I appear to be Gross / Dual / Ashuddha... Like Sad eva asit...
- Subtlest Atma - Am now appearing as all pervading.

Verse 4 :

ब्रह्माद्याः स्थावरान्ता ये प्राणिनो मम पूः स्मृताः ।
कामक्रोधादयो दोषा जायेरन्मे कुतोऽन्यतः ॥ ४ ॥

It has been ascertained that all the beings from Brahma down to the immovable creation are my bodies. From what other source will blemishes like lust, anger, etc. come into me? [Chapter 9 – Verse 4]

Doubt :

- Before Srishti... Sakshi Ekaha... now appears in every Shariram... Sakshi Bahutvam... Many Kshetrajna... Many Kshetram...
- That I - Non-dual Sakshi am presenting in every Shariram.

Example :

- Like one Asanga space in all pots I am Sakshi alone in every body.
- All bodies are my bodies... I am one thread in which many flowers are strung.
- I am one Sakshi in which many bodies come and Go.

- Flowers – Uttama / Madhyama



Fragrant / Faded.

- It doesn't make Sakshi fragrant / Faded, it doesn't make thread fragrant / Faded.
- In some, Fresh flowers, woven - Similarly in same Sakshi - New bodies...
- Brahma Shariram / Hiranyagarbha - Shariram / Plant(Non moving Jiva / Prani Shariram are my bodies) reside in all bodies.
- If I reject all Asanga Shariram and remain, I am called Brahman.
- If I say all bodies are my bodies then I become Ishvara.
- Ishvara = Brahman and Samasthi Upadhi (for all)
- Withdrawn... I am Brahman... Woken up and looking at world - I am Ishvara(Realisation)
- Jnani has only 2 Avasthas, Withdrawn = Brahman.
- In Vyavahara = Ishvara... Identified with all bodies.

Ajnani :

- Withdrawn - Sleeping
- Vyavahara - Identified with one body, therefore Jiva.
- Jnani never feels that I am dying when this body is going.

He knows :

- I am Sakshi in whom all bodies are there.
- No time when I disappear from world(Realisation)
- Associated with one body / mind... many problems... Body - Has pains.

Mind :

- Kama / Krodha...Therefore all problems.

Sakshi :

- Asanga / Sukshma / Akashavat / Nirvikalpaka / Niranjana / Shuddha - Body / Mind problems will never touch me.
- Na me raga Modav...
- Ajnani - Worried about new Shariram.
- Jnani - All Sharirams coming and Dissolving in me(Realisation). Aham Sarvada Samaha / Shudha.

Lecture 25

- Nature of Sakshi - Identical with Brahman.
- Brahma Svarupa = Sakshi Svarupam, Lakshana / Vastu Aikyam.

What is nature of Brahman?

- Brahman = Moola Karanam of whole universe, Karanam - From scriptures.
- With reference to Brahma - Karanam, Akasha = Karyam.
- Vayu - Asmi - Prithvi Karyam... In Karya Karana Parampara, Brahman = Moola Karanam.

Corollaries :

- Brahman has to be Nirithishanya
- Sukshma and Nirithi Shanya Vyapi



Superlatively subtle / Pervading, w.r.t. Karyam, Karanam more subtle.

- Water - More pervasive / Subtle than earth... because water is Karanam of earth.
- Similarly Jalam Agni... Compared to Akasha, Brahman / Sakshi more pervading.
- Atma is Nirapeksham(Absolutely) Sukshmaya Subtle and Vyapi.
- I am Atma - Absolutely subtle and All pervading.

- Brahman and whole creation has come in me, come from me (realisation)
- Butas relatively Subtle / Pervading.
- This Sakshi is Sadha Shuddha / Chinmatra, Sarvagaha / Advaiyaya... Verse 3.

Verse 4 – Why Advayatavya?

- Because doubts different, Shariram each uses I, Sakshi... Therefore many Sakshis?
- You are Sakshi of your Body / Mind.
- I am Sakshi of my Body / Mind
- He is Sakshi of his Body / Mind
- It appears Sakshi is many and Divided.
- Many bodies / Minds - Sakshi Ekaha / Prakashakaha – Ekaha,

Sakhshyam / Bahuhu – Prakashyam Vastuni Bahuni...

- I am one Sakshi behind many Bodies and Minds.
- Here Prani - is Sthula / Sukshma Shariram, Shariri / Dehi – One – Deha / Shariram many.

Gita :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past) indeed, was I not, nor were you, nor these rulers of men. Nor, verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

Just as in this body the embodied (Soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

- Natveham Jatu Nasam



Dehis appear to be many.

Question :

- If I have many Sharirams - Many problems.
- Mam Jara / Mrityu / Krodha / Lobha
- Dosha – Akasha – Vastu – Nalipyata / Na Dosha.
- All bodies considered to be my bodies – Mei Eva Sakalam Shariram Jalam / Pratishtitam / Layam Vyapi.
- Kama / Krodha / Lobha Doshas can't come to Atma.

Chapter 9 – Verse 5 :

भूतदोषैः सदाऽस्पृष्टं सर्वभूतस्थमीश्वरम् ।
नीलं व्योम यथा बालो दुष्टं मां वीक्षते जनः ॥ ५ ॥

People look upon me, the lord residing in all beings and always untouched by their defects, as tainted (With those defects) like a boy who (Erroneously) looks upon the sky as blue. [Chapter 9 – Verse 5]

Why Dosha can't come to Atma? Logic?

- Aham Asangaha - Svarupaha
- Dosha - Nirliptyata

Why Asangaha?

- As thing is subtler - Asangatvam increases.
- Akasha - Subtlest – Asangaha
- Fragrant / Foul smell - Space doesn't, become fragrant / foul... Therefore Atma Asanga Sukshmata / Nirguna, Therefore Asangaha.
- Persons of one Guna mingle with another of same character - Businessmen / Doctor...
- Saguna - Has Sanga
- Atma - Nirguna
 - No Sanga.

Atma :

- Paramartika Satyam - Everything else Mithya – Vastu
- Brahman alone Satyam, Real one can't have association with unreal me.
- Waker Brahmachari can't marry dream girl.

Waker	Girl
Comparatively real Jagrat Avastha	Unreal Swapna Avastha

Law :

- Relationship only between 2 things enjoying, some degree of reality.
- ' Samana Sattayo Sambandha ' Sukshmatvat / Nirgunatvat / Paramartikatvat / Adhvayaya...
- Therefore Sakshi Aham Asangaha.
- Adyasavsat - Because of superimposition, We say I am Kami / Krodhi / Lobhi / Karta...
- Sakshi appears to be Kami... not real... Agyana Eva Sanyasa Karanam.

Ignorant Use :

Blue Sky	On Enquiry
- Adjustment / Attributes of Sky	- Akasha can't have Colour - Nirupaha / Arupaha Akasha

- Akasha has only Shabda Guna, Child looks at sky as blue sky.

Why ?

- Blueness belongs to dust particles... external atmosphere scatter blue of Vibgyor light.
- Blueness belongs to dust which we superimpose on sky.
- Similarly Antahkaranam - Has Kama / Krodha, Adhyastaha Sakshini Avivekihi... Someone calls me Dushtaha.

What type of I?

I :

- Never touched by Doshas of Shariram - Nirlapyata / Niranjana / Nishkalmashaha / Nirmalaha...
- I am not touched by Kama / Krodha / Dosha...

Where am I present?

- Samabutastam - I am Sakshi in all beings and I am Ishvara.
- Master, controller, Moola Karanam.

Gita :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great lord and the supreme self. [Chapter 13 – Verse 23]

- I am Param Purusha... who is Drishta / Karta in all bodies.
- I am Sukshma / Sveshcha Sakshi Not Dushta Sakshi.

Verse 6 :

**मच्चैतन्यावभास्यत्वात्सर्वप्राणिधियां सदा ।
पूर्मम प्राणिनः सर्वे सर्वज्ञस्य विपाप्मनः ॥ ६ ॥**

As the intellects of all beings are illumined by my consciousness all beings are bodies belonging to me who am all knowing and free from all sins and virtues. [Chapter 9 – Verse 6]

Explanation of 4th Sloka :

Better order :

- 4, 6, 5

1st line - 4th verse :

- All Sharirams are my Sharira... Brahma to Sthavaram – Plant, why we say I have all Sharirams because I alone illumine all bodies, Therefore all belong to me.
- If many illumining bodies - Not many Chaitanyams, for every illumined room - One Bulb / One light.

Fact :

- One sunlight for all eyes.
- Similarly one Ishvara - Sarva Buntantaratma.
- All minds of all living beings are illumined by my(Sakshi) Chaitanyam – Awareness.
- Therefore all living beings are me who am Sarvagyaaha, All illuminator.
- Budya Ruda Prakaranam, World has to fall in Buddhi - All Buddhis by me Sakshi.

Chapter 7 - 1st Verse - 2nd Line :

- They are all my bodies...
- Sakshi Rupa Sarvagya Not Pramatra Sarvagya.
- Who is free from all Papam and Punyam - Therefore Papma.

Why am I free from all Papam?

Law 2 :

- Known attributes belong to known objects.
- Known Papams belong to known Antahkarana

Not knower No 2 Sakshi :

- Drishya Papani - Drishya Antahkarana, Bavati - Natu Drishta Sakshi Na Bavataha.

Verse 7 :

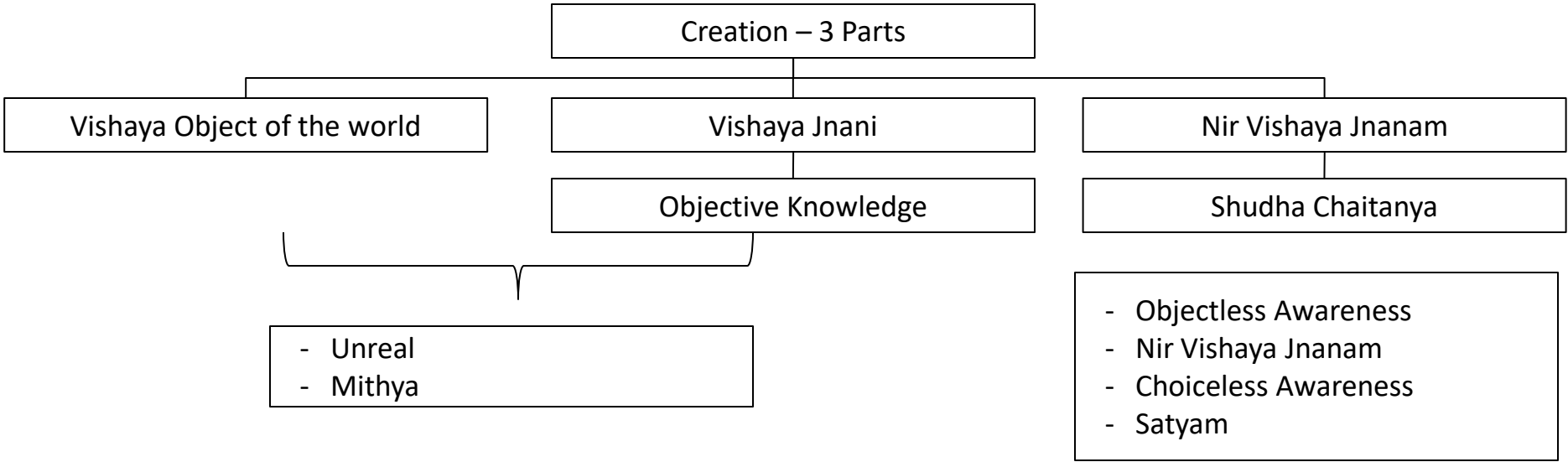
जनिमज्ज्ञानविज्ञेयं स्वप्नज्ञानवदिष्यते ।
नित्यं निर्विषयं ज्ञानं तस्माद् द्वैतं न विद्यते ॥ ७ ॥

Objects that come into being and are capable of being made the objects of knowledge are as unreal as those known in dream. As duality has no (Real) Existence knowledge is eternal and objectless. [Chapter 9 – Verse 7]

Deeper Topic :

- Establish Sakshi - Advayaya Advartiyam.
- Till now Sakshatvam / Asangatvam / Shuddhatvam / Ekatvam / Sarvagatavata.

Advatiyam :



- Real because Nitya (Eternal)

Non Temporary :

1) All Vishaya temporary :

- Akasha Sambutaha... Akasha is born, therefore temporary.

2) Whatever is temporary in unreal :

- Vaitatya Prakaranam.

Discussed in Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टो ऽन्तस्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal has no existence; there is no Non-existence of the real; the truth about both these has been seen by the knower's of the truth (Or the seers of the Essence) [Chapter 2 – Verse 16]

Temporary is Unreal :

- What is temporarily existent, doesn't have existence as its innate nature.
- It Enjoys existence for Sometime / After birth - Before death.

There existence comes and goes :

- Aguntakam not svabavikam - All objects in creation do not have sat as their intrinsic attribute.
- If they enjoy sat as their innate attribute, they will always be existent, like Agni's hotness.

Existence comes and Goes :

- Therefore they have borrowed / Dependent existence... Designation of Mithya.
- All temporary objects are dependently existent, therefore Mithya Butanam.

Vaitatya Prakaranam :

- Swapna Drishtanta, Since objects are Anityam, Therefore unreal.

2) Vishaya Jnanam :

- Is Anityam - Is born only
- When intellect comes in contact - With object through sense organ.

Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- When you see object... Objective knowledge is born.
- When child born - No pot knowledge.
- When he operates sense organ, knowledge is born.
- At that time Vritti Jayate Vritti Dwara Jnanam.
- Therefore objective knowledge is called Vritti Jnanam.
- Knowledge produced along with a thought.

What is Pramanams role?

- Different Vritti Jnanam - Also Anityam - Pramanat Dvara - Jnanam Manayat,
- Therefore they come under Mithya, object to objective knowledge is unreal.
- Sakshi - Pure objectless awareness(Beautiful definition)
- Unqualified awareness / Shudha Chaitanyam is not born.
- Before pot Jnanam - There is pot Jnanam, Pot Jnanam known - Illumined by Chaitanyam.

Ghata Jnanam / Born :

- Shudha Chaitanyam Not born - Shudha Chaitanyam is there when, Ghata Ajnana is there and goes.

- Therefore during Ajnana Avastha and Jnana Avastha Api – Sakshi Chaitanyam Vartate... Chaitanyam is Nityam.
- It enjoys existence all the time, Therefore its existence is svabavikam.
- Therefore Chaitanyam is Satyam.

Independently Existent :

- What is dependently existent is Mithya, not - Non existent – Tucham.

For 1st Two :

- Vishaya and Vishaya Jnanam Shankara gives Swapna example, and extends to Jagrat Avastha also.
- In dream Vishayas and Vishaya Jnanam is there moon / People / Star...
- When person wakes up – Dream objects go Away.
- Dream knowledge also goes away, no Mountain and Knowledge.
- Therefore Swapna Vishaya and Jnanam both - Negated when you wake up.

Vishaya - Artha Adhyasa :

- Vishaya Jnanam - Called Jnana Adhyasa Both superimposition.
- After negation of Swapna Vishaya and Swapna Vishaya Jnanam.

Sakshi : Remains...

- Therefore Sakshi Satyam - Extend same to Jagrat.

Lecture 26

Verse 5 :

- In 3 Slokas - Satyatvam of Sakshi established, everything else is Mithya.
- Then can say Sakshi Advaitiyaya, Mithya means unreal as good as non existent...
- That which is Mithya can't be counted.
- Vishaya / Vishaya Jnanam / Nirvishaya Jnanam, Object / Objective knowledge / Objectless awareness.

Jneyam / Vritti Jnanam	Svarupa Jnanam
Mithya	Satyam

- In dream Vishaya and Vishaya Jnanam Mithya... Similarly Jagrat.
- What is nature of objective knowledge and object, both Janimath... born – Karyam.
- Vritti Jnanam is Karyam / Janyam / Uttpattihi.
- Vishaya Jnana is Mithya, Karyatvat / Janimatvat - Because Both effects / Temporary, Not Svarupa Jnanam = I Illuminator

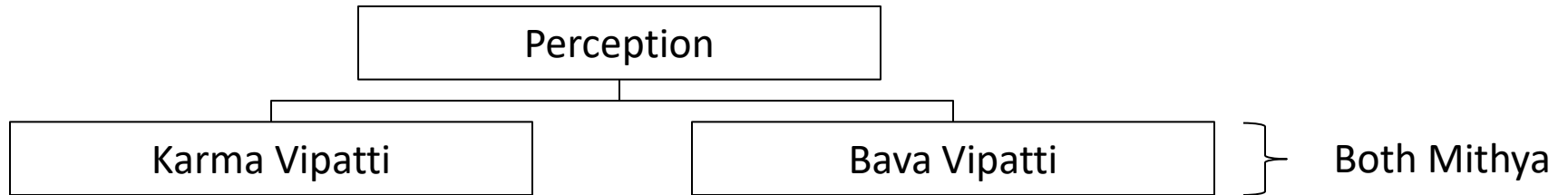
Anumana / Example :

- Swapna Jnanam (knowledge) and Swapna Jneyam (object)
- Jnana Sahita Vigneyavatu...
- In dream - Mountain is unreal, mountain perception unreal.
- If object is unreal, perception can't be real, if no elephant here but I see.

- I can claim it as false because elephant not real, Svapna - Vishaya and Jnanam – Mithya - Janivat / Karyatvat.

In Jagrat :

- You and Your perception - I am seeing is Mithya, My perception of you is Mithya perceived and perception false.



- Like Svapna Jnanam...

2nd Line - 3rd Factor :

- Nityam and Nirvishaya - Also Jnanam.

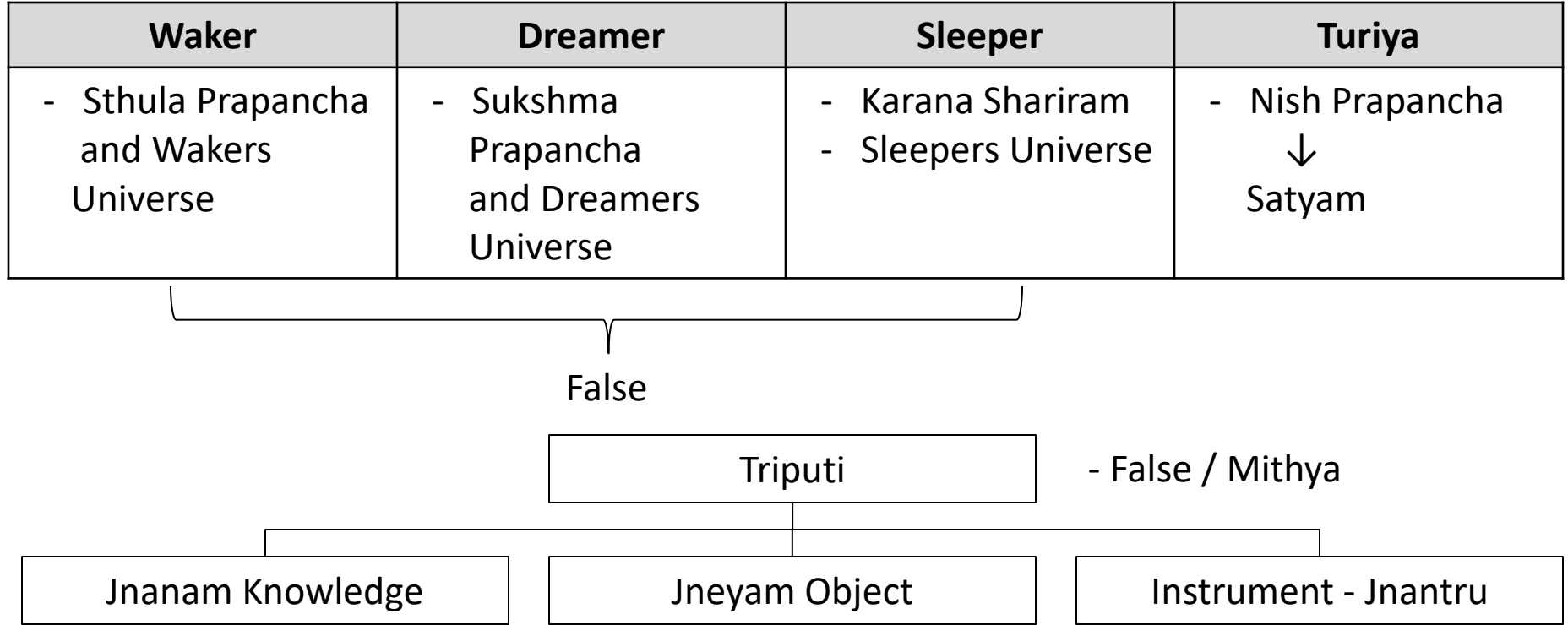
What type of Jnanam is Atma Jnanam?

- Previously Vishaya and Vishaya Jnanam – Janivat / Jnanam - Anitya Jnanam.
- Here Atma Jnanam = Nitya Jnanam.

2 nd Line	1 st line
<ul style="list-style-type: none"> - Nirvishaya Jnanam Satyam Bavati - Objectless Awareness - Choiceless Awareness - This Jnanam is Satyacha 	<ul style="list-style-type: none"> - Vishaya Jnana - Awareness of Objects - Savishaya Jnanam Mithya Bavati

- Tasmāt Dvaitam Na Vidyate..
- Therefore as Jnanam and Vishaya are unreal and Atma Jnana / Sakshi Jnana is Satyam
- There is no duality at all.

Conclusion :



Advaitam – Truth :

Turiyam : Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am not Vishaya / Vishaya Jnana but Sakshi Jnana.
- I - Sakshi am Choiceless awareness.
- Body = Vishaya = Mithya
↓
Drishyam
- As Sakshi – Satyam.

Verse 8 :

ज्ञातुर्ज्ञातिर्हि नित्योक्ता सुषुप्ते त्वन्यशून्यतः ।
जाग्रज्ज्ञातिस्त्वविद्यातस्तद्ग्राह्यं चासदिष्यताम् ॥ ८ ॥

As there is nothing other than the self in dreamless sleep, it is said by the Sruti that the consciousness of the knower is eternal. (As knowledge is really objectless) the knowledge of objects in the waking state must be due to ignorance. Accept then that its objects are also unreal. [Chapter 9 – Verse 8]

Gives Pramanam here – Brihadaranyaka Upanishad : Important

- Nitya Jnanam - Objectless awareness, which is permanently there.

Doubt :

- Is there Nitya Jnanam there at all?
- All the time - We have Vritti Jnanam, Moment to moment - New knowledge comes.
- We are not experiencing objectless Awareness at any time.

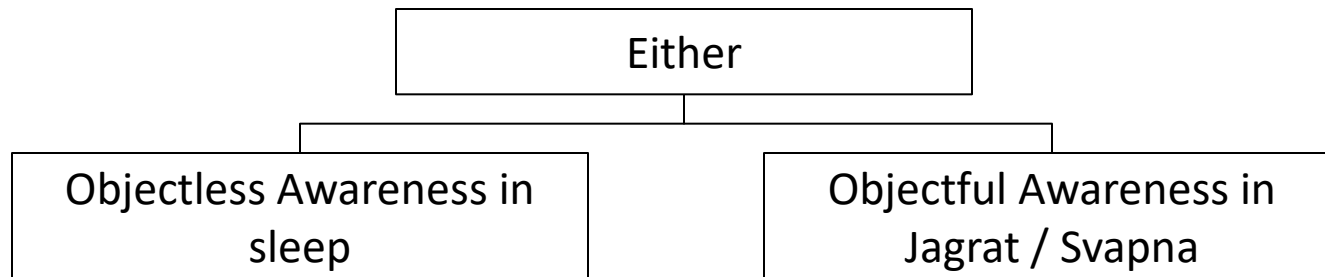
- In 'Mind' - Try to remove objects but something keeps coming...
- Try Try - Become Subjectless - Instead of objectless.
- Jagrat - Only objective knowledge constantly flowing.
- In sleep get dream - Another series of objective knowledge.

Do we have objectless knowledge at all ?

- Visishta Advaitam - Never accepts objectless knowledge / Awareness, says - It is a Myth.
- Kshanika Vigyanam - By Buddhist to solve this problem; quote sleep.
- The Sushupti awareness also is not there say other philosophers - But feel I am existent.
- Vishaya Api Nasti
Chaitanya Api Nasti } How you prove objectless Awareness in Sushupti
- According to Mimamsakas / Nayayikas - In Sushupti we are Jadam.
- In Jagrat – Chaitanyam gets born...
- How do you prove awareness in Sushupti, We give logic as support.
- In sleep if awareness were not there, after waking up, we would not be saying = "Sukham Aham Apvapsam"...
- Sleep would not have come to dictionary, Objectless state is witnessed by Chaitanyam!!
- Therefore Nirvisesha Jnanam Vartate.

- In sleep there does exist objectless awareness... Rahu Grastha... Sanmatra.
- Instead of giving this logic... sleep, Anubava - Based on experience of waker.
- We can prove existence of awareness in sleep.
- Shankara takes Brihadaranyaka Upanishad - As support
- I Natsu Drishtehe Parilokaha Apivartate Avinashatvat
- Chaitanyam of individual never perishes.
- Drashtum - Jivasya - Ahamkarasya / Pramatuhi / Experienter / Perceiver.

- Awareness of Experienter never gets lost – Perishes / Ends, therefore immortal.
- I am always awareness - When there is medium for me, it becomes objective awareness.
- When medium is not there same is awareness is objectless awareness.

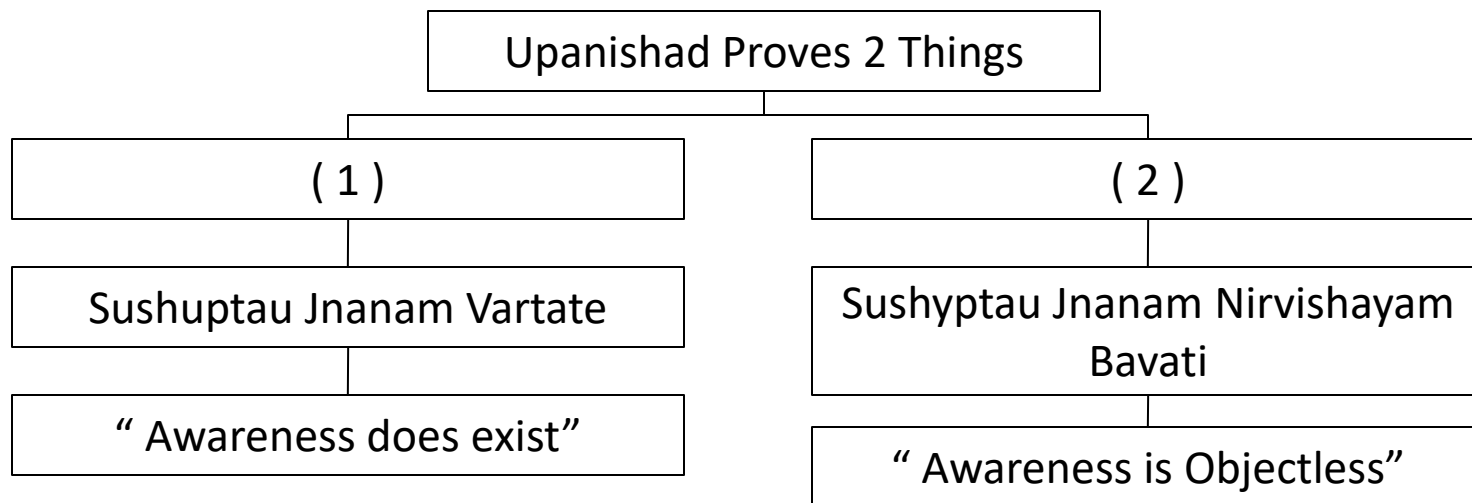


Drishtehe	Viparilopaha	Na Vidyate
Perceiver Awareness	Destruction	Not There

- Avinashitvat = Destruction of perceiver Awareness doesn't exist
= Imperishable

Why I can't Experience – Awareness – Chaitanyam - in sleep?

- Because I can't experience at all
- Natsu Tat Dvitiyam Asti
- Because during Sushupti - 2nd thing(Dvitya Vastu) is not there.
- Triputi is not there - Perceiver / Perceived / Perceiving instrument is not there.
- Remains as Advayatvam, Therefore don't feel anything.



- Just like dream universe and dreamer merge into Waker's mind.
- Similarly waking world and waker - Resolve into Sakshi Chaitanyam.
- Important to note 1 and 2 → Final realisation of “Self “
No 2nd thing other than Chaitanyam.

Upanishad points out :

- Na Tvat - Dvitiyam Asti.

We conclude :

- That Chaitanyam is also not there.

Like :

- We go to hall and say no one in the hall (Other than me - Witness)
 - In sleep - No one is there, Except me - Chaitanya Rupam.
 - Except me as Chaitanya Rupam, No one is there.
 - Chaitanyam of individual is said to be eternal.
- 1) In Sushupti there is objectless awareness and that awareness is eternal also.
 - 2) That awareness is Satyam.
- During Jagrat, upon Chaitanyam super imposition takes place as in dream (Realisation)
 - I am lying down alone as waker... no subject / Object relation is there.
 - When I go to dream, in me the non dual waker 2 things superimposed, Object of dream world and objective knowledge.
 - Super imposed is the waker, I am objectless awareness during Jagrat also!
 - I am superimposing 2 things.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- and I super impose Vishaya Jnana.
- Objective knowledge of Jagrat Avastha.

How it comes ?

- It is super imposed because of Avidya??
- Exactly as objective knowledge in Svapna... this is also super imposed.
- Not only objective knowledge is unreal, object also is unreal.
- Both Vishaya Jnanam and Vishaya are Asat – Mithya.
- All perceived objects and Perceptions are false, when reference shifts to Sakshi Chaitanyam.
- All perceived objects and Perceptions are false... Perceiver / Subject in its original Svarupa alone is real.

Verse 9 :

रूपवत्त्वाद्यसत्त्वाज्ज दृष्ट्यादेः कर्मता यथा ।
एवं विज्ञानकर्मत्वं भूम्नो नास्तीति गम्यते ॥ ९ ॥

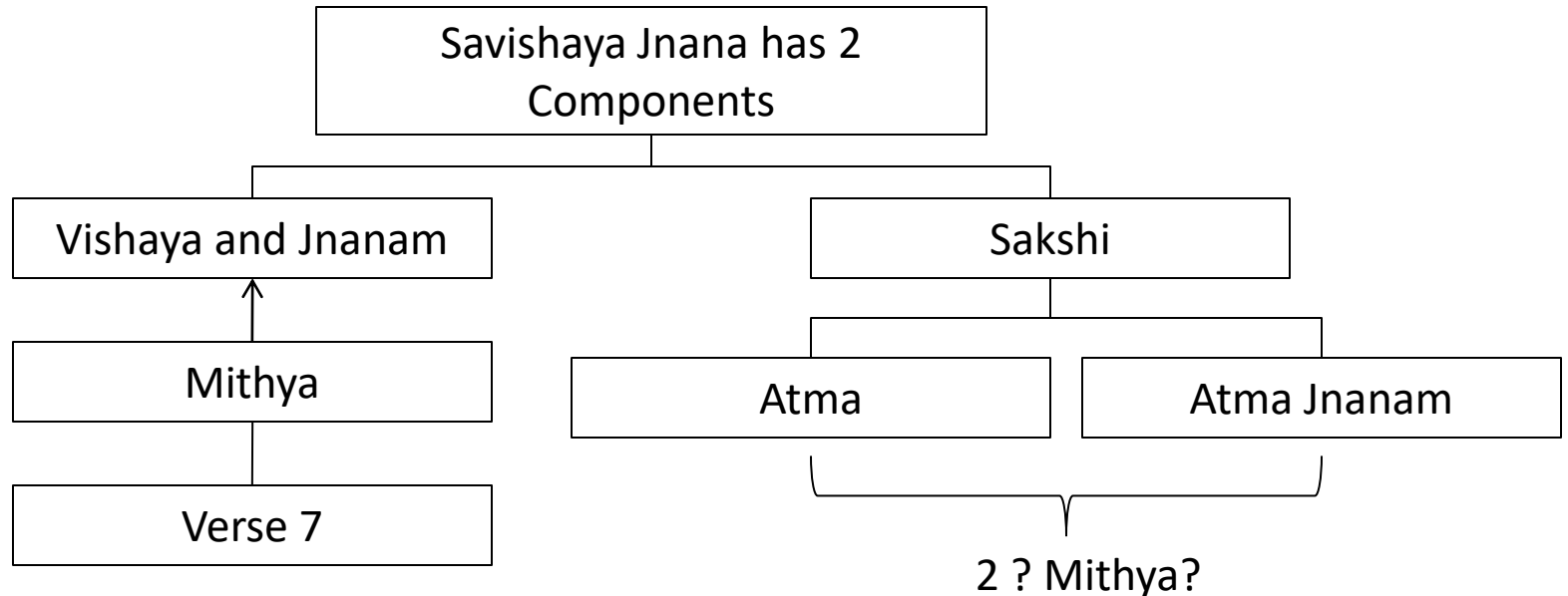
It is clearly understood that Brahman cannot be the object of knowledge just as it cannot be the object of seeing etc. as it has no colour, form and the like. [Chapter 9 – Verse 9]

Shankara Refuting :

- Possible objection which can rise from verse 7
- Scriptures talk about Atma Jnanam .

Is it Savishaya / Nirvishaya Jnanam?

- Atmanaha Vishayam Jnanam, Manushya / Ghata Jnanam – Vishaya = Ghata / Manushya ← Object.



Where do Scriptures talk about Jnanam?

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति ।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

1) Atma vare Drishtavyaya Srotravyaya Mantavyaya Ninditivyaya - See Atma and know Atma (Drishti Vishaya)

- Presents self as object of perception / Jnanam, Now you say Drishtam = Mithya.

Chandogyo Upanishad :

- Buma vidya, Brahma vidya...

Defines Brahman as :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchnoti nanyadvijanati sa bhumatha
yatranyatpasyatyanyacchnotyanyadvijanati tadalpam yo vai bhuma
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita
iti sve mahimni yadi va na mahimniti II 1 II

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]

- State in which one doesn't see / Hear / Know anything.
- Seeming support for Nirvikalpa Samadhi.
- Brahman = Advaitam - No Triputi, Don't see / Hear / Know anything In Brahman.

Purva Pakshi's interpretation :

- When person doesn't know other thing, But knows himself that state is, When you know yourself and don't know others, is Brahma – Bavam.

Upanishad :

- When a person doesn't know, anything else, that state is Brahman.
- In Nirvikalpa Samadhi - One Knows himself = Advaita Avastha, Purva Pakshi interpretation.

What he gets?

- When one knows oneself – That is state of Advaitam.
- Atma Jnana Takes place, Atma is Vigyanam Vishaya.

Other states	In Advaita Avastha
External objects is Vigyana Vishayam	Jnana Vishayam = Atma

- During Advaita Avastha – Atma becomes object of knowledge.
- At other times Anatma becomes object of knowledge, Therefore Atma Vigyana Vishaya.

Essence of Sloka :

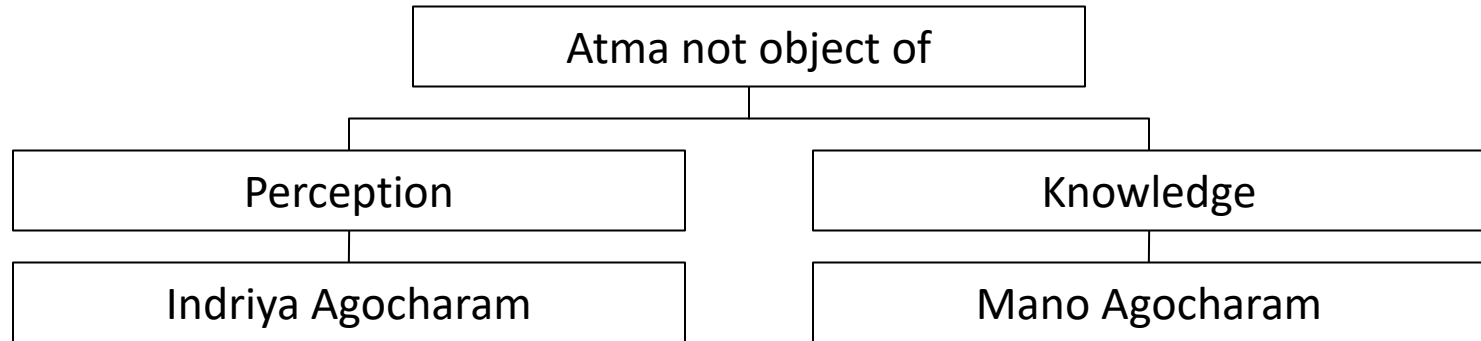
1st Quotation and 2nd Quotation :

Atma not Object of Knowledge	Perception
Manaha	Drishti

- Because it has no Attributes.

Why Atma not object of perception?

- Because Atma has no Rupam / Shabda / Ashabdam / Sparsham /... Achintyam...
- Vachasa / Manasa - Agamyam, Sarva Pramatva Agocharatvat.
- Therefore not object of knowledge - In the same way.



- Nirgunatvat.

Chandogyo Upanishad :

- Chapter 7 - Bhuma Vidya.

Purva Pakshi :

- Atma is Mithya because it is object of knowledge.

What is Atma Jnanam?

- If it can't be understood, Atma Vishaya Ajnanam Vritti...
- With reference to Atma - Super imposed limitation is negated.
- Negation of knowledge is Atma Jnanam - Need not know Self.
- It need not be experienced / Perceived / Known.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no being; there is no non-being of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence). [Chapter 2 – Verse 16]

Shankara's commentary :

- Shastra never reveals self - Shastra only removes superimposed limitation.
- I - The Sakshi am Satya Vishaya and Vishaya Jnanam is Mithya...
- But Adhishtana Buta Chaitanya is neither Vishaya / Vishaya Jnanam... but objectless awareness which is Satyam.
- Therefore I am Advatiya Asmi, Sukshmata Vyapita Prakaranam(Based on 1st word)

Lecture 27

Summary - Chapter 9 :

Chapter 8 and 9 :

1) Repetition :

Asangatvam Ekaha	Vyapitvam Sarvagataha
Only me Sakshi behind all Sthula / Sukshma Upadhi	All Pervading

- Shariram and minds many Sakshi one.

Asangaha :

- What mind does will not improve / Decrease Sakshi
- Kama Krodha Dosha Don't taint / Tingle Sakshi like crystal clear.
- Reported because of our habit of going back to our Abhimanam.
- Atisukshmatvat
- Grinding, Grinded flower.
- Extraordinary Subtle.
- Nirathishaya Sukshmatvam - Beyond which nothing subtler, extremely subtle.

Method to establish nothing Subtler than Atma :

- Kama – Karana Parampara Vichara.
- Bhumi / Jala / Agni / Vayu / Akasha / Atma... One cause of other.

Brahman :

- Sukshma Tattvam.

Normal Argument :

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Closer to you – Subtler – More Pratyaksha, further to you – Grosser.
 - Annamaya – Grossest, Atman – Subtler.
 - Pranamaya - Subtler – Closer
 - Mind - Subtler - Closer Sukshmatara
 - Vijnanamaya Kosha – Subtler – Closer
 - Anandamaya Kosha – Subtler – Closer
 - Atma - I am closest - Subtlest - Sukshma tama.

Normal argument : Kosha Parampara.

Here argument :

- Karya - Karana Parampara.

Conclusion :

1) Atma Ateeta Sukshmataman

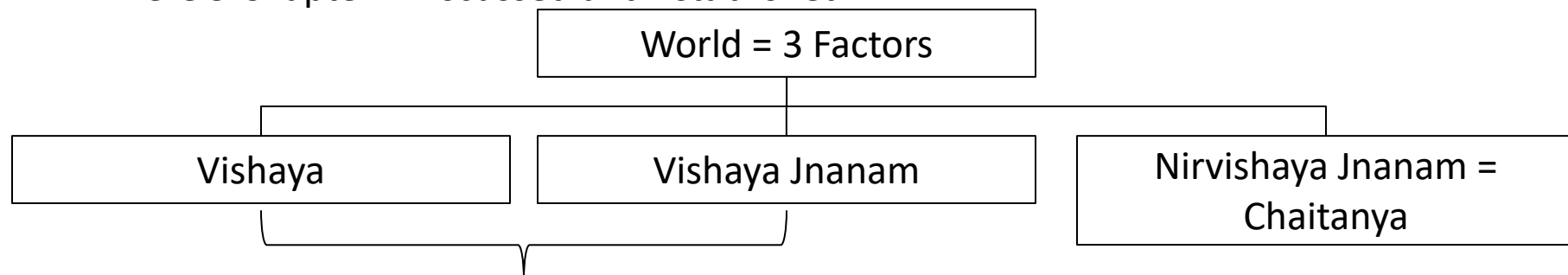


Main Topic

2) Repetition of 8th chapter – Others.

3) Satyatvam of Sakshi – Repeated.

- In 8th Chapter - Only mentioned.
- Here 9 Chapter - Discussed and Established.



Jagrat Jnanam and Vishaya :

- Mithya Janyavatu like Swapna... Vishaya Jnana.
- Nirvisesha Jnanam = Satyatvam Ajanyavat.
- Pure Awareness – Not Mithya but Satyam, its not born / not temporary.

1) Karya :

- Karana Vichara Dvara, Sukshmatvat Sthapanam.

2) Satyatva Sharanam :

- By negating Vishaya and Vishaya Jnanam... 2 central themes of 9th Chapter.
- Satyatvam of Pure Awareness is established and other 2 Dismissed as Mithya - Then natural corollary.
- Advayatvam because Mithya can't be counted, Unreal Not counted.
- Vishaya and Vishaya Jnanam - Should not be counted.
- Nirvishaya Jnanam - Should be counted and that alone is there.
- Advitavyam - Nirvishaya Jnanam, Sukshmata Vyapita Pramanam.

Chapter 10 - Verse 1 :

दृशिस्वरूपं गगनोपमं परं सकृद्विभातं त्वजमेकमक्षरम् ।
अलेपकं सर्वगतं यदद्वयं तदेव चाहं सततं विमुक्तः ॥ १ ॥

I am the supreme Brahman which is pure consciousness, always clearly manifest, unborn, one only, imperishable, Unattached and all-pervading like the ether and non-dual. I am, therefore, ever-free. [Chapter 10 – Verse 1]

- Sakshi Svarupam - 'Nididhyasanam' - Assimilation - Dwelling upon.
- Dhyanam = Repeatedly thinking / Dwelling upon what has been heard in Sravanam... Sravana kale Punah Punah - Chintanam = Nididhyasanam = Definition.

Panchadasi 'Nididhyasanam' definition :

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥५४॥

Tabhyam nirvicikitse'rthe cetasaḥ sthāpi tasya yat,
eka tānatva metaddhi nidi dhyāsaṇa mucyate (54)

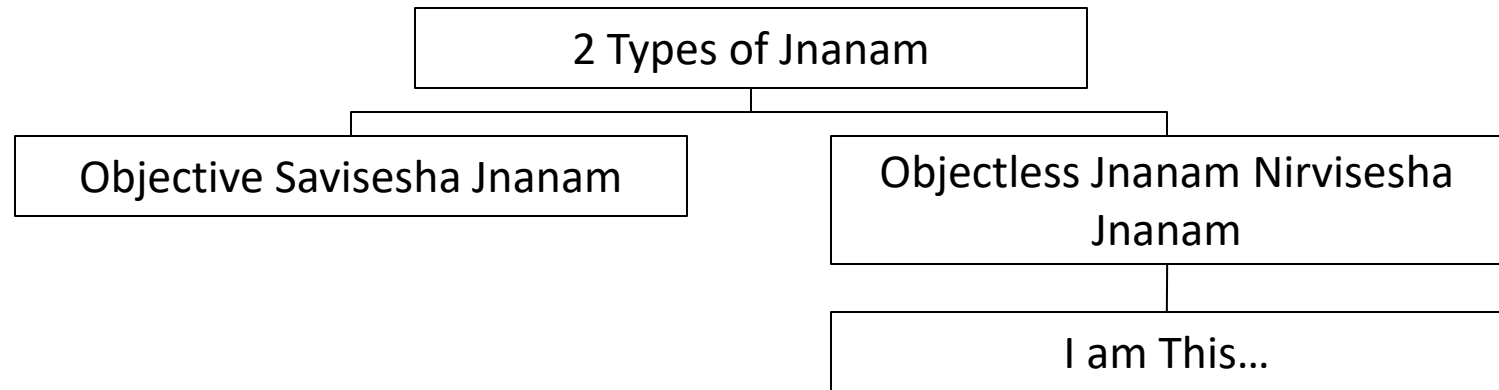
And, when by Sravana and Manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus Ascertained self alone, it is called unbroken meditation (Nididhyasana). [Chapter 1 – Verse 54]

- When by Sravana and manna, mind develops a firm undoubted conviction and dwells constantly.
- On the thoughts ascertained self alone, it is called Unbroken meditation = 'Nididhyasanam'
- What I clearly understand in Sravanam / Mananam and Thinking about that only is 'Nididhyasanam'.
- If by Sravanam and Mananam - If not understood , 'Nididhyasanam' will not help.
- In ' Nididhyasanam ' Say 'Aham Brahmasmi '.

Doubt Comes :

- Sravanam / Mananam should produce knowledge Assimilation is in form of negating Un Vedantic / Non Vedantic Samsara teaching / Thinking.
- Varies from individual, Everyone has different situation – Family / Health / social / Financial problem Habitual worries Vary...
- Consciously knock off Un Vedantic thinking... Since it is assimilation, no new ideas.
- Aham - I am of this nature, Remind myself again and again... Aham Sakshi Svarupaha.²⁹³

What type of Sakshi Svarupaha? Jnana Svarupaha?



- Satyam / Jnanam / Anantham Brahma



Nirvishesha Jnanam 'Not Savisesha'

Anantham used :

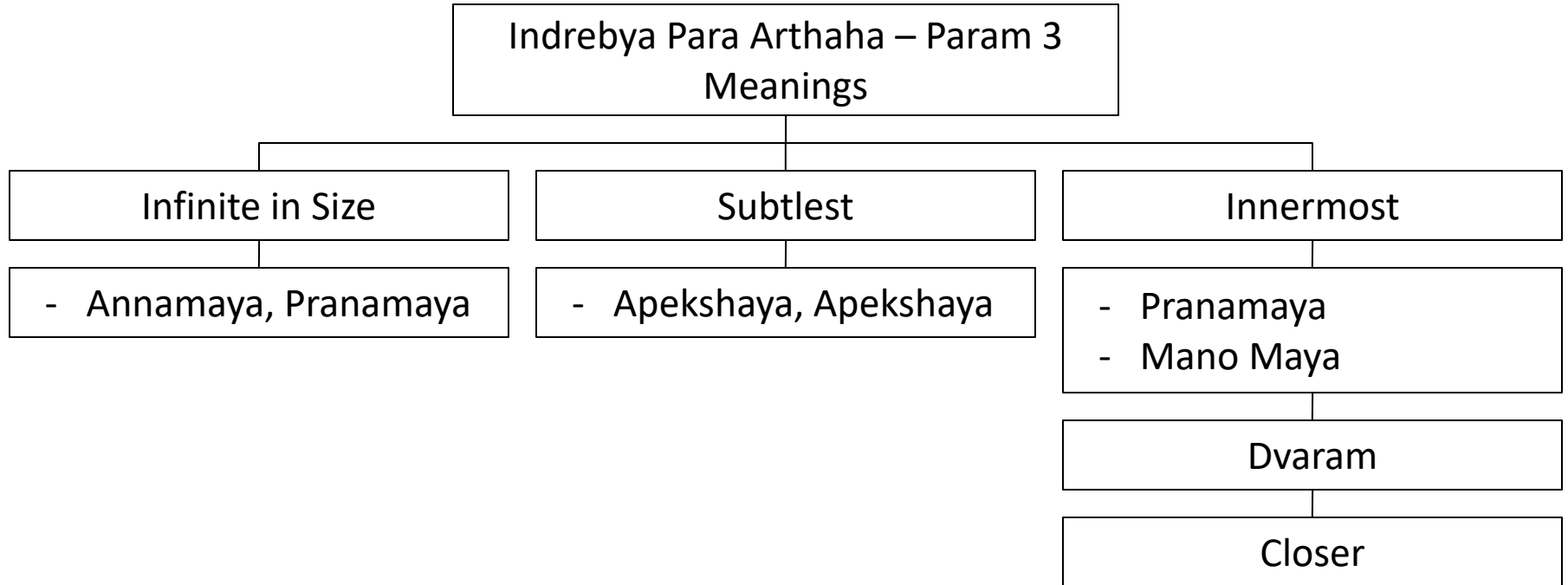
- That which is limitless... No beginning and No ending.

What is Anantham Jnanam?

- Nitya Jnanam... I am nature of Awareness.
- Savishaya Jnanam = Janya Jnanam, Therefore not Nitya Jnanam... That which rises.
- Atma = Nirvishaya Jnana Svarupam, Objectless Svarupam called Drishih Gaganopanam... Sarropanam.

Why Nirith Ishaya Vyapi ? / Sarvakaranatvam! ??

- Gaganam = Akasha
- Upamana = Example
- Nearest example = Akasha..
- Param - Beyond everything...



- Atma = Parataha = Innermost – Myself.
- Sakrut - Vibutam - Shines only once.
- Sada Vibatam - Ever shining.
- Indicator light - Asakrut Vibatam, Temporary effulgence.
- Sakrut – Ever shining - Ever effulgent.

- Ajam - Unborn - Birthless 'Consciousness'.
- Unlike Savishaya Jnanam which is Jnana.... जतम - Janimat - Pramana Janya Jnanam.

This is Ajamaya Jnanam :

- Ekameva Advaitiyam = Nondual.
- How Lots of Jada Vastu and we say only 'Consciousness' exists.

No 2nd thing... Ekam?

- According to Vedanta, Matter is unreal .
- Mithya - Not absolute / Real / Satyam.
 - Matter doesn't exist separate from 'Consciousness', No matter at all matter does not matter.
- Materialistic - Matter - Spirit not matter Matters.

Don't count matter :

- Doesn't matter Brahman Satyam Jagan Mithya.
- Aksharam = Imperishable
- Anatshvaram / Nasha Rahita.
- Janma and Nasha Rahita



Ajam

- Birth and Death - 2 of Shad Vikaras not there out of 6 Modifications - Grow Vartate.

Asti	Jayate	Viparinamate	Apakshyate	Vinashyati
Exists	Born	Grows	Declines	Death

- Shad Vikara Rahita - Negated 2 Means negated all.
- Doubt - Asti / Jayate



1st Vikaram if you negate, can't say Brahman Nasti.

- When we talk about Asti in Shadvikara.
- Asti - Associated with Vinasha..
- Asti = Relative / Temporary existence... Sad - Abhasa - Like chid – Abhasa.
- We negate relative - Temporary existence of Brahman.
- Na sad, Nada Uchyate... Negate relative existence.

Nirvikara :

- Free from 6 modifications.
- Alepakam / Asangaha / Pooshanta : To taint / Anoint.
- Besant Nagar - Tattwa Bodha.

Others :

- Panchadasi / Vedanta Sara / Upadesha Sahasri / Advanced Texts.
- Hence these lectures Mix of light and Heavy discussions.
- Atma untainted / Un associated...

Asanga

Advayatvat

Nirgunatvat

Nirathshaya
Sukshmatvat

Paramartikatvat

- Because of அதனால்

Sarvagatam :

- All pervading - Gaganaopma... like space.

Advayam :

Nondual	Eka
<ul style="list-style-type: none">- Vijatiya Bheda Rahita- No Jadam- (Jadam not counted - No independent existence)	<ul style="list-style-type: none">- Sajatiya- No 2nd Awareness

- Dvitiya Vastu - 2nd one of same specie... Man – Man.

Vijatiya Bheda :

- Different from 2 types of 2nd thing.

Example :

- I alone am in this room - No 2nd one belonging to same specie.
- Fan Table - 2nd Vastu
- 2nd Doubt belong to same specie... Inert - Specie... Vijatiya Dvitiya Vastu.

Atma :

- Sajatiya / Vijatiya Nasti.

Therefore 2 words useful :

Sajatiya	Vijatiya
<ul style="list-style-type: none">- No 2nd Chaitanya- Dvitiya Vastu not there- Tree – Tree- Money – Money	<ul style="list-style-type: none">- How Vastu not there for Chaitanya- How Jada – Prapancha is not there

- Matter is there - But not counted.
- Matter does not exist separate from Chaitanyam.
- Jadam = Matter = Chaitanyam and Nama / Rupa - Very good definition.
- Therefore Vijatiya Prapancha = Mithya - Dvitiya Api Nasti.

Therefore Advaitiyam – Nondual :

Ekam(One)	Advaitiya (Nondual)
Sajatiya Advaitiyam	Vijatiya Advaitiyam

Vimukta :

- Viseshana Mukta
- Absolutely / Free, not Apekshika Mukta...

- In Sleep also Mukti but relative Viseshana Mukti means Atyantika Muktaha.
- Ohm = Related through Ohm..
- Ohmkara = Lakshyarthha not Vachyarthha.
- Ohmkara Porule – Saranam Ayyappa...
= Arthaha
- I am that Param Brahma which is Gaganam etc...
- Satatam - Not only Asanga while in 'Mind'
- Sarvada Asanga

Verse 2 :

दृशिस्तु शुद्धोऽहमविक्रियात्मको न मेऽस्ति कश्चिद्विषयः स्वभावतः ।
पुरस्तिरश्चोर्ध्वमधश्च सर्वतः संपूर्णभूमा त्वज्जात्मनि स्थितः ॥ २ ॥

Pure and changeless consciousness I am by nature, devoid of objects (to illumine). Unborn and established in the self, I am All-pervading Brahman in the front, oblique, Upward, downward and all other directions. [Chapter 10 – Verse 2]

- Aham Drishihi Svarupa of Atma repeatedly dwell... Chaitanya / Shudha

Free from all impurities

Sthula Sharira

Sukshma Sharira

Karana Sharira

Physical dust

Raaga / Dvesha / Kama /
Krodha

Agyanam / Most Dangerous

- At Chaitanya level - Free from Sthula / Sukshma / Karana / Sharira – Kalmasha Rahitaha.

Niranjana :

- Akriya – Nirvikara - Atma free from all 6 modifications.
- I don't have any object of perception by my very nature.
- Paramartika Svabava, I don't have any Vishaya.

Chapter 8 :

- Savishaya / Nirvishaya Jnanam
- Aham – Nirvishaya Chaitanyam.

3rd Factor :

- When I identify with body – become Vishwa / Teijasa... I am related to objective world – As Turiyam, I am Nirvishaya.

Asturiyam / Nirvishaya :

- When I am Savishaya, Savishaya Aham = Ahamkara.
- Nirvishaya Aham = Aham.

Essence :

- NA Antap }
NA Bahish } Prajya
- But Shantam / Shivam / Advayam, I am everywhere.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.
All this world is indeed the Supreme Brahman. [II – II – 11]

- Brahman is everywhere - I am Samsari.
- In Mundak - Say Bhagawan is everything, no use... knowing Tata is rich - No use, I need money...
- We give Rs 1 - Karpuram to God and ask for raise / Profit / Etc.

In Beginning :

- Bhagawan is all strength - Give me strength / Karma only.
- Here Aham Vrikshase - Gire Riva.
- Dapajam... Trishonku said... no use.

I should be able to say :

- Aham Sarvatra Vartate, I am in front / Behind / up / Down... Sarvataha Everywhere.
- Is it arrogance... Humble way, I should say.
- Remaining in Ahamkara and saying is boasting / vanity...
- Can never claim... Aham everything...
- As Ahamkara - Always say Dasaha, Because Ahamkara is Vyashti...

Bhagawan is Samashti :

- Do Namaskara and ask boons.
- Give up Pramatra Tatamaya and stand as Sakshi - I need not prostrate.
- I am Jagat Adhishtana Atma.
- Wisdom - Revealed in Upanishad.
- Aham Brahmasmi - Sakshi Drishtya wisdom.

Some day will say : Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
यो मा ददाति स इदेव मा३ वाः ।
अहमन्नमन्नमदन्तमा३श्चि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvaṁ bhuvanam-abhya-bhavā3m,
suvarṇa jyotiḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Not Vishwa / Teijasa / Pragya but Turiya - Not Savishaya but Nirvishaya.

Why I say I am everything?

- Because I am Sampoorṇa Bhuma, full and complete - Not insignificant person – VIP – (Very insignificant / important / person).

Ajaha : Birthless

- Atmani – Sthithaha - Ever established in Atma Sukham...

Gita :

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

When, he (The yogi) feels that infinite Bliss, which can be Grasped by the 9Pure) intellect and which transcends the senses – Wherein established he never moves from the reality; [Chapter 6 – Verse 21]

- If I am ever remaining in Sakshi, I can always say I am...
- Kurvannapi Karromin... Nava Drare Pure dehe... happily claim.
- Initially do 'Nididhyasanam' to withdraw from Activities... later it is constant alertness even while in Vyavahara.
- Throughout day... cycling in football field first then MT Road.
- Vyavahara Api and Vyavahara Rahita Aham Poornaha...

Quiet	Active
Nididhyasanam	Nididhyasanam

Lecture 28

Chapter 10 :

- Sakshi Svarupa which is identical with Brahman.

Pratyagatma	Parmartatma
Tvam Pada Lakshyarth	Tat Pada Lakshyarth

- Jiva / Ishvara or Brahman Aikyam.

Verse 2 :

- Sampoorana Bhuma – Brahman not Sadhana – But Siddhasya... Smaranam.

Verse 3 :

अजोऽमरश्चैव तथाऽजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमद्वयः ।
न कारणं कार्यमतीव निर्मलः सदैकतृप्तश्च ततो विमुक्तः ॐ ॥ ३ ॥

I am unborn, deathless, devoid of old age, immortal, self-effulgent, all-pervading and Non-dual. Perfectly pure, having neither cause nor effect and contented with the one Bliss. I am free. Yes. [Chapter 10 – Verse 3]

- I am Sakshi - Aham Ajaha / Amaraha / Amrutaha / Nirvikaraha.

Ajaha :

- Unborn

Amaraha :

- Deathless.

Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

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]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Ajara :

- Old ageless / Decay less...

Amruta :

- Growthless / Changeless, Parinama Rahitaha- Vridho Rahitaha.

Svayam Prabavaha :

- Shad Vikara Rahitaha means Nirakara, I - Not w.r.t. 3 Sharirams.
- Karana Shariram - Sheerya Mana Svabavam... that which constantly decays.

Nirvikara :

- When you Disidentify from Sthula /Sukshma / Karana Shariram. Remain as Ateeta...

Svayam Praba :

- Self effulgent Prakashaha

Svayam means :

- Svabavika not Aguntaka Prabava... not borrowed effulgence...
- Buddhi / Sense organs / Body has Prakasha, Not Svayam - But Partap Prabha.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Light in Vedanta / Jyoti = That principle in Presence of which other things are known.
- Yasmin Sthati – Anye Vishaya Prakashate.
- Sense organs = 1 - Eyes/ 2 - Ears/ 3 – Skin / 4 – tongue / 5 – Nose
= Devata = Light
- In presence of eyes - Forms known
Ears - Sound known
Antahkarana - Mind - Things known
Janmendriyam - Light

- Ultimately come to Atma - Which is the original light lent to Antahkaranam.
- Antahkaranam lends light to sense organs.
- Sense Organs become light and sense organs shed light to Shabda / Rupa / Rasa / Gandha /... Prapancha.
- Pancha Indriya Prakashaii Prakashayate, Svayam Prabavaha Aham...

Sarvagataha - All pervading :

- When we use Chaitanyam it should be followed by Sarvagataha... not limited.
- We feel Chaitanyam is only Upto periphery of body.
- I Don't experience Chaitanyam beyond body. We conclude Chaitanyam is of size of body.

Write :

- Chaitanyam Sarvagatam... I am 'Consciousness' and all pervading.
- If I am all pervading, I should feel Chaitanyam beyond body.

Why I don't feel ?

- Upto periphery of body, it is manifest Chaitanyam, and beyond periphery of body, Chaitanyam is Unmanifest.
 - Abihi Ani - Abivyakta – Rupena Vartate(exists)
 - Sharire - Abivyakta Rupena Basate(shines)

Example :

Light – Upon Body	Outside of Body
<ul style="list-style-type: none">- Illumines body தெரிகிறது- Abivyaktat- Manifest- Basate	<ul style="list-style-type: none">- Exists இருக்கிறது- Ani Abivyaktat- Unmanifest- Vartate

- Tat Chaitanyam Sarvagataha Aham Asmi.

How many Chaitanyam?

- Advayaha... Nondual.
- Manifesting media - Many - Manifesting, 'Consciousness' one, Mirrors are many, - Surya / Sun - One Advayaha..

Mandukya - Ajati Vada :

- Na Karanam - Na Karyam Cha, Chaitanyam is neither cause of anything nor is it effect of anything.
- Not born out of anything - Nothing else is born out of Chaitanyam. It is not father / Son.

What about World ?

- Is world / Matter - A product of consciousness or , is consciousness product of matter? Not both.

Science :

- From matter - Came 'Consciousness' Some religion, From ' Consciousness ' came matter.

Vedanta :

- 'Consciousness' is / was / ever - Will be.
- Matter = Confusion - Really not there(Realisation) - Na Karanam / Karyam.

Atita Nirmalaha :

- Free from Avidya Malam (Dirt) Shudha Advaitam theories in North India.
- Shankara talks about Maya.
- Therefore Ashudha... Maya mixed with Brahman.
- Maya can never taint Brahman.
- Avidya Malenapi Rahitaha, Sada Ekaha / Sada Ashuddaha / Sada Nirmalaha /... Sada Svayam Prabavaha.
- Sada Truptaha... One Non-dual Advayaya.



Ever fulfilled Sampoorname (Last chapter)

- Sada Vimukti - Ever free, Because of this Svarupam Sishya says Ohm... Yes.

Verse 4 :

सुषुप्तजाग्रत्स्वपतश्च दर्शनं न मेऽस्ति किञ्चित्स्वमिवेह मोहनम् ।
स्वतश्च तेषां परतोऽप्यसत्त्वतस्तुरीय एवास्मि सदादृगद्वयः ॥४॥

No perception whatever in waking, dream or deep sleep belongs to me but it is due to delusion. For these states have no independent existence nor an existence depending on the self. I am therefore, the fourth which is the seer of all the three states and without a second. [Chapter 10 – Verse 4]

- Aham Advayaya Turiya Atma, I am (Nondual) Turiya Atma.
- Chaitanya from its own standpoint is called Turiyam.
- a) Same Chaitanya w.r.t. Sthula Shariram is called Vishwa.
Same Chaitanya w.r.t. Sukshma Shariram is called Teijasa
Same Chaitanya w.r.t. Karana Sharira is called Pragya (Not the other way round !!)
- Chaitanya from its own standpoint called Turiyam without Shariram!!
- b) When Chaitanyam is identified with Sthula Shariram - Its called Jagrat Avastha.
- When Chaitanyam is identified with Sukshma Sharira as Teijasa – Its called Svapna Avastha
- When Chaitanyam is identified with Karana Sharira as Pragya – Its called Sushupti
- One Chaitanyam - Has 3 experiences called Jagrat / Svapna / Sushupti.
 - Vishwa Experiences Jagrat...
 - Teijasa Experiences Svapna...
 - Pragya Experiences Sushupti...
- As Turiya – Darshanam Nasti

Darshana and Agyanam and Ananda

Doubt : Who are Vishwa / Teijasa / Pragya?

- Turiyam alone is Vishwa – Associated with Sthula Shariram
Teijasa – Associated with Sukshma Shariram
Pragya – Associated with Karana Shariram
- Turiyam – Takes role of Vishwa / Teijasa / Pragya.
- Takes Darshanam - Experience of world Vishaya Jnanam.
- Turiya on its own - No experience.
- I / In my original form am free from all experiences.

All experiences :

- Sukham / Dukham / Raga...
- When I get associated with 3 Sharirams, and take up Vishwa / Teijasa / Pragya... I have Darshana – Experiences!! How can I be Nitya Shudha??

Doubt :

- While experiencing - Dirt comes?
- When taken bath, wear clean clothes, as Turiyam clean.
- When associated with Sharira won't I become Malinam / Asuddham – Very Good Question.
- Many in Nirvikalpa Samadhi always - Believe in
 - Opening eyes - Dirt will come!!
 - Opening ears - Sounds will be heard!!
- Even when Turiyam plays 3 roles while, taking 3 Sharirams , Turiyam Not Ashudha!!

Why Sarvada Shudha Svarupaha?

- 3 Shariram is Mithya – Unreal.
- Real Vastu - Will not get tainted by unreal association
- Raga / Dvesha... will not taint Turiyam.
- When I - Turiyam take up role of Pragya (Sushuptaha), Vishwa in Jagrat, Teijasa in Svapna, no experience can taint me.

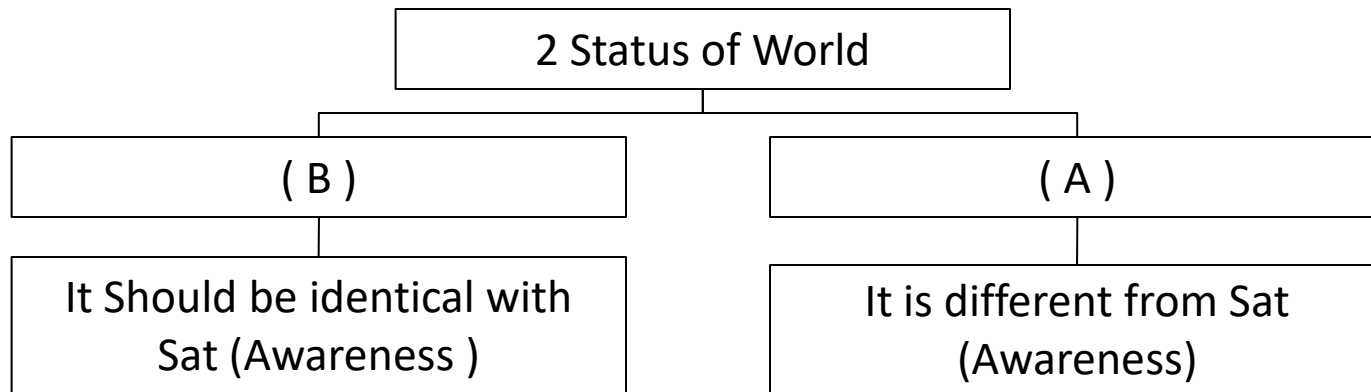
Like :

- When waker takes up role in dream world, none of the roles can affect the waker.
- Travelled 100 miles but waker in cot / Train, Travelling experience in dream - But waker stationary!!
- Vishwa / Teijasa - Vishaya Jnanam is Adhyasa
- Sushupti - Agyanam is Adhyasa.
- All Vishaya Jnanam is Mithya, I am Nirvishaya Jnanam – Sathya.
- Vishaya Jnanam doesn't taint me.
- Turiyam - Sakshi Nirvishaya Jnanam.
- Mohanam / Confusion / Adhyasa / Adhyarupa.

Why do you say everything other than Chaitanyam is Mithya - Unreal?

Reason??

- Nature of Achaitanyam = Sat
- Chid Eva sat
- Sat Eva chid
- Material world can have = Status.



Logically : Both are not possible

Suppose :

- a) Matter is different from chit / Sat.
- Then matter should be Asat / Nonexistent because we are experiencing can't be Tuchyam.

B) 2nd Possibility :

- Matter is identified with chit which is sat - Awareness / Sakshi / Turiyam not possible.
- Sat is Nirvikaraha - Matter is Savikaraha - Subject to modification.

- Matter can't be identical or separate from sat.
- You can't prove existence of matter alone logically.

To prove existence of matter :

- It should exist different than Brahman or identical with Brahman.
- It is Anirvachaniyam
- Binnatva / Abinnatva therefore Unreal.
- Another idea only in Mandukya.

Mandukya Upanishad :

नाऽऽत्मभावेन नानेदं न स्वेनापि कथंचन ।
न पृथङ्नापृथक्किंचिद् इति तत्त्वविदो विदुः ॥ ३४ ॥

nā'ṭmabhāvena nānedam na svenāpi kathamcana |
na prṭhaṇnāprṭhakkimcid iti tattvavidō viduḥ || 34 ||

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman, nor is the plurality Non-separate from it. So say the Realised wise-men of the Upanishads. [2 – k – 34]

- Plurality is neither separate from Brahman nor Non separate from it.
- Body / Mind / Sea / Space / Air... All unreal

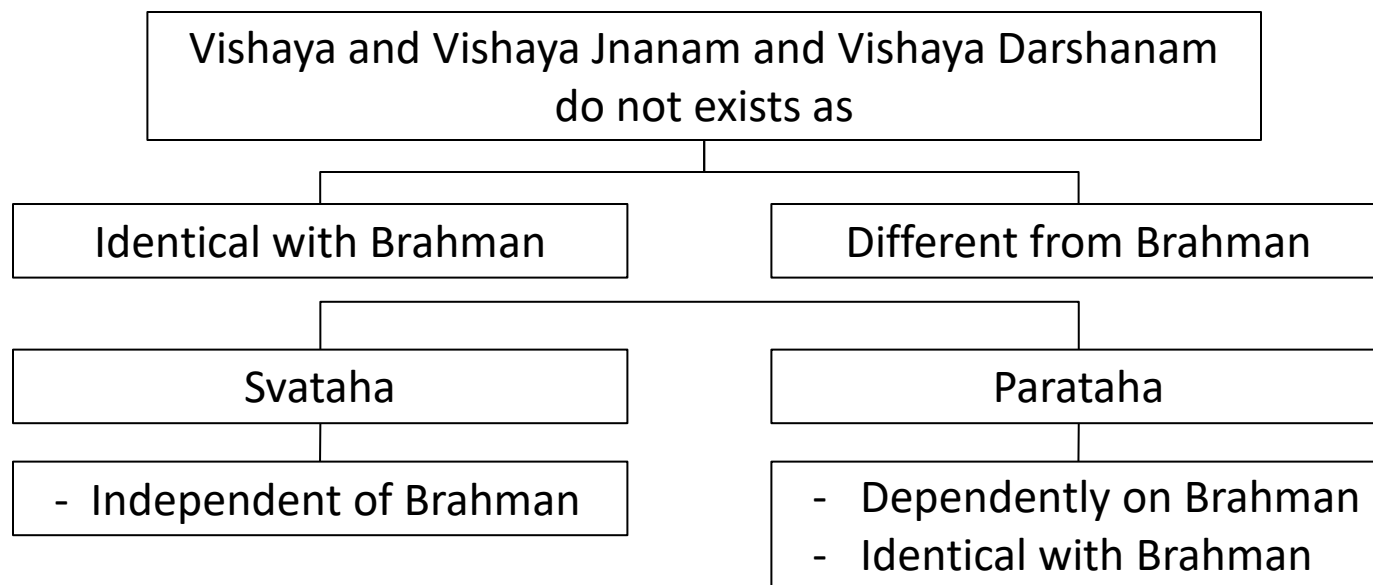


Nearer to Atma / Reality



Discard mind and intellect as mere delusion!! And Discover self!!

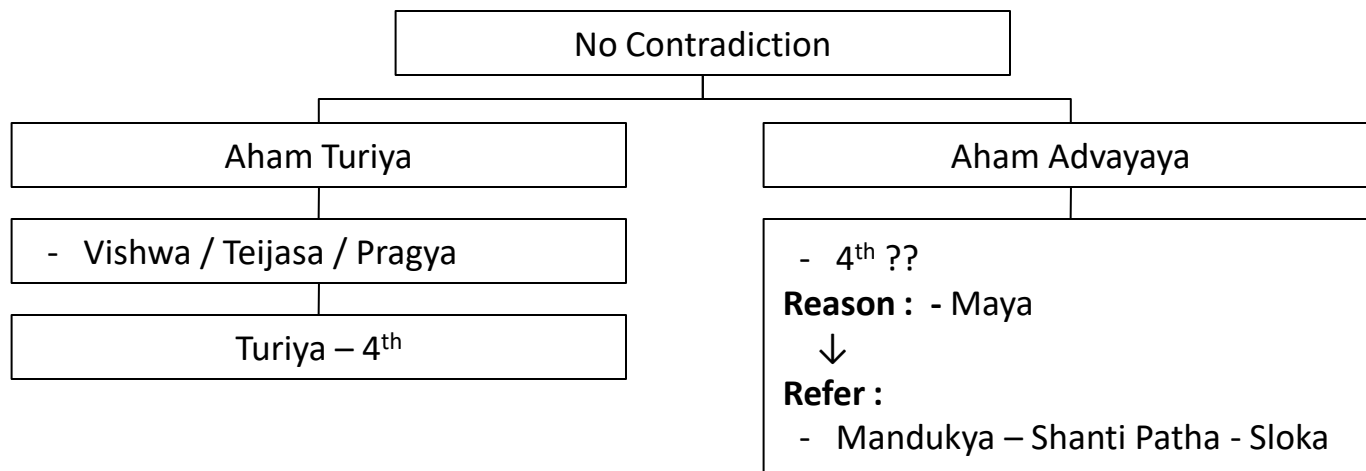
- See through Mind and Intellect – Nondual reality.. All pervading and eternal.
- Statement of the wise!!



Therefore Mithya - Unreal :

- I Turiyam alone am there - Others as good as not there??
- Sada Drk - I am eternal witness.

Who is Advayaya – Nondual :



How to solve contradiction :

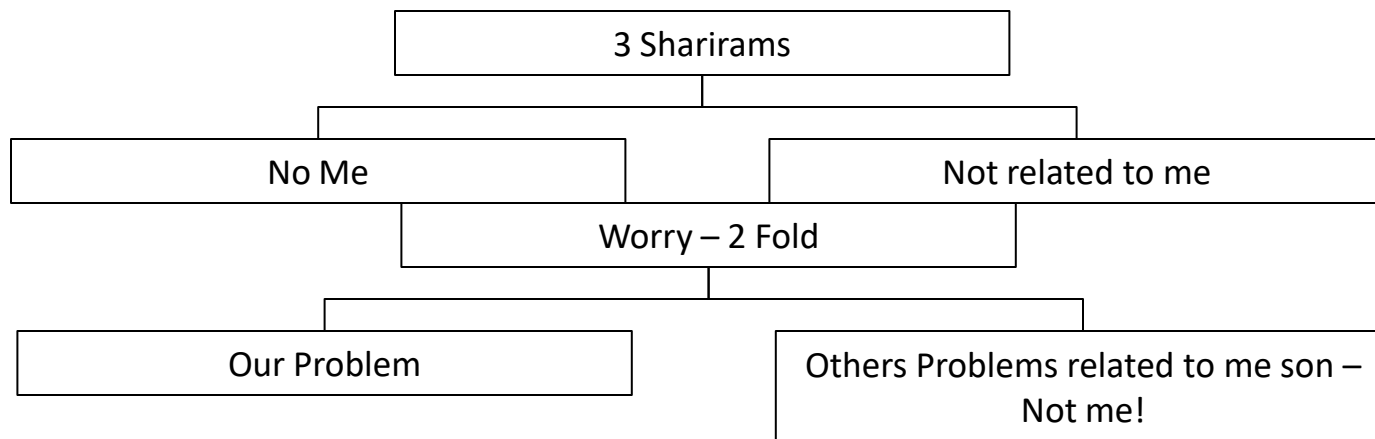
- First three - Vishwa / Teijasa / Pragya – Unreal, therefore can't be counted.
- 4th Only one there... Therefore Advayaya
- For beginner use 4th – Later Negate that also(Realisation)

Verse 5 :

शरीरबुद्धीन्द्रियदुःखसंततिर्न मे न चाहं मम निर्विकारतः ।
असत्त्वहेतोश्च तथैव संततेरसत्त्वमस्याः स्वपतो हि दृश्यवत् ॥५॥

As I am changeless the series producing pain viz., the body, the intellect and the senses are not myself nor time. Moreover they are unreal like dream-objects, there being a reason for inference that they are so. [Chapter 10 – Verse 5]

- I am different than 3 Bodies and 5 Koshas.



- Son related - Worry legitimate.
- Different but related.
- I - Sakshi - Poornaha - What about my body / Mind which is Apoorna, I don't worry about my Self but about my Body / Mind... Daughter...

- Therefore we need to say me and related to me.
- Aham Api Na
Mama Api Na } Series of Body / Mind / I
- Sense organs / Sukham - Dukham... Aham Na Karya - Karana Sampataha.
- I may not be them but they belong to me.
- No complaints / No worry about Myself or others.

Why they do not belong to me?

- Aham Asangaha - Paramartikam / Not Vyavaharitam - Unreal

How dream girl can be wife of waker?

Lecture 29

5) Atma – Sakshi :

- Sharira Traya Vilakshana = Anatma Vilakshana.
- Gradation in understanding... Normally = We think we are Anatma
Atma = Anatma Vilakshana.
- I have got one Atma Sakshi within, My Atma is eternal.

What about me ?

- Ageing / Initial tendency to claim ourselves as Anatma and I have Atma which is Nitya / Shudha...

Stages in Vedanta :

- 1) I am Non eternal - Atma - No knowledge.
 - I am Anatma - Prakruta - There is no Atma at all – Charvakas.
- 2) I am non eternal, my Atma is eternal.
 - I am Anatma... After study.
 - There is one Atma - That Atma is eternal - All pervasive.
 - May his Soul rest in peace, Soul different from me... My soul eternal - Different than me.
 - Never say - My self - Say My Self...
- 3) I am eternal ,my body Anatma is non eternal.

Say :

- You are Atma and, body perishable.
- 4) Drop idea of My, Mama Shariram is wrong.
- My refers to relationship.
- The body is acting not
- My body is acting!!
- My - Refers to possessor / Possessed relationship.

Pen is mine

Saying :

- Atma is related to body is accepting Sangha / Sambandha - Between I and body.
- Atma becomes Sanghavaan, I am Self - My body is non eternal Wrong.
- I am Atma - I don't have relationship with any Noneternal perishable thing in creation.
- If we don't come to 4th step...

In 3rd Step :

- I have no problem - I am worried about my body.
- As long as i am related to body, body's problem becomes my problem.
- I am Poornaha – Incomplete if you entertain relationship with Anatma.
- As long as i have relationship with Anatma, Anatmas Apoornatvam will affect me.

- Anatma's Vikarams will affect me, Therefore I have to say - I have no relations with Anatma.
- Atma has no 'Mama '.

5th Stage :

- After saying I am not related to body / Any Anatma, know all Anatmas, existing in me alone.
- I can never get away from Anatma...
- They are not related to me - I am not related to them.
- Because I am Asanga but all of them are existing in me
- They are superimposed on me



Technically

- Therefore I can't escape from them.
- I can't run away from Anatma
- I can't run away from Body / Mind / Wife – You need not get away from Anatma.
- Sambandha should be snapped by Asangatva Jnanam.

5th Stage :

- I can never get away from Anatma.
- All Sharirams and Minds are super imposed on me.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Therefore closing eyes to problems will not help.
- Not get away from opposites of life, See birth of child / Death, See healthy / Sick body, All existing in me.
- Accept Dvandas of creation –



Accept pairs of opposites

- See growth / Decay - Intimate body has to go through pairs of opposites.
- Have no worries because I have no Sangha.
- I am Asangatva Api Sarva Antaryami.
- Understand Sarvantaryami to avoid escapism.
- When I worry - See Relationlessness, When I try to escape, see Sarva Asangatvam - Body – Relatives.
- I am not this complex of Shariram / Buddhi / Kama/ Krodha / Etc.
- Mind goes through experiences / Pains... See them as it is.

Not me and Not related to me :

- Related - Means problem, Because I am free from all Vikaras – Modification...
- If I Atma - Am body / mind.
- I will be Savikara Not Nirvikara, my experience is Atma is Nirvikara.
- Therefore I must be different from body/mind complex.

2nd Option :

- Atma is different from body, Atma is related / Associated with body, then Atma is Savikara.
- If relative is Savikara... Related will only be Savikaram
- Sitting in car and car moves, one connected to car moves.
- Similarly if Atma is related to body then body changes will affect Atma.
- If you say - My body - Body changes will affect you.
- Atma is Nirvikara - Therefore body not related to Atma.
- Dehi / Shariri Name not correct for Atma, Shariram Asya iti Shariri...
- One who has Shariram is Shariri - Atma has body / Related to body / Sasanga.
- Therefore Asanga – Contradiction Shariri - Technically not correct... In beginning ok.

Why I am different from body :

Logic :

- Any complex group - Unreal / Mithya assemblage.
- Any assemblage can't exist independent of its constituent parts.
- Is there car - Tyre / Body / Glass / Rubber / Plastic / Metal...

Remove individual parts - No Car - What is a car?

- Vacharambanam Vikaro Nama Dheyam, nothing but name... for name - No object at all.

Vegetable Salad : Substance ?

- Separate known and Unknown
- For what salad - What is object?

Pineapple / Mango - Object exists :

- Salad - Only worldly existence... no substantiality, Nama Matram - Pada Matram, Pada Arthaha Nasti.
- Vak - Is there - No Artha.

Similarly Hall :

- Remove brick / Fan / Glass / Metal... Constituent parts.
- No hall... Nama Matram, World = word... Remove 'Like' – Bone / Asti...
- Shariram = Name given to assemblage consisting of blood / Bone / Marrow etc.

- Separate it... Shariram word without substance!!
- Blood - Substance... Constituent part only like peeling onion... Sarvavyapi...
- Removing Kadali - Sthambavait
வாழை இலை - Keep removing.
- Atom - Atomic parts - No substance at all...
- Substance = Analyser!!

Here idea :

- Griham - Pet example of Shankara...
- Anatma = Mithya = Any assemblage, Unreal because its Nama Matram, not Tuchyam
- This body / Mind complex unreal / assemblage.

Example :

- Like object seen by dreamer.
- Drishyatvat - Sharira - Buddhi - Mithya.

Original Topic :

- I don't have relation with body.

Reason :

- Body is unreal - I am reality!
- Real I - Can't be related to unreal Mithya body.

5 Stages :

- 1) I am body
- 2) I am Body and I have an Atma, I am non eternal body / Mortal and I Atma is immortal.
- 3) I am Eternal Atma - I have got a perishable body.
 - Previously I am worried because I am sick, now I say I am worried because body is sick.
- 4) I am Atma – I am not related to any perishable / defective Anatma (Body / Mind / Complex)
- 5) Avoid Problem – Even though I am not related to Anatma – All Anatma in me – Superimposed on me.
 - Therefore I can't get away from any situation.
 - Let me face problems remaining Asanga, let me not avoid problems.

Verse 6 :

इदं तु सत्यं मम नास्ति विक्रिया विकारहेतुर्न हि मेऽद्वयत्वतः ।
न पुण्यपापे न च मोक्षबन्धने न चास्ति वर्णाश्रमताऽशरीरतः ॥ ६ ॥

But it is true that I have no change nor any cause of a change as I am without a second. As I do not possess a body I have neither sin nor virtue, neither bondage nor liberation. Neither a caste nor an order of life. [Chapter 10 - Verse 6]

Sakshi Svarupa :

- Mama Vikriya Nasti - I have no Vikara because nothing causes changes in me.
- There is no cause of modification because no 2nd thing.

- Sparsha / Shabda / Rupa / Rasa/ Gandha - When 5 come in contact with body there is modification.
- Too hot - Sweet comes - Agni Sambandha.
- Kala Sambandha - Wrinkles will come, Time does job.
- As long as there is something other than me, I will be affected.
- I will never be affected by anything because no 2nd thing at all which is Vikara Hetu...

Why no 2nd thing ?

- Because I am Advitiya...
- Sajatiya / Vijatiya - Bheda Rahita, No time in me.
- We see many things... No 2nd real / Countable thing.
- Advitiyam - Satyam - Vastu Nasti.
- We never negate perceived universe - Visishta Advaitins scold us...

Eats great breakfast and says no 2nd thing!

- We negate Reality of perceived universe, Therefore Advayaya.
- If no Vikara in me, I can't do any actions because action involves Modification - Vikara.
- Chalanatmakaram karma... Vikriyatmakam karma...
- Simply observing - without batting eyelid.
- Antahkarana Vikara takes place.

- Any Kriya = Vikara, therefore not karta.
- Therefore don't do karma - Therefore no karma Phalam.
 - No Punya Papam - Na Saukyam.
 - Na Banda / Na Moksha... Na Dukham

Nirvana Shatakam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham
Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |
Aham Bhojanam Naiva Bhojyam Na Bhoktaa
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Scarifies, I am Neither Enjoyment (Experience), nor an object to be Enjoyed(Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 4]

Budya Ruda Prakaranam – Chapter 6 :

- Bandah – Moksha W.r.t Buddhi.

When Buddhi has Aviveka	Viveka
Called Bandaha	Called Moksha

- Unenlightened intellect = Baddha Buddhi
- Enlightened Intellect = Mukta Buddhi.

Why I am Baddaha?

- Because Buddhi's Baddha we superimpose on Sakshi.
- Ahamkara Kanchukam / Dress Drishtya, Baddaha / Mukta.
- Mama Drishtya - Not Baddaha / Na Mukta.

Chapter 7 - Verse 6 :

अविवेकात्पराभावं यथा बुद्धिरवैतथा ।
विवेकात्तु परादन्यः स्वयं चापि न विद्यते ॥ ६ ॥

The intellect knew the non-existence of the supreme Brahman before the discrimination between the self and the Non-self. But after the discrimination there is no individual self different from Brahman nor the intellect itself. [Chapter 7 – Verse 6]

If I have no Baddah / Moksha - What is problem?

Mandukya Karika :

- If I do Sadhana and get liberated on 1st April...
- There is a time - Flashy / Exploding experience of liberation.
- Janimat / Janma Moksha - Subject to end – Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

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]

- Never say - Moksha comes... Previously thought - I was bound.
- Now I know I am ever liberated not I am now liberated.
- Trikalē Api Moksha - Baddha never was / Comes Mukti ever is.
- Free from Chatur Varna / Ashrama.

Varna	Ashrama
Brahman Kshatriya	Brahmacharya

- Varna and Ashrama belong to Shariram because of Atma – Aviveka.

Why Karma Khanda talks about karma?

- If all Atma - why not get married to anyone.
- Atma needs no Kalyana - When wedding - Come to Anatma - Varna / Ashrama / Karma Khanda rules.
- Rules necessary in Vyavahara - Dharma Vartante.
- Advaitam - Matter of understanding.
- When you come to Vyavahara - Dharma Shastra alone rules.
- Vedanta doesn't come in Vyavahara, Vedanta Avyavaharya Atma Vishaya.
- In Vyavahara - Take dharma Shastra only.
- Don't go to guru and say - You and I same, Jnani as Sanyasi has Dharmas.

Lecture 30

Verse 6 :

- Sakshi Svarupam for 'Nididhyasanam' Sakshi – Nirvikara.

Therefore Atma :

- Has no Kriya / Akarta / No karma / No Punya Papam / Phalam / Bandah / Moksha / Dharma – Acharam to get Moksha.
- Dharma based on Ashrama... Therefore no Varna / Ashrama because Sharira Abava.
- Sharira Dharmas are super imposed on Sakshi.
- You can't own up in 'Nididhyasanam' what you are not convinced in Sravanam and Mananam.
- Idam Tu Satyam - I have no doubt I am Nirvikara Brahma Asmi.
- For teacher say and when alone You ask - Am I Brahman.
- Conviction indicated by Ashariram - This is truth... Idam Satyam.
- Brahman Satyam, Jagan Mithya Jeeva Braheiva Na Para... essence in.

Mandukya Upanishad - Vaitaya :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

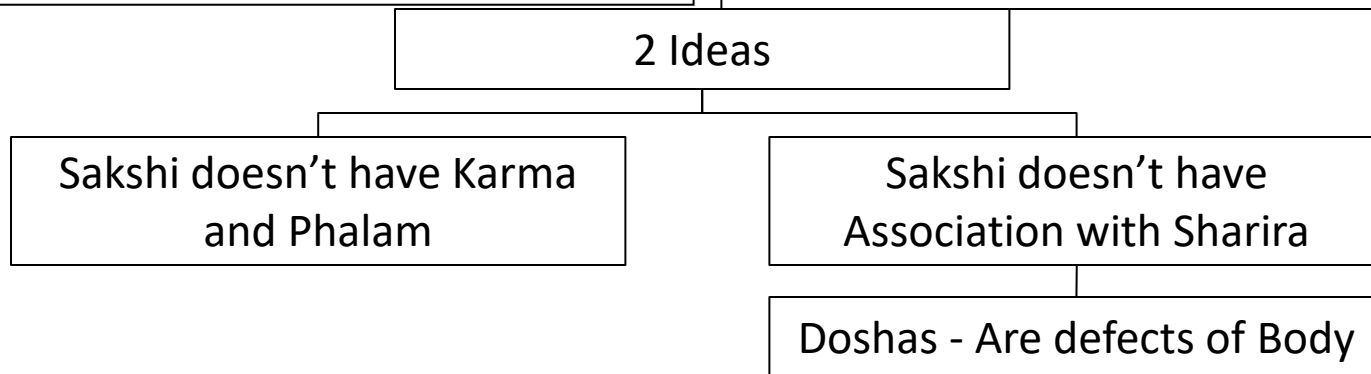
na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [2 – K – 32]

Verse 7 :

अनादितो निर्गुगतो न कर्म मे फलं च तस्मात्परमोऽहमद्वयः ।
यथा नभः सर्वगतं न लिप्यते तथा ह्यहं देहगतोऽपि सूक्ष्मतः ॥ ७ ॥

Beginningless and devoid of attributes. I have neither actions nor their results. Therefore I am the supreme one without a second. Though in a body. I do not get attached on account of my subtleness like the ether which, though all pervading, does not get tainted. [Chapter 10 – Verse 7]



Gives reason here :

- Kartrutva Boktrutva / Nisheda.

Why Atma is Akarta?

- Because Atma – Anadi - Beginningless
- Janma Rahitaha - Birthless - Without 6 Vikarams.
- Therefore shad Vikara Rahita - Therefore negated karma.
- Because karma involves Vikara... Anaditvat, Nirvikaratvat, Nishkriyatvat , Kutastatvat, karma Nasti.

2nd Reason :

- Nirgunataha - No attributes - No karma.
- Yatra Gunaha Nasti - Tatra Vikaraha Nasti.

Person has changed :

Attributes :

- Physically :Taller / Fatter / Darker
- Mentally : Shantam / Angry / Jealous / Passionate
- Karana Shariram : Ignorant / Wise - Re "Self "
- Since Atma is Nirguna / Nirvikara / No karma.

How you get this clue ?

Gita :

अनादिबान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थो ऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२ ॥

Being without beginning, and being devoid of qualities, the supreme self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 – Verse 32]

- Atma being without beginning and devoid of qualities, the Supreme Self, Imperishable though dwelling in the body, neither acts or is tainted.
- Since Atma is Anadi and Nirguna... Atma is Avyaya - Means Nirvikara - No karma - No Phalam.
- Since I am free from karma and Phalam, I am no more Jivatma but Paramatma / Brahman / Paramaha.
- Ishvara free from karma Phalam, I am also free from karma Phalam.
- Lakshana Samyat, Vastu Samyam Ishvara greatest - Because no Punya / Papam We are inferior because of Punya Papam.
- We took ourselves to be " Jivatma "

- **After knowledge I know :**
- Aham Punya / Papa Rahitaha, Ishvara also Punya / Papa Rahitaha.
- Therefore Aham Paramatma, Ishvara / Jiva Bhedam Nasti.
- Dvaita Bhedam Nasti, Therefore I am Nondual.

Doubt :

- I - Atma - Free from Punya / Papa, Now Atma associated with Punya papa...
- Mine good - In wrong container, milk gets Spoilt... But Atma may get spoilt.

Gita :

- Anaditvan Nirgunatvat.... Verse 32

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the self, seated everywhere in the body, is not tainted. [Chapter 13 – Verse 33]

Aham Lipye - I am not affected :

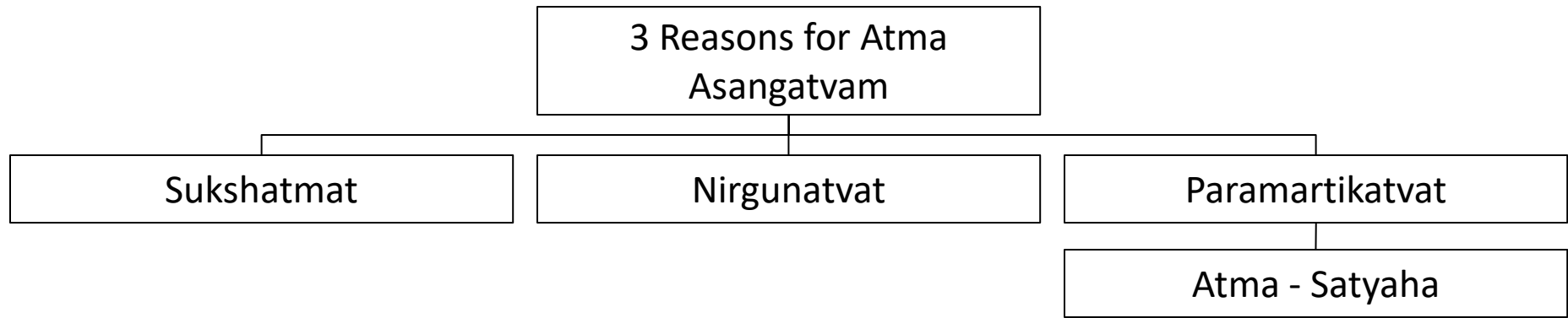
- By Sthula - Dosha - Physical size
- Sukshma - Dosha - Raga / Dvesha
- Karana - Dosha – Agyama.

Why? Even though intimately associated with them !!

- Yatha Sarvagatam...(Gita – Chapter 13 – Verse 33)
- All pervading shall not be affected by any impurity.

Immanent	Transcendent
- Associated with Everything “Antaryami”	- Not Affected by Anything - Extremely Subtle like Akasha

- When thing becomes subtler and subtler... Becomes Gunatvat Asangaha(Realisation)
- Attributes become lesser and Lesser.
- Aaksha has one attribute, Atma has no attribute, Therefore Asanga.



- Everything else Mithya... Mithya Vastu can't have relation with Satya Vastu.

Verse 8 :

सदा च भूतेषु समोऽहमीश्वरः क्षराक्षराभ्यां परमो ह्यथोत्तमः ।
परात्मतत्त्वश्च तथाद्वयोऽपि सन्निपर्ययेणाभिमतस्त्वन्विद्यया ॥ ८ ॥

Though I am the lord always the same in all beings, beyond the perishable and the imperishable, and therefore the supreme, the self of all, and without a second, I am considered to be of a contrary nature on account of ignorance. [Chapter 10 – Verse 8]

- Atma Uttama Purusha.
- Atma Vishaye Madhye Samaha
- Because of Agyanam, Uttama Purusha has become Athama Purusha.

- I am ever same in all living being.

Gita :

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८ ॥

He sees, who sees the supreme lord existing equally in all beings, the Unperishing within the perishing. [Chapter 13 – Verse 28]

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

Sages look with an equal eye upon a Brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 - Verse 18]

- I am Same not similar in and through all beings.
- Butam Means Shariram – Not Atma...Aham Atma Sarva Buteshu....

2 Samam in Every Jiva :

- Jivatma and Paramatma...

Visishta Advaitin :

- 2 Atmas in everyone... Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Within Shariram there is only one Atma... Which is 'Jivatma' identical with 'Paramatma'

Gita - Chapter 13 :

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The Supreme Purusha in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great lord and the Supreme self. [Chapter 13 – Verse 23]

- The Supreme Purusha in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord , the Supreme Self.

Gist of Chapter 15 – Gita :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थो ऽक्षर उच्यते ॥ १५-१६ ॥

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

- Matter will always fluctuate between Manifest and Unmanifest states.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifest, all the manifest proceed at the coming of the 'day'; At the coming of 'night', they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 – Verse 18]

- Vyakta Avastha of matter called Jagat / Prapancha...
- Prakirti / Prapancha - Becomes Avyakruta in Pralaya kale
- Vikriti in Srishti kale
- Kshara Manifest / Akshara Unmanifest - Depend on Chaitanya Tattvam - For Satta Sphurti - (Existence and Activity) Both therefore Mithya.

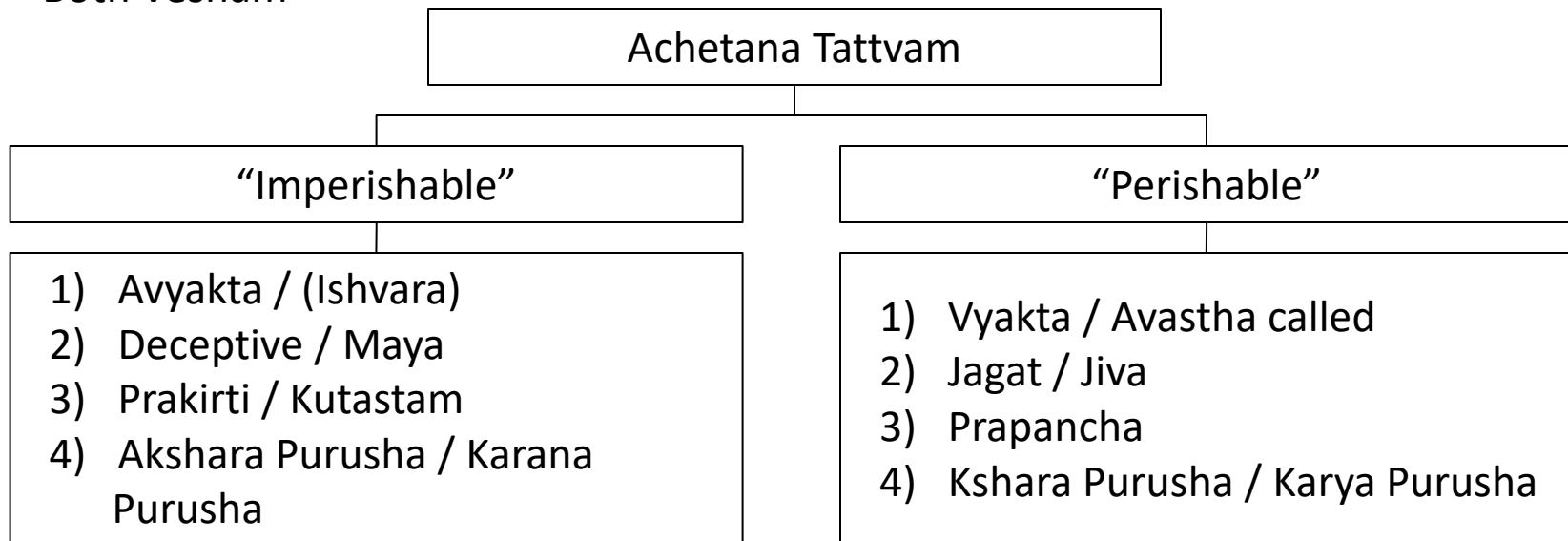
- 3rd Purusha = Kshara / Akshara Vilakshanam Vyakta / Avyakta Vilakshanam.
= Chetana Tattvam.

Universe – Verse 16 – 17 – 18 – 19 – 20 :

- (Bibharti) Supports other 2 Purushas → Satyam
- Pervades all Lokas / Real nature
- Jnani Bakta – Advaitam Bakta
- No division between him and Purushottama
- Undeluded / Assamudah / “Wise(Benefit) and fulfilled”.
- Chetana Tatvam / Uttama Purusha / Brahman.
- Beyond change / Time
- Kshara - Akshara Purusha Vilakshanam
- Karya Karana Vilakshana
- Nirguna Brahman / Nirvikaram
- Beyond cause and effect
- Purushottama / Param Brahman
- I / Sakshi / Aham / Satyam / Ekam / Nondual / Shudha / Free from defects of Shariram / Unrelated.
- Avyaya means Nirvikaraha
- No Karma / No Phalam
- Paramatma / Ishvara / Changeless
- Consciousness has no Avastha Bheda
- Adhishtanam / I = Sakshi

Deluded :

- Both Sagunam
- Both Vesham



Unmanifest condition – Saguna – Nirakara

- Potential / Dormant Form
- Pralaya Kale becomes Prapancham
- Universe within himself
- Has Avastha Bheda 2 States / Conditionings
- Dependent on Chetana Tattvam for Existence and Activity – Saguna Nirakar

Manifest condition – Saguna - Sakar

- Jadam / Mithya / Saguna Savikaram / Have Borrowed existence form
- Srishti Kale
- Changing
- Saguna with form, attributes
- Jivatma Avidya / Dehatma Buddha
- Avidya Janya Bavana
- Ahamkara / Karta
- Bavana Janya Karma

- Aham Uttama Purusha = I / Sakshi - Not Madhyama / Adhama Purusha.
- Parama / Uttama / Kshara - Akshara Vilakshanam.
- Therefore only I am Param Brahma - I am not Jivatma / Paramatma.
- If I am Uttama Purusha - Not affected by Kshara / Akshara... why am I suffering which is Agyana.
- Even though I am non dual Advayam Brahman I consider myself, wrongly / Mistaken because of Abhimana / Agyanam.
- Adhama Purusha now - Not Uttama - Once Avidya goes, I know I am Purushottama.

Verse 9 :

**अविद्यया भावनया च कर्मभि-
विविक्त आत्माऽव्यवधिः सुनिर्मलः ।
दृगादिशक्तिप्रचितोऽहमद्वयः
स्थितः स्वरूपे गगनं यथाऽचलम् ॥ ९ ॥**

Not distanced by Anything from itself and untouched by ignorance, false conceptions (Of Possessing a body etc.) and by actions, the self is very pure. Without a second and established in my real nature like the immovable ether, I am (Thought to be) connected with the powers of seeing and other perceptions. [Chapter 10 – Verse 9]

- Aham Shudha... Free from all defects.
- Viviktaha = Unrelated - Separate from 3.
- Avidya - Agyana - Ignorance leads to dehatma Buddhi - Adhyasa.
- Aham Rahita Bavana - Ahamkara Rahita Bavana.
- Avidya - Leads to Ahamkara.
- Ahamkara - Leads to karta (Aham Karoti Bavana).

- Karta - Leads to Karma and Phalam.
- Free from Avidya / Janya Bavana... and Bavana Janya Karma / Therefore Atma is not kept away from me by anything.
- Atma is Avyaya Vidhi - No distance / Gap between me and Atma.
- Vyavadhi = Distance / Gap / Separation.
- There is nothing to cover / Separate me from Atma... We are never away from Atma...
- There is only thought that I am away.
- Awayness caused by wrong thought, not caused by Desha / Kala but misconception, Remove misconception.
- I am Sukshma Nirmala - Viviktatava not Avyavidhirat.
- Free from Avidya and Ahamkara... How I claim myself to be seer / Hearer / Karta... Why all these names.

Prachita = Expanded :

- Qualified with attributes of Sruta / Manta / Because of power of Shakti which belongs to eyes...

Shakti :

- Drk - Drashta
- Ears - Sravana Shakti - Become Srota
- Gran Indriyas - Grahana Shakti
- Antahkarana - Manta

- Shakti of Upadhis falsely imposed on me.
- I am Atma without any imposition, Not Srota / Drishta / Manta...
- Because of Upadhi Shakti... I am qualified as though.
- Power of equipment transferred to me - Aham Advayaya – Nondual.
- Because of Upadhi Shakti appears as though qualified.
- Purva Pakshi - Upadhi and Me - Dvaitam Like tiger - Swallow everything.
- Mayaya Prapanchataya Jagat = Maya and Brahman = 2.

Earlier Today :

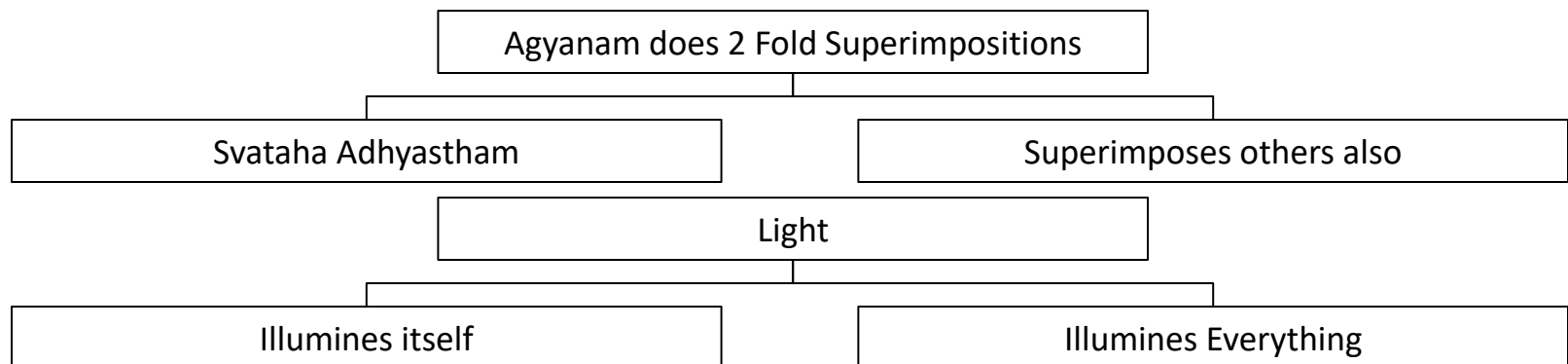
- Aham I am ever in my Svarupa.
- Atman like motionless sky... which is never away from itself - I am never away from my Svarupa.

Lecture 31

Sakshi Svarupam :

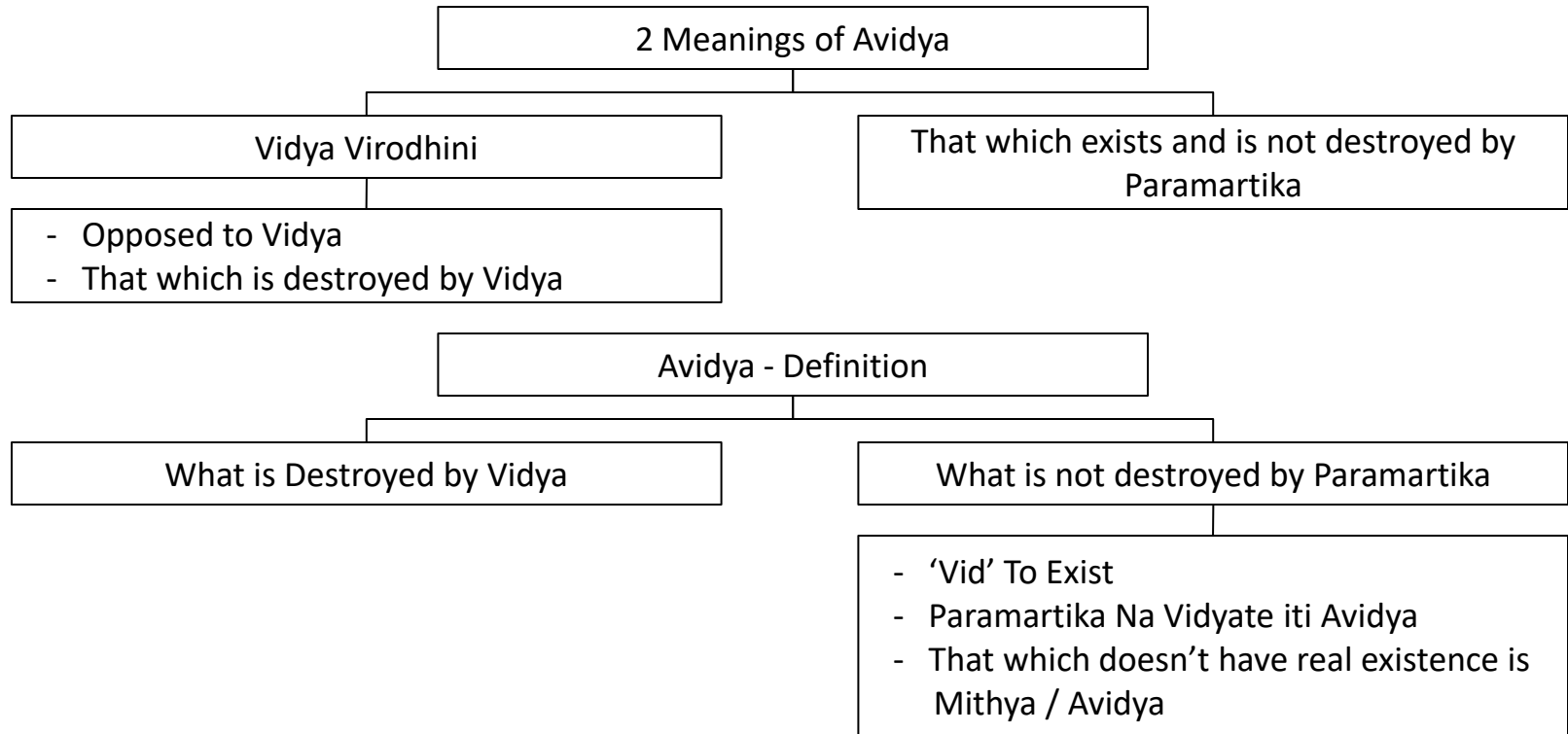
Verse 9 :

- Atma is free from Avidya...
- Atma seems to be bound because of ignorance, Poorna Svarupa - Covered because of ignorance.
- Therefore ignorance is located in Atma.
- Avidyaya Ashraya Atma - Atma not associated with Avidya.
- Atma is Ashraya of Avidya but not associated with Avidya / No Atma - Avidya Sambandha because Atma is Satyam.
- Avidya = Mithya... Therefore cant be related.
- Avidya = Adhyastham.
- Samsara - Everything is super imposed on ignorance... ignorance is Svataha Adhyasthaha.



Conclusion :

- Atma is free from Avidya / Paramartika Drishtya.
- Vyavaharika Satta for Avidya is there it goes by Jnanam.
- Paramartika Drishtya - Avidya Nasti.



- Atma is free from Bavana - (1) Ahamkara
(2) Avidya
(3) karma

Verse 10 :

अहं परं ब्रह्म विनिश्चयात्मदृक् न जायते भूय इति श्रुतेर्वचः ।
न चैव बीजे त्वसति प्रजायते फलं न जन्मास्ति ततो ह्यमोहता ॥१०॥

There is the saying of the Sruti that one who has the sure conviction about oneself that one is Brahman is never born again. There being no delusion there is no birth. For when the cause is not there, there cannot be any effect. [Chapter 10 – Verse 10]

In meditation - 'Nididhyasanam' :

- Student says I am Jnani - Don't have self doubt.

Sruti says :

- Jnani doesn't have Punar Janma.
- Therefore I say in 'Mind' - I don't have Punar Janma.
- I am Para Brahma - Infinite / limitless / Poornaha... Not disqualification... don't lack anything / not Insignificant.
- Clearly know in intellect, Nischaya Jnanam.

Aham Sthira Pragyaha Asmi :

- Wise Man not born Again.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- From Atma Svarupa Sruti promises – Freedom from birth for Jnani.
- Jnani – Free from birth - Here - Katho Upanishad :

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

vijñānasārathiryastu manahpragrahavānnarah |
so'dhvanah pāramāpnoti tadviṣṇoḥ paramam padam || 9 ||

The man who has intelligence for his charioteer and the mind as the (Well-controlled) rein, - He Attains the end of the Journey, that supreme place of Vishnu (The All-pervading Atman). [1 – 3 – 9]

- Ratha Kalpana... Sodemvyaya Yasmatbryona Jayate...

What is reason?

- Karanam Abava - Karye Abava
- Agyanam Karanam - For Punar Janma.
- When seed is not there, Fruit / Tree is not there.
- Nimitta Abave - Naimittika Abava.
- Ajna Abava - Janma Abava.
- Ajnanam(Beejam) – Adhyasa
- Ajnana Janya Kartrutva Bava Nasti.
- Amohata = Freedom from Bava Nasti
- 3 – Ajnanam / Kartrutvam Janma / Ahamkara.

Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a seer whose longings have found their final consummation in the Atman and who has Realised the self, his desires Vanish even here, in the life. [3 – 2 – 2]

- A person with Ahamkara will have desires, at death will have desires.
- Therefore will be born again - When Jnani Poorna... here itself 'Brahman '.

Verse 11 :

समेदमित्थं च तथेदमीदृशं तथाहमेवं न परो ज वान्यथा ।
विमूढतैवं न जनस्य कल्पना सदा समे ब्रह्मणि चाद्वये शिवे ॥ ११ ॥

False conceptions of people such as, 'Mine' 'This,' 'Thus,' This is so,' 'I am so,' 'Another is not so,' etc., are all due to delusion. They are never in Brahman which is auspicious, the same in all and without a second. [Chapter 10 – Verse 11]

Moha : Meaning :

Kalpanam :

- This kind of feeling / Thinking / Fancy is called Vimudata / Moham.
- 1st line = Normal people thought process.

1) Idam Mama :

- These are mine, in bus look down and Take care - Things / Beings / Houses...

2) Idam Iththam :

- This is of this nature.
- Advaya - Add Advaitam Nondual immediately after Brahman.
- Indriya - Mithya - Not counted.
- Aham Svarupe Sthithaha... Since there is nothing to distance Atma from me... If distance is there I have to cover distance.

He is aware of Svarupam (Their nature)

- I will not adjust - I will do only like this - I am father / Boss... Relative Biodata...
- I am of this nature... I want every one to conform to my nature.

This is problem in family :

- Constant Tug of war / Samsara / Temper high and complaints.
- We feel others are wrong.
- Everybody wants to change other... That is Samsara.
- Whole time wasted changing situation / People / Things.
- One remains a changeless Samsari... constantly trying to change others.
- This type of thinking is Mohaha.

Jnani knows :

- Jnani - Knows different Anatmas have different Mohahas / Different features / Doesn't struggle to change / learns to accommodate as it is / As they are because Asangatvam he knows.

- In Advayayam Brahman all these are not there.
- Ananda not disturbed by characters of other person.
- he is Nondual nature - (Sada) For Ajnani... it matters.
- Improve / Help / Change other person if he wants to change.
- I don't want him to change for my happiness.
- Jnani available to help others to change only if others want to change.
- But he is like Jadam accepts as they are.
- Brahman / Jnani doesn't have Moham - Jnani knows - I am Brahman.

Verse 12 :

यदद्वयं ज्ञानमतीव निर्मलं महात्मनां तत्र न शोकमोहता ।
सयोरभावे न हि कर्म जन्म वा भवेदयं वेदविदां विनिश्चयः ॥ १२ ॥

All Grief and delusion are removed from those great souls when there arises the very pure knowledge of the Non-dual self. It is the conclusion of those who know the meaning of the Vedas that there cannot be any action or birth in the absence of grief and delusion. [Chapter 10 – Verse 12]

- Jnani is Jeevan and Videha Mukta and free from Samsara.
- Free while living and after fall of body for wise, Jnanam is present.
- Sorrows and delusion will never be there because wisdom is present.
- Mahatma is normally noble person - Dharmika person - Also Jnani.
- No Moham of Idam(This) / Idrishtam(That).

What type of Moham?

Nirmalam Advaya Jnanam	
- Extremely Pure	- Without Habitual worries / Anger / Inferiority Complex : - Viparita Bavana is Another Impurity

- Jnanam free from all above is pure Jnanam.

How to remove Impurities :

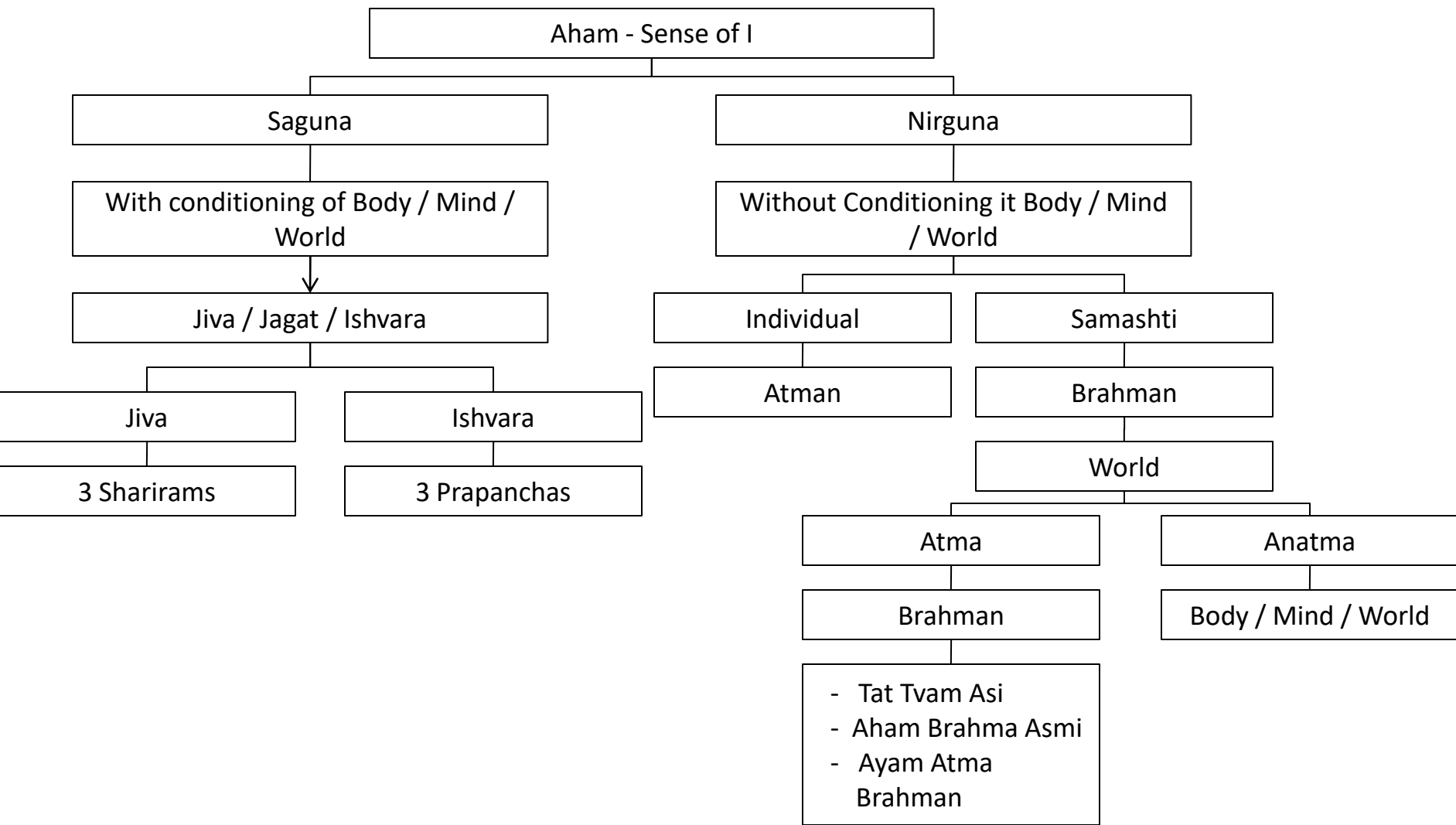
- Through – Mananam – Samshaya doubts removed.
- Through – Nididhyasanam... Viparita Nivritti / habits Removed.
- Live in keeping with knowledge = 'Nididhyasanam' not Saying Aham Brahmasmi for 15 Min... I am Sakshi.

Nirgunam :

- Constant Awareness = Nididhyasanam = Living.
- This is Nischaya Jnanam of wise Jnanat Kaivalyam.
- What difference A day Makes



- 1) Good Thoughts.



- Abokrutvam - Freedom from result of action.
 - Nitya Muktatvam - Eternally liberated
 - Ahamkara / Mamakara Rahitatvam - Free from notions of Me and Mine.
 - Vedanta not to improve condition of Ahamkara or change external set up... Anatma Prapancha.
 - Ahamkara will always have problems and Physical body.
 - Old age / Hunger / Thirst - Grief / Depression / Frustration / Confusion / Ignorance / Doubt and constant modification in its conditions because of Sattva / Rajas / Tamas Gunas.
 - Problems caused by Prarabda can't be controlled by us.
- 1) We are different from Ahamkara and free from its problems(See in 'Nididhyasanam')
- Don't expect Ahamkara to be totally problem free.

Verse 12 – 18 : (Satya Adhishtanam)

- 2) I am the real Substratum – Satya Adhishtanam behind the entire Universe.
- I am not enclosed in body alone but am permanent substratum is all beings and things in creation.
 - Not Sunyam of Buddhism which considers Adhishtanam also as Void.

3) Verse 19-24 (Jagat Mithyatvam)

- Unreality of objective world of experience.
- Anatma Prapancha / Body / Mind / Objects of my experience are all available but has no real existence of its own.

W .r.t Turiya / Atma :

- Anatma is mere Nama/ Rupa.
- External world do not have existence separate from me, Therefore unreal.

W .r.t. Anatma:

- All its constituents enjoy relative reality.

Matter can't be created or destroyed :

Sruti :

- Vacharambanam Vikara Namadheyam.
- World enjoys only verbal existence as mere name and Form.
- Unreal Anatma can't improve my condition of Atma at all.

Nyaya Vaiseshika :

- Negated – who consider Anatma Prapancha also real.

4) Phalam of Atma Jnanam - Verse 24 - 28 :

a) We were / Are / Ever will be ever free and Liberation is not event in future, End of Moksha expectation!

- Moksha my real nature - Free from Body / Mind / Ishvara / world - Svarupa... need not come (Nitya Mukta)

b) Mental Peace and Tranquillity :

- Chapter 2 / 12 / 14 - Gita - Sthita Prajna, Parabhakti, Gunateeta Lakshanam = Jeevan Mukti.

c) No Punar Janma after fall of body :

- Videha Mukti - These are Qualities of Mind of Living Jnani.

Note :

- *Chapter 11 and 12 will be added later.*