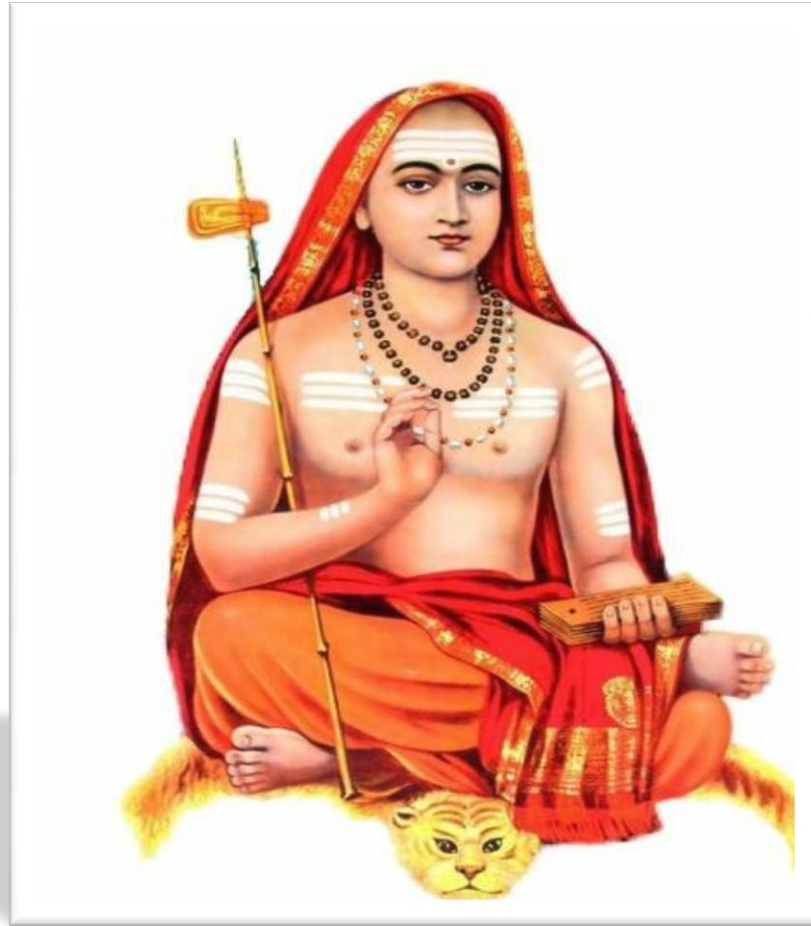


*Adi Sankaracharya's*  
**VIVEKACHUDAMANI**



**Volume 02**

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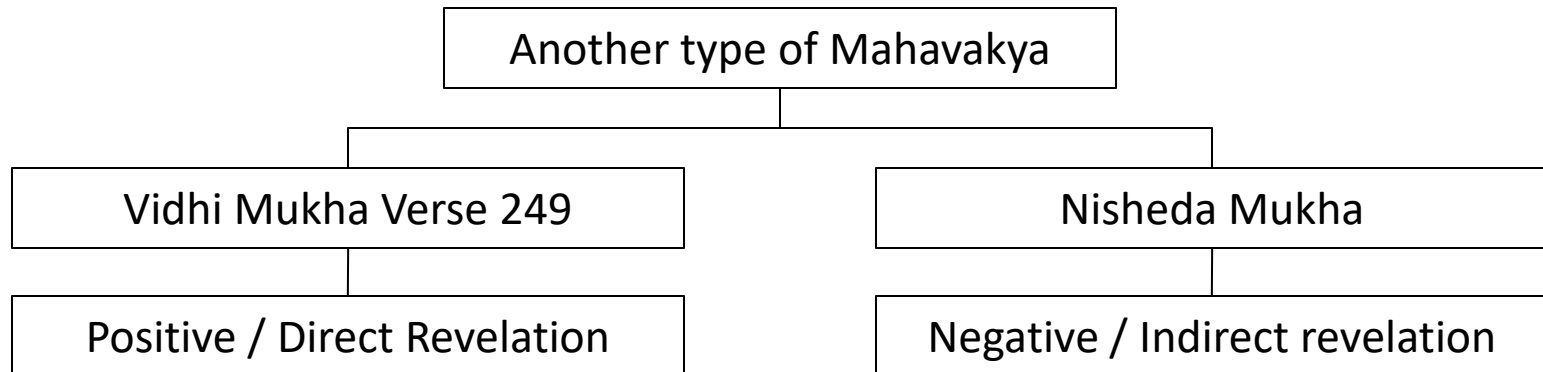


## Verse 250 :

अस्थूलमित्येतदसन्निरस्य  
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।  
अतो मृषामात्रमिदं प्रतीतं  
जहीहि यत्स्वात्मतया गृहीतम् ।  
ब्रह्माहमित्येव विशुद्धबुद्ध्या  
विद्धि स्वमात्मानमखण्डबोधम् ॥ 250 ॥

*asthūlamityetadasannirasya  
siddham svato vyomavadapratarkeyam |  
ato mṛṣāmātramidaṁ pratītaṁ  
jahīhi yatsvātmatayā grhītaṁ |  
brahmāhamityeva viśuddhabuddhyā  
viddhi svamātmānamakhaṇḍabodham || 250||*

Discarding the not-self, in the light of the passages such as ‘it is not gross and so on’, one realises the self, which is self established, unattached like the sky and beyond the pale of thought. So negate this illusory body which you perceive and have accepted as your own self. With a purified understanding that ‘i am Brahman’, realise your own self which is knowledge absolute. [Verse 250]

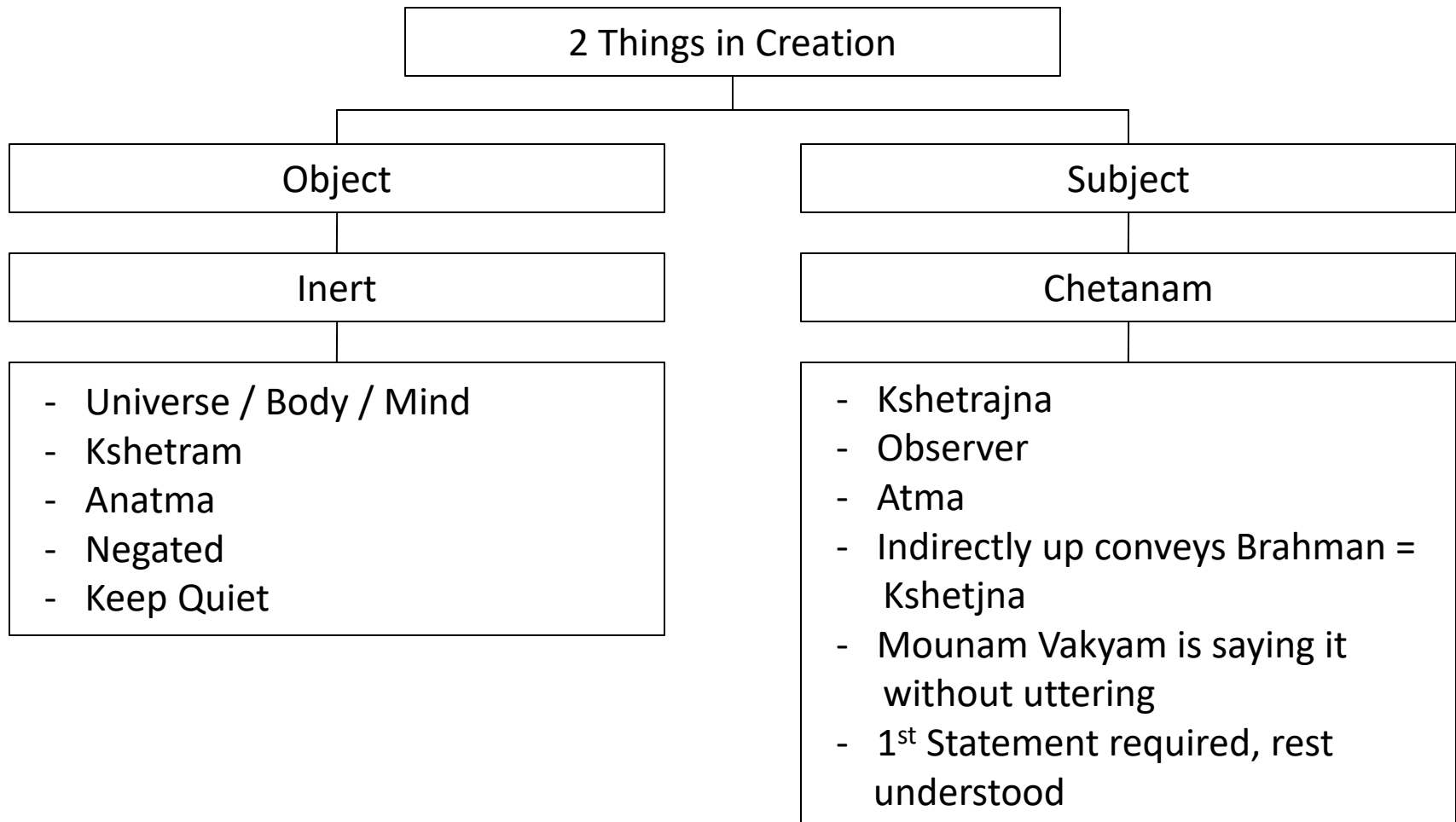


## Upanishad :

- Reveals Brahman by negating all objects of experience And leaves as it is only subject left out.
- Brahman is what remains after negating all objects.

## Example :

- If 2 children = Elder sun - Very brilliant and stay quiet.
- 2<sup>nd</sup> idea conveyed not brilliant.
- Praise both or never praise either.



- You please come with me... if 2 Are there, Nisheda Mukha Pramanam.

## How Upanishad does this?

- By Negating all attributes (Objectifiable) Objectifiable universe negated.

### Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरः, गार्गी ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-  
वाय्वनाकाशमसङ्गमचक्षुष्कमश्रोत्रमवागमनोऽ-  
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,  
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakṣaraḥ, gārgi brāhmaṇā abhivadanti,  
asthūlamanaṇvahrastvamaḍīrghamalohitamasnehamacchāyatamo'-  
vāyvanākāśamaṅgamacakṣuṣkamaśrotramavāgamano'-  
tejaskamaprāṇamamukhamamātramanantaramabāhyam,  
na tadaśnāti kiṃcana, na tadaśnāti kaścana ॥ 8 ॥

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.[3 - 8 - 8]

- Neither big / Small / Good / Bad - Experienced - Not experienced.... Long / short.
  - a) ' ॐ ' - Non - All there what mind can conceive of
  - b) Neti Neti
  - c) Keno Upanishad : Anyadeva tad.....(Chapter 1 - Verse 3)

### 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 vidadat atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

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]

- Brahman not known / Unknown category.
- Only left - Out... Other than Seen / Unseen.

### **Eyes :**

- Not seen / Not Unseen(Can be Seen in Future)
- It has to be knower - Subject Consciousness.
- Asat = Objective universe - Anatma - Drishya Jadam.
- Brahman unseen in Mind, Mystic Experiences - Not Brahman.
- I Consciousness before mystic experience, During mystic / After mystic experience - Brahman.
- I Non mystic - illuminator of all experiences = Brahman.
- I am That Consciousness... Nirasya... Negate...
- How you know I am left out....
- Doesn't require proof, Therefore called - Self.

### **Definition of self :**

- That which is self Evident Svata Siddha....
- No Need to use ears / Eyes to say I am in the Hall.

- No use of logic... I exist because I hear talk - Logic possible because.
- I am there... Only thing which exists without Proof = I / Consciousness... Therefore Svataha Siddham...
- Remains like Akasha / Sky / Space - Space remains after eliminating everything from Hall..
- Nothing other than space exists which is Unnegatable...
- Remove all thoughts... Blank stage... Blankness = Consciousness... which is illuminator of Blankness... which can't be removed at all.
- Unremovable space remains....
- Similarly Unremovable Consciousness... व्योमवद.

### **What type of Akasha?**

- Not available for logic / Perceptual study.
- Never object of study... Apratyartarqyam, self Evident Consciousness... should be identified with Brahman... What's left should be owned up as Brahman.
- Then give up body / Shell / Mind, shall use body... owning up Means using as Myself.
- Which has been till now mistaken as Myself...
- I am connected with Physical body or Subtle body... Give up because body is Mithya.
- Doesn't have independent existence.

## Why Mithya?

- Brahman = Karanam
- World = Karyam / Product / Nama / Rupa, No Substance called product / Desk / Body / world / Mind... Non Substance.
- Whatever I experience is Non Substantial, Experiencable god - Non Substantial.
- Nedham Yadhidam Upasate... Experiencer I.. Only Substance...
- After Vedanta... I am Substance - World depends on me....
- Before Vedanta... I depend upon world...

## Is it Possible?

- When I am in Dream... Individual within Dream... Depend on Dream world for Survival... Moment I wakeup, I no more depend on Dream world.
- Dream world depends on me for its existence.
- As long as I am in dream of ignorance I depend on the world.
- When I know I am Chaitanyam, the world depends on me.
- In front of me, body's are going - Why depend on That... Own up Substance Atma... not Anatma.

### 1) Aikyam in 2 Ways in Up :

- Positively as Jagat Karanam and Then showing Tatu Jagat Karana Tvam Asi.
- That cause of Universe is you.
- Here alone Apply Baga Tyaga Lakshana through That Brahman... Karanam status has to be removed... Arrive at pure Existence / Consciousness, Inherent in Karanam and Karyam.
- Which itself is neither Karyam or Karanam...
- Water is neither Karanam of ocean or Karyam Wave.
- Water inherent in Karanam(Ocean) Karya - Wave, Water by itself is neither Karanam or Karyam.
- Elimination of Karana / Karya Status is Upadhi Elimination not physical elimination of Upadhis.
- Upadhi alone gives Karanam / Karyam status... Partial elimination of Upadhi and consequence status is called Baga Tyaga Lakshana... This s direct revelation.

### Brahman Indirect Revelation :

#### Upanishad does not say :

- Brahman you are explicitly - Upanishad introduces definition of Brahman and when we are looking for Brahman, it goes on negating everything... Concrete / Subtle / concepts and then Upanishad develops.

## **What is left out after negating everything :**

- Only thing = Pure Consciousness principle...
- Which remains after every negation and witness of all negation...
- Negator is not negated, Unnegatable Negator remains...
- Remainder Consciousness - Need not objectify to reality...
- It has been self evident all the time.
- Self evident 'Consciousness' alone remains

## **Example :**

- I see many in hall but blended with light which pervades.
- Left behind light principle... Light illumines people and absence of people and self evident.
- People distract attention... After dismissing nothing to distract...
- Consciousness is there when thoughts are.
- Consciousness is there when thoughts are negated.
- Evident at both times.
- Lost sight if when thoughts are there.
- Left behind Consciousness is Brahman - i am.



## Verse 250 :

अस्थूलमित्येतदसन्निरस्य  
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।  
अतो मृषामात्रमिदं प्रतीतं  
जहीहि यत्स्वात्मतया गृहीतम् ।  
ब्रह्माहमित्येव विशुद्धबुद्ध्या  
विद्धि स्वमात्मानमखण्डबोधम् ॥ 250 ॥

*asthūlamityetadasannirasya  
siddham svato vyomavadapratarkyam |  
ato mṛṣāmātramidaṁ pratītaṁ  
jahīhi yatsvātmatayā grhītam |  
brahmāhamityeva viśuddhabuddhyā  
viddhi svamātmānamakhaṇḍabodham || 250 ||*

Discarding the not-self, in the light of the passages such as ‘it is not gross and so on’, one realises the self, which is self established, unattached like the sky and beyond the pale of thought. So negate this illusory body which you perceive and have accepted as your own self. With a purified understanding that ‘i am Brahman’, realise your own self which is knowledge absolute. [Verse 250]

- Negate all Asat - Non Brahman / Anatma not self.
- What is left behind is self evident ‘Consciousness’
- Remains like space when objects removed - Nothing in room - Space is there.

## Chidambaram :

- Worship space - Blankness pervaded by self evident Consciousness.
- Remains after all thoughts go... Silence / Awareness.

## How to own that Consciousness?

- Nisheda Avadhi... Culmination of all negation = Unnegatable remains.
- Akasha left out... Is culmination of evacuation.

## Similarly in Vedanta :

- Culmination of negation = Consciousness being left out... That Consciousness - Own up.
- Own up that Unnegatable Consciousness - As I am Brahman.

## Brahman :

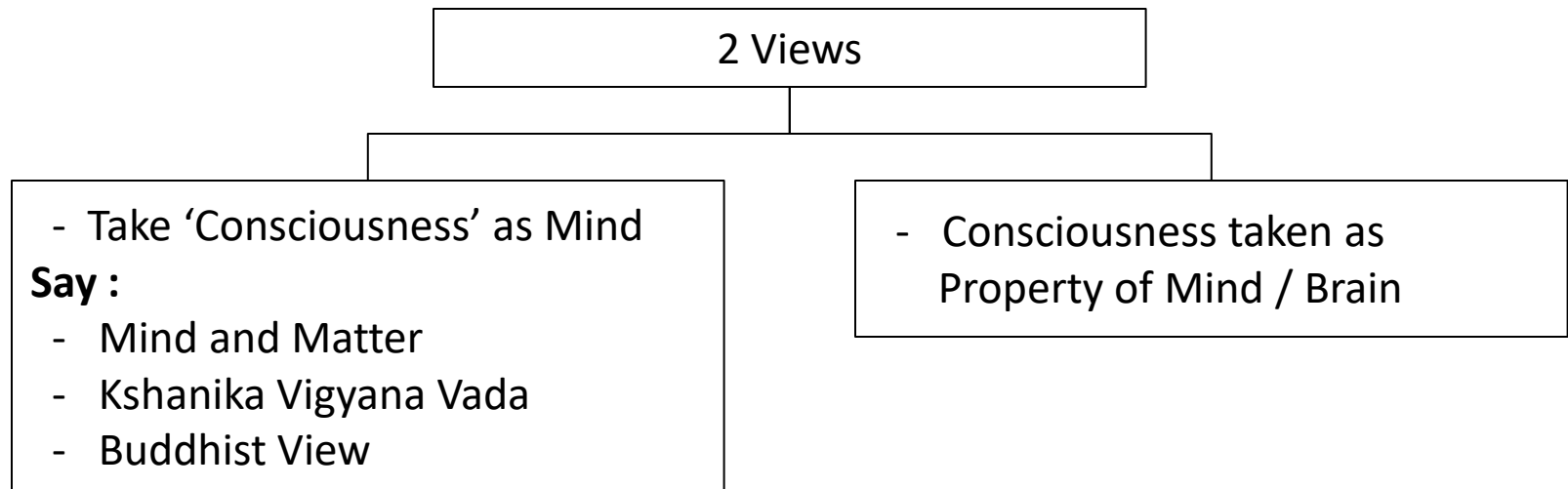
- What is nature of that - Svayam Atmanam - Real Self....
- Others - incidental, dress



Removable - Body / Mind, Vasamsi Jirnani - Removable in sleep!

## Unremovable :

- I - witness One's own true nature - Which is Akhanda Bodham.
- It is not property of mind.



- In both views 'Consciousness' will be limited.
- I have one mind / you have different mind.

**Demolishes this idea by saying :** Akhanda Bodham

- Consciousness not mind or property of Mind.
- Consciousness is all pervading... Pervades mind also.

**Therefore Khanda :**

- Portioned / Divided.

**Gita :**

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

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca ।  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yaṁ sanātanaḥ ॥ 2.24 ॥

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

- Consciousness - One, Minds Many thoughts many, body many.
- Don't own up Khanda (Divided) Shariram
- Own up Akhanda Chaitanyam.
- After owning up Consciousness... Give up ownership of body / Mind - Don't be obsessed with objects of experience.

- Wakers body / Dream body used for transactions I am neither of them.
- Dream / Waking body appears real in Dream / Waking, Appearance Doesn't confirm reality.
- Shariram = Mithya... Identified with body for 55 years.

### Use pen for 10 years - Attached - Raasi !

- Sentimentally attached - Body pampered / Watched in mirror.
- Body / Mind caused by Vasanas - Removable in sleep.
- Ananda Consciousness - Not property of mind.
- Own up with Akhanda Consciousness... don't be obsessed with Body / Mind - Mithya - Lower order.
- As long as identification is there Samsara will be there...
- He is dead... Abhimana injurious to health.

### Verse 251 and 252 : Capsule of Essence :

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं  
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।  
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 251 ॥

*mṛtkāryaṁ sakalaṁ ghaṭādi satataṁ mṛnmātramevāhitaṁ  
tadvatsajjanitaṁ sadātmakamidaṁ sanmātramevākhilaṁ |  
yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ  
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ॥251॥*

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one's very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual.[Verse 251]

### Verse 252 :

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālavīṣayajñātrādi sarvaṃ yathā  
mithyā tadvadihāpi jāgrati jagatśvājñānakāryatvataḥ |  
yasmādevamidaṃ śarīrakaraṇapṛāṇāhamādyapyasat  
tasmāttattvamasī praśāntamamalaṃ brahmādvayaṃ yatparam || 252 ||*

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

### 1) Brahman is defined as pure Existence :

- Entire creation is addition of Nama / Rupa to that Existence.
- [ Pure Existence and Nama Rupa] = Srishti
- Creation of furniture = Wood and name and form.
- Desha / Kala / Nama / Rupa... Has desk like functions, different than chair.
- Wood is basic substance inherent.

- Destruction = removal of particular Nama / Rupa / Function = Blank = Pralaya.
- 'Sat; is constant factor - What you experience.
- Existence is intrinsic part, like wood in Desk.

Wooden table	Golden bangle
Adjective	Adjective

- Indicates inherent Substance, Adjective gold / Wood.
- Existence Vayu / Akasha / Agni / 14 Lokas / man



Adjective Women / Animal



Reveals Brahman - Substance or Existence Substance, Focus on Substance 'Existence' Yeshiva.

## 2) Brahman as existence in Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;  
tadhaika ahurasadevedamagra asidekamevadvitiyam.  
tasmadasatah sajjayat

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

- When creation comes, 'Existence' not replaced but superimposed.
- Furniture can't replace wood
- World can't replace 'Existence'
- Undisplaceable 'Existence' you focus.

**1<sup>st</sup> Part of Vedanta :** Existence in the world

**2<sup>nd</sup> Part of Vedanta :**

- 'Existence' inherent in me also - Undisplaceable
  - In what form can I experience 'Existence'
  - You are experiencing as Consciousness - Awareful, sentient being in Jagrat / Svapna / Sushupti.
- 2) 'Consciousness' is there witnessing absence and presence of everything.
- Common thread in me = Baeya Avastha...

**I am boy / Youth :**

- Features subject to change
- Emotional / Cell / Physical / Intellectual



12 Years / Replaced / Body replaced

- 3) Constant factor = Consciousness → Makes me say - I am.
- Idagum Sarvam..... (Isavasya Upanishad : Verse 1)

## Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

### 4) Sat is Dut Now :

- I am Consciousness - Being when I own up sat as chit then Glory of Sat is mine / Real self.
- 5) Before creation I was Sat without Nama Rupa.
- Upon me ‘Consciousness’ - Nama / Rupa got added.
- 6) As Undivided ‘Consciousness... No transaction, Transaction requires duality.
- 7) Before Srishti... I was in undivided form as in sleep.
- Then Nama / Rupa Added and in Nama Rupa - I become as though Divided.



## Example in Dream :

- I Divide myself in to Dream transactor / Dream Boss.
- 8) I waker got Multiplied...
- Similarly I Originally Consciousness... I Multiplied by Nama Rupa - And because Triputi Subject Object - Duality and do transaction like Dream.

## 9) In dream shouter / Shouted :

- I am Mayyeva Sakalam - 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 ]

10) Tat - Sat / Tvam - Chit Asi

11) That Existence is you the Consciousness

- Understand and Assimilate... Vedanta Over ← Verse 250
- Verse 251 Pot / Jug are Products of clay.

## Verse 253:

यत्र भ्रान्त्या कल्पित तद्विवेके  
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।  
स्वप्ने नष्टं स्वप्नविश्वं विचित्रं  
स्वस्माद्विन्नं किञ्च दृष्टं प्रबोधे ॥ 253 ॥

*yatra bhrāntyā kalpita tadviveke  
tattanmātraṁ naiva tasmādvibhinnaṁ |  
svapne naṣṭaṁ svapnaviśvaṁ vicitraṁ  
svasmādbhinnaṁ kinnu dṛṣṭaṁ prabodhe || 253 ||*

That which is wrongly supposed to exist in something, is when the truth about it is known, recognised as nothing other than the 'Substratum' and not at all different from it. The pluralistic dream universe appears and subsides in the dream itself. On waking, does it appear as something different from one's own mind? [Verse 253]

- Products of clay, its nature is clay.
- No pot other than Clay.
- Products have only Verbal existence.
- Pot only in tongue... no Substance... Clay - Only Substance.

Pot	Clay
World	Existence

Clay	Pot	Existence	World
- Substance	- Non Substance	- Substance - Core-essence - Content - Sad-Atmanam	- Non Substance - Idam Jagat born out of pure 'Existence'

World is Existent	Wooden chair, Golden Bangle
Brahman	Essence / Sara

- World born out of Brahman / Existence, Therefore everything Brahman.
- No Matter outside existence - Nothing else is there other than Brahman.
- Pot = Nama / Rupa / Karma



At Cosmic Level.. Called Maya - Total Name / Form / Function

- Brahman = Satyam... independently existent clay Continues... Without clay - No Pot.

### **What is substantial = Real :**

- Non substantial = Mithya / unreal / illusory - That Existence is self - Your core - Consciousness.

### **Common in all individuals :**

- We are Conscious being / Individual Consciousness = Atma, where is 'Consciousness'?
- One who wants to experience Consciousness is Consciousness.
- That 'Existence' which is this 'Consciousness' is the real you all others - Fake Vesham... you have come to play drama On earth and seriously, We forgot we are playing role of beggar.

- Actor identifies with beggar - Play role... I Remember.
- Sat alone called Brahman - That Brahman you are.

### **Adjustment of Brahman :**

- Prashantham / Advaiyam / Param Brahma... Tvam Asi

### **Prashantham :**

- Body / Mind - Disturbed - Nature of body / Mind.
- Disturbance - Part of system
- Body has to respond to situation
- Cold...
- Nature of mind(Not Substance)... to produce thoughts
- Own up 'Consciousness' as you are - No disturbance in Consciousness.

### **Amalam - Shudham :**

- Advaitam.. Non dual / undivided Brahman
- Param = Absolute - That doesn't fall.
- Within pairs of opposites
- Existence - Not short / Long, Gross / subtle.

- When pair of opposite, arrival of one displaces other... Darkness / Light.
- If Existence - is one of pairs of opposites... Moment that comes, 'Existence' will be displaced.
- If clip - Opposite to Existence, if cliff is opposite to 'Existence' - Clip will be left out, no clip without Existence.
- Nothing can displace Existence / Consciousness.
- That which does not have opposite = Absolute, definition.
- That which has opposites is empirical absolute, Param = Existence = Consciousness.
- Nothing can replace 'Consciousness' - Book has pushed away... Therefore not empirical - That Param Brahman - I am.

## Lecture 90

- Verse 251 and 252 Winding up Tat Tvam Asi
- Verse 241 - 252 - Tat Tvam Asi

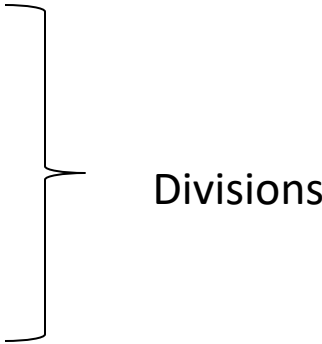
### Verse 251 :

- Chapter 6<sup>th</sup> - Tat Tvam Asi summary
- Brahman = Existence, Jiva = Consciousness
- Existence = Essence of creation, Consciousness - Essence of Jiva, Existence = Consciousness.
- Sat chit one and same, Existence of Universe = Consciousness of Jiva.

### Verse 252 :

- Jagat like Swapna Mithya, resting on Sat / Chit Atma - Substratum of both which I am.

### In dream we experience :

- Desha - Space
  - Kala - Time
  - Vishaya - Sense objects
  - Jnata - Experience / Subject
  - Instrument of experience
- 
- Divisions
- Intimately experienced - Imagination / Thought Disturbance. It is real in dream.
  - Distance between subject and object real, Kala - Real - Experience doesn't prove reality.

- Can't claim world real because it is intimately experienced... Appears real...
- Pramatra / Pramana - Projected in by sleep.
- Mithya.. Experientially available - Factually Non-existent.

### **Waking :**

- Higher level of dream - This Desha / Kala / Vishaya / Jnata is Mithya.

### **Why ? Because it is born of ignorance :**

- When dream is taken as real – Caused by ignorance of Nature of Water - which is concealed.

### **Reason :**

- Concealment / Covering of nature of waker.
- I don't know I am comfortably lying on bed... No problem - Don't know.
- My higher I / Nature... Lower dream = Real.
- Similarly this subject - Object waking world, Unreal because of concealment of Brahman Svarupa - Higher nature.

### **Need - 2<sup>nd</sup> waking up :**

1 <sup>st</sup> Waking	2 <sup>nd</sup> Waking
- Dream Falsified	- Wisdom - Waking falsified

- w.r.t. Waker - Atma is higher nature
- w.r.t. Teijasa - Vishwa is higher nature
- w.r.t. Vishwa - Turiya is higher nature

### Concealment is fact :

- Swapna Prapancha - Pratibasika Mithya
  - Jagrat Prapancha - Vyavaharika Mithya
- } Vaitatya Prakarana
- Body / Mind - Falsified in Universe.
  - Integral part of waking world.
  - In Dream / Sleep don't experience Body / Mind complex.

Sharira	Karanam	Prana	Aham is Asat
- Body	- Organs	- Pancha Prana	<ul style="list-style-type: none"> <li>- Aham is Mithya</li> <li>- Ahamkara</li> <li>- Emphirical / Relative</li> <li>- Which is connected with external world</li> </ul>

Aham	Ahamkara
Turiyam not connected to any of this	Aham comes to lower level, identifies with body and becomes subject and relates myself to world



## Relative I :

- Because of my identification with body... is Ahamkara.
- In Dream... identify with Dream body.
  - I become Observer
  - I relate myself to dream Objects.
- Relative I in waking and Dream = Ahamkara (Karam - Tears come)

## Aham Without Ahamkara :

- Neither Pramata - Not Subject  
Pramana - Instrument  
Prameyam – Object

## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं 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]

- Dream Mithya... Only from Waker's standpoint... For dreamer... Dream real
- Similarly For dream problem - Use dream world.
- Dream - Not real in absolute sense
- Dream unreal w.r.t. waker.
- Waking real - w.r.t. - observer

- w.r.t. - Consciousness - This is Asat Mithya

### **Therefore Tat Tvam Asi :**

- You are that Consciousness... which is Prashantaha Ever undisturbed...
- Amalam - Ever pure
- Advayam - Ever non dual
- Param - Ever absolute - Beyond all pairs of opposite... Known in Shastra as Brahma - infinite one

### **Verse 253 :**

- Last Verse of Mahavakya Vichara.

### **Method of Vedanta :**

a) Vedanta doesn't negate world directly... uses Adhyaropa / Apavada - Nyaya.

### **1) Accept world :**

- Because, negation of World not easy
- Great philosophers don't accept, negation like accepting Pot.

## **2) Introduce Brahman as 2<sup>nd</sup> entity :**

- Student will not resist if I add one more god, Student resists negation.
- Add property
- World and God
- Like introducing clay and pot.

### **Strong Notion : 2 things :**

#### **God :**

- Teacher introduced

#### **World :**

- I am attached to

### **Teacher temporarily accepts two :**

- Even though in teacher's mind - Advaita Atma alone is there comes to level of student.
- Accepts world and Brahman - Duality.



Karyam and Karanam

## **3) Do Viveka of Brahman and World - Discriminative Study / Scrutinisation**

- Atma - Anatma
- Deha - Dehi
- Jagat - Brahman
- As many words, so many objects is our orientation.

## 7 Names - 7 things

- God and world
- Consciousness and Matter - 2 words - 2 Things

### 4) On Enquiry :

- Clay and pot - 2 words
- No substance called pot - Separate from clay, Pot loses its substantiality.
- Becomes - Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam  
mrnmayam vijnatam syat; vacarambhanam  
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[ 6 – 1 - 4 ]

### Word used for transaction :

- Has transactional reality - No substantial reality... Don't count Pot as no. 2.
- Pot Discounted - Mithya
- World - Non substantial
- Brahman = Myself... I am only one worth counting... Not Body / Mind / Intellect...
- I Consciousness - Alone count-worthy
- World - Discount given by Lord.

## **Verse 253 :**

- If 2 Things are there...

## **Adhishtanam - Branthya Kalpitham :**

- Satyam - Mithya
- Waker - Dream
- Rope - Snake
- Clay - Pot
- Adhishtanam alone remains - Branthya Kalpitham Doesn't remain, dream Goes...
- Adhyastham Nasti - Not negate experience.
- Peculiar negation - Not negate experience of world.
- Jagat Prateeti Na Nishidyate
- Jagat Ashrayam Satta - Nishidyate
- Experientiality of world not negated.

## **Example :**

- Negate sunrise - But not negating experience of sunrise.
- Negation in terms of wisdom - Not in experience - No world separate.
- Adhyastham other than Kalpita Vastu.
- Kalpita Vastu - Separated from Adhishtanam - No separate entity other than Adhishtanam.

- Dream universe - Experienced in dream Lost in waking - As wonderful as Jagat Shabda / Sparsha... All there.
- Experience same - Gives Joy - Saw Venkata Chalapathi - Capable of giving Sukham / Dukham...
- Discounted as Mithya because of waking.
- Do you see dream world separate from you.

### Having existence independent of you?

- Rescuing someone who has fallen in well and you wake up... Doesn't exist separate.

### 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[a-U]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 ]

- Never choose... uncommon features of example, Focus on common features.

Brahma Jnanam	Dream
<ul style="list-style-type: none"> <li>- Another form of waking up</li> <li>- Waking falsified when you wake up 2<sup>nd</sup> time</li> <li>- Wisdom</li> </ul>	<ul style="list-style-type: none"> <li>- Falsified when you wake up 1<sup>st</sup> time</li> </ul> <p><b>Difference :</b></p> <ul style="list-style-type: none"> <li>- Dream experience goes away</li> <li>- Don't see dream</li> </ul>

### Difference :

- In Wisdom waking world falsified.
- Experience of world doesn't disappear!

### Change Experience :

Experience	Knowledge
Sun rise	Sun doesn't rise

### Continues to have Pratiti :

- Even after knowing Earth is round / Moving.

### Experience : Flat / Stationary

- Particular experience can continue even if there is knowledge against it.
- Dvaitin Pratiti - Continues after Advaita Jnanam... but it can't disturb Advaita Jnanam...
- World = Non tangible energy
- Experience = Tangible Matter

Sadharmyam	Vaidharmyam
<ul style="list-style-type: none"> <li>- Common feature</li> <li>- Function of example</li> </ul>	<ul style="list-style-type: none"> <li>- Uncommon features</li> </ul>

- Dream doesn't exist separate from me, Essence of Vedanta.
- I am the only Reality - Everything else has lesser order of reality.

### Advantage :

- Everything available for experience
- Free channel
- World - Lesser order of reality.
- I Experience world but it can't touch me (Atma)
- Aham Satyam.. Tasmāt Aham Nitya Mukta Asmi - Essence.
- Verse 253 Vedanta Over.
- Sravanam over, Jnanam over - Aham Brahma Asmi.

### Verse 254 :

जातिनीतिकुलगोत्रदूरगं  
 नामरूपगुणदोषवर्जितम् ।  
 देशकालविषयातिवर्ति यद्  
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotradūragam*  
*nāmarūpaguṇadoṣavarjitam |*  
*deśakālavīṣayātivartī yad*  
*brahma tattvamasī bhāvayātmani || 254 ||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects 'That Brahman thou art' Meditate on this in your mind.[Verse 254]



- Paroksha Jnanam - Indirect knowledge of remote object.

### **Brahman not remote object :**

- Therefore not indirect knowledge but ever evident Consciousness.
- Jagrat / Swapna / Sushupti / Sphurti Vijambrayate, Brahman in states.
- Brahman not experienced as result of sensory operation.
- Therefore at the end of Sravanam - Wrong notion....
- Every other experience is an end product of an operation.
- There is one experience which is not end product of operation = Consciousness experienced all the time...
- Without / Requiring particular operation - Sruti Is illumining ever evident Consciousness as Brahman.
- Therefore no struggle required for Brahman Anubava.

### **How to experience Brahman... Wrong question :**

- Brahman Jnanam - Obtained by Sravanam - Ever evident Consciousness... I am Brahman.
- For Brahman Jnanam - Shastra promises - Jeevan Mukti - Jnana Phalam.

## Jnana Phalam : Gita :

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē ॥ 2-56 ॥

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 stead Wisdom. [Chapter 2 – Verse 56]

- Freedom from attachment / Hatred / Jealousy / Anger / Sense of fulfilment / contentment..
- Some discover Jnana Phalam with Sravanam, for Some - Jnana Phalam deludes.
- Understand teaching but don't experience Jnana Phalam.

## Gap Between :

- Jnanam and Jnana Phala Anubava.

## Obstacles :

- Intellectual / Emotional / Psychological level.

## Lecture 91

### 1) Mahavakya reveals :

- Brahman most intimate thing in my life... “Consciousness”

2) Brahman not object Away from me.

### 3) Aparoksha Jnanat :

- Knowing Brahman as ever Evident Consciousness / Ever experienced ‘Consciousness’ everything else experienced because of ever experienced ‘Consciousness’ called Brahman.
- Don’t look for Brahman Anubava Separately.

4) Look for Brahma Jnana Phala - Anubava.

Positively	Negatively
<ul style="list-style-type: none"><li>- Shanti</li><li>- Poornatvam</li><li>- Trupti</li><li>- Abayam</li></ul>	<b>Freedom From :</b> <ul style="list-style-type: none"><li>- Raaga</li><li>- Dvesha</li><li>- Kama</li><li>- Krodha</li></ul>

- These are mental states not Jnanam but result of Jnanam.

5) Shakti Anubava not Brahman Anubava But Brahman Jnana Phala Anubava.

- Therefore remove obstacle for Brahman Phala Anubava.

## 6) Tap :

- Water should flow down - Naturally.
- Remove obstacle and turn knob
- We do not force water down
- Shakti / Abayam - Not unknown but we want as enduring fulfilment குறை என்றும் இல்லை

## 7) Intellectual obstacles :

- Not convinced of Vedantic teachings.
- Brahman satyam - Jagan Mithya
- I am not convinced of teaching, because intellect raises 'Question' Can't solve this in 'Mananam'

## Mananam :

- Defending Advaitic teaching against Purva Paksha objection.

## Ask intellect :

- Why not convinced

## Siddhi Granthas :

- Defends other philosophy
- Avirodha Adhyaya
- For conviction - Reasoning is solution - Not 'Mananam'

## **Teaching doesn't go against :**

- Perceptual knowledge / Logic / Science / Sruti / Smriti / iti Hasa / Puranas Mantavya.
- Tarqa Pradhana is intellect

## **Vivekachoodamani :**

- Beginners Grantha
- Not much reasoning
- Mananam not taken in Vivekachoodamani

## **8) Emotional / Psychological obstacle :**

- Can teach Vedanta / Intellectually convinced but miserable in life....
- internal problem
- Remove not by logic
- Emotionally upset
- Don't use logic
- Lost some one... Don't say Law of karma at work - Union has separation 'அரை'



My biggest mistake at domestic issues  
applying Vedanta where not to be done  
Shed tears / Share grief...

## **Solution : ‘Nididhyasanam’**

- Nididhyasanam not for Brahman Jnanam / Anubava..
- Only for emotional Obstacles.
- Brings Brahman Jnana Phala Anubava... Trupti / Shanti / Poornata.

## **What is nature of Nididhyasanam :**

### **What is nature of obstacle :**

- ‘Sadhana Chatushtaya Sampatti’
- No Viveka / Vairagya / Sadhana Chatushtaya Sampatti / Mumukshutvam, constructing without Strong foundation...
- No - ‘Nididhyasanam’ in Gita / Upanishad / Brahma Sutra.
- Not required if correct path taken.
- Sravanam and Mananam enough
- Nididhyasanam for Sadhana Chatushtaya Sampatti.
- Sadhana Chatushtaya Sampatti - 50 / 100... ?
- Method of Nididhyasanam - Depends on seriousness of Raga / Dvesha / Bayam / Anger...
- Like seriousness of disease
- Nididhyasanam = Alert living... Don’t loose sight of Vedanta in and through transactions.

- Mano / Buddhi / Chittani - Naham... Life has ups and downs...
- Body has 6 Vikaras... For Samsaric reactions, it will remove or dilute...
- Be in touch with Shastra... Repeated Sravanam - Shastra - Anu Sandhanam.
- Satsanga / Being alert / Repeated Sravanam / Nididhyasanam Brahma Abyasa...
- Uniqueness of Brahman Abhyasa... Continue all activities and be alert during transactions.
- Then one can attain Brahman Jnana Phalam...
- Serious Nididhyasanam = Mano Nirgraha - Rupa 'Nididhyasanam'

### Mananam :

- Concentrate on mind
- Pattern of thinking - Which thought nagging one...

### For This :

- Use Dharana / Dhyana / Samadhi Ashtanga Yoga... For i.c.u Cases...

### Gita 6<sup>th</sup> Chapter :

समं कायशिरोग्रीवं  
धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं  
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ  
dhārayannacalaṁ sthiraḥ ।  
samprēkṣya nāsikāgraṁ svaṁ  
diśaścānavalōkayan ॥ 6-13 ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

- Focus on Aham Brahmasmi...
- Forget - I am father / Boss - See that is Mithya... Nothing to do with my real personality.

### Nirvana Shatakam :

न मृत्युर्न शङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्मः ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यं  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥

Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah  
Pitaa Naiva Me Naiva Maataa Na Janmah |  
Na Bandhurna Mitram Gurur-Na-Iva Shissyam  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 5]

- Don't be obsessed with intellectual roles.
- See Mithyatvam of incidental roles and See Satyatvam of Atma Svarupa...
- My Boss-hood / Husband-hood - Mithya... Atma Svarupa is Satyam.

### Mananam :

- Gita - 6<sup>th</sup> Chapter
- Mandukya - 3<sup>rd</sup> Chapter end

### Mano Nigraha :

- For serious psychological problems
- For Brahma Abhyasa - 'Nididhyasanam'.. Being alert / in touch with Shastra... Satsanga.



- Then Mano Nigraha.. Rup 'Nididhyasanam' not Done in other texts.
- Dharana / Dhyana / Samadhi Rupa Nididhyasanam = Atma Samyama by Patanjali.

### Yoga Sutras :

त्रयमेकत्र संयमः ॥४॥

trayam-ekatra sanyamah ||4||

The three processes of Dharana, Dhyana, and Samadhi, when taken together, are the components of meditation (Samyama). [Verse 4 ]

- Therefore 6<sup>th</sup> Chapter Called Atma Samyama Yoga

### Gauda :

- For some Shanti depends on Mano Nirgraha.

### Verse 254 - 417 :

- I C U - 'Nididhyasanam'
- I have to decide if i need...

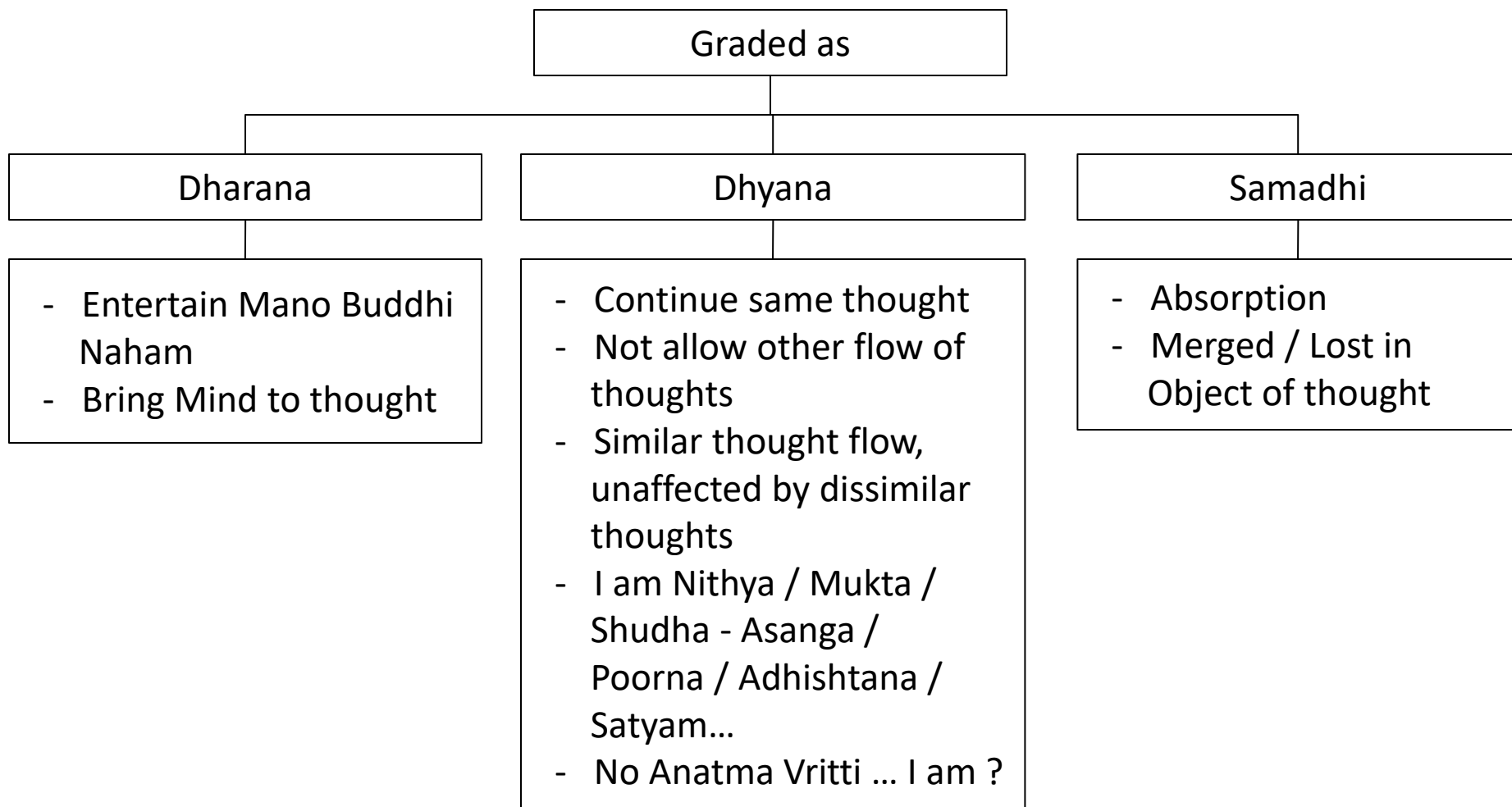
I am Brahman	I have Fear - Not correct
Sthula / Sukshma / Karana Vyatirikta Chaitanyam	Gone to Sukshma Sharira

- Biggest confusion is Sliding between Atma(Few Hours) / Anatma (Few Hours)
- You are witness of all these... If not steady in this... Bawayaha.. Dwell on this.
- Until Soaked like in Oorgai in liquid Pickle 'Nididhyasanam'

- Dwelling = Mano Nigraha Dhyanam  
= Vedanta Mananam
- Dwell on both part of teaching
- I am Chaitanyam / I am not body / Mind / Karana Sharira.
- “ All Mithya... Jagan Mithya“... Should be meditated - More than I am Brahman.
- All worries / Anger / Jealousy / Hatred - Directed at one Mithya.

### **One should not see world at all??**

- As good as not there...
- Table not there when I focus on wood.
- World not there when I focus on Brahman.
- Dwell in Atmani - Mind - Antahkarana
- Dwelling is thought process / Entertain thoughts
- Dwelling on Badrinath Bavanam... Vritti Pravahaha - Thought flow takes place in mind  
Atma has no thoughts.
- Vedantic meditation requires mind
- Don't transcend or stop mind - Keep mind
- Stopping thoughts = Yoga, 'Mananam' - Not approved
- Yogic 'Mananam' cessation of thoughts, Vedantic 'Mananam' - Flow of thoughts.



- We have gone through Dharana / Dhyana / Samadhi in Anatma Vishaya... cricket match / Worries...
- Dharana / Dhyana / Samadhi... Atma Samyama / Mano Nigraha / Atmani Bavaya.

**What is nature of Brahman :**

**1) Jati :**

- Not Brahmana / Kshatriya... Belongs to Sthula / Shariram - Not Sukshma Shariram.

## 2) Neeti :

- Dharma / Adharma... Belongs to Karta / Ahamkara
- Brahman = Akarta - Therefore Anyatra Dharma / Adharma..

## 3) Kula :

- Family / Senior / Junior.

4) Gothram - No sutra / Sharma

5) Duragam - Far away from Brahman

6) Nama / Rupa / Guna / Desha...

- Name / Form / Virtues / Vices / Positive / Negative... free from, Varjitam...
- Therefore Brahman not good / Bad.
- Desha / Kala / Vishaya / Ati Varti (Transcends) Time / Space / Objects.
- Vastu Paricheda... Attributes wise limitation.
- Don't Admire... Own up that glory.
- Enjoy Glory... Not Knee Pains!



Prarabda has to be exhausted by Vijnanamaya Kosha.

## Lecture 92

### 1) Nididhyasanam :

- Called Brahma Bavana... First line... Definition of Brahman.
- Meditate upon Brahman as yourself..
- In this alone - We are breaking our orientation...
- Easy to say - Brahman is all pervading / Eternal Divisionless... Since Brahman is revealed as Aham.

### I should be convinced to say :

- I am all pervading / Eternal
- 3<sup>rd</sup> Person singular to 1<sup>st</sup> person singular.
- Singular means one - Advaitam No 2<sup>nd</sup> thing exists
- Tat Brahman Tvam Asi... See this fact.

### Verse 255 :

यत्परं सकलवागगोचरं  
गोचरं विमलबोधचक्षुषः ।  
शुद्धचिद्धनमनादि वस्तु यद्  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

*yatparam sakalavāgagocaram  
gocaram vimalabodhacakṣuṣaḥ |  
śuddhacidghanamanādi vastu yad  
brahma tattvamasī bhāvayātmani || 255||*

The supreme Brahman which is beyond the expression of speech, which is only for the eye of 'Pure illumination', which is pure Mass of consciousness, which is a Beginningless entity - 'That Brahman thou art' - Meditate on this in your mind.[Verse 255]

**यत्परं :**

- Beyond empirical world

**Param :**

- Not relative
- Desha Kala Vastu Paricheda Shunyam.
- That which is free from 3 Fold limitation caused by Time / Space / Attributes.

**Sakala Vag Agocharam :**

- Beyond all description.

Sakala Vag	Agocharam
- Speech words	- Indescribable - Not Accessible

- Not directly describable but can be indirectly communicated - Like Saying without saying.

**Example :**

- 2 Standing - Ask one to come
  - Say 1<sup>st</sup> boy intelligent - Other upset
  - Unsaid : He is not good
- Brahman can be communicated indirectly - By negating objective universe...
- Jagat Nisheda Mukha Pramanena Neti Neti Vachanani... Upanishad negates everything.

- What is left behind... Nisheda Avadhi.
- Unnegatable remainder - Brahman Revealed without using words.

### Go Charam Vimala Bodha Chakshusha :

- When indirect description is given... it is grasped.
- Knows implication of teaching... Jnana - Chakshu - Eye of wisdom.
- Aham Brahma Asmi... Accessible to eye of pure intellect - Vimalam - Pure knowledge.
- Impurity in any knowledge = Doubt and vagueness and error



Visishta Advaita / Dvaita / Advaita

- I must have intellectual honesty not emotional attachment to a system.
- Then knowledge can't take place.

### Honesty :

- Most important virtue of student - Freedom from emotional hang-ups! to a person / System / Sampradaya...
- Ooha / Apoha - Vichakshakatvam - Capacity to sort out.
- 3<sup>rd</sup> Eye of Shiva Jnana Chakshu.

Burn Manmadha	Kama
- Personified	- Desires born out of a sense of Apoornatvam = Ignorance

- Jnana Chakshu Burns(Wisdom) → Kama and ignorance.

## **Shudha chit Ghanam :**

- Brahman = Mass of pure Awareness - Objectless Awareness = without Sajatiya / Vijatiya Svagata Bheda.

## **Spacelike pure Consciousness :**

- Therefore Consciousness - Not part / Product / Property of body.
- It is a basic Substance.
- Ghanam = Mass of Consciousness is Basic stuff of creation.

## **Consciousness is Cause!**

## **Material Science :**

- Consciousness came from matter
- Emergent from Matter
- Anaadivat - Beginningless.

## **Vedanta :**

- Matter manifests and dissolves into Consciousness
- Consciousness - Doesn't evolve out of matter
- Tat Tvam Asi - 9 times in Chandogyo Upanishad : Uddalaka - Svetaketu Samvada.
- Here Amani Bavayaha meditate in your mind



## Verse 256 :

षड्भिरूर्मिभिरयोगि योगिहृद्-  
भावितं न करणैर्विभावितम् ।  
बुद्धयवेद्यमनवद्यमस्ति यद्  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

*ṣaḍbhirūrmibhirayogi yogihṛd-  
bhāvitam na karaṇairvibhāvitam |  
buddhyavedyamana vadyamasti yad  
brahma tattvamasi bhāvayātmani || 256 ||*

That which is untouched by the 'six waves of sorrow', which the yogi's heart meditates upon but which is not grasped by the sense organs, that which the intellect cannot know, which is unimpeachable - 'That Brahman thou art' Meditate on this in your mind. [Verse 256]

- Oormi... Huge wave in ocean
- Here pain in Human life Samsara = Ocean filled with ignorance and consequent confusion... Sanchita / Agami Prarabda Karma...
- We are floating in Samsara, Tidal waves - Lash me – Don't die / Again Surface.
- Tormented by waves... Every Human going through same Suffering.
- Shad Waves - Oormi - Sufferings...

Ashanaya Pipasa	Shokam - Moham	Jara – Mrityu
<ul style="list-style-type: none"><li>- Hunger / Thirst, primary Kosha</li><li>- Annamaya</li></ul>	<ul style="list-style-type: none"><li>- Sorrow / Grief conflict / Confusion - Manomaya</li></ul>	<ul style="list-style-type: none"><li>- For Sthula Shariram</li></ul>

- Chunk of life dedicated to these 2 Oormis...

## Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव साक्षादपरोक्षदब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठामेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

इति पञ्चमं ब्राह्मणम् ॥

atha hainam kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca, yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṁ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ? yo'śanāyāpipāse śokaṁ moham jarāṁ mṛtyumatyeti | etaṁ vai tamātmānaṁ viditvā brāhmaṇaḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṁ nirvidya bālyena tiṣṭhāset | bālyaṁ ca pāṇḍityaṁ ca nirvidyātha munih, amaunaṁ ca maunaṁ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ? yena syāttenedṛśa eva, ato'nyadārtam | tato ha kaholaḥ kauṣītakeya upararāma || 1 ||  
iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct - the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kuṣītaka, kept silent.[3 – 5 - 1] 987

- Udara Nimittam Bahu Kruta Vesha...
- Hunger Thirst - Now / Old age..
- I want to be in Singapore... Children in USA - Advantage / Disadvantage - Conflict - Go / Not go...

### **Glory of Brahman, Doesn't have all 6 :**

- Ayogi... Not connected -
- Yuj - To be connected
- Yogi - Hruth Bavitam(Meditated) in heart of yogi
- Ashanta yogi... Dvaita philosophers Invoked in mind as Sakshi.... in presence & absence of thoughts.
- Consciousness all pervading, invocation of Consciousness done in the mind... God invoked in Linga.

### **Very important realisation :**

- All pervading “ Consciousness “ invoked not as mind / Thoughts but as witness of presence and absence of thoughts.
- Vritti Bava / Abava Sakshi Rupena...

### **Who is Sakshi of Vritti?**

- My self... Atma Rupena Bavitam.

## न करणैर्विभावितम् :

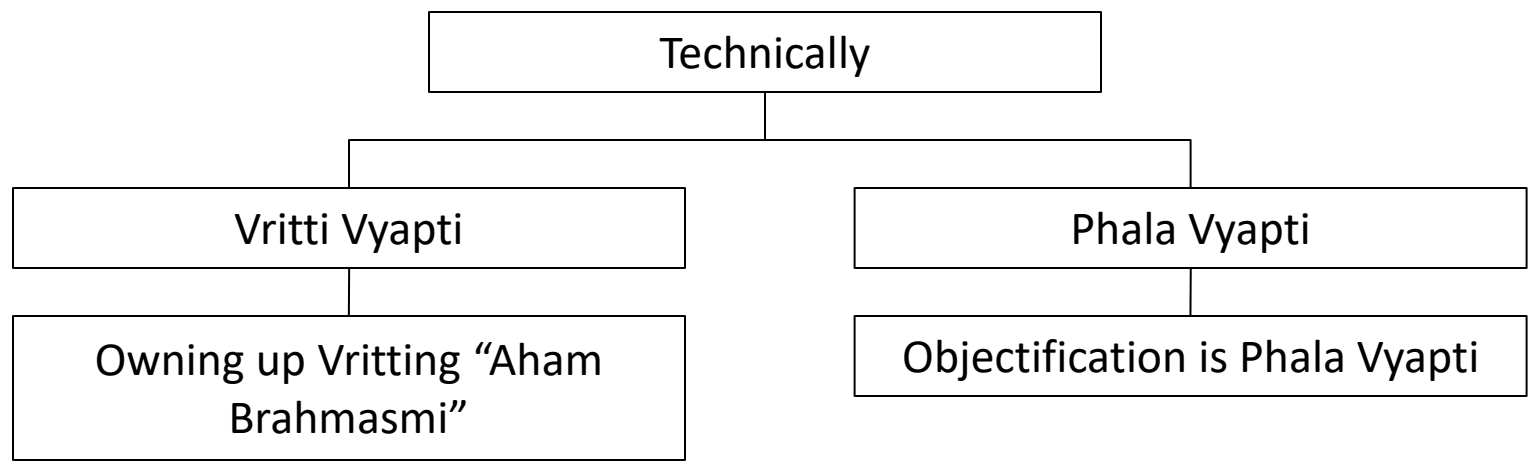
- Not Available for mind / Sense organs - Instrument.
- If not Objectified... How are you going to Meditate.
- Mananam not Objectification, only owing up thoughts.
  - Our thoughts not to illumine Brahman
  - Our thoughts in the form of owing up, ever Evident 'Consciousness' as myself.
- Only owing up thought not Objectifying thought.

## बुद्ध्यवेद्यम् :

- Not Object of intellect
- Intellect doesn't Objectify Brahman.
- Intellect known because of Brahman.

## येत मन म्मनुते न मने मने मतम :

- If intellect can't Objectify why use intellect... Intellect not for illumining Brahman but to own up fact.
- That this ever Evident Consciousness is Brahman which is myself.



### Avadyam(Unspeakable) - Amy Dosha :

- Un Avadyam = Free from Dosha  
- Shudham
- Brahman Worth owning because it doesn't have any problem.

### Gita : Chapter 5<sup>th</sup> :

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

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

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

- Anything you associate - Pay price.

### Vedanti :

- Identifying with body...
- Accept - Old age / Disease / Death - Don't require Vedanta.
- When person can't stand problem of 'my' finitude.
- 'My' separation / Old age / Disease
- Avadhyam... Vedanta solves problems works.

### Verse 257 :

भ्रान्तिकल्पितजगत्कलाश्रयं  
स्वाश्रयं च सदसद्विलक्षणम् ।  
निष्कलं निरुपमानवद्वि यद्  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

*bhrāntikalpitajagatkalāśrayam  
svāśrayam ca sadasadvilakṣaṇam |  
niṣkalaṁ nirupamānavaddhi yad  
brahma tattvamasi bhāvayātmani || 257||*

That which is the 'substratum' for the universe and its various aspects which are all due to delusion, which supports itself, which is other than the gross and the subtle, which has no parts and truly has no comparison 'That Brahman thou art' - Meditate on this in your mind. [Verse 257]

### Verses not for reasoning :

- At 'Nididhyasanam' level - Problem not of conviction - Conviction comes only by 'Mananam'
- When I say - Aham Brahmasmi - Another part of intellect says - Who knows?

## Reasoning : Ask Buddhi :

- Why you are not convinced
- Buddhi has to answer question - Objections
- 'Nididhyasanam' - I am only remembering what  
- I am already convinced of
- Nididhyasanam - Not for logical analysis...  
- Seeing facts gathered during Sravanam and Mananam.
- Words - Not teaching..
- Brahman - Adhishtanam - Ashrayam of finite world.

## Kala :

- Part of finite, Alpam Jagat.
- Born of ignorance = Branti - Agyana Kalpitam - Produced like desk Created by ignorance.
- Desk is solidified form of ignorance.
- Wood is knowledge
- Similarly Agyana crystallised is the form of world is.
- Jnana crystallises - in the form of Brahman alone is
- Drsyate Srudyate Yadyad
- Brahmano'nyanna Tadbavet... } Atma Bodha

## Atma Bodha :

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

drsyate sruyate yadyadbrahmano'nyanna tadbhavet,  
tattvajnanacca tadbrahma saccidanandamadvayam ॥ 64 ॥

All that is perceived or heard is Brahman and nothing else. Gaining the knowledge of the Reality one sees the universe as the non-dual Brahman, Existence-Consciousness –Bliss Absolute.

### What you see / Hear is Brahman :

- World is projected by ignorance.
- For wonderful world - Brahman Is Ashrayam

### What is Ashrayam of Brahman?

- Who is father of God - God father of everyone.
- Sva-Ashrayam... Brahman is unsupported by anything... doesn't require support.

### Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यचृणोति नान्यद्विजानाति स भूमाथ  
यत्रान्यत्पश्यत्यन्यचृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा  
तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्नप्रतिष्ठित  
इति स्वे महिम्नि यदि वा न महिम्नीति १

Yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha  
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma  
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita  
iti sve mahimni yadi va na mahimniti ॥ 1 ॥

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]



- Sad-Asad Vilakshanam - Beyond Murtha / Amurtha Prapancha.
- Formed / Formless Prapancha
- Formed / Formless creation
- Gross / Subtle Creation
- Sat / Asat Creation



Manifest / Unmanifest world.

- Sat is Brahman in Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiam;  
tadhaika ahurasadevedamagra asidekamevadvitiam.  
tasmadasatah sajjayat

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

## Nirguna Brahman :

- Brahman alone is w.r.t Right understanding
- W.r.t Wise - On Sad Exists
- W.r.t Ignorant - God - Invisible, Asat
  - Not There
  - Milk is there - No Butter, potentially there.

## **Gross minded accept transacted object alone as real :**

- From worldly angle - Sad is world
- From Vedantic angle - world is sad
- Sad - Here - world = Gross Murtha Prapancha
- Asat - intangible - Subtle creation.
- Because worldly people do not accept.
- Scientist doesn't accept Sukshma Sharira / Karana Sharira, Atma - Survives death of brain / Body / Travels... Don't see mind.
- Brahman beyond Sat / Sthula Shariram
- Brahman Beyond Asat / Sukshma Shariram
- Brahman beyond Karya / Karana / Murtha / Amurtha.

## **Nishkalam :**

- Without internal division / Parts / without form Like space, Svagata Bheda Rahitam.
- Niravayayam... Without limbs, Hands / Legs.. Part / Limbs of Body.

## **When Partless Limbless :**

- Lord has no eyes / Ears.. Personal God not Ultimate... Vedanta Negates - Flute, Eyes, Butter.
- Transformation = Transcending form
- When form... It will get deformed.

## **Achalam / Tad Apani Padam :**

- Vibhum / Susukshmam / Tat Avyayam / Pashyati Dheera.
- Upasanam = Comparison
- Nir Upasanam = In comparable
- Why it can't be compared - No 2<sup>nd</sup> thing at all.
- Appreciate Brahman to own up Brahman.

## Lecture 93

### Verse 257 :

- Nididhyasanam = Brahma Bavana - Mentally dwelling upon Brahman.  
= Brahma Dhyanam  
= Brahma Anusandhanam  
= Brahma Abhyasa
- Thought involved - Not remaining in silence.
- In yoga - Cessation of thought - Chitta Vritti Nirodha...
- In Vedanta, importance is in direction of thought.
- Now thought in Anatma direction, Entertain thought centred on Brahman.
- Brahmakara / Atmakara - Vritti Pravachanam.

### Akhanda Karanam :

- Vritti - Pravaha... Any Upasana can be taken for Nididhyasanam, here Sample 'Mananam'.

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam 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 ]

## Verse 258 :

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

*janmaṽṛddhipariṇatyapakṣaya-*

*vyādbhināśanavihīnamavyayam |*

*viśvasṛṣṭyavavighātakāraṇaṁ*

*brahma tattvamasi bhāvayātmani || 258 ||*

That which is changeless and so free from birth, growth, development, waste, disease and death, which is indestructible and the cause of the creation, maintenance and dissolution of the universe 'That Brahman thou art' - Meditate on this in your mind.[Verse 258]

## Vihanam : Free from 5 factors

- 1) Asti
- 2) Janma - Birth
- 3) Vridhi - Growth
- 4) Parinathi - Transformation / Change
- 5) Apekshaya - Disease / Decay / Declension
- 6) Nashana - Mananam
- 7) Added Vyadhi - Disease

## Avyayam Eternal :

Vishwa	Srishti	Ava	Vigate
World	Creation	Preservation	Dissolution

- Jagat - Srishti / Sthithi / Laya Karanam...
- Job of Mananam = Use Sruti / Yukti / Anubava Pramanam.

### Nididhyasanam :

- Dwell on convinced fact - Enumerates them without proving them.

### Verse 259 :

अस्तभेदमनपास्तलक्षणं  
निस्तरङ्गजलराशिनिश्चलम् ।  
नित्यमुक्तमविभक्तमूर्ति यद्  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

*astabhedamanapāstalakṣaṇam  
nistaraṅgajalarāśiniścalam |  
nityamuktamavibhaktamūrti yad  
brahma tattvamasi bhāvayātmani || 259 ||*

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form 'That Brahman thou art' - Meditate on this in your mind. [Verse 259]

Astha Bhedam = Without	Sajatiya	Vijatiya
- Without Division	- Man and Animal - Specie wise	- Man – Man - Member of Same specie

### Svagata :

- Difference within single member.

## **Anapastham Lakshanam :**

- Sat Chit Svarupam.
- Never Negated Existence / Consciousness - Same nature looked from 2 Angles.

## **Unnegated - Ever there :**

- Other states - Negatable
- Jagat Karanam Incidental nature w.r.t Nama Rupa Prapancha.
- When world is negated - Karanam status negated, Incidental feature... Causal status intrinsic feature = Sat / chit - Existence is intrinsic Nature.
- Nistharanga Jalarashi Nishtharam.
- Ever Nischala / Steady - Unchanging like Apoorya Mana - Achala Pratishtam.
- Waveless ocean - Remains - Shanta - Samudra (Pacific ocean) ever calm.
- Nitya Mukta.. Ever free

## **Working for elimination of notion :**

- I am not free, Bondage notion removed.
- Freedom never attained

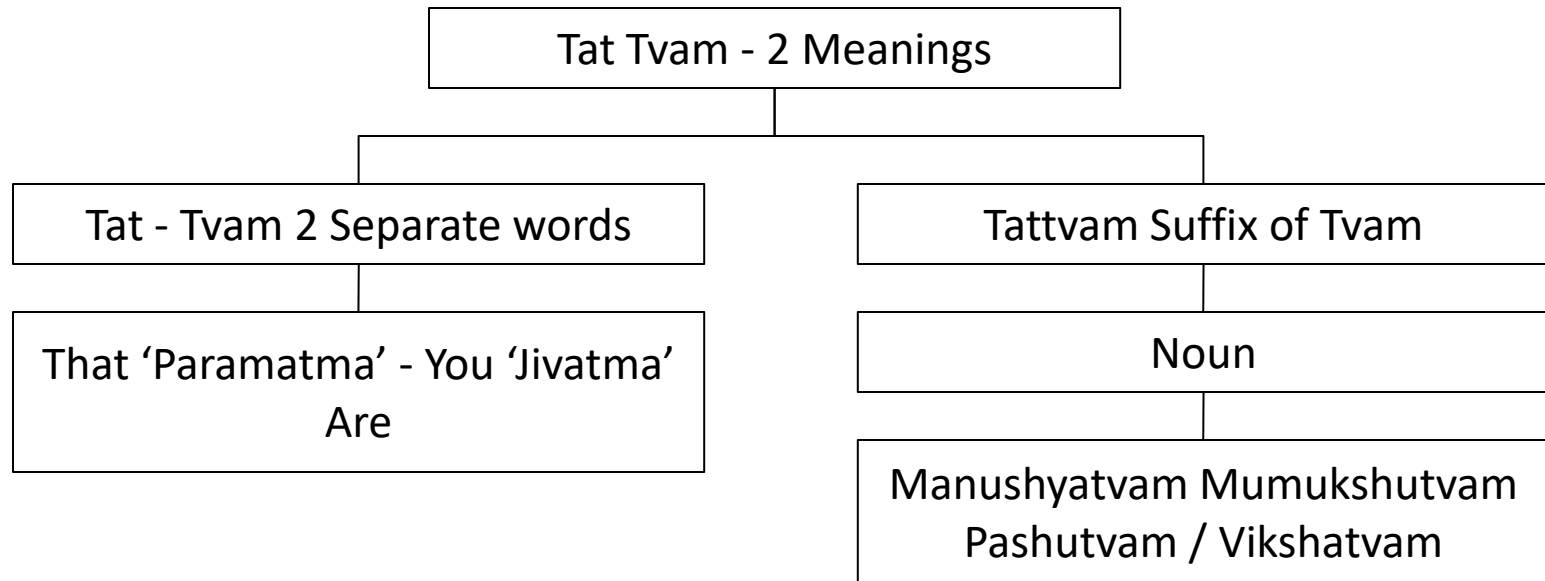
## **Liberation :**

- Job taking place in intellect, w.r.t. Atma - No liberation.
- Bondage - Intellectual delusion removed by study / Knowledge.

- I thought I was born / Bound
- I know I am not Born / Bound - Thought
- Avibaktam Murthi ← Nature
- One whose Svarupam is homogenous.

### **Svagata Beda :**

- Sajatiya / Vijatiya Beda Ideas repeated
- Both without division - Homogenous



### **Thatness - Svarupam :**

- That and you.. Tattvam
- Tat That Brahma - Tvam you are - 2 Separate words.



## Verse 260 :

एकमेव सद्नेककारणं  
कारणान्तरनिरास्यकारणम् ।  
कार्यकारणविलक्षणं स्वयं  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ  
kāraṇāntaranirāsyakāraṇam |  
kāryakāraṇavilakṣaṇaṁ svayaṁ  
brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

### ‘Ekam’ :

- Nothing other than Brahman - World not there.
- Pure ‘Existence’ is its nature
- ‘Existence’ - Not property but basis, substance
- World - Property of that Existence.

Golden	Ornament
<ul style="list-style-type: none"><li>- Adjective is Substance</li><li>- ‘Existence’ - Very Substance - Ekam</li></ul>	<ul style="list-style-type: none"><li>- Not Property but Substance</li></ul>

## What 'Existence' does?

- One 'Existence' cause of Anekam - Entire creation.
- Plurality = Product - Name and form, Substance can't be produced by law of conservation of matter.
- Configurations alone produced
- Creation = Nama / Rupa = Mithya
- If Brahman = Cause of everything, what is cause of Brahman?

## Brahman :

- Causeless cause

## 'Nirasa' :

- Free from cause - Effect chain
- Causal status of Brahman - Not intrinsic status, incidental status of Brahman.
- When you see creation, Brahman called Karanam.
- Once you negate creation as Mithya.. Brahman 's status becomes Mithya - Not - Brahman is Mithya.
- Mithya Status w.r.t. Karyam.
- Brahman = Turiyam Karya - Karana Vilakshanam.

## Vishwa / Teijasa :

- Karya Pada Pragya... Karana Pada
- Turiya - Vilakshanam Pada

## Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,  
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

## Homework :

- Trace each Verse - From which Upanishad.
- Karanatvam - Tatastha Lakshanam not Svarupa Lakshanam.

## Verse 261 :

निर्विकल्पकमनल्पमक्षरं  
यत्क्षराक्षरविलक्षणं परम् ।  
नित्यमव्ययसुखं निरञ्जनं  
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

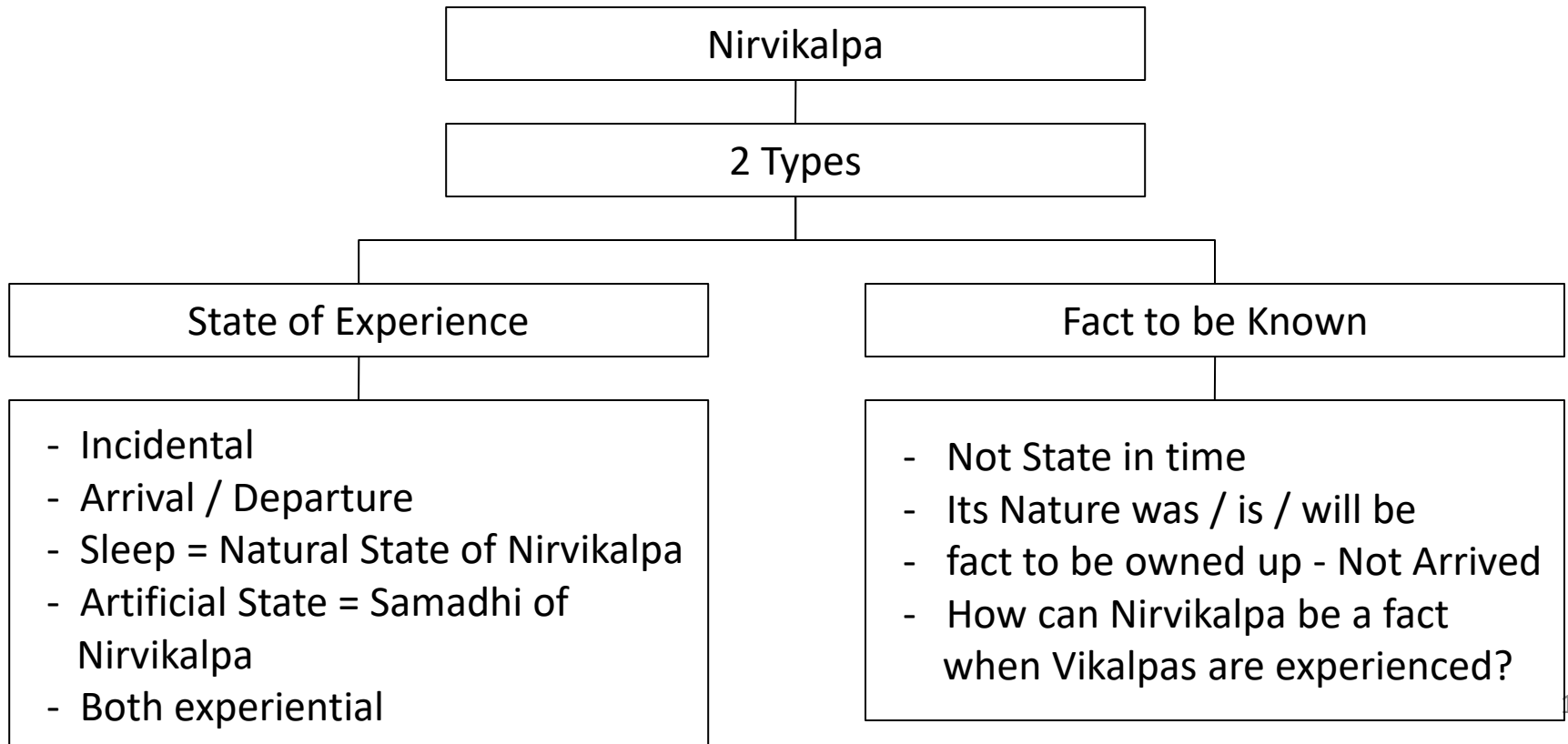
*nirvikalpakamanalpamakṣaram  
yatksarāksaravilakṣaṇam param |  
nityamavyayasukham nirañjanam  
brahma tattvamasi bhāvayātmani || 261||*

That which is free from Maya, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted ‘That Brahman thou art’ - Meditate on this in your mind. [Verse 261]

- Vikalpa = Division  
= Used for Triputi
- Experienter Subject - Jnanata - Karta - Bogta.
- Experienced world - Jneyam - Karma / Bogya, Karanam - Connecting Link / instrument.
- Creation = Pramatra / Pramana / Pranmeya Vikalpa.

### **Brahman :**

- Is, in which this Vikalpa is not there



## **In Jagrat :**

- I am Experienter - You are experienced Nirvikalpa is there.
- Vikalpas are Mithya - Which do not disturb fact that I am Nirvikalpa...
- Dream division Mithya - Which doesn't disturb fact waker alone is in the room.
- Therefore Experiential Vikalpa doesn't disturb, Fact that I am eternally Nirvikalpa Brahman.
- I need not eliminate Vikalpas

## **Remember :**

- These Vikalpas are Mithya

## **Vedanta Requires :**

- Remembrance of Mithyatvam

## **Yoga Shastra :**

- Requires elimination of Vikalpa...
- 'Analpam' - If no division, No limitation in Brahman.
- If I am driving on road , I am free More vehicles - Restriction comes.
- Nirvikalpatvat / Triputi Rahitvat – Analpam.

## Chandogyo Upanishad :

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 nanyacchrnoti nanyadvijanati sa bhumatha  
yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma  
tadamrtamatha yadalpam tanmartyam sa bhagavah kasminpratisthita  
iti sve mahimni yadi va na mahimniti || 1 ||

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]

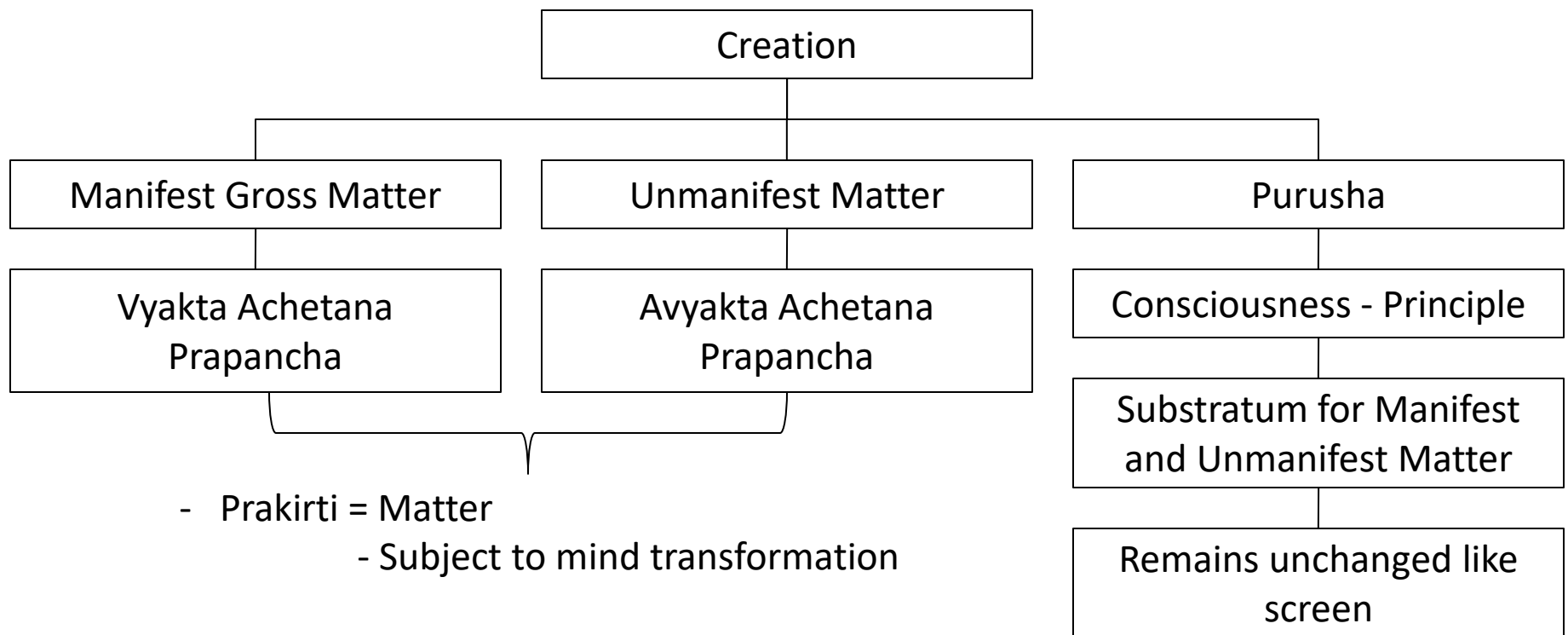
### Aksharam :

- Changeless / Eternal / Nirvikara free from decay and change.
- Brahman = Purushottama - Gita :

यस्मात्क्षरमतीतोऽहम्  
अक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च  
प्रथितः पुरुषोत्तमः ॥ १५.१८ ॥

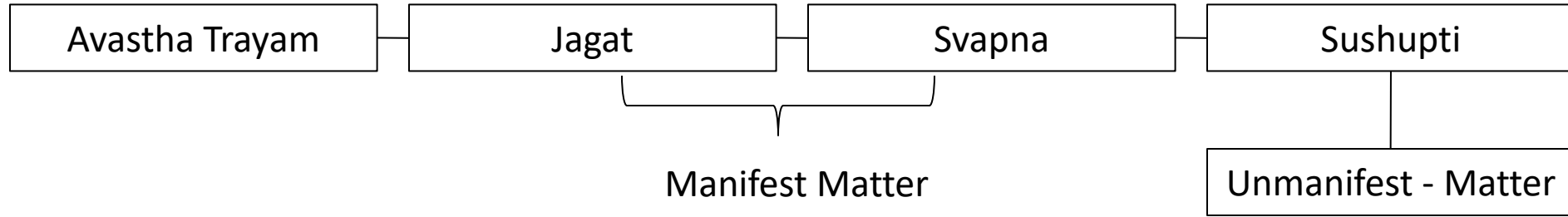
**yasmat ksaram atito'ham  
aksarad api cottamah I  
ato'smi loke vede ca  
prathitah purusottamah || 15.18 ||**

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purushottama (The Highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]



- Manifest matter becomes Unmanifest matter
- Unmanifest matter becomes manifest matter
- Like matter Converted energy, Manifest and Unmanifest, Upon 'Consciousness' substratum - Screen, - Matter Gets converted To energy... Vyaktam - Avyaktam.
- Energy → Matter... Avyaktam - Vyaktam, both happening in me 'Consciousness' principle.
- I am witness of Manifest / Unmanifest - Unaffected by this phenomena.

## Macro Simulation Micro Version :



- I get involved... in Matter then problem.

## Who is Hero :

- Physical Body and Mind complex.
- Get Absolved and Makes life into Samsara.

## Gita : 15<sup>th</sup> Chapter :

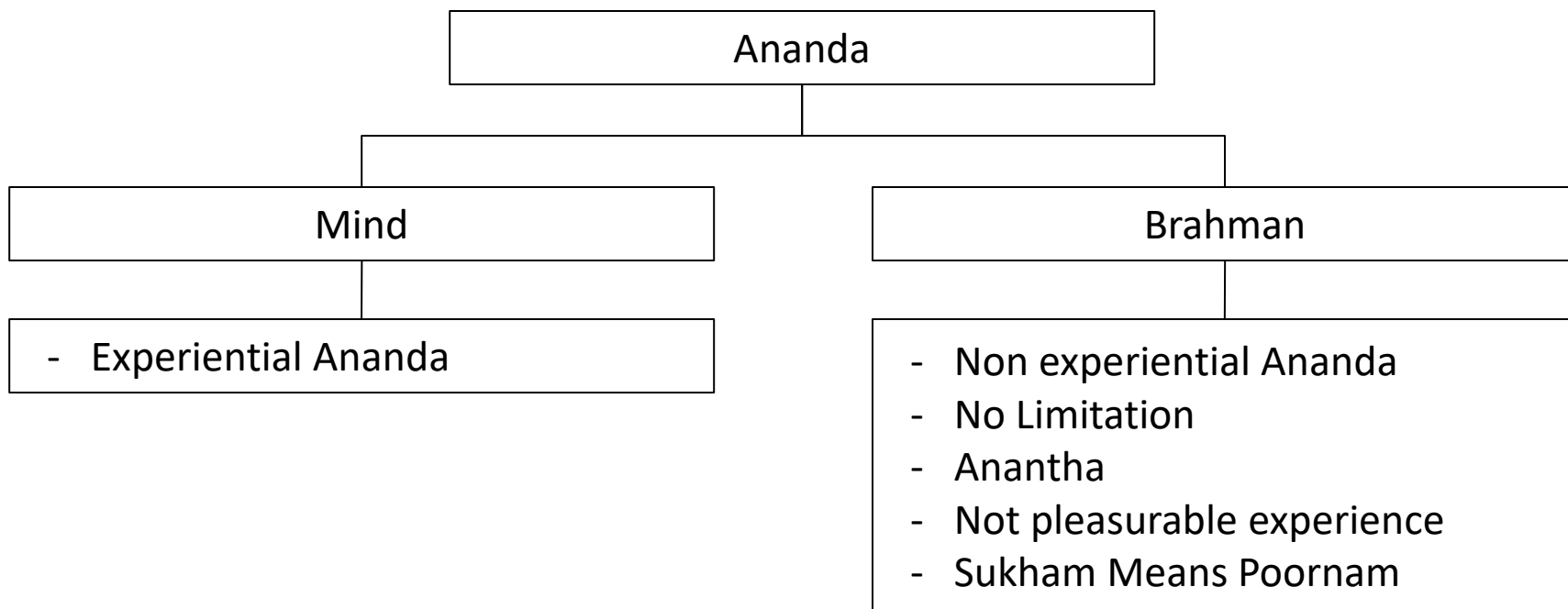
द्वाविमौ पुरुषौ लोके  
क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि  
कूटस्थो ऽक्षर उच्यते ॥ १५-१६ ॥

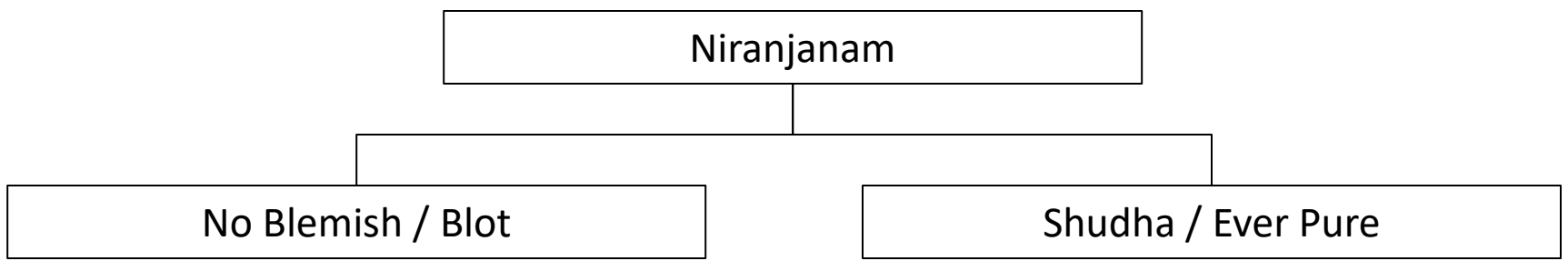
**dvavimau purusau loke  
ksarascaksara eva ca I  
ksarah sarvani bhutani  
kutastho'ksara ucyate II 15.16 II**

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]



Kshara Purusha	Akshara Purusha	Brahman
<ul style="list-style-type: none"> <li>- Manifest Matter</li> </ul> <p style="text-align: center;">↓</p> <p><b>Mandukya :</b></p> <ul style="list-style-type: none"> <li>- Vishwa Teijasa</li> <li>- Time in Matter alone</li> </ul>	<ul style="list-style-type: none"> <li>- Unmanifest Matter</li> </ul> <p style="text-align: center;">↓</p> <p>Pragya</p>	<ul style="list-style-type: none"> <li>- Uttama Purushya / Turiyam</li> <li>- Kshara / Akshara Vilakshanam</li> <li>- beyond Prapancha and Maya</li> </ul> <p><b>Therefore Param :</b></p> <ul style="list-style-type: none"> <li>- Nityam / Avyayam / Sukham - Eternal, Unbound by time</li> <li>- Inexhaustible Ananda</li> <li>- Time can't influence 'Consciousness'</li> <li>- Nitya Ananda / Shashvatam Ananda</li> </ul>





### Verse 262 :

यद्विभाति सद्नेकधा भ्रमा-  
 न्नामरूपगुणविक्रियात्मना ।  
 हेमवत्स्वयमविक्रियं सदा  
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

*yadvibhāti sadanekadhā bhramā-  
 nnāmarūpaguṇavikriyātmanā |  
 hemavatsvayamavikriyaṁ sadā  
 brahma tattvamasī bhāvayātmani || 262 ||*

That one reality, which appears variously because of delusion though itself always unchanged and assumes names and forms, qualities and changes, like gold through all its modifications 'That Brahman thou art' - Meditate on this in your mind. [Verse 262]

- Brahman = Pure 'Existence' - Sat - Anekaha Vibati.
- One 'Existence' = Appears as though many.
- Gold one = Appears as Ring(Nama) / Chain(Rupa)

### How it happens... Because of Brahma - confusion :

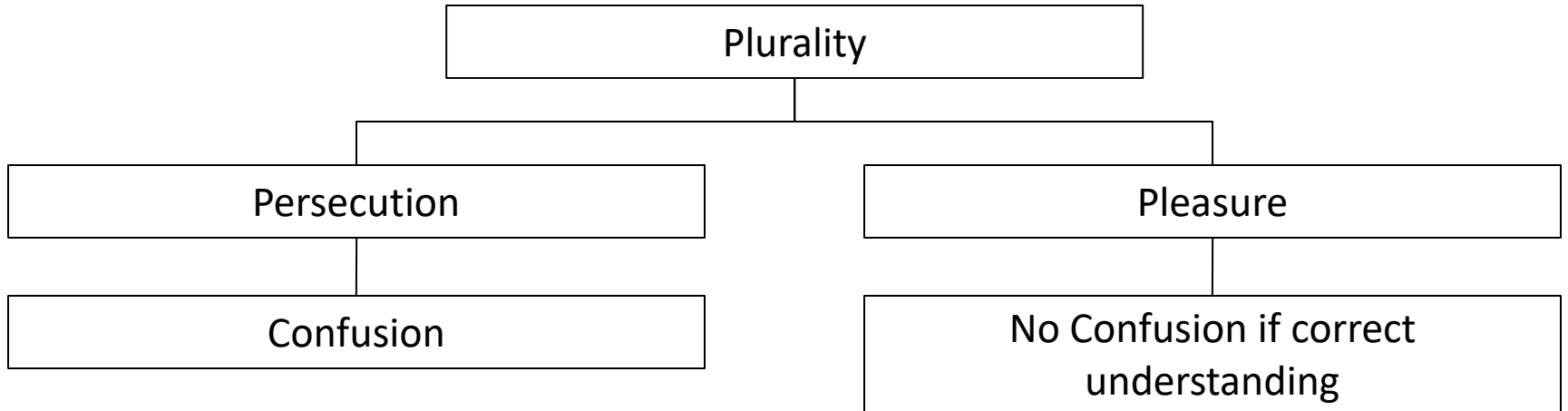
- Seeing plurality as Nama / Rupa... is not confusion
- Variety fine... Don't stop seeing plurality.
- Dosai / Idly... Rice one / Ekam / sat.
- Enjoy plurality...

## Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam  
mrnmayam vijnatam syat; vacarambhanam  
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[ 6 – 1 - 4 ]



### What is reason for this Appearance?

- Nama / Rupa / Guna / Vikriya mane.
- Appears as different names / Forms / Properties / Modification.
- Vikriya = Avastha Beda.

## Water :

- Solid - ice
- Liquid - Water
- Gaseous - Steam / Vapor



3 Avasthas like Waking / Dream / Sleep

- One Beda Rahita Brahman = Appears many



Itself Changeless, Changes Superficial....

- Loss of one form  
Gain of one form } Essentially Same
- Let modifications be in the world - Jnani not concerned  
Changes - Non substantial
- Brahman = Svayam Avikaryam... Essential features interact...
- What is not intact = Non essential feature.
- Hemavat - Like gold Svarupa Drishtya... Changeless

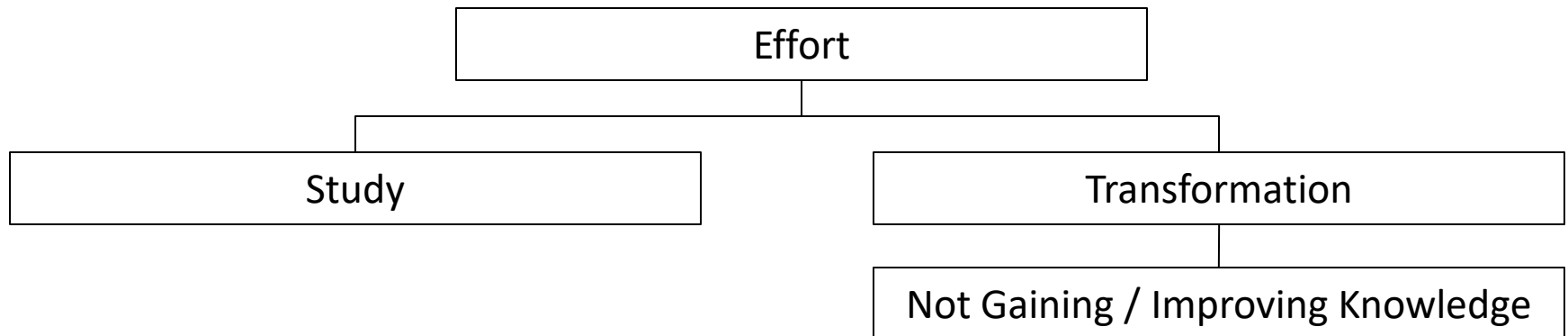
When Body	Deforms No Problem
Non essential	Nature / Feature

- Essential feature = Sat, chit.

## Lecture 94

### Verse 254 to 417 - Nididhyasanam :

- 'Nididhyasanam' only process by which Knowledge used to transform ones life and behavior.
- Otherwise knowledge remains in intellect, persons behaviors remains as before.
- Person doesn't benefit
- Others wonder - if Vedanta is Worthwhile!!
- Transformation... impossible without effort / Nididhyasanam.



- Viparita Bavana Vritti - Old habits remain.
- Deliberate Samsaric way of behaviour, No Habit naturally dies... however informed We are against habit.
- Requires deliberate effort
- Acquiring new habit easy
- Removing old habit - Difficult / Impossible.

## 2 Types of Effort

- Comes to Vedanta after Upasana and Sadhana Chatushtaya Sampatti
- Student has Advantage
- Sadhana well prepared
- Person has Amanitvam / Adambitvam / Shanti
- Jeevan Mukta
- Purusha - Qualified (Kruta Upasti)

- Sadhana Chatushtaya Sampatti Lacking
  - In Nididhyasanam - Double effort required
  - Vidyananya - Jeevan Mukti text
  - In Kaliyuga 99 % without qualification
  - Akruto Upasti
  - No Karma Yoga / Upasana Yoga
- Effort to study :**
- Dharmic / To follow values

- Role of Dhyanam = 10 Verses, Invoke Non Samsara Nature.

## Nididhyasanam

Invoke Higher Nature

Turiyam - I am Brahman

Reject lower - Anatma Nature

Ahamkara

Vishwa / Teijasa / Pragya Nature - I am not father

## Both Can't coexist :

- Mental rejection required - Don't tell wife!
- Then its role play / Drama... Otherwise - Role real, Sorrow - Real

Vedanta	Home
Ananda Svarupa	Sorrow

## Verse 263 :

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

*yaccakāstyānaparam parātparam*

*pratyagekarasamātmalakṣaṇam |*

*satyacitsukhamanantamavyayaṁ*

*brahma tattvamasi bhāvayātmani || 263 ||*

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263]

- यनु चकस्थि - Brahman shines, self Evidently.
- Known every Moment - Pratibodha Veditam Matam
- Jagrat / Svapna / Sushupti... Sphutataram Balyadishu / Jagridaste...
- Brahman is 'Consciousness' itself... Evident all the time, No effort required to experience Brahman.

- Because of Brahman we experience, Svayam, Jyoti Svarupena Pramuchate.
- Anaparam = Brahman doesn't produce effect, its Akaranam.

### **Mandukya Upanishad : 3<sup>rd</sup> Chapter :**

- Ajati Vada Brahman = Ajati Doesn't Produce creation.

### **In beginning Stage :**

#### **We Say :**

- Brahman = Cause of Creation

#### **Later :**

- Brahman not cause, Karya Karana Vilakshanam - Verse 260.
- Brahman not Karanam because world unreal w.r.t. Unreal Karyam... Status of Karanam is unreal.
- If I have unreal son... Fatherhood is unreal - I am not Unreal.
- If Brahman has unreal effect - Brahman not real cause
- If causal status unreal,

### **What is real status of Brahman?**

- Not cause.... Anaparam -

### **Brihadaranyaka Upanishad : Madhu Brahmanam :**

- Tadet Brahma Aparamanan...



## Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्गाथर्वनोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।  
रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय ।  
इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति ।  
अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च;  
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,  
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥  
इति पञ्चमं ब्राह्मणम् ॥

idaṃ vai tanmadhu dadhyaññātharvano'śvibhyāmuvāca | tadetadr̥ṣiḥ paśyannavocat |  
rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |  
indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti |  
ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi, bahūni cānantāni ca;  
tadetadbrahmāpūrvamanaparamanantaramabāhyam, ayamātmā brahma sarvānubhūḥ,  
ityanuśāsanam || 16 ||  
iti pañcamam brāhmaṇam ||

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the R̥ṣi said, '(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching.[ 2 – 5 - 19]

### Mayaya Beyond :

- Parat Param(Karya Rahitam) - Anaparam(Beyond Maya)

### Maya :

- Which is cause of world
- Substratum of Maya = Unaffected by Maya.

### Pratyag Eka Rasam :

- Homogeneous 'Consciousness'
- Svagata Bheda Rahitam.

## Where is Brahman? Lord not above?

- Not far... Pratyag (Maya Rahitam) Nirguna within oneself.

### Song :

- Parat Para... Parameshwara Parvati Pate.... Maya Sahitam / Saguna, According to level... Essence within...
- Atma Lakshanam = Brahman whose definition is Atma.

### Atma - 4 Definitions :

- Aapnoti Sarvam - Atma...
- Aapnoti to pervade - Aapnoti - All pervading
- Therefore Brahman = Atma
- Atma = Brahman

### What is its Svarupam :

Sat	Chit	Ananda
'Existence' as Noun	'Consciousness' as Noun	Bliss as noun

### Adjective :

- Associated with Matter
- Noun - Not Associated with Matter
- Clip is Existence, is associated with clip Matter
- Existence / Consciousness - Adjective... Both Associated with Matter.

## Both Noun :

- Existence / Consciousness can exist independent of Matter.
  - When Body goes, Consciousness Survives
  - When Clip goes, Existence Survives
- Existence and Consciousness - In pure form not visible.
- Matter associated Existence / Consciousness is Experientable.
- Pure Brahman useless - Not associated with matter.
- Pure gold - Too malleable for making ornament - Must add copper.
- Pure Brahman = Avyavaharyam
- Mix copper called Maya - Then useful.
- Pure Ananda = Not experiential Ananda
- Experiential Ananda = Matter / Thought / Mind / Time Associated.
- Pure Ananda - Not available for experience
  - Anantha - Limitless
- Sophadhika Ananda = Experience
- Nirupadhika Ananda = Not Experientable.
- Sukha - Anantham = Limitless, therefore Avyayam.
- If experiential pleasure - it will get exhausted
- If not experiential pleasure - Avyayam.

- Not Exhaustible Ananda Existence / Consciousness.
- It is eternal existence / Consciousness Poornatvam = Brahman.

### Verse 264 :

उक्तमर्थमिममात्मनि स्वयं  
भावयेत्प्रथितयुक्तिभिर्धिया ।  
संशयादिरहितं कराम्बुवत्  
तेन तत्त्वनिगमो भविष्यति ॥ 264 ॥

*uktamarthamimamātmani svayaṁ  
bhāvayetprathitayuktibhirdhiyā |  
saṁśayādirahitaṁ karāmbuvat  
tena tattvanigamo bhaviṣyati || 264||*

One must meditate with the intellect in one's heart on the truth indicated above by means of scriptural arguments. By These means, one will realise truth without any doubts and the like, just like water in the hollow of one's hand. [Verse 264]

- Sample meditation package = Conclusion, Meditation upon Aham Brahmasmi teaching Practice Yuktchit – Yuktam.

### Reasoning :

- Clear and convincing through 'Meditation'
- Well known in Shastram - No doubt in meditation
- Meditation can't remove doubt
- Meditation - Proves - Aham Satyam chit Sukham  
- Without doubt
- Japa / Ishvara / Puja - Meditation.

- Vedantic meditation = Nididhyasanam - Aham Brahmatvam, is owned
- If doubt - stop 'Mananam' - Go to Sravanam.

### Ask intellect - What are objections?

- Why believe in Upanishad as valid means of knowledge.
- Intellect powerful - Nama Shiva Ok.

### Stop 'Mananam' - if no conviction :

- Teaching can't be shaken, Dwell in your own mind.

### Vedantic Meditation :

- Entertaining thoughts not going beyond mind.

Nididhyasanam = Reliving Class	Video Cassette recorder
Video Cassette Player	Sravanam requires Guru

### Benefit :

- Conviction becomes Samshaya Rahitam - Doubtless.

Free from Doubt	Negative Samsaric Habits
Removed by Mananam	Removed by Nididhyasanam

- Both do not give knowledge - Only Sravanam gives knowledge.
- Both meant to clean up Mind.

## Example :

- Cold water in hand - Can't miss water  
- No Doubt
- Knowledge can never be missed by Sravanam.

## Verse 265 :

सम्बोधमात्रं परिशुद्धतत्त्वं  
विज्ञाय संघे नृपवच्च सैन्ये ।  
तदाश्रयः स्वात्मनि सर्वदा स्थितो  
विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

*sambodhamātram pariśuddhatattvaṁ  
vijñāya saṅghe nṛpavacca sainye |  
tadāśrayaḥ svātmani sarvadā sthito  
vilāpaya brahmaṇi viśvajātam || 265||*

In this cause-effect bundle, realising knowledge absolute free from ignorance and its effects, like the king in an army, resting in that knowledge, ever established in your own self, merge the universe into Brahman. [Verse 265]

## Nididhyasanam :

- 1) Recognise pure Consciousness / Pure reality, good Sloka / Stages of Sadhana Mentioned.
- Mere consciousness = Pure reality Discern.
- 2) Consciousness / Body experienced all the time, don't require new experience.
- Need only sorting up... Consciousness and Body experience... hand and light.

Hand	Light
<ul style="list-style-type: none"> <li>- Independent Entity</li> <li>- Not property of light</li> </ul>	<ul style="list-style-type: none"> <li>- Independent Entity</li> </ul>

- Atma Anubava and Anatma Anubava - We don't have Viveka.

### In the beginning :

- Consciousness in the body, conscious of listening / Pinching / Tasting / Seeing.
- Consciousness - Not unknown.

### Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

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

### Therefore teach - 5 Steps :

#### 1) Not part of body :

- Sambodha Matra Vijnayaya.
- Discerning 'Consciousness as independent entity - Inherent / Inter penetrative.

Rasagulla = Syrup	Tasteless Chakkar
<ul style="list-style-type: none"> <li>- Sweet</li> <li>- Consciousness</li> <li>- In dead body - No Consciousness</li> <li>- Consciousness inherent</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma</li> <li>- Body / Prana / Mind / Sense organs</li> <li>- Sangaha Assemblage of 5 Koshas</li> </ul>

- King among Soldiers(Stands out) - Dress / turban / Special Enclosure
- Chaitanyam = King among matter, without Chaitanyam can't prove presence body, country without king / Ruler in condition.

## 2) New Training to Mind :

- I am not body with 'Consciousness'
- I am 'Consciousness' with incidental body which will quit at any time.

Tad	Ashraya
Jneyam	With help of

- With knowledge - Claim - I am 'Consciousness', not body, till knowledge soaks personality.
- Sarvada... one moment you forget....
- If higher I is forgotten, lower, I Husband I - Waiting / Boss I, - Miserable with own problem.
- Let Ego I have a Functional not dominant Role.



## **Servant Comes - Cleans and goes :**

- When required... Ego I / Husband I / Boss I - Functions and walks off - Otherwise Samsara will over power.

## **3) Tough Stage :**

- Vishwa Jadam Brahmani Vida Paya (Dissolve)
- Resolve universe in yourself.

## **By Saying :**

- There is no world separate from Observer.

## **Dream :**

- is seemingly 'outside' me the waker.
- There is no dream world separate from observer ( Waker )
- I myself create tiger out of my mind and got frightened.
- Similarly I myself created the waking world out of my Maya - And I am getting frightened of this world.
- Dream world not separate from myself.
- Waking world not separate from myself.

## **World can't touch me.. Remind yourself :**

- Chaitanyam
- Not body
- Body will be affected by world.

### 3<sup>rd</sup> Steps : Advaita Siddhi :

- Resolving world into yourself.

### Defanging the cobra :

- Threatens if it has poisonous fang
- Like Lord Shiva - You can wear
- Similarly world becomes defanged cobra once you understand world is Mithya - Like Svapna.

### Verse 266 :

बुद्धौ गुहायां सदसद्विलक्षणं  
ब्रह्मास्ति सत्यं परमद्वितीयम् ।  
तदात्मना योऽत्र वसेद्गुहायां  
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266 ॥

*buddhau guhāyāṁ sadasadvilakṣaṇaṁ  
brahmāsti satyaṁ paramadvitīyam |  
tadātmanā yo'tra vasedguhāyāṁ  
punarna tasyāṅgaguhāpraveśaḥ || 266||*

In the cave of the intellect is Brahman, other than the gross and the subtle, existence, supreme and non-dual. He no more enters the mother's womb who dwells in this cave as Brahman. [Verse 266]

- Repeating ideas as part of Nididhyasanam.
- Brahman is sad - Asad Vilakshanam

Beyond cause	Effect
<ul style="list-style-type: none"> <li>- Sad</li> <li>- Murtha</li> <li>- Formful</li> <li>- Prithvi / Jalam / Agni</li> </ul>	<ul style="list-style-type: none"> <li>- Asad</li> <li>- Amurtha</li> <li>- Formless Creation</li> <li>- Vayu / Akasha</li> </ul>

- Satyam - Pure Existence
- Param - Beyond pairs of opposites
- Therefore Advaitam - Non-dual - Without second
- Such all pervading Brahman is present in cave of intellect.

### Why in Buddhi specifically ?

- In the Buddhi alone it is recognisable as witness.
- 'Consciousness' Sakshi Chaitanya Rupena Buddha Meva Upalabyate.
- It is present everywhere - But recognisable in Buddhi...
- Electricity everywhere - But recognisable in bulb form / Plug point tester.

### What should one do?

- One should remain as Brahman which is in intellect as witness Consciousness.
- Invoke that knowledge.
- I am always Brahman you are Brahman / Remain as Brahman.
- Don't forget fact you are Brahman.
- Regularly invoke fact you are Brahman.

- Can't see Brahman outside - See only Nama Rupa.
- Invoke in form of Sakshi Chaitanyam by which i am aware of Presence / Absence of thoughts - That I am Brahman.
- For this meditation, if thoughts are there - I am witness of thoughts.
- If thoughts are not there - I am witness of absence of thoughts.
- Vedantic Mananam - invokes Vritti Bava / Abava Sakshi
- Doesn't require removing thoughts.

### **What is benefit :**

- Prison - Body - Jail - No need to enter.
- No need to enter another body / Punar Janma Nasti
- Videha Mukti for one invokes Brahman Svarupam.
- For one who invokes - Husband Svarupam  
- Father Svarupam
- Born as father... Punarapi Jananam.
- Play role - Don't be obsessed with that role.

## Lecture 95

### Verse 266 : Nididhyasanam :

- Dwelling upon teaching, received through Sravanam and Mananam.
- Not for receiving knowledge
- Not for conforming knowledge
- Not for new experience.

### Nididhyasanam :

- To give up old habitual ways of thing and Habitual ways of looking at oneself and world.
- Removal of habit important, because its obstacle in enjoying benefit of knowledge.
- Not obstacle for knowledge gained through Sravanam / Mananam.
- Jeevan Mukti Pratibanda.
- Elimination Pratibanda, Nivritti Gradual not Sudden.

### One method :

- Viparita Bavana
- Elimination of unhealthy habits
- I am Body / Karta / Bogta / Baddha / Samsari / Mukta.

### 2<sup>nd</sup> Method of Pratibanda Nivriti :

- Vasana - Nasha / Mano Nasha - Prakriya = Method.

- Used in Yoga Vasishtam... Voluminous Vedanta Grantha - Through stories - 34,000 verses - Written by Valmiki - Rama Vasishta.
- Practice of Vasana Kshayam and Nididhyasanam.
- Sravanam and Mananam and Nididhyasanam and Vasana Kshaya Mano Nasha(Result of Nididhyasanam) and Jeevan Mukti.
- Author adopting that Prakriya.

### Verse 267 :

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा  
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।  
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-  
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ 267 ॥

*jñāte vastunyapi balavatī vāsanā'nādireṣā  
kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ |  
pratyagdṛṣṭyā''tmani nivasatā sāpaneyā prayatnā-  
nmuktiṁ prāhustadiha munayo vāsanātānavam yat || 267||*

Even after the realisation of truth, there remains a powerful Beginningless, deep impression that one is doer and the enjoyer, which is the cause for rebirth. By living in a subjective state of steady identification with the self, it has to be conscientiously removed. That which is the annihilation of the Vasanas, here and now, is called liberation by the sages. [Verse 267]

- Vasana = Habit formed in mind because of repeated action.

### Get up at 5 am :

- Vasana
- Body wakes up without alarm!
- See wrong TV at 10 pm ! Without alarm!
- Habituated, we use language

- Because of Abhyasa... Groove formed.
- Naturally our attitudes grow in that groove.

### **Mind management technique :**

- Vasana - impression = Samsara
- Preserved In Sukshma Shariram - Antahkaranam As Chittam.
- Mano / Buddhi / Ahamkara / Chittam(Stores memory)
- Vasana = Seed of memory - Vasana Janya Smriti.
- Anytime you remember anything it is Vasana - Activated - Not visible because it is in seed form.
- Therefore infer from effect.... It is casual seed.

### **What is effect of Vasana :**

- It makes Person do impulse action.
- Vasana = Creation of all impulse action / Reaction.
- Impulse action - Not action but reaction.
- Action = Deliberately done after thinking, Impulsive action - Not action.
  - No thinking / Past / Future - Not involved
  - Action emerges
  - Words rush out without my deliberation.

## What is force behind Action :

- Not will / Judgment / Planning but Habit / Vasana.

## Vasana : Muktika Upanishad :

दृढ-भावनया त्यक्त=पूर्वापर-विचारणम् ।

यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥५॥९१॥

drdha bhavanaya tyakta purvapara vicharanam I  
yadadanam padarthasya vasana sa prakirtita II 29 II

Now this concupiscence is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions, (i.e. Whether it is worth having or not, and whether its gain will be productive of the desired object in view). [5 – 91 - 29]

## Padartasya Adanam :

- Taking to any person / Object / Action.

## How?

- Tyakta Purva Para Vicharanam, without thinking of past experiences ( Done similar action / Suffered / Matured)
- Past maturity not available
- Made this mistake / Suffered - Buddhi not working.
- Apra Vicharanam Tyaktam...
- What is consequences.... not there.

## Deliberate action :

- Preceded by Past / Future experience / Consequence... Impulsively spoken / Acted. <sup>1033</sup>

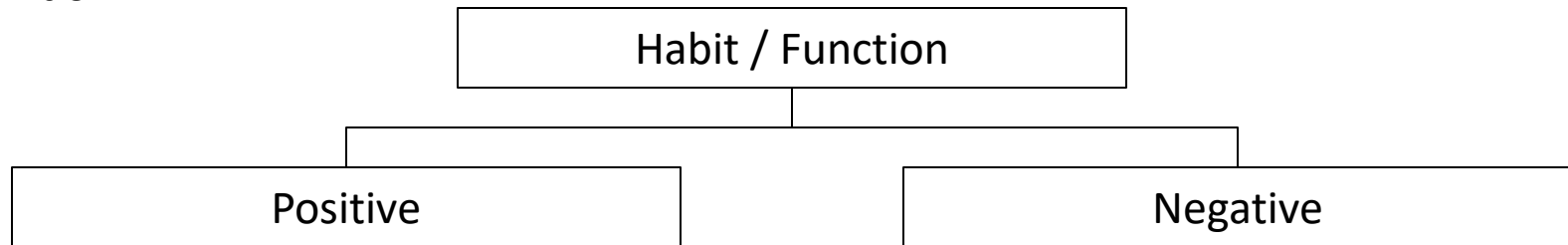


## Father scolding - Disney!

- Caused by Dridah Bavanaya.. Drida Abyasa Vashat - Habit - Because of repeatedly used that language / Action before.

## Thing Falls - Body shakes :

- Glass falls... One falls - 2<sup>nd</sup> Falls - Deliberately watch one breaking / Carefully - Keep it down.



- Cause of any impulsive Action = Vasana / Habit Vasana Kshaya = End of all impulsive actions / Mechanical - Loving / Talking / Reaction...
- Hear news and Say... Aa.. So what
- Deliberate anger - ok Positive - Accept.
- Impulsive anger negative - Reaction - Not accepted -
  - Deadly
  - Regret later
- As long as Vasana is there, even though.
- Aham Brahmasmi knowledge is there, Day to day reaction / Transaction - Not based on Aham Brahma Asmi... it is based on Aham husband / Boss Asmi...
- All these are Vasanas - According to Vedanta.

## **Not husband is a fact!**

- All ego based responses... I am father / Boss / Attributes in Biodata.
- Ego determines response... I am father / Boss / And Attributes in Biodata.
- Ego determines response... Vasana Response.

## **Every response should be :**

- Aham Brahmasmi response
- Not karta / Bokta based Response.
- Not Pitha / Ahamkara based response



All because of habit, till I come to Vedanta.

- Any news I hear as individual... what happens to me
- Gradual process... Requires alertness, Not done by sitting like 'Mananam'
- Vasana Kshaya done during transaction.
- By alert living - Pratipaksha Bavana
  - Deliberately entertaining opposite thoughts
- I have relationship / I am Asanga
- I am worried of old age / I am Jara - Marana Rahitaha
- I don't have anything / Aham Poornaha
- Requires initiative - will power – Commitment
- Doesn't happen - Has to be cultivated by alert living.

- Jeevan Mukti... Mental freedom we enjoy is proportional to Vasana Kshaya, More Vasanas - More I am hijacked by Kama / Krodha... My peace of mind gone.
- Make Vasana feeble / Thin
- Jnanam and Vasana Kshayam required...(By Alert Living - Nididhyasanam)
- Making Vasana friendly, Vasanas - Ok

- Shuba Vasanas

- Malina / Durvasana / Himsa Vasana / Bandha Hetu - Cause of bondage - Jan mane Bandini.
- Durvasanas - Only to be destroyed
- Mano Nasha = Amani Bava( Mandukya)
- Mano Amani Bavaha Dvaitam Na Bavate.
- No Jnani can destroy mind as long as Prarabda is there.
- When Prarabda ends - Videha Mukti comes... Mano Nasha happens.
- Sukshma Sharira - Vigyanamaya Kosha Goes in Videha Mukti...
- During Jeevan Mukti, mind will be there.
- Mind is no more capable of reviving Durvasanas.
- Durvasanas weakened - Then relax.
- Vasana = I am Mr. Shekar / Owner / Director!

### **Consequence :**

- I am Karta / Bokta / Dull / Educated / Jnani.

## **Maneesha Panchakam :**

- To claim I am Jnani you have to identify with intellect.

## **Vasana = individuality :**

- Features of Vasana = Anaadi / Beginningless / Balavat... Very strong.
- Impulsive / Worry / Fear / Jealousy... Habit continues...
- Dridah = Firm - Habit, Bit will be there.

## **Requires Abhyasa :**

- Expresses - As Karta / Bokta - Aham.
- When you plan for future, you invoke karta, Sarva Sankalpa Sanyasi - Should not plan.
- Grihasta has to plan but don't worry - Continues after Brahma knowledge, Cause of Samsara - Continuation.
- Know Brahman - Can't enjoy benefit remove Vasana Obstacle...

## **Example :**

- Sugar in coffee - Not stirred

## **Wife : Coffee Jnana Nishta!**

- Dukshva Drigna Manaha... No benefit of Sravanam / Mananam, stirring / Assimilation / Vasana Kshaya.
- Give up verbal / Physical habitual living.
- By turning attention / Dwelling in the Atma.

## Invoking Vedanta Jnanam :

- Turning direction of vision.
- Looking within not be Antar Mukha.
- Without Sravanam / Mananam - Can't invoke Atma Svarupa
- Without Vasana Kshayam one can't enjoy Jeevan Mukti benefit.

## Example :

- Bulb burning covered by black box, Concentration not in Sravanam / Mananam... effort required to improve life style.
- Durvasana Pratikara Dashakam
- Morning to night - How to be alert = Jeevan Mukti.

## Verse 267 :

- Foundation Verse for Handing Habitual ways of life = Vasanas.

## Verse 268 :

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ 268 ॥

*aham mameti yo bhāvo dehākṣādāvanātmāni |*

*adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhayā || 268 ||*

‘I’ and ‘mine’ this notion in the body, sense organs and so on, which are the not-self this superimposition the wise man must end by identification with his own self. [Verse 268]

- Aham / Mama Vasana.
- Claim body as myself and thinking, planning about age / Obsessed worry about children...
- Vedanta dominant - Only in one hour tape.
- When Aham comes - Mana / Samsara comes In spite of knowledge.
- Body / Sense organs / Prana... All Anatma - Is superimposition - Error.
- This Adhyasa Vasana have to be repeatedly negated.
- Remind yourself = Status / Relationships - incidental.
- Because of karma - Relationships
- Prarabda = Guru - Sticking All relationships - When Prarabda goes, They will be gone.

**Gita :**

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

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata ।  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

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

**Over Obsessed Vidkamsha :**

- Be wise by dwelling upon Atma.

## Nirvana Shatakam :

न मृत्युर्न शङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्मः ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यं  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥

Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah  
Pitaa Naiva Me Naiva Maataa Na Janmah |  
Na Bandhurna Mitram Gurur-Na-Iva Shissyam  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 5]

- Relation free Na Mrtyur... Na Bandham... Left friend - Don't cry.
- After rejecting... Own up Ananda Svarupam (By wisdom)

## Verse 269 :

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।  
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ 269 ॥

*jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam |  
so'hamityeva sadvṛttyā'nātmanyātmamatiṁ jahi || 269||*

Realising your innermost self, as the witness, of the intellect, and its disturbances and ever maintaining the thought 'That I am' shed your identification with the not-self. [Verse 269]

## Nididhyasanam :

- Works after Sravanam / Mananam, spends years in Sravanam / Mananam.. Get continued knowledge... I am witness 'Consciousness' of my mind and thoughts.

- Pratyag Atma Aham Asmi... I am inner self - The 'Consciousness'
- Sakshi witness of thoughts / Mind and its thoughts and blank mind without thought in Sravanam - Knowledge should come.

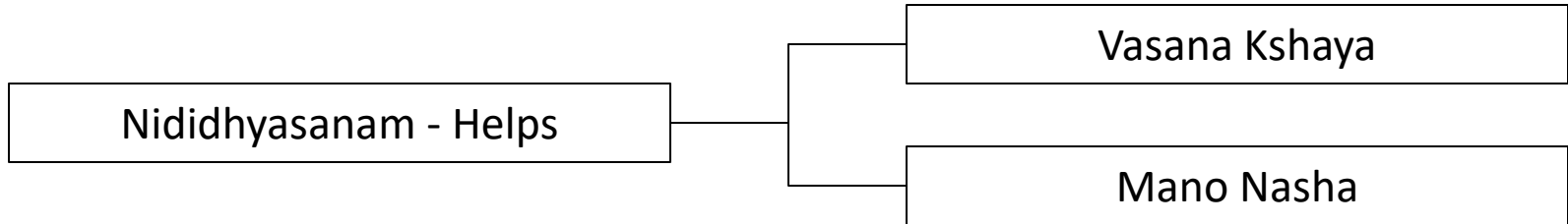
### **Then Soham Vritti - Nididhyasanam :**

- Practice - 'Nididhyasanam' by Entertaining Sacked Noble thought.
- Nididhyasanam = Not thoughtlessness, Soham = Sacred thought.
- No Ha - Ka (in Tamil ) Shogam.
- That 'Paramatma' - Sacred sat - Thought Give up I notion in the body - Give up ego...



## Lecture 96

1) :



- Freedom from weakening of unhealthy habits...

**Gita : Chapter 16<sup>th</sup> :**

दैवी संपद्धिमोक्षाय  
निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीम्  
अभिजातो ऽसि पाण्डव ॥१६-५॥

**daivi sampad vimoksaya  
nibandhayasuri mata I  
ma sucah sampadam daivim  
abhijato'si pandava II 16.5 II**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, I Pandava, you are born with divine qualities. [Chapter 16 - Verse 5]

**Shuba Vasana :**

- Promotes assimilation of knowledge.
- After complete assimilation of knowledge.
- Shuba Vasana continue because of practice of Continuation of Shuba Vasanas.
- Jnani allows... become non binding Shuba Vasanas.
- As Sadhaka... Before gaining knowledge, he has avoided Asuri Sampat and cultivated Deivi Sampat
- Cultivated Devi Sampat continues.

## Example :

- Ahara habit... Punjabi Jnani - Paratha  
Tamil Jnana - Idli
- Baditha - Anuvritti... tongue used to Idli

## Baditam :

- Weakened - incapable of binding.
- Will not cry... when choice - will take like non-binding desire.

## Mano Nasha :

- State in which mind - No more capable of generating Durvasana.
- Rasa Varjam Rasupyasya... Ashuba Vasanas come feebly not at verbal / Physical level.
- Shakneiti Yat Sodum...
- Prag Sharira - Mokshaha... Kama / Krodha Vegam...
- Power of Durvasanas to affect my life is gone... Like catching cold.

## Gita : Chapter 14<sup>th</sup> :

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि संप्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

prakasam ca pravrttim ca  
moham eva ca pandava ।  
na dvesti sampravrttani  
na nivrttani kanksati ॥ 14.22 ॥

The Blessed lord said : Light, activity and delusion, when present. O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Rajas - Tamas - Dominance for Jnani also but not dominant enough to push him back to Samsara...
- Cyclist Looses balance... Adjusts handle bar and drives... Technically Mano Nasha - Mandukya - 3<sup>rd</sup> Chapter Amani Bava.

### Verse 270 :

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।  
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270 ॥

*lokānuvartanam tyaktvā tyaktvā dehānuvartanam |*  
*śāstrānuvartanam tyaktvā svādhyāsāpanayam kuru || 270||*

Leaving your involvement with social formalities, leaving all ideas of beautifying the body, leaving aside unnecessary study of the Shastras, banish the superimposition which has crept up on the self. [Verse 270]

लोकवासनया जन्तोः शास्त्रवासनयापि च ।  
देहवासनया ज्ञानं यथावन्नैव जायते ॥ 271 ॥

*lokavāsanayā jantoḥ śāstravāsanayāpi ca |*  
*dehavāsanayā jñānam yathāvannaiva jāyate || 271*

People cannot attain realisation because of their desire to run after the world, their thirst for unnecessary study of the Shastras and their anxiety to pamper the body. [Verse 271]

## Vasanas Consciousness

### Loka Anuvartanam

- External Anatma(Bahya)
- Worldly pursuits
- Name / Fame / Money / Social Status
- Previously = Obsession occupies mind all the time
- Watch mind when free waiting for flight / Lying down / Sleeping
- See which powerful thought occupies
- Dancing to tune of world
- Makes Vedanta feeble

### Deha Anuvartanam

- Dancing to tunes of body
- Body powerful intimate closer Anatma
- Sthula Sharira Adhyasa Abhimana

### Shastra

- Sukshma Sharira Angi
- Anantham
- For Intellectual
- Tarqa / Mimamsa
- Not Finished Gita (Abhimana with Buddhi)

### Many Slokas of Nididhyasanam :

- Applicable to Sanyasi - Who can ignore
- Not Grihasta.... Drop Gossip / News from others...

## **Shastra Vasana :**

- Give up idea - I have not finished Gita / Upanishad / Brahma Sutra.
- Bharatvaja Rishi... Study 24 hours Birth to death  
Vedic Wisdom Infinite
- Don't get identified with intellect and Develop Jealously.. He does Gita class - Ananda!
- Disidentify from intellect - Shastra helps to get out of Shastra desires.
- Get Detached from notes - Sukha Vasana Shastra... Not stop studies.
- If time and choice... Gita Ok.
- If situation comes - No regrets

## **Vedanta Mantaha - Kaupina Vantaha!!**

- Why we feel Vedanta - Doesn't work.
- Don't lack Knowledge / Conviction / Experience...
- We are Brahman all the time.
- Only knowledge is hostile to Vasana.
- Hands / Legs tied by Trivida Vasana, No need of new person.
- For this human being, clear knowledge without obstacles - Doesn't take place.
- Because bothered about worldly Condition / Set up / Office / Family / Nation... Never ideal set up.
- Never over whelming knowledge - Do what you have to do.

## Verse 272 :

संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबन्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटु वासनात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ 272 ॥

*samsārakārāgrhamokṣamiccho-*

*rayomayaṁ pādanibandhaśṛṅkhalam |*

*vadanti tajjñāḥ paṭu vāsanātrayaṁ*

*yo'smādvimuktaḥ samupaiti muktim || 272||*

The wise have spoken of the three kinds of Vasanas as iron chains shackling the feet, for him who wishes to be liberated from the prison house of this world. He who is free from them, attains liberation. [Verse 272]

- If one desires Moksha from Samsara prison.
- Crime = Avidya / Kama / Karma.
- Knowledge - Key to unlock doors - You can go away.
- Avidya lock gone... Freedom given Dead weight - Tied to legs... Sravanam / Mananam - Have given clear knowledge - Can teach others.
- 3 iron chairs in the mind.
- Loka / Deha / Shastra - Vasana Trayam / chain.

Feeble	Teevra Vasanas (Intense)
- Create unhealthy thoughts	- Flow to verbal / Physical level - Enemy

- Not Nourish Pattern of thing.
- Not Reduce to Zero.

- Make it sufficiently healthy / Feeble to run life.
- Zero Durvasana - idealistic
- Neglect - Don't feel guilty / Relax. Handle at thought level.
- Open jail door - Jnana Prapti
- Removing Chain = Vasana Kshaya / Jeevan Mukti.
- Mind enjoys glories of knowledge.

## Gita : Chapter 2<sup>nd</sup> :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

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 stead Wisdom. [Chapter 2 – Verse 56]

- Relaxed Inspite of problem.

### Verse 273 and 274 :

जलादिसंसर्गवशात्प्रभूत-  
 दुर्गन्धधूताऽगरुदिव्यवासना ।  
 संघर्षणेनैव विभाति सम्य-  
 ग्विधूयमाने सति बाह्यगन्धे ॥ 273 ॥

*jalādisaṁsargaśātprabhūta-  
 durgandhadhūtā'garudivyaśāsanā |  
 saṅgharṣaṇenaiva vibhāti samya-  
 gvidhūyamāne sati bāhyagandhe || 273||*

The captivating fragrance of the Agar (Agolocum) which gets enveloped by an insufferable stink created by its contact with water again manifest itself as soon as the enveloping smell is entirely removed by scrubbing. [Verse 273]

अन्तःश्रितानन्तदूरन्तवासना-  
 धूलीविलिप्ता परमात्मवासना ।  
 प्रज्ञातिसंघर्षणतो विशुद्धा  
 प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ 274 ॥

*antaḥśritānantadūrantavāsanā-  
 dhūlīviliptā paramātmavāsanā |  
 prajñātisaṅgharṣaṇato viśuddhā  
 pratīyate candanagandhavat sphuṭam || 274||*

The fragrance of the supreme self, like the fragrance of Sandalwood, is covered by the dust of unending Vasanas deeply ingrained in the mind and is again clearly perceived when it is purified by a continuous securing with knowledge. [Verse 274]

### Example :

- Role of Vasana Kshaya.
- It doesn't produce knowledge.
- Pramana alone can produce knowledge or liberation.



## **What is role of Vasana Kshaya :**

- Knowledge has fragrance of freedom in it.
- Knowledge acquired - Like sandalwood has fragrance of peace / Joy / Happiness.
- Foul smell of Vasana Trayam overpowers fragrance of Jnanam - Can't see...
- Foul smell from fungus formed.
- Handles Vasanas... Vedanta already in mind with Gita / Upanishad / Jnanam.
- No need for mystic experience.
- Handle Durvasana and experience not Brahman.

## **But Brahman Jnana Phala Anubava :**

- Shanti / Poornatvam / Constant, relaxed experience throughout is benefit.
- We are all sandalwood.

## Lecture 97

### 1) Obstacles Between :

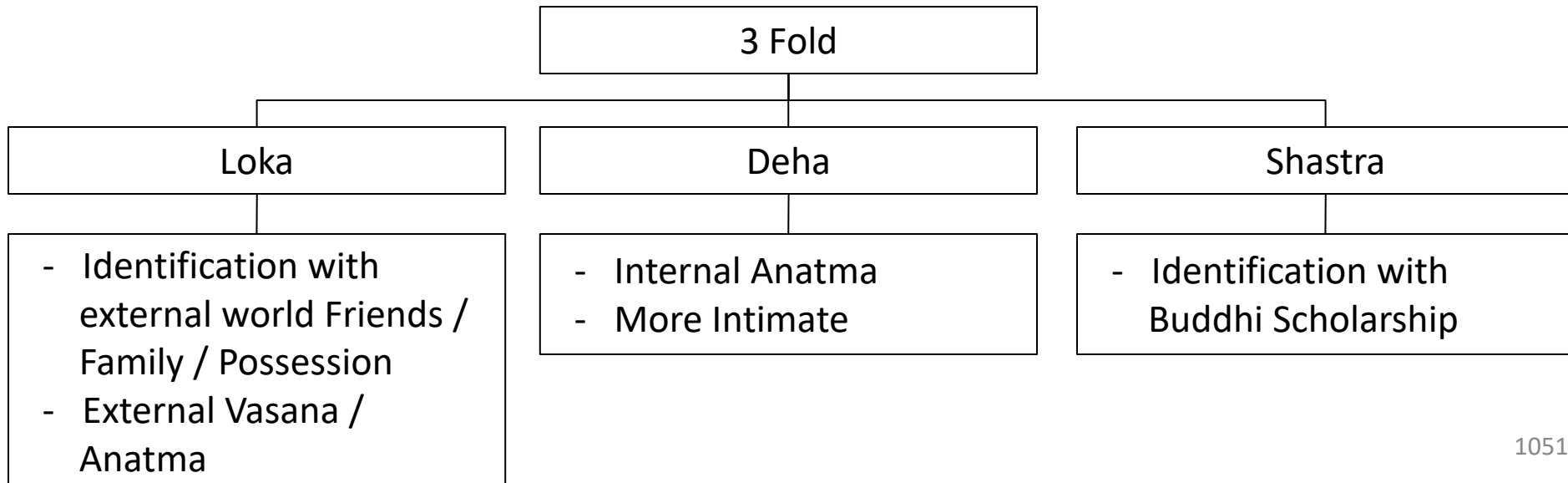
Jnanam	Jnana Phala Prapti
Self Knowledge	Shanti / Abaya Poornata

2) Not for all Students - Only those who have obstacles...

### 3) Who has Obstacles?

- Sadhana Chatushtaya Sampatti - Adhikari - Has no gap Between Jnanam and Jnana Phala Prapti.
- During Sravanam - Sadhana Chatushtaya Sampatti - Gets fulfillment.
- Events with time Gap = Means lack of Yogyata...

4) Gap reduced by Vasana Kshaya... Pratibanda Nivritti...



## 5) Example :

- Sandalwood with fungus because of long contact with Water.

## Verse 274 : Drashtanta : Sangarshanam

- Rubbing of Vasana Trayam = Dwelling upon teaching.
- Paramatma Vasana = Acquired by Sravanam.
- Registered - I am not body / Mind complex not related to external world... Nothing belongs to me...
- I belong to none... I am Asanga Chaitanyam, Formed Adyatma / Spiritual Samskara Vasana.

## Problem :

- Even though knowledge of fragrance is there... it is small... Deha-Loka Vasana... producing foul smell...
- Relative strength of foul Vasana.
- Deha and Loka... Compare with fragrance of Vivekachoodamani...

## Dominant is foul Smell :

- Over coating above 'Paramatma' Vasana... impurity / fungus in form of Loka / Deha / Shastra Vasana... coated over 'Paramatma' Vasana.

## Why called Impurity?

- Durantha - Produces negative / Sorrow producing unfavourable Vasanas....

Gita :

यस्त्वात्मरतिरेव स्याद  
आत्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्ट  
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād  
ātmatr̥ptaśca mānavaḥ |  
ātmanyēva ca santuṣṭaḥ  
tasya kāryaṃ na vidyatē ||3-17||

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]

- Every relationship has potential to cause sorrow - Loka relationship...
- To remember 10 Upanishads... Struggle... Shastra Vasanas - Depressed... Durantha - Binding Anantha Vasana.
- Each divided to 100 houses / Dog...
- Vasanas are Samskaras in subconscious mind - Never know they are in you...
- Every Vasana potential / Hidden... When they generate sorrow - Convert every sorry to cause, comes in form of Memory / Worry / Pain / Action...
- Today not in good mood / Vasana!
- Anger = Vasana trigger...
- Knowledge received - Overpowered by Vasana Trayam - Samsara habits continue.

## How Rubbing Done?

- Sangarshayam...

## Brihadaranyaka Upanishad :

- Tam Eva Visyamaya Pragyam Kurute = Nididhyasanam revise classes.
- Expect result without putting time and effort wrong.
- End of class Summarise - I have not done!

## Mind should dwell on : 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]

- Then fungus Away.
- Nothing new happens.
- 'Paramatma' Vasana becomes brighter - Relative Strength changes...
- 'Paramatma' Vasana - Stronger
- Vasana Trayam - Weaker.

- Jeevan Mukti - Gradual transformation of personality - Not flashy.
- Like baby to adulthood - Gradual.
- Don't notice in prominent fashion.
- 'Paramatma' Vasana - Pratiyate - Manifests / Evident - Sphutam - Clear / Dominant.

### Verse 275 :

अनात्मवासनाजलैस्तिरोभूतात्मवासना ।

नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥ 275 ॥

*anātmavāsanājālaistirobhūtātmaavāsana |*

*nityātmaniṣṭhayā teṣāṃ nāśe bhāti svayaṃ sphuṭam || 275 ||*

Innumerable desires for things that are the not-self cloud the desire for self-realisation. When these have been destroyed by being constantly established in the self, the Atman Manifest all by itself. [Verse 275]

### in spite of study :

- Atma Vasana, I understand... Don't reap benefit by Anatma Vasana.
- Habitual identification called Viparita Bavana... Net work of Vasana... with many strings.
- Anantha... Loka / Deha / Shastra - Together called Anatma Vasana.

### Gita : 16<sup>th</sup> Chapter :

दैवी संपद्धिमोक्षाय  
निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीम्  
अभिजातो ऽसि पाण्डव ॥ १६-५ ॥

**daivi sampad vimoksaya  
nibandhayasuri mata I  
ma sucah sampadam daivim  
abhijato'si pandava II 16.5 II**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, I Pandava, you are born with divine qualities. [Chapter 16 - Verse 5]

- By dwelling on Nitya Atma Nishta in keeping with Sravanam - Means.
- Self - Aham - 1<sup>st</sup> Person singular.

### **Train yourself Saying :**

- Aham Shudhaha / Asangaha / Punya / Papa Rahitaha / Anartha / Abokta.
- This Abhyasa called - Nididhyasanam - Nitya.
- Atma Nishta - Tat Chaitanyam = Brahma Abhyasa - I have not done anything.
- When Anatma becomes weaker (Not to affect me )
- Feebler - Not zero - Bondage



You can ignore feeble Vasanas...

- Comes in form of thoughts = Not concretised in form of words / Action.
- Causal thought comes and disappears without damage....
- Then Atma Vasana / Spiritual Samsara - More prominent, Spontaneous / Not deliberate.
- In 'Nididhyasanam'... Deliberately bring Atma thoughts.

### **How to know progress? 3 Parameters**

- Study - Frequency of unhealthy reaction / Jealousy / Anger / Fear / Frustration... How frequently it happens.
- Reduction of frequency of unhealthy responses to favourable situations.

2) Intensity of this reaction at thought / Word / Deed .

**Seedanti :**

- Mama Gamani... Intensity Shivering in body - High.
- Mental / Verbal - Medium - Pada Padappu
- Manage at mind level - Least

**3) How long to come to normalcy :**

- Uttama Purusha - Anger - See
- Madhyama Purusha - Anger - Minimum
- Adhama Purusha - Morning to night

**Papi :**

- Now I think of that person - Blood boils...

**Prepare Diary :**

- Instances where I reacted, Examine day to day behaviour.
- Only way to find - Where we stand.

**School :**

- Progress report - Ask others to give report
- Knowledge brighter - When Vasana feeblers ( Very true)



## Verse 276 :

यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाम् ।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ 276 ॥

*yathā yathā pratyagavasthitaṁ manaḥ*

*tathā tathā muñcati bāhyavāsanām |*

*niḥśeṣamokṣe sati vāsanānām*

*ātmānubhūtiḥ pratibandhaśūnyā || 276 ||*

To the extent the mind becomes steadily established in the Subjective self, to that extent it leaves its desires of the objects of the world, when all such desires completely end, then there is the clear, Unimpeached realisation of the self. [Verse 276]

- As mind practices 'Nididhyasanam'

## Previously :

- Sravana dominated Sadhana

## Later :

- Nididhyasanam dominant - Sravanam less - Mind dwelling on Atma... My beauty / Greatness...
- Renunciation of Vasana Trayam becomes more and more....
- When Vasanas are totally eliminated, Knowledge shines...
- Bothered about Durvasana Kshaya only, Shuba Vasana - Continues.
- Purity - Never 100 % - No 100 % Gold.

## Gita : Chapter 14<sup>th</sup> :

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि संप्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

**prakasam ca pravrttim ca  
moham eva ca pandava ।  
na dvesti sampravrttani  
na nivrttani kanksati ॥ 14.22 ॥**

The Blessed lord said : Light, activity and delusion, when present. O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Jnani - Goes through - Sattva / Rajas / Tamas - Fluctuations and has traces of moha.
- But feeble... Appears / Disappears As good as destroyed...
- Presence doesn't affect me... Self awareness... Atma Anubuti... No Body / Mind ego...
- I am different than all these things... Called Sahaja Dhyanam.
- Sahaja - Samadhi... I am free...
- Not because of no problem - My freedom is Inspite of family problem - Physical / Memory / Sparsha...

## Gita :

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ ।  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28 ||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

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]

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Throughout transactions... Self awareness continues... Called Atma Anubuti.
- Aham Sthula / Sukshma / Vyatirikta.
- Panchakosha Vilakshana - Satchid Ananda Svarupa Asmi...
- Not deliberately remember - While driving... Mind involved in deliberate worldly action...

- In the back of the mind, There is constant awareness - In Subconscious mind...
- Pratibanda - Shunya... Self awareness without obstacle.
- Atma - Jnana Nishta = if self knowledge is available, For rescue whenever you want, you have Nishta.
- Fire service - 101 - Called and it Comes - Doesn't say - Tyre punctured / No water!
- For rescue - Jnanam fire service, Don't recall self knowledge All the time.
- Depression... Agarbathi - Police comes - Ragha / Fear / Jealousy... Can't help rising = Self awareness.

### Verse 277 :

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।  
वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ 277 ॥

*svātmanyeva sadā sthitvā mano naśyati yoginaḥ |*  
*vāsanānāṃ kṣayaścātaḥ svādhyāsāpanayaṃ kuru || 277||*

Being ever fixed on his own self, the Meditor's mind ends. Then there is a complete cessation of Vasanas. SO negate entirely your superimposition. [Verse 277]

- To Enjoy Jeevan Mukti... Vasana Kshaya... Imperative to Enjoy fulfillment and peace...
- Dwell upon your own self - invoke higher Nature - Sada Always.

### Sva Adhyasa Apanayanam Weakening :

- Take out layer by layer... Atmani Anatma Buddhi...
- Remove your Viparita Bavana / Vasana Trayam / Superimposition upon self.

- Vasana Kshaya Abhyasa... By Such Meditation Mind gets Destroyed...
- Amani Bava takes place... Jnanis Mind.... Problematic / Binding / Heavy... Mind will be destroyed... The will be stone....

**Light Mind comes :**

**Gita :**

संतुष्टः सततं योगी  
यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिः  
यो मद्भक्तः स मे प्रियः ॥१२-१४॥

**santustah satatam yogi  
yatatma drdhaniscayah ।  
mayyarpitamanobuddhih  
yo madbhaktah sa me priyah ॥ 12.14 ॥**

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, my devotee, is dear to me. [Chapter 12 - Verse 14]

- Jnani has contentment / Compassionate mind, ignorant mind Destroyed.

## Lecture 98

### 1) Vasana Kshaya :

- For Jnana Phala Prapti.

### Verse 277 - 284( 8 Verses) :

- Establishes Svadhyasa Apanayanam(Mistake / Superimposition / Viparita Bavana).
- Svasmin Atmani Anatma Adhyasa (Atma → Anatma)
- Anatmani Svasya Atmani Adhyasa (Anatma - Atma)
- Anonyanya Adhyasa / Called here Svadhyaya indicates both Adhyasa.

### Rope Snake - This is a Poisonous Snake :

- Refers to rope
- Upon Rope not snake - Superimposition of Snake and Poison.
- Rajju Svarupasya Adhyasa.
- Snake doesn't have existence of its own.
- There is exchange of Snake Ness and existence.
- Snake Ness given to Rope, existence of rope - Given to snake.
- Mutual transference of Snakeness and existence is Anonya Adhyasa.
- I am a Human being.

Humanness	Am Ness
<ul style="list-style-type: none"> <li>- Belongs to Anatma</li> <li>- Superimposed on Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Belong to Atma</li> <li>- Superimposed on Anatma</li> </ul>

- May you remove Mutual Superimposition, Important, Therefore Repeated.

### Verse 278 :

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।  
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ 278 ॥

*tamo dvābhyāṁ rajah sattvātsattvaṁ śuddhena naśyati |*  
*tasmātsattvamavaṣṭabhya svādhyāsāpanayaṁ kuru || 278||*

Tamas is destroyed both by rajas and Sattva; rajas by Sattva and Sattva is destroyed on 'Purification'. Therefore, solely depending upon Sattva, deny entirely your superimposition. [Verse 278]

- Negate Superimposition of Anatma on yourself.

### Example :

- Shining black elephant throws mud on body after both instinctively for Temperature control.
- We Superimpose Dharmas of Sthula / Sukshma / Karana on Atma.

### Teaching :

- Mano - Chitta... Naham.. Nirvana Shatakam

## Nirvana Shatakam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling(Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1 ]

### Teacher :

- Washes to some extent.
- Rest your responsibility

### Therefore wash off 3 Gunas and own up Nirguna Chaitanya :

- Tamas - Washed / Eliminated / Negated by : Rajas and Sattva
- Rajas - Washed / Eliminated / Negated by Sattva
- Sattva - Washed / eliminated / Negated by Shudha Atma Jnanena.

Soap	Eliminate Soap	Eliminate Water
<ul style="list-style-type: none"><li>- Remove impurity</li><li>- Tamas</li><li>- Rajas and Sattva</li></ul>	<ul style="list-style-type: none"><li>- Water</li><li>- Rajas</li><li>- Sattva</li></ul>	<ul style="list-style-type: none"><li>- Wipe</li><li>- Sattva</li><li>- Atma Jnana</li></ul>



Gita :

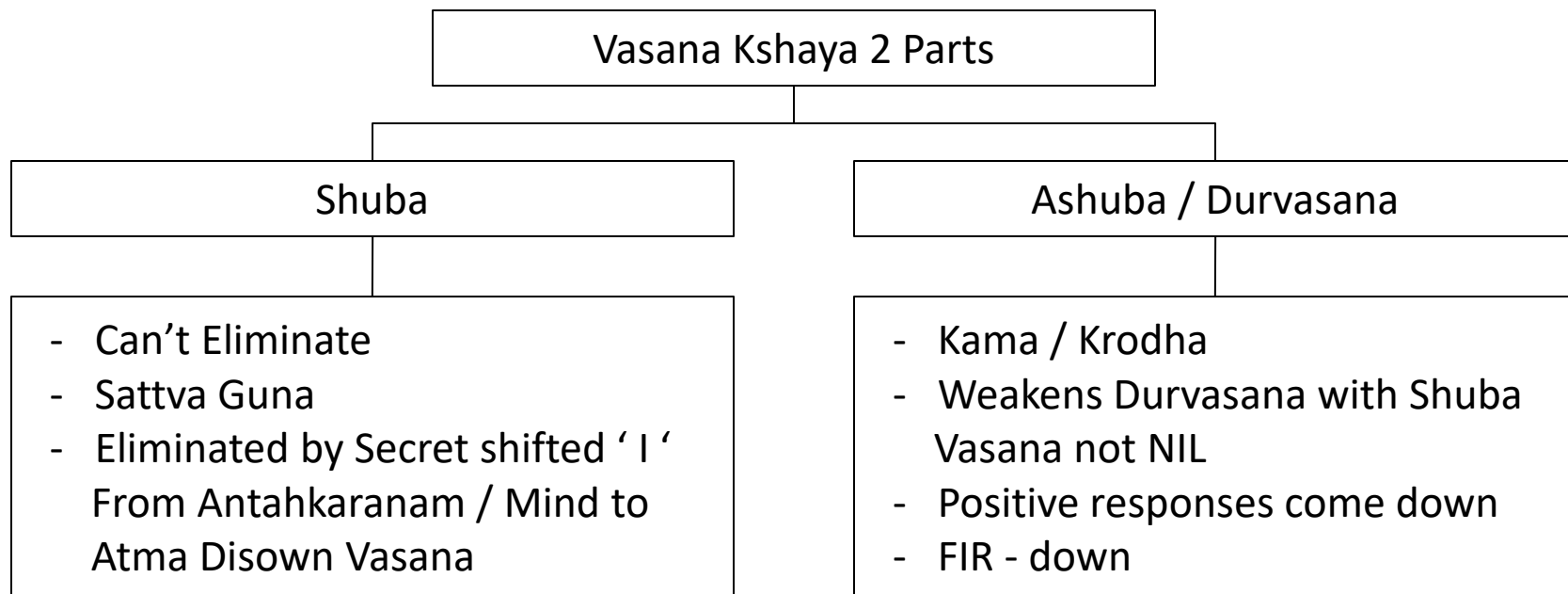
रजस्तमश्चाभिभूय  
सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव  
तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

rajastamascabhibhuya  
sattvam bhavati bharata ।  
rajah sattvam tamascaiva  
tamah sattvam rajastatha ॥ 14.10 ॥

Now Sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered Sattva and inertia; and inertia (Tamas), having overpowered Sattva and Rajas. [Chapter 14 - Verse 10]

### Eliminate All Adhyasa :

- Is it possible to wash off all Vasanas?
- Will Nirguna Brahma Alone remain?
- Knowledge not after all Vasanas gone - Wrong.



- Intensive reaction - Mind / Word / Body
- Less reaction - Mind / Word
- Least reaction - Mind
- Not hurt by mind.

**Gita :**

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि संप्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

**prakasam ca pravrttim ca  
moham eva ca pandava ।  
na dvesti sampravrttani  
na nivrttani kanksati ॥ 14.22 ॥**

The Blessed lord said : Light, activity and delusion, when present. O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

**Durvasana :**

- Like writing in water - Not seen.

**Shuba Vasana :**

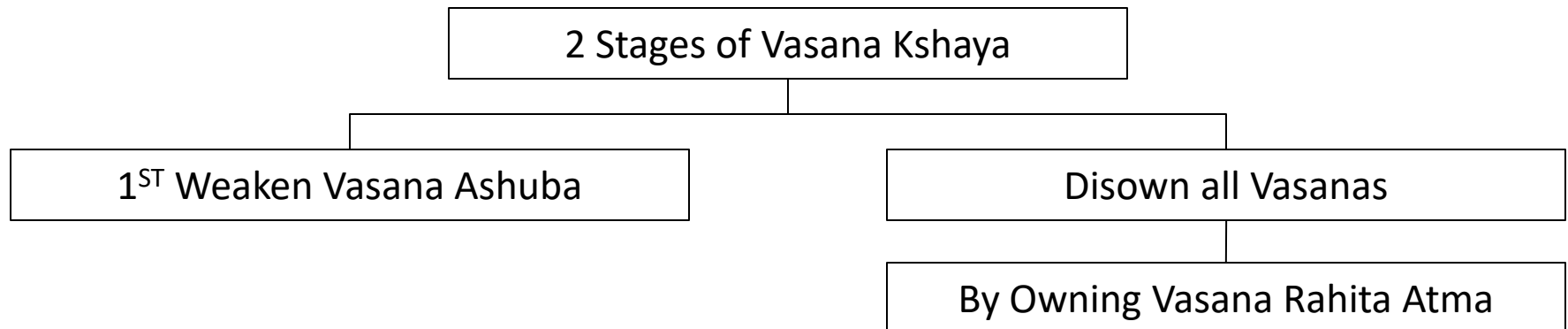
- Jnani's mind has Shuba Vasana
- Claims I am free from Ashuba Vasanas also.
- Jnani's mind full of Sattva Guna - Has weak Ashuba Vasana
- Claims I am not Antahkarana
- Claim - I am Sthula / Sukshma / Karana Sharira - Vyatirikta Atma.

## Atma has no Vasana :

- Jnani from Atma Drishti - Free from Vasana
- Jnani from mind Drishti - Antahkarana Drishti has Shuba Vasana.
- Vasana Kshayam - Upto some extent only.

## After that Aim should be :

- To disown Vasana - Secret
- If I am weakening Durvasana permanently, means I have not Heard Vedanta properly.
- Stronger you want to weaken Durvasana.
- Stronger he knows I am the mind
- If he clearly knows he is Atma, he need not clear Vasana.



## Verse 278 : Advise to Sanyasi Jnani :

- Sanyasi should not have money / No Future planning.
- Grihasta - Future security Upto some extent.

## Rest :

- Ananya Chinta Yo Maam...
- Take only balance left.

## Grihasta :

- 50 % Ishvara Kripa / 50 % Purushartha

## Sanyasi :

- No Plan for future ultimate, Saranagathi.

## Gita :

यदृच्छालाभसन्तुष्टः  
द्वन्द्वतीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च  
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭah  
dvandvātītō vimatsarah |  
samaḥ siddhāvasiddhau ca  
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

- Whatever Bhagawan wants to do with my Prarabda... Dvandateeta Mana / Apamanam - Tulyah... Bikshu with Pooja / Insult.
- With Pooja - Ego comes.

- Surrender to Prarabda - Maneesha mama Have a firm conviction in that.
- Body preserved for Jnanam.
- If God thinks I should teach - Let body teach Serve society.
- Neither attached to life / Death.

### **Jnani Grihasta :**

- Has to act for family
- Preserve body for others sake

### **Ascertain in mind :**

- Not bother about next moment.
- Enjoy whatever happens in life
- If dehatma strong... Fear of old age / Disease / Death.
- Be Bold - with Jnana Shastram.
- Nothing can give as much security as Jnanam.
- Remove Ashuba Vasanas - Anxiety / Worry about children...
- Ashuba, should not become bondage.
- Nothing should bind you



“ Yath Ne Na “

## Verse 279 and 280 :

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ 279 ॥

*prārabdham puṣyati vapuriti niścitya niścalaḥ |*

*dhairyamālambya yatnena svādhyāsāpanayaṁ kuru || 279||*

Knowing for certain that your prarabdha will nourish this body, remain undisturbed and with courage, deny entirely your superimposition. [Verse 279]

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ 280 ॥

*nāhaṁ jīvaḥ paraṁ brahmetyatadvyāvṛttipūrvakam |*

*vāsanāvegataḥ prāptasvādhyāsāpanayaṁ kuru || 280||*

‘i am not the Jiva, i am the supreme Brahman’ Thus by eliminating all that is the not-self, deny entirely your superimpositions which manifest through the propulsion of your past ‘urges’. [Verse 280]

## Worry about Deha :

Myself	My Belonging
- Ahamkara Janitha	- Mamakara Janitha - My wife / Money

## Claims :

- Nothing belongs to me
- Everything belongs to god / Totality.

- Law of Karma will determine future of everyone - Don't allow future to cause worry.
- I am not Jivatma consisting of Body / Mind complex.
- I am Asanga Brahma, Sambandha Rahitam Brahman.
- Na Me Mrithyu Share  
Jati Bheda Pitha Na } Repeat 108 Time?
- Naham Jeevaha / Param Brahma Aham Asmi.
- Spend more time - What i am not what i am - Aham Brahman less important - Than i am not Father.
- Asat Anatma Elimination Asad / Abrahma / Anatma negation.
- Sthula / Sukshma / Karana not Brahman - With Anatma Negation - Own up Atma.
- Eliminate habitual identification born, out of heavy Vasana.
- Every time i relate with wife, i invoke i am husband.
- Fatherhood Invoked - By Children.
- With every empirical transaction, i have nourished Habitual identification.
- Required Effort to pull out Nail - What Effort used to Drive Nail.
- More i have Hammered, More i have to negate.
- Vedanta requires Perseverance and deliberate eliminative e of Vasana.

## Verse 281 :

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वत्म्यमात्मनः ।  
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ 281 ॥

*śrutyā yuktyā svānubhūtyā jñātvā sārvaṭmyamātmanah |  
kvacidābhāsataḥ prāptasvādhyāsāpanayaṁ kuru || 281||*

Having realised your own self to be the self in all through scriptures, by reasoning and from your own direct experience, deny entirely your superimpositions, even when a slight trace appears. [Verse 281]

- Study of Shastra - As important As Nididhyasanam.
- Brick on top of each other - Building built not dump lorry of Bricks.
- Sadhana Chatushtaya Sampatti - Sthula / Sukshma / Karana Sharira Vichara, one day at a time.
- Atma Vichara / Sthula Prapancha / Karana Prapancha / Brahma Vichara.
- Atma = Brahman Aikya Vichara.
- Order involved can't neglect.
- Before Nididhyasanam - Vedantic / Mananam one should Gain knowledge - Brahma Bava = Wholeness completeness of oneself... Should be known clearly.



Sruti	Yukti	Anubava
- Shastra	- Reasoning in Keeping with Shastra	- Not Brahma Anubava - Everybody has Brahma Anubava All the time

- Brahman / Consciousness.. Experienced, all the time, Awareness.
- Consciousness - Because of which we experience class.

### **Anubava :**

- Knowledge in Keeping with daily Anubava.. Of Avastha Traya Anubava...
- Part of Avastha Traya - Part of teaching Swapna Sushupti knowledge should not contradict Shastra / Yukti / Anubava.

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

- Aham Brahma Asmi doubtlessly (Once Ignorance Gone)
- After Clear knowledge, have problem of Habit(Obstacle for Tap water) Knowledge doesn't Eliminate habit.
- Habit Eliminated by Effort, Do Homework Class not enough.
- How often you react - Disciplines to be Practiced....
- Eliminate Boss / Husband / father / Son / Abhimana.

## Lecture 99

- Verse 49 Upto 253 - Vedanta teaching.
- Verse 254 - Nididhyasanam...

Knowledge	Conviction
By Sravanam	By Mananam

### Nididhyasanam :

- Habit removal Conversion from Jnana to Mukti / Jnana Nishta.

### Atma :

- Not Object of Experience.
- If Knowledge form / Dridham - Freedom from Punar Janma - Videha Mukti.

### Samsara experienced in Mind :

- Kama / Krodha / Ashanti / Bayam / Angry / Frustration / Jealousy.
- Emotional problem, Drishta Plane, experience plane.
- Jeevan Mukti = Freedom from Emotional Problems.

### Verse 49 to 253 - Vedanta Teaching :

- My private problem - My Jeevan Mukti = Experiencable.

## Gita :

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē ॥ 2-56 ॥

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 stead Wisdom. [Chapter 2 – Verse 56]

- Benefit of Jeevan Mukti... I can know intimately.
- Know fear - I experience intimacy.
- Jnanam has to be connected to Jeevan Mukti...
- Jnanam at intellectual level has to flow to mind - Water at higher level has to flow to lower level.
- If Jnanam doesn't naturally express in form of Jeevan Mukti... There is obstacle... Law not violated...
- Many blocks... Do not allow Jnanam to express in the form of Jeevan Mukti.
- Removal of block called Viparita Bavana / Durvasana / Nididhyasanam Deha Abimani / Viparyaya / Vasana Kshaya / Svadhyasa - Mix of Atma - Anatma / Habit of fearing / Anxiety.

## Nididhyasanam :

- Breaking Habitual ways of thing.
- I am clear About Brahman but my wife is worry...

- I = Brahman... Brahman's wife? Mix up / Flow slipping / Shutting between I - Atma and I - Ahamkara Unknowingly.
- All worries, Shutting problem.

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

- Diagnose problem Solution - Simple, Atma does Anatma Adhyasa.
- In Anatma Atma Adhyasa, Svasya and Svasmin Adhyasa.
- Atma - Ahamkara Mix responsible for worries.

**In Nididhyasanam :**

- Stand as Atma and Learn to look at Ahamkara Objectively
- Helps me Accept problem, Situation called Problem when there is Abhimana.

Read Death in Paper	Problem / Tragedy
News / Natural to Creation	Natural Converted by Ahamkara / Atma mix up

- Situation converted to tragedy by Mix up of Atma / Ahamkara....
- Mix up habitual Process called Svadhyasa Viparita Bavana / Vasana.

**Verse 277 - 281 :**

- Svadhyasa Arpanam Kuru.
- Look at Situation from Atma Not Ahamkara.

Atma	Ahamkara
<ul style="list-style-type: none"> <li>- Universal law / Natural</li> </ul> <b>Buddha :</b> <ul style="list-style-type: none"> <li>- Go to one House where no death takes place</li> <li>- Death = Universal law / Not tragedy</li> <li>- Come under Ishvaras law / Srishti</li> <li>- Like Winter - Cold</li> <li>- Summer - Hot</li> </ul>	<ul style="list-style-type: none"> <li>- My relative Ahamkara converts Situation to problem</li> <li>- I Suffer more</li> <li>- Situation converted is, Ahamkara I Called Prarabdam</li> </ul>

- Look at problem as Situations - Objectively not Subjectively.
- Conversion of Jeeva Srishti into Ishvara Srishti.
- Conversion of Vishaya / Object / Into Padartha.

Vishaya	Padartha
<ul style="list-style-type: none"> <li>- See Subjectively</li> </ul>	<ul style="list-style-type: none"> <li>- Binding Entity</li> <li>- See Objectively</li> </ul>

- Time consuming Long Process, converting problem into Situation...
- Through Sruti / Yukti / Anubava (Avastha Traya)...
- Understand problem in mind.
- Raaga / Dvesha - When Mind is Functioning.
- Raaga / Dvesha In Sleep - Not there.

## **Therefore mind is Problem :**

- When mind is not - No problem.
  - Therefore problem belongs to mind and not to me.
    - Through Avastha Traya Anubava
    - Arrive at your Nature
- } Biggest discovery of Vedanta

## **Having Ascertained :**

- Brahma Bava / infinitude, Remove habitual identification with Body / Mind - Eliminate Mithya Adhyasa.

## **Initial Stage :**

- Remove habitual ways of thinking / Worrying.

## **Deliberately break habit :**

- Becomes weaker... When problem stronger it expresses at word / Thought level - Problems only at thought level / Not verbal / Physical level.

## **Ask Question(Very Good Solution) :**

- After weakening Viparita Bavana.
- Does Viparita Bavana belong to me ( Climax of Vedanta)

## **Aim :**

- Not to totally remove Viparita Bavana - Not possible.
- Its form of thinking, belonging to Anatma alone.
- Viparita Bavana belongs to mind

## Am I the mind?

- Problem of Anatma - Not worried about complexion / Greying because problem belongs to Anatma.
- I - Chaitanyam does not have Viparita Bavana.

## Body / Mind :

- 100 % Health - Not possible

## Verse 282 :

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।  
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ 282 ॥

*anādānavisargābhyāmīṣannāsti kriyā muneḥ |  
tadekaniṣṭhayā nityam svādhyāsāpanayam kuru || 282||*

Since he has no idea of eating or evacuating, the sage has no relationship with action. Therefore, through continuous involvement in the contemplation of Brahman, deny entirely all your superimpositions. [Verse 282]

- This is serious Sadhana - Requires commitment.
- Look at problem as situation - Conscious, deliberate process.
- Therefore Sanyasa Ashrama for 'Nididhyasanam' - 2 Types

## Kutichika Sanyasi in Grihastha to do Nididhyasanam

### Vividha

- For Sravanam and Mananam
- Live in Ashram
- Guru Required

### Vidwat

- For Nididhyasanam Not for Sravanam and Mananam
- Yajnavalkya Grihastha Jnani
- Parivarjaka Sanyasi, No Guru Required

**Nididhyasanam = Mind and responses study :**

- Body belongs to Ishvara, Controller of 5 elements.
  - I am trustee of body - So be more careful...
  - Self re-orientation done by Vidwat Sanyasi / No other duty.
  - 3 Ashramas depend on one Ashrama.
  - Brahmachari
  - Vanaprastha
  - Sanyasi
- } Depends on Biksha from Grihastas



## **Jnani :**

- Not Materially productive
- Existence is blessing
- Need not Teach, Spiritually Productive.

## **Basic Activity of body :**

- Annam and Snanam

## **Grihasta :**

- Trim Activity and have time for 'Nididhyasanam'

## **Kutichika Sanyasi :**

- In Grihasta - Do 'Nididhyasanam'
- Cut Activity
- Without Nididhyasanam - Jnana Not Converted into Manas Shanti.
- See your own Mind / Worry less - All not uniform...

## **20 Years Vedanta :**

- No difference - No 'Nididhyasanam', before Vedanta if Sadhana Chatushtaya Sampatti Attained no 'Nididhyasanam' required.
- With Min Sadhana Chatushtaya Sampatti, Nididhyasanam more required.
- Duration of Nididhyasanam - Proportional to Sadhana Chatushtaya Sampatti, Sravanam / Mananam - Gives Shanti... if Sadhana Chatushtaya Sampatti is there less time required for Nididhyasanam.

Amateur	Professional
- Casual	- Gives full time - Life's Aim - Remove Ahamkara Adhyasa

### Verse 283 :

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदाढ्याय स्वाध्यासापनयं कुरु ॥ 283 ॥

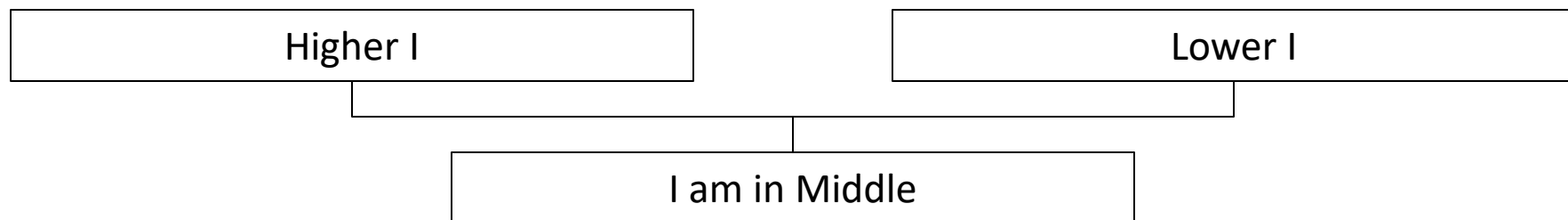
*tattvamasyādivākyaottthabrahmātmaikatvabodhataḥ |*

*brahmaṇyātmadvadāḍhyāya svādhyāsāpanayaṁ kuru || 283 ||*

By means of the realised knowledge of the identity of Brahman and Atman, Arising from such great maxims of the Vedas as 'That thou art', Deny entirely your superimpositions in order to strengthen your identification with Brahman. [Verse 283]

- Invoke less and less Ahamkara... Personality... weakens it...
- Invoke more Svarupam... Svadhyasa Apanaya... By invoking knowledge.
- Reading / Writing / Talking - More and more, talking less of family personality.
- By Invoking higher nature, invoke Ahamkara less... Tat Tvam Asi - Jivatma / Paramatma - Aikyam.
- No - Jnana problem - Jnana allowed to flow into Shanti... For assimilation of Brahma Atmatvam...
- Claiming myself to be Brahman should be natural, like actor... I - When he said He is Husband of so and so....
- Similarly when I Say - I am, Brahman... Should be remembered.

## Father = Role :



- Closer to Ahamkara... I am further away from higher...
- If Problem of Ahamkara... Means Vedanta is in notebook.
- Vedantic teaching should overpower problem - Stars during day overshadowed by sunlight.
- Atma - Predominant - Don't feel its existence.

## Verse 284 :

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ 284 ॥

*ahambhāvasya debe'sminniḥśeṣavilayāvadhi |*

*sāvadhānena yuktātmā svādhyāsāpanayaṁ kuru || 284 ||*

Till the identification with the body is completely rooted out, with Vigilance and concentration, deny entirely all your superimpositions. [Verse 284]

- Do this until Ahamkara doesn't give serious problem - Frequency / Intensity and Recovery period of worry / Fear / Angry / Jealousy should come down.
- Lessening of intensity / Recovery period / Frequency - By this Ahamkara - I Notion in body comes down.

## Ahamkara Force insignificant :

- It is there for Vyavahara to Brush teeth!
- Not deliberate Abhimana - Requiring quality time... Sufficient Ahamkara for Vyavahara not Strong enough to create problem eating - Watch TV.

Bushanam	Dushanam
<ul style="list-style-type: none"><li>- For Shiva, Snake is Abaranam / Nagabaranaha</li><li>- Jnani, Ahamkara with Alertness</li></ul>	<ul style="list-style-type: none"><li>- All Problems Due to Non Alertness</li></ul>

- Sa - Avadhana... Non Mechanical Ness with disciplined mind.
- Remove habitual ways of living, Check your ways of living.

## Watch your :

- Thoughts
- Actions
- Habit
- Character
- Destiny
- Every thought building block - Of future.
- Take responsibility of my thought = Nididhyasanam

### Verse 283 :

#### 1) Nididhyasanam = Removal of Viparita Bavana :

- When Viparita Bavana is receding, Brahman Jnanam gets converted to Jeevan Mukti.
- Brahman Jana Phalam experienced in form of freedom from general disturbances of mind... Anxiety / Worry / Fear / Jealousy / Anger...
- This is Jeevan Mukti - Phala Anubava, do not look for Brahma Anubava - But Jeevan Mukti Phala Anubava.
- This is freedom from regular Samskara disturbances.

#### 2) Obstacles go gradually :

- Peace - Not jealousy experience, Obstacles recede gradually.
- Sun rises - Darkness withdraws gradually not from pitch darkness to bright day light...
- Similarly Jeevan Mukti Anubava... Gradual reduction in mental disturbances.
- Experienced in less frequency / Intensity / Recovery period from disturbances.

#### 3) Nididhyasanam = Not Sudden Action :

- Regular Abhyasa - Viparita Bavana Nivrithi / Vasana Kshaya - Svadhyasa Apanayatvaha.

Vasana Kshaya	Svadyasa Apanayatvaha
- Apanaya	- Vasana - Mutual Mixing up of Atma / Anatma

- Atma on Anatma - Superimposition Should be eliminated, it should not be Mechanical.

### Rasavarjam Rasopyasya :

- Rasa Nivritti = Vasana Kshaya.

### Verse 285 :

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ 285 ॥

*pratītirjīvajagatoḥ svapnavadbhāti yāvatā |*

*tāvannirantaram vidvansvādhyāsāpanayam kuru || 285 ||*

O learned one! As long as even a dreamlike perception of the world of objects and of the experiencing ego (Jiva) Persists; continuously strive to deny entirely all your superimpositions. [Verse 285]

- After Sravanam and Mananam... can claim I am Jnani....
- Problem = Not lack of knowledge, Lack of removal of habitual orientation.

### Problem :

- No doubt, Remove mechanical - Habitual life.
- Vedanta will be assimilated.
- Lead deliberate life - Alertness required.

- Break - Habitual Ego / Individuality / I am father... Father hood feeble - Overshadowed by my Brahman hood.
- With sunrise - Stars disappear.
- Fatherhood feeble / Less significant Deha Abhimana - Significant enough to do duty.
- Brush teeth / Not think day and night - I should brush tomorrow.
- Invoke Abhimana to do Job / Bathe / Not Worry.

### **Jnanis Ahamkara - Functional Non Binding Ahamkara :**

- This world same as Svapna Prapancha.
- All worries - Connected with one personality - Husband / in law / Boss.
- That Ahamkara not overpowered, Invoke Aham Brahmasmi and then boss Ahamkara - Becomes Smaller and Ahamkara based problems become feeble.

### **Nirantaram :**

- Struggle
- Worth it if it takes Janmas!
- Significance of world roles - Should be reduced to dream significance.
- In dream, how much Raga / Dvesha you will deliberately develop?
- Neither strong Dvesha or raga.
- Similarly in the world, world should be incapable of powerful Raga / Dvesha in me...

## **Martin King Luther :**

- I will not allow to make any person to hate me.
- Will want to make me hate him Satyatva Buddhi - in world, should disappear by developing Satyatva Buddhi of Buddhi Adhishtanam.
- Svapna - Real till I discover, Svapna Adhishtanam I = waker.
- In light of waker reality, Svapna reduced to Mithya.
- Dwell upon Brahman sufficiently to reduce Jagrat like Svapna.
- Experience of world and its capacity to produce Raga / Dvesha...
- Experience of Jeeva and its relationship.
- Jeeva relationship doesn't create problem while walking on road.
- Among 5 Billion people, how many disturb mind.
- Sanga / Expectation create Raaga (When not Fulfilled, creates Dvesha)
- Experience of Jeeva should be reduced to Dream.
- Until i am able to reach that, state when you are experiencing Svapna, Mind occupies thought of Svapna.
- After you are aware, Svapna world doesn't occupy your mind.

## **What Svapna I had :**

- It has existence only at time of experience.
- Later doesn't remain in mind and disturb you.



- Similarly if world is reduced to present existence and experiences are not carried in form of memory then world is reduced to Svapna Samana.
- No experience is carried forward = Svapna Pramana.
- He scolded me... 10 Years ago - Memory, Remember words years Ago



Remembering / Reliving Dream!

### Vedanta :

- This world should be Made, unreal - Our accomplishment....
- Past - What's unreal - By repeatedly remembering, we make it real.
- What's real should be made unreal.

Real	Unreal
Exists only in present, Biggest clue	Call it Mithya

- What's unreal we make it real.

Unreal	Real
Old past incidence	By Remember Again and Again

- Till then continue Vedanta.

## Verse 286 :

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ 286 ॥

*nidrāyā lokavārtāyāḥ śabdāderapi vismṛteḥ |*

*kvacinnāvasaram dattvā cintayātmānamātmāni || 286||*

Without giving even the slightest change to forget the Atman because of sleep (Unawareness), Matters of the world or sense Objects, reflect Steadily upon the self in the mind. [Verse 286]

- When I dwell on Vedanta, worldly personality / Roles Get Adibutam overshadowed.

## Reverse also true :

- When I invoke worldly personality more and more, In front of worldly invocation, Veda teaching - Aham Brahmasmi gets overshadowed.

Fatten	Small / Feebler
<ul style="list-style-type: none"><li>- Ahamkara</li><li>- Atma</li></ul>	<ul style="list-style-type: none"><li>- Atma - Drop Deliberately</li><li>- Ahamkara - Invoke Deliberately</li></ul>

- Invoke minimum Ahamkara for transactions.
- Don't give chance to forget teaching of Vedanta at any time 'Kwachit' - Don't forget it in vacation...

## Why Vedanta gets over overpowered?

- 1) In Nidra - Sleep, every knowledge forgotten Nobody says - Aham Brahmasmi - in sleep.

### 2) Loka - Varta :

- Worldly gossip - Neighbour Vag Tapas Mounam
- Mundak - Be Ativadi

### 3) Shab Dadi :

- Contact with sense objects, Worldly interactions - Necessary things only choice.

Loka Varta	Shabdadi / Vyavahara
Verbal	Physical

- Invoke imperishable Ananda in the mind.
- Deha Abhimana - Identification and attachment to own body from birth.
- Attachment to others - Later - Not permanently with others.
- Carefully nourished body and its ups and downs connected to me.
- Intrinsic attachment for self Protection also if Insect falls... Hand pushes.
- Abinivesha... Instinctive fear of death.

Natural	Deliberate
<ul style="list-style-type: none"> <li>- Instinctive part</li> <li>- Becomes Weaker when I don't nourish it</li> </ul>	<ul style="list-style-type: none"> <li>- Given Up Deliberately</li> </ul>

- When attachment powerful - How to remove it.

### 1) Create Dvesha to body initially :

- Remove thorn by thorn.
- Discomfort of cold - Vicks - Irritation Overpowers other irritation.
- Dwells on weakness of body.
- Once raga is reduced by... Creating controlled Dvesha.

### 2) Injection to develop immunity - inject disease by controlled dose.

- Once raga feeble... Remove Dvesha.
- Here Dvesha generation / Disgust / Jugupsa / Aruveruppu...
- Body dirt / Filth... When it comes out / Toilet is Jigupsa... It is there in the middle of the body - Walking toilet - Improper to talk.
- Born out of flesh and Filth of parents body has generated This flesh and Filth and impurity... Don't cry for this.
- Abhimana - Like Chandala Unhygienic
- Person - Stay far Away - Give up Abhimana - Meditate.

- Body born out of 5 Elements / Simple instrument - Has wear / Tear / will give pain in old age as it gave happiness in beginning.
- Joints - Useful for Activity
- Joints - Arthritis....
- Teeth - For Murukku
- Therefore Teeth pain - Unbearable
- Dwell on that... When you have too much hatred meditate as follows

1) Body = Bhagawans gift

= Instrument for Moksha

- If Attachment see Dvesha
- If hatred see positive
- Have Neither Raaga / Dvesha.
- Its Instrument - Has That Much utility.
- Instead of claiming yourself as Human being, Drop identification with body.

Human Adjective	Claim being (Noun)
<ul style="list-style-type: none"> <li>- Adjective belongs to Body</li> <li>- Always in trouble</li> <li>- Complaints</li> </ul>	<ul style="list-style-type: none"> <li>- Belongs to me Awareness / Consciousness(Never in trouble)</li> <li>- Be Satisfied</li> </ul>

- कृती - Be fortunate / Contented / Happy.

### Verse 287 and 288 :

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ 287 ॥

*mātāpitrormalodbhūtaṁ malamāṁsamayaṁ vapuḥ |*

*tyaktvā cāṇḍālavaddūraṁ brahmībhūya kṛtī bhava || 287||*

Shunning to a safe distance, like an outcast, this body which has come from the impurities of the parents and which itself is constituted of flesh and its impurities, assert your divine Brahmika nature and realise the Fulfilment of your life. [Verse 287]

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ 288 ॥

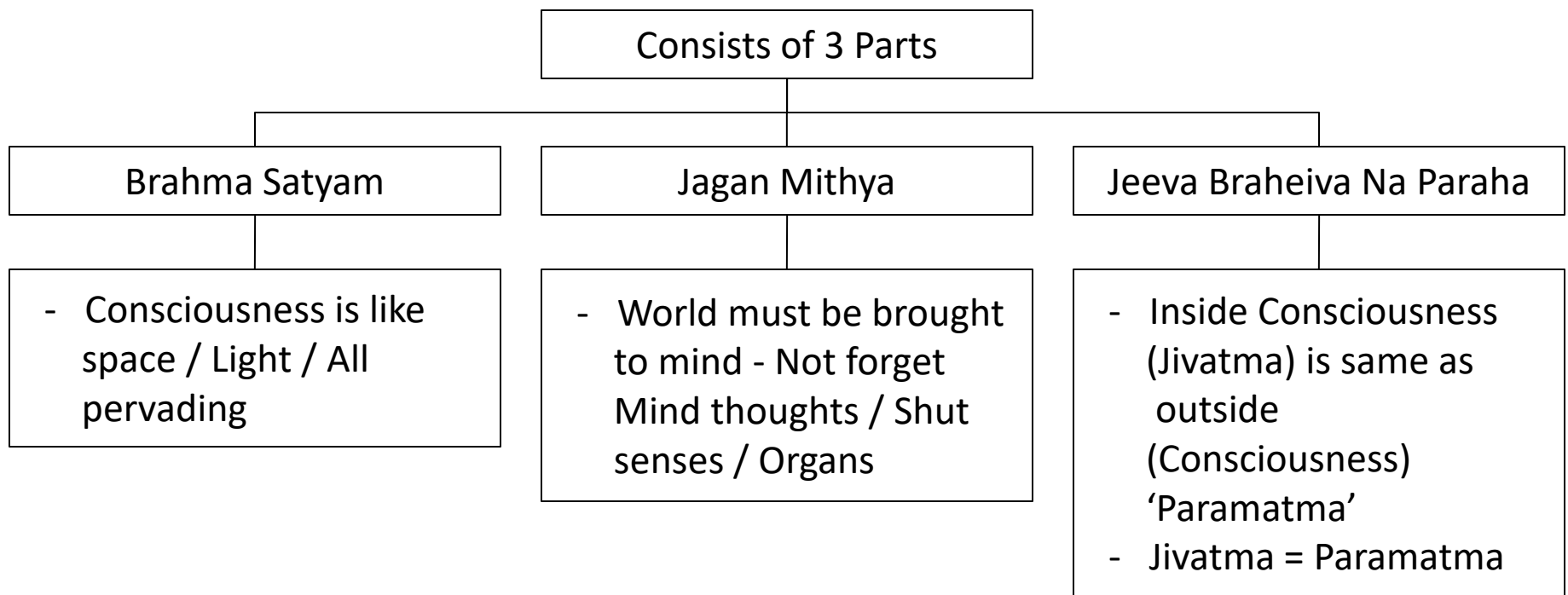
*ghaṭākāśaṁ mahākāśa ivātmānaṁ parātmāni |*

*vilāpyākhaṇḍabhāvena tūṣṇī bhava sadā mune || 288||*

Merging the infinite ego in the supreme self, like the pot space in the infinite space, by meditating on their identity, be forever peaceful, O Sage! . [Verse 288]

### Nididhyasanam :

- Consists of 3 Parts.



**Not escape from World :**

**In 'Mananam' :**

1) Bring world into mind deliberately

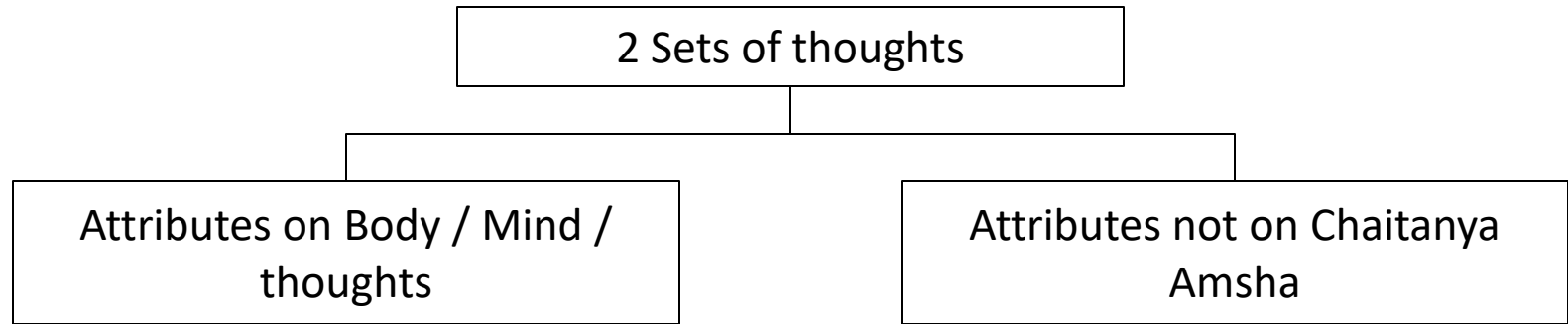
- Let world thought come
- See Mithyatvam of world - Jagan Mithya Dehaha - Mithya.
- Relationships / Possessions / Body / World - Anityam see deliberately.

**2) See Nityatvam of 'Consciousness' / Awareness :**

- Pervading body, like light pervading room, turn attribute to Chaitanya Amsa in body.
- Negate Attribute from Body / Mind... Don't peddle thoughts.

### Example :

- Look at hand and light.



### Tell yourself :

- Chaitanyam not confined to this body.
- All pervading Brahma Chaitanyam.

### Example :

- Look at space in room - All pervading
- Look at light in room - All pervading
- Look at 'Consciousness' in Universe - All pervading
- Space / Light / Consciousness within hall / Outside - Same.

### Attention :

- One space within - without
- One 'Consciousness' Within - Without - Nityam.



- All halls within space
- All Jagrat within 'Consciousness'
- Svapna within Consciousness
- Sushupti within Consciousness

“ i am that “ - Vision of Vedanta

### **May you merge / Understand :**

- Inside Chaitanyam = Jivatma
- Outside Chaitanyam = Atmani
- I am space like Consciousness - Ghatakasha and Mahakasha in which body is floating, Entire Cosmos floating.
- Jagrat / Svapna / Sushupti - in one 'Consciousness' / Awareness...
- Body is spec of matter floating because of Prarabdham... Dissolves in time, supernova takes place in space.
- Body is growing / will become insignificant - Don't measure diabetes daily and feel bad!
- Insignificant becomes significant, change orientation.
- What has been mistakenly taken as Significant - They become insignificant.
- See Akhanda / Spacelike Atma - See Aikyam...
- Sada Tushmin Bava - Shut up - Talk to extent required.
- Mune! Eh thoughtful person Mounat Muni - Talks Measurably.

## Verse 289 :

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ 289 ॥

*svaprakāśamadhiṣṭhānaṁ svayambhūya sadātmanā |*

*brahmāṇḍamapi piṇḍāṇḍaṁ tyajyatāṁ malabhāṇḍavat || 289 ||*

Yourself becoming the self-luminous Brahman, the sole substratum of all things, reject the macrocosm and microcosm, like two unclean parcels. [Verse 289]

- Own up Brahman and become Brahman, Self evident / Self effulgent - Adhibutane.
- Look at myself as wave located in ocean - Look at myself as water not located in ocean / Wave.
- I am water in which ocean and wave - Namarupa are located, No ocean other than me.
- I am wave / Water - Bring shift in vision.
- Become that by yourself not gradually - Can't become after Mananam.
- Wave need not expand to become water.
- You are already Brahman - Own up all pervasiveness.
- Need to own up / Understand all pervasiveness.
- My nature in the form of Atma - Expansion not process...  
- Can't expand body / Mind.
- As Chaitanyam own up nature, Having owned up,

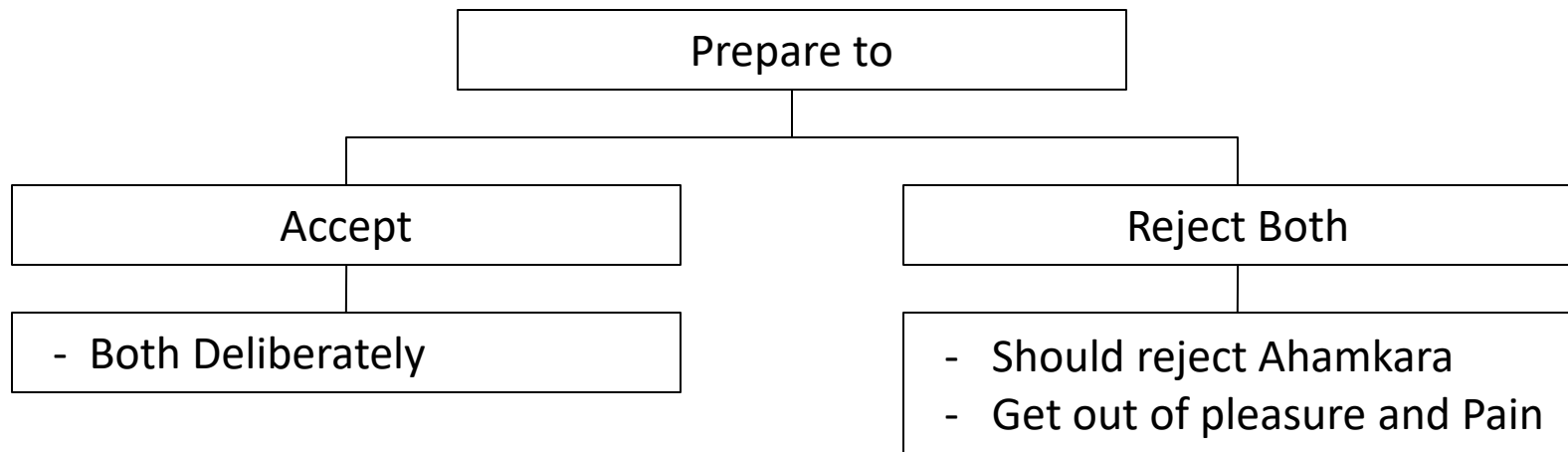
- Disown - Disidentify - Anatma - world
- Pindanam - Body / Brahmandam = Total creation
- Vyashti/ Samashti - Anatma
- Vyashti / Samashti - Matter
- Valueless for you... Not create Raga / Dvesha for you.
- Sanyasi got Kohinoor diamond and parted with it - Piece of coal.
- He has something more valuable than diamond.
- Brahman Jnanam... More valuable than any wealth in front of which cosmic wealth = Pie.
- All Anatma valueless because of Atma.

Verse 289 :

### 1) Viparita Bavana Nivritti :

- Aim of Vedantic 'Mananam' Dwelling on knowledge - Not Attempting to know Anything new.
- 2) I have Higher Nature - Brahman Svarupam free from Samsara Problems.
- I have relative Nature - Ahamkara Svarupam... = Lower Nature.

3) :



- Get relative strength to with stand tragedies which Ahamkara will face.
- Claiming only pleasure and not pain part of Ahamkara - Not possible.
- Pleasure of possessing / Loosing.
- Disidentify with Object, work as working clip.
- Use Object - Be detached - Don't identify.

- When I have extra attachment - Gives me extra kick - When it goes gives pain.
- I have freedom / Choice - Be attached and be ready to take problems.

### **Be ever ready to loose : Chip**

- I have Ahamkara with pleasure and pain
- I have Atma - Beyond all pleasure and pain.

### **Choice :**

- Identify with Ahamkara... welcome both
- Disidentify with Ahamkara... Reject both pleasure / Pain.
- Buy car - Pleasure and pain
- Inner strengthening to welcome pleasure and pain through Atma / Anatma Viveka = Nididhyasanam.
- If you Disidentify from Ahamkara and identify with Consciousness... World is Big Bubble Samashti Prapancha.

<b>Samashti</b>	<b>Vyashti</b>	<b>Identify with Consciousness</b>
<b>Virat : world</b> <ul style="list-style-type: none"> <li>- Hiranyagarbha</li> <li>- Ishvara</li> </ul>	<b>Vishwa : Body</b> <ul style="list-style-type: none"> <li>- Teijasa</li> <li>- Pragya (Unmanifest)</li> </ul>	<ul style="list-style-type: none"> <li>- Beyond Manifest and Unmanifest</li> <li>- Identify with Atma</li> </ul>

- Renounce 3 Pairs... identify with Turiyam.

## Verse 290 :

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ 290 ॥

*cidātmani sadānande dehārūḍhāmahandhiyam |*

*niveśya liṅgamutsrjya kevalo bhava sarvadā || 290 ||*

Shifting your identification which is now fixed in the body to the Atman which is existence-knowledge-bliss, rejecting the subtle body, may you become, ever the pure self alone. [Verse 290]

- Withdraw Aham from lower I and place it on higher I.
- As much rehearsal you can do, so much is assimilation of teaching, Limited Rehearsal - Drama will not go well.
- With God rehearsal - Drama successful
- Take Aham Vritti 'I' identification which is strongly identified with physical / Emotional / Intellectual Personality - Relational personality - I am boss / Father... pluck it from Anatma - Body / mind... Place it on Chidatma.
- Mano Buddhi Na Aham... I am not father / Say one Lakhs times...
- Sangat - Dukham Bavati
- In The Atma - it is Chit
  - Ever Ananda Svarupa
- W.r.t Deha - Lingam - Disidentify Sukshma Shariram / Sthula Shariram own up Nondual Nature.
- Invoke Atma Sarvada, constantly.

## Verse 291 (Important Verse) :

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ 291 ॥

yatraiṣa jagadābhāso darpaṇāntaḥ puram yathā |

tadbrahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi || 291||

That in which there is the 'illusion' of the universe, just as the 'city in the mirror', that Brahman you are. Knowing this, you will experience the fulfilment of your life. [Verse 291]

- Appearance / Manifestation of Universe in 'Consciousness'
- World appears in Consciousness... Like city in mirror

## 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[a-U]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 ]

## Concept :

- Mithyatvam of Universe world can't affect Mirror.
- Movie / Doesn't affect screen.

- That 'Consciousness' which is infinite is Myself / Aham and world appearing in Consciousness.... And Consciousness is Myself.
- Therefore world is appearing in me.

### **How to swallow?**

- Dream world... In dream identified with dream body, then individual in dream and dream world outside.
- Dream world affects because i am identified with one of creation of Dream - Which is dream body.

### **When i Wake up :**

- Instead of Saying - I am in the Dream world.. I Say.
- Dream world - Svapna - Jagat Abhasa in me

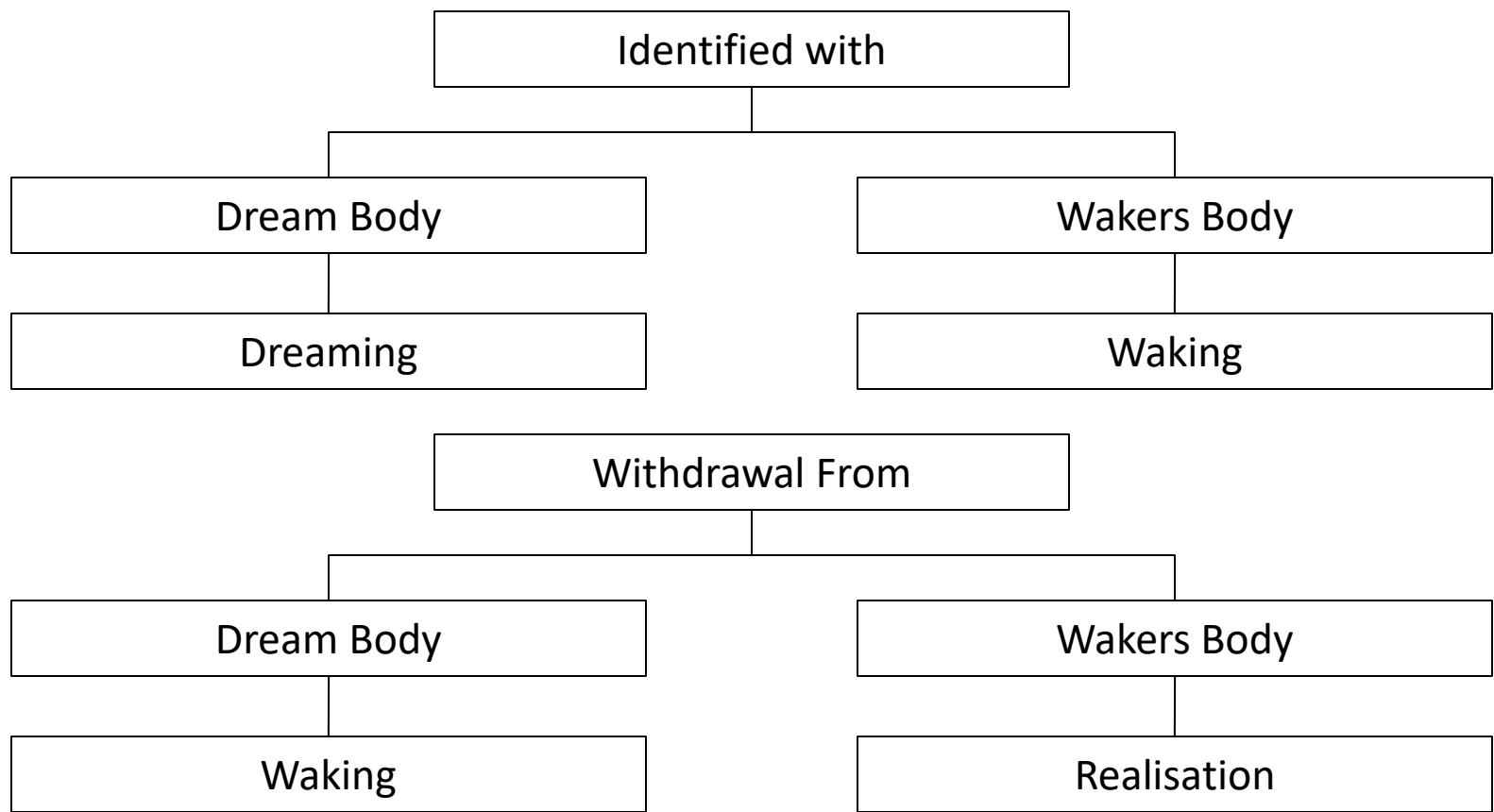
### **When I wake up to Consciousness :**

- Instead of Saying - I am in waking world I Say.
- Jagrat is Abhasa in me, reversal took place because of waking.

### **How to define waking :**

- I have Disidentified from dream body.





- In dream body identification - I am within dream world - When dream body Disidentification takes place - Dream world is within me!
- Identified with this body - I am within.
- Cosmos - Disidentify from this
- Body - Entire Cosmos including this body is within me.

## **Example 2 :**

- As long as I identify with wave - Name / Form - I am within ocean.
- When I identify with water Consciousness - I am not within ocean... Ocean and all waves are within you.
- Whether I am within / Or others within me is shift from Nama Rupa to water - Body to Consciousness.

## **Dream body to waker :**

- Similarly from Waker's body to Chaitanyam.
- Therefore Tatu Brahma - Aham - Iti Jnatva
- No change in mortality of wave / Body is like Mortality of wave / Body Doesn't affect me.

## **Now I don't say :**

- I am Mortal

## **Say :**

- Wave / Body is mortal - I am not mortal Because I am not wave.

## **Jnani :**

- Accepts body's mortality

## **But continues to say :**

- I am immortal - Acceptance of body's mortality is knowledge / Realisation.
- Total contentment - Everything ok as it is.

## Verse 292 :

यत्सत्यभूतं निजरूपमाद्यं  
चिद्वयानन्दमरूपमक्रियम् ।  
तदेत्य मिथ्यावपुरुत्सृजेत  
शैलूषवद्वेषमुपात्तमात्मनः ॥ 292 ॥

*yatsatyabhūtaṁ nijarūpamādyam*  
*cidadvayānandamarūpamakriyam |*  
*tadetya mithyāvapurutsṛjeta*  
*śailūṣavadveṣamupāttamātmanah || 292 ||*

Attaining that which is intrinsically one's essence, which is knowledge absolute and bliss, non-dual, which is beyond all forms and activities, one should cease identifying with the false body, like the actor who relinquishes his dress and make-up. [Verse 292]

### What happens when you Disidentify from Ahamkara?

- All personalities becomes Vesha, life becomes Drama.
- During drama - Tears / Laugh
- Movie not permanent scar / Depression in personality of actor.
- He goes through emotions... Emotions have lost ability to scar me.
- No event creates permanent shocks
- No Vichalanam - No Dukham, Cyclist doesn't fall permanently.

### Handle moves here and there :

- FIR down - Depression / Fear / Anger / Anxiety / Not Permanent.
- Name of Actor - Satyam / Jnanam / Brahma before Drama.

## Nature of Actor :

- Never dies - No Birth
- Birthday Drama - Aham Nitya
- My real Nature = Nija Rupam Birthless Consciousness.

## Aadyam :

- It was there before Time / World / Space Emerged.

## 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]

## How was I before birth?

- Experience Timeless / Spaceless / Divisionless oneness...

## Just Sleep :

- I am there in Sleep, no Individuality.

## Chandogyo Upanishad :

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 nanyacchrnoti nanyadvijanati sa bhumatha  
yatranyatpasyatyanyacchrnotyanyadvijanati 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]

- From that Absolute I - Relative I was born... Svapna / Jagrat - Born, relative I = father / Boss I etc subject to arrival / Departure.

## Therefore They must be Vesham :

- During sleep my nature is my real Nature - ‘Nija Svarupam’

## Today :

- Thinking waking Nature = I = real I

## Vedanta reverse :

- Mr. Shekar, Vesham during sleep, whatever obtains is your Svarupam in Sleep - Ananda also.

## **Aadyam (Karanam also) :**

- Before emergence of creation it is there.

## **Chid :**

- Nature of Chaitanyam / Ananda... Poornatvam / Not experiential pleasure / Anantham..
- Don't lack Anything - Because everything in me.
- Freedom from Missing anything is called Ananda.
- Advaya - Nondual
- Arupam - Formless
- Akriyam - Free from Action (Akarta / Abokta)
- Sanchita / Agami Prarabda to be Destroyed belongs to Ahamkara Alone.
- To destroy Prarabda... I have strong identification with Prarabda.. World says I have Prarabda...
- Jnani looks at himself as Atma.

## **Form Ajnani :**

- Looks at Jnani as Ahamkara with Prarabda...
- Repeatedly invoke that i... How far it goes inside depends on time spent on invoking real I.

## Therefore time I Put is important :

- When Value is there - Time is there, to invoke higher / Own nature, go to green room nature.
- When Trichur elephant comes... Space comes.
- Utsrjata... Reduce body into Vesham in our mind.
- Give up false personality like role of beggar, taken by actor.
- After movie, actor forgets role - Otherwise he would not have made so many movies... After action, forget our roles, learning to reduce everything as role play - Your own Vesham...

## Verse 293 :

सर्वात्मना दृश्यमिदं मृषैव  
नैवाहमर्थः क्षणिकत्वदर्शनात् ।  
जानाम्यहं सर्वमिति प्रतीतिः  
कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ 293 ॥

*sarvātmanā dṛśyamidaṁ mṛṣaiva  
naivāhamarthaḥ kṣaṇikatvadarśanāt |  
jānāmyahaṁ sarvamiti pratītiḥ  
kuto'hamādeḥ kṣaṇikasya sidhyet || 293 ||*

The objective world is quite unreal/ neither is the ego real. For it is seen to be fleeting. How then can the apparent 'I know all' be true of the ego and so on, which are momentary? [Verse 293]

- By Rejecting worldly roles / Ahamkara you are not going to loose anything because they are all fake / Universal / Mithya...
- Wake up from Dream... Disown dream body - Need not worry I had wonderful dream body / wife / Boss / Staff lost it!
- Dream loss... Mithya after waking you will be upset. Within Dream - Objects real from wakers Standpoint.

- If you can Disidentify without any difficulty, don't lose anything.
- Similarly having owned up higher Nature, When you look at possession, Panchabuta modified... All is Ash.

### **Objects of Possession identified As :**

<b>Aham</b>	<b>Mama</b>
<ul style="list-style-type: none"> <li>- Identification with Panchakoshas / My body called Ahamkara</li> <li>- I am the body</li> </ul>	<ul style="list-style-type: none"> <li>- Identification w.r.t. world called Mamakara</li> <li>- My House</li> </ul>

### **Objects :**

- I and Mine are Mithya have no reality of their own, pot has no reality of its own, Nama / Rupa.
- Ahamkara - Finite / Located personality called Aham - Mr. I / Mr. Shekar dissolves in Sushupti..
- Other than emerging / Dissolving Ahamkara, there is Sakshi Aham which neither dissolves / Nor emerges.

### **Drk Drishya / Vidyaranya :**

- Na Deti Nasta Meita Eka... Samprivedesha Svayam Prabha....
- Witness I.. Not a personality, impersonal.



## **We love personal I :**

- We are worried to own up impersonal I Chappu Nu இரக்கே ... Chaitanyam - No eye / Ears...
- If you don't like higher I, Vedanta says - Be in lower I - Don't Cry when personality I has personal problem, Ravana / Khamsa will be there.
- If tired, come to witness I.

## **Why no Personality without problem?**

- Samsara impossible... become impersonal Aham, to reject Samsara.
- “Aham Padartha” - Real Meaning of I.
- Impersonal I = Witness of personality I
- Impersonal I = is immortal, Nityam
- Formless I - Exists in Sushupti Also
- Sushupti - Time = Only time when we are free of time.
- I am timeless impersonal I - in Sushupti.
- Supported by Sruti - Katho Upanishad - Supported by Ajaha Nityaha – Iti.

## 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 kutascinn-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]

### That is your core nature :

- Sad Asat Vilakshanam - Chaitanyam.
- Whether you want to own up or not is your choice.
- Be person have Samsara, Become impersonal be free.

## Lecture 102

### Verse 294 :

अहंपदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ 294 ॥

*ahampadārthastvahamādisākṣī*

*nityaṁ suṣuptāvapi bhāvadarśanāt |*

*brūte hyajo nitya iti śrutiḥ svayaṁ*

*tatpratyagātmā sadasadvilakṣaṇaḥ || 294 ||*

But the real 'I' witnesses the ego and so on. It is always there, even in deep sleep. 'it is unborn, eternal', Says Sruti herself. Different, therefore, from the gross and the subtle is Paramatman. [Verse 294]

- Learn to shift Aham from Ahamkara to Sakshi.

Body	Mind and Reflecting Consciousness = Ahamkara
<ul style="list-style-type: none"><li>- Subject to Arrival / Departure</li><li>- Changes Janma to Janma</li></ul>	<ul style="list-style-type: none"><li>- No Change</li><li>- Not replaced when Janma is changed</li><li>- Mind and Chidabasa Same in all Janmas</li><li>- Same entity</li></ul>

- Ahamkara wears in one Janma and drops body and takes another body in another Janma.
- Therefore physical body not included in Ahamkara - Because it changes from Janma to Janma...
- Mind / Reflection continues Anaadi Kala Pravahaha.

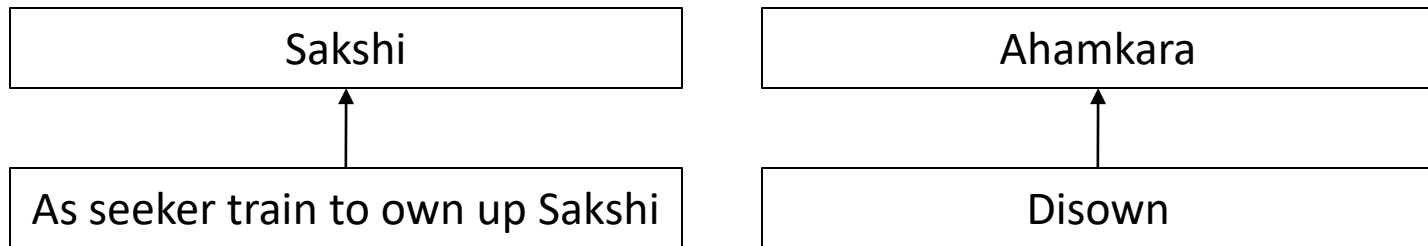
## Ahamkara :

- Sabasam Manasa Sa with reflection (Abasam)
- Along with Ahamkara - Original Consciousness - Called Sakshi... inherently present.
- No Reflection possible without Original.

Original Face	Reflected face
Here	There

- No Distance between Original Consciousness and Reflecting Consciousness.
- Sakshi and Ahamkara Always together.

## I (Individual ) :



- Aham used... to identify with Ahamkara - Samsara dominant.
- As Sakshi, I am liberated, Ahamkara Looses impact and Sakshi, invoked regularly and Ahamkara problems and their impact less...
- Candle light.. Felt prominently in midnight
- Candle light in sunlight... Light not felt... Abibavaha.
- Jnani can't destroy Ahamkara... But its impact insignificant.

- As long as Prarabda karma is there... Body / Mind / Chidabasa / loss / victory will be there...
- Jnani's invocation of Sakshi stronger... His owning up stronger... Mercury light gradually bright...
- By 'Nididhyasanam'... Worst problems of Ahamkara, become insignificant.
- Stronger 'Nididhyasanam' - Weaker impact of Ahamkara.
- Weaker 'Nididhyasanam' - Stronger impact of Ahamkara
- Turn attention to Sakshi which continues in Sushupti.
- Don't turn to Ahamkara which dissolves in sleep.
- Sleep dissolving Ahamkara... Don't pay attention to Sleep non-dissolving Sakshi I... Pay attention to.
- Ajaha / Nitya / Sashvataha / Pratyagatma / Sad Asad Vilakshana / Karya - Karana Vilakshana...

Vishwa / Teijasa	Pragya	Vilakshana
- Karyam ↓ Asad	- Karanam ↓ Sad	- Vilakshana = Turiya ↓ Nantap Pragyam

## Verse 295 :

विकारिणां सर्वविकारवेत्ता  
नित्याविकारो भवितुं समर्हति ।  
मनोरथस्वप्नसुषुप्तिषु स्फुटं  
पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ 295 ॥

*vikāriṇām sarvavikāravettā  
nityāvikāro bhavitum samarhati |  
manorathasvapnasusuptiṣu sphuṭam  
punaḥ punardṛṣṭamasattvametaayoḥ || 295 ||*

That which is the knower of all changes in all things which are liable to change, must doubtless be eternal and changeless. Again and again, the unreality of the gross and the subtle bodies is clearly perceived in one's fancy, dream and deep sleep. [Verse 295]

## Why should I own up Sakshi and disown Ahamkara?

### Intellect Asks :

- Why should I not own up Ahamkara and disown Sakshi with whom I have fallen in love with... Crazy / Obsession... why can't I continue with my affair.

Sakshi = Svarupam	Ahamkara = Incidental Nature
Svabavika Rupam Heat in fire	Aguntaka Rupam Water in heat

- How do I prove Ahamkara is incidental Nature.
- How do I prove Sakshi is not Incidental nature.

Earlier / Human being	Incidental
- Intrinsic Now	- What comes and goes - Ahamkara only in Jagrat / Svapna... - Not in Sushupti / Samadhi..

## **Vyabichari Sabava :**

- Agama Pahina / Aguntanka

## **Sakshi :**

- Anaaga Pahinaha
- Avyabichara Svabavat
- Doesn't come and go
- Sakshi continues in Sushupti.. What is proof.
- If Sakshi doesn't continue in Sushupti... You can't experience Sushupti...
- How can you experience absence of Ahamkara unless there is 'Consciousness'
- That there is Sakshi in sleep is proved by experience of sleep.

## **How you prove Ahamkara is not there in Sushupti?**

- I don't have sense of limitation / Localisation / Individuality - Proof for dissolution of Ahamkara...
- Wise to own up Sakshi... Foolish = own up Ahamkara.

## **Pedivatham :**

- I will continue with Ahamkara, Padu Maname Padu... Anubavi raja Anubavi...
- Guru not upset... Person chose to suffer
- Guru can't remove problem - Baby pulls its own hair and cries...
- Drop and enjoys - Hold and suffer.... Nimmadhi is our choice.

- Sakshi is illuminator / Knower / Experienter of all modifications of Changing things Vikaras..
- Balyam / Yavanam / Maranam / Asti - Jayate...

### **Prana :**

- Ashanaya / Pipasa
- Vikari / Vikara
- Hunger / Thirst... indigestion..
- Manomaya Vikara.. Kama / Krodha...
- Vikara... Agyana / Samshaya Jnanam / Viparyaya

### **Ananda Maya Kosha :**

- Moodah / Pramodah / Priya Sakshi illuminates..

### **What is its Nature?**

- Illuminator of Changes - Remain changeless.
- If Sakshi changes - Another illuminator will be required.

### **Technical Question :**

- Can a thing illumine its own changes?
- No - Why?
- Change is property of Changing thing.



Hand	Changes
Substance, changing thing	Property

### Re-phrase Question :

- Can Substance illumine its own properties?
- Subject should become subject to illumine its property.
- Property should become object
- To be object it has to be away
- Eyes can't see their own colour
- Eyes have to be plucked and brought out to see colour.

### Basic law of Vedanta :

- Substance can't objectify its property, Observer can never objectify its own property.
- If Sakshi has changes, it can't be illumined by Sakshi.
- Therefore, Sakshi has to be changeless.

### Law :

- Witness of changes can't be changing, It has to be changeless.

### Gita : Chapter 13<sup>th</sup> :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

ksetrajnam capi mam viddhi  
sarvaksetresu bharata ।  
ksetraksetrajnayorhnanam  
yat tajjnanam matam mama ॥ 13.3 ॥

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 3 ]

### **Sakshi Avikara :**

- Therefore Nitya / Deathless
- One of the changes is Maranam...
- Nityaha Sakshi - Avikaratvat..

### **When do we experience this?**

- Ahamkara and Ahamkara Vikara - Arriving and departing... Repeatedly experiencing clearly...
- Sakshi performance... See clearly...
- Ahamkara as impermanence... Experienced daily.
- A New knowledge / Understanding based on available experience... Therefore no Samadhi - New insight required...

### **Available experiences :**

- Sakshi - Non arrival
- Ahamkara - Arrival / Departure

### **Therefore new Knowledge :**

- I am not Arriving / Departing Ahamkara Amsha, but Sakshi Amsha.

## Manoratha :

- Waking - Day Dreaming
- Imagination
- Mind is Changing.. I Witness am Changeless.

## Svapna :

- Objectify Mind... Experience of Dream world.
- Thought of mind.. Objectification of Dream = Objectification of mind... No Dream other than our mind...

## Upadesha Sahasri : 1 Chapter :

- Svapna Smriti Prakaranam...

## Sushupti :

- Objectified mind - Resolved Objectifier Sakshi Continues, Sakshi - My intrinsic Nature.

## Verse 296 :

अतोऽभिमानं त्यज मांसपिण्डे  
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।  
कालत्रयाबाध्यमखण्डबोधं  
ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ 296 ॥

*ato'bhimānaṁ tyaja māṁsapinḍe  
piṇḍābbhimāninyapi buddhikalpite |  
kālatrayābādhyamakhaṇḍabodhaṁ  
jñātvā svamātmānamupaihi śāntim || 296||*

Therefore, reject you identification with this mass of flesh and with the ego or the subtle body, of which are the imaginations of the intellect. By Realising your own self which is knowledge Absolute, which cannot be denied in the three period of time, attain to the state of supreme peace. [Verse 296]

## What is task of Nididhyasanam?

- Deha Abhimana Tyaga...

### Body :

- Piece of flesh - Rotting.
- Give up Sthula Pinda Abhimana and reflected Consciousness (Pinda Abimani Chidabasa) which has localised I - Notion Sharira Abimani.

### Where is Chidabasa formed ?

- On intellect, Chidabasa - Closer to real I 'on' intellect
- Because - Shariram = Jadam
- Chidabasa - Effulgent...

Mirror	Reflected Sun
<ul style="list-style-type: none"><li>- Different than Sun</li><li>- Give up because as impermanent as reflecting medium is perishable</li></ul>	<ul style="list-style-type: none"><li>- Close to Original Sun</li><li>- Reflected 'Consciousness' Closer to Original 'Consciousness'</li><li>- Identification is more</li></ul>

- Reflecting medium and reflected consciousness - Perishable.
- Original Consciousness - Keep, Mind always wants to hold to something... Hold Sakshi.
- May you claim / Own up your real higher nature / Unlocalised 'Consciousness' / All pervading / Indivisible Consciousness / which can never be negated in time.
- If I am Ahamkara... Bothered About time.

## Sakshi :

- Yama can't threaten
- You can threaten Yama... Yama becomes food for Atma.
- Ahamkara (Eaten).. Food for Yama...

## How to do?

- By Mere understanding because Sakshi already my nature... Claiming your right...
- Owning up Sakshi = Owning up Shanti.
- May you enjoy permanent peace of mind, instead of floating log in ocean.

## Verse 297 :

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वार्द्रशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादि-

स्त्यक्ता भवाखण्डसुखस्वरूपः ॥ 297 ॥

*tyajābbhimānaṁ kulagotranāma-*

*rūpāśrameṣvārdraśavāśriteṣu |*

*liṅgasya dharmānapī kartṛtādim-*

*styaktā bhavākhaṇḍasukhasvarūpaḥ || 297 ||*

Renounce your identification with family, lineage, name, form and order in life which are attributes of the body which is like a foul corpse. Sp too, renounce your ideas of agency and so on, which are attributes of the subtle body. Thus become the very essence of bliss Absolute. [Verse 297]

- Dharmi / Dharma... Adhyasa Tyaga Disidentify from body / Status of body.
- Male / Female / Brahmave... Properties of body / By Parentage.
- Parents give birth to Sthula Shariram, Mamas Pindam.. / Wet Corpse / Not Dried up<sup>126</sup>

- Body has Kulam / Form / Ashrama.. Stages of life.
- I am Sanyasi... All should do Namaskara - Abhimana.

### Sukshma Sharira :

- Dharma... I am Educated Karta / Bokta / Jnata / Pramata / Drop
- I am Akhanda... Sukha Rupam
- I am Chaitanya.. Sukha Rupam
- Samsari's Happiness - Unbalanced

### Verse 298 :

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।  
तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ 298 ॥

*santyan ye pratibandhaḥ puṁsaḥ saṁsārahetavo dr̥ṣṭāḥ |*  
*teṣāmevaṁ mūlaṁ prathamavikāro bhavatyahaṅkāraḥ || 298 ||*

It is observed that are other obstacles also which hurt man into a whirl of birth and deaths. Their one root, for the reasons given above, is the ego, the first modification of ignorance. [Verse 298]

- Sama Vritam... Can chant
- Visham Vritam.. Can't Chant, For Seeker Obstacles Many...

### Any Attachment :

- Cause of Samsara... Obstacle to Atma Ananda.
- Any Pain in life = One Attachment.
- Attachment to house... Has Root in Ahamkara till you have Aham / Mama... Samsara will be there...
- Be willing to give up Aham - For Jeevan Mukti - Give up both - Aham / Mamakara.

## Lecture 103

**Verse 298 :**

**1) Nididhyasanam :**

- Elimination of Obstacle between Jnanam and Jnana Phalam to experience result of Jnanam
  - No Specific Experience of Brahman... As Result of Jnana... But Samatvam / Shanti / Abayam.. Experienced, Elimination - Not Flash... Gradual process.
- 2) Nididhyasanam = Viparita Bavana / Viparyaya / Vasana ← Obstacles

**Verse 298 : Technical :**

- Ahamkara is highest Viparita Bavana, Gross form of Viparita Bavana = Habitual Kama / Krodha.

**In technical form :**

- All habitual problems because of 'I' - We have been claiming.

**Ahamkara :**

- Responsible for sense of limitation / Parichinna Buddhi comes... Kama / Krodha comes.

**Through Vedanta :**

- I am not Ahamkara... I keep forgetting and act as though Ahamkara.
- Self forgetfulness and doing Vyavahara as Ahamkara is problem... No Vyavahara - As Atma...

- Jnani - Invokes Ahamkara for Vyavahara but doesn't forget Ahamkara is lower Nature / Incidental Nature / Veshā...
- Like Actor identifies with role and brings emotions / Tears... Doesn't forget his role.
- Ahamkara is Vyavaharika Mithya - Pay Attribute to Ahamkara... Moolam for all.

### **Relations :**

- Problem
- Due to Sanga / Relationship
- Expressed as Mama
- Modification of I
- Aham when related to people gets converted to Mama...
- I Root Ahamkara... Gets converted Emotional Struggle.

### **Experientially Proved :**

#### **Waking / Dream :**

- Ahamkara rises
- Mamakara rises / Relationship / Struggle / Dhi Loka
- Shunya Ekam - Ramana Maharish... Attacks Ahamkara - Kingpin.
- In Sleep Ahamkara / Mamakara / Samsara resolves



Satve / Abave



Satve / Abava



## Therefore Ahamkara = Moolam :

- Prathama Vikara - Prathama - Karyam Product
- 1<sup>st</sup> Product from Atma = Ahamkara without 1<sup>st</sup> person / Singular... No 2<sup>nd</sup> / 3<sup>rd</sup> Person.

## Ahamkara :

- Prathamika Adhyasa, primary Superimposition.
- All others - Owner / Boss / Secondary Superimposition - Without Aham... No Mama....

## 12 Verses (Verse 298 to 310) :

### Verse 299 :

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।  
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ 299 ॥

*yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā |*  
*tāvanna leśamātrāpi muktivārtā vilakṣaṇā || 299||*

As long as there is any relationship with this vile ego, so long there should not be even the slightest talk about liberation, which is unparalleled. [Verse 299]

- Ahamkara Biggest enemy of Spiritual Seeker...

## Definition of Ahamkara :

- Body / Mind Complex(Continues till Death) with Reflecting Consciousness (Chidabasa)
- Original Consciousness = Atma...
- Individual = Mix of Ahamkara and Atma.

## All transactions done by Ahamkara :

- Pure Ahamkara can't exist without Atma... requires reflecting Consciousness...
- Original Consciousness... Reflecting Consciousness and Ahamkara and Body Mind



Requires Original Consciousness

- Mere Ahamkara can't exist without Atma.
- Mere Atma can't Transact without Medium of Ahamkara.
- In sleep, Ahamkara resolved, Atma exists but can't function...
- Nididhyasanam = Mix is transacting... Give importance to Atma part alone.
- Ahamkara - Not given importance / Significance.
- More Ahamkara - More Samsara - More problems



Perishable / Maya / Floating

## Realisation :

- What I am experiencing is Ahamkara
- Hero of all transactions not mind
- It is perishable every minute... Exists for fleeting moment / Maya.

## Ahamkara :

- Will have Asti / Jayate.. Problem
- Will have Viyoga / Samyoga...

- Understand - Problem of Ahamkara... Attitude to Ahamkara should change.
- Dushta Svaroopaa... Defective / Problematic / Headade... Samsara Inherent in Ahamkara.
- No Ahamkara without Samsara...

1) Ahamkara - Duratma

- Dukha Svarupa

2) I shouldn't have sincere connection with Ahamkara.. By Invoking / Dwelling on it...

### **Planning :**

- Our Plan is to improve Ahamkara... one day will have ideal Setup / Conditions ideal... when Setup ready, transfer.
- Order comes at 95! Ahamkara has to quit - Skating on thin ice.
- Karma Khanda - To improve Ahamkara - Oriented life.
- Go higher and own up Atma...
- As long as higher I wants partnership with lower I... So long no Mukti from Samsara...
- Ahamkara can't be given up - Because all transactions through Ahamkara...
- Even teaching but don't be hooked to Ahamkara.
- Make Ahamkara functional - Actor / Vesham (Not take Serious)
- (My problem!! Took it very seriously when hurt)

## Verse 300 :

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

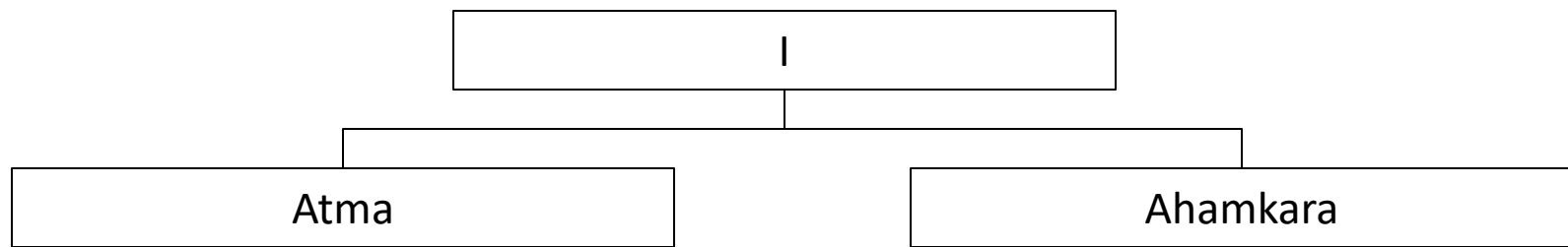
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ 300 ॥

*ahaṅkāragrahānmuktaḥ svarūpamupapadyate |*

*candravadvimalaḥ pūrṇaḥ sadānandaḥ svayamprabhaḥ || 300 ||*

Freed from the shackles of the ego, like the moon freed from the eclipse, man gains his true nature and becomes untainted, infinite, ever blissful and self effulgent. [Verse 300]

- If I break association with Ahamkara will I not be in complete.



- By dropping Ahamkara - Not going to miss anything.
- Ahamkara - Not required to improve your status, without Ahamkara... Atma Nityaha / Poornaha Shudha...
- Existence of Ahamkara - Because of blessing of Atma...
- Rivers threaten ocean... If you don't give water to flow into ocean.

## Ocean :

- Water evaporated = Cloud = Rain = River Aapooryamanam....
- Ahamkara - Not required for Poornatvam but helps in expressing my Poornatvam.
- Jnani - Uses Ahamkara for expressing Poornatvam as compassion / Love / fearlessness / Generosity....

- If Ahamkara goes, I am free / Mukta... freed from hold of Ahamkara.. Person discovers his superior Nature... contrary to his thought... Status not down but increased..

### **Discovers his Svaroopam :**

- Vimala - Pure - Only - Ahamkara - Gives me only Agami / Sanchita / Prarabda... Punyam / Papam.
- By association with Ahamkara - Problem, Discover Poorna alone.
- Sense of limitations gone... without Ahamkara.
- During Waking / Dream... Ahamkara alive.
- Limitations many - Wake up, to be done many.

### **Sakshi :**

- Pradhana - My life is Atma Pradhana personality, Ahamkara lies low.
- In Atma Pradhana life - I am Ananda Svarupa / Poornaha... Therefore we love sleep!!

Ahamkara never gets permanent Ananda	Atma is ever 'Sada Ananda'
<ul style="list-style-type: none"> <li>- Struggle for Yoga / Kshema</li> <li>- Rahu - Caught Atma Chandra = Ahamkara</li> </ul>	<ul style="list-style-type: none"> <li>- Svayam Praba</li> <li>- Like Chandra freed from Grahana</li> <li>- Chandra</li> </ul>

### **Therefore Evils come :**

- Grahana Bad - For Laukika Activities
  - Good for Spiritual / Religious Activities

- Local Graham = 3 Hours - Samsara Graham = life long
- With Atma Jnanam - Free
- Chandra = Vimala - Poornaha - Bright after Grahanam(Gives Ananda)
- Sun is hot - Not Surya Grahanam.
- Chandra cool rayed one, Himamshu... Relatively self effulgent...
- Free from Ahamkara = Free from Samsara.

### Verse 301 :

यो वा पुरे सोऽहमिति प्रतीतो  
 बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।  
 तस्यैव निःशेषतया विनाशे  
 ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ 301 ॥

*yo vā pure so'hamiti pratīto  
 buddhyā prakṛptastamasā'atimūḍhayā |  
 tasyaiva niḥśeṣatayā vināśe  
 brahmātmabhāvaḥ pratibandhaśūnyaḥ || 301 ||*

The ego is that which has been produced by the intellect, which is deluded by 'Nescience' and which is perceived in this body as 'I am so and so' When this ego sense is totally annihilated, one attains an unobstructed identity with Brahman.[Verse 301]

### How Ahamkara Dominates person life?

- By 'I' notion placed on Body / Mind complex, Ahamkara - Expresses as I am this Body / Mind.
- Therefore this is my house / Possession / I am this body - Through body other connection.
- Person marries one... Relationships in Laws 100! Broker - Buddhi - Deluded...

## **Moodah :**

- Governed by Tamo Guna... Visualised by / Caused by / Governed by Ahamkara...
- My real nature - Body is deluded thinking - No thinking!
- Ahamkara should be totally destroyed - Not a little bit...
- I am Sanyasi / Jnani / Guru is Ahamkara...

## **To say Jnani :**

- You have to get related to mind / Thought
- Jnani doesn't claim I am Jnani.
- Ahamkara Nasha = Ahamkara Mithyatva Nischaya  
= Falsification of Ahamkara
- Destroying pot - Without touching - Vedantic destruction = Enquiry.
- Pot = Clay, in Part / Present / Future  
= Name / Form.
- No Existence of its own... is understanding destruction of pot nothing called pot...
- Weight of pot = Weight of clay - Mithyatva Nischaya.
- Then Brahma Atma Bavana Takes over... I get different Orientation / Shade.

## **What dominates My thought :**

- Aham Poornaha / Nitya Shudha / Mukta / Abayaha...
- These thoughts Dominate mind, Now and then play role of Ahamkara...

- Pot can't obstruct Vision of Clay, I am seeing pot... See clay.
- No Pot Exists as Substance to cover Vision - Clip covers Vision of hand.
- Pot not substance to cover Vision of clay... no 2<sup>nd</sup> thing...
- Atma Vision Never covers Ahamkara = Jeevan Mukti.

### Verse 302 :

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना  
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डेस्त्रिभिर्मस्तकैः  
विज्ञानारख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं  
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुंक्षमः ॥ 302 ॥

*brahmānandanidhirmahābalavatā'haṅkāraghorāhinā  
samveṣṭyātmani rakṣyate guṇamayaīścaṇḍestribhirmastakaiḥ  
vijñānākhyamahāsīnā śrutimatā vicchidya śīrṣatrayaṁ  
nirmūlyāhimimaṁ nidhiṁ sukhakaraṁ dhīro'nubhoktuṁkṣamaḥ || 302 ||*

The treasure of the bliss of Brahman is enwrapped by the mighty and dreadful serpent of the ego sense, and Jealously guarded for its selfish use, by its three fierce hoods, the three Gunas. The wise man who destroys it by severing its three heads with the great sword of Realisation, in accordance with the teachings of the scriptures, alone can enjoy this treasure which brings bliss. [Verse 302]

### Poetic imagination :

- Jnana Phala of Brahma Ananda - Treasure / Nidhi
- Seeker with Sravanam and Mananam and has Jnanam - Found treasure - Gained this Jnanam.
- Treasure Surrounded by poisonous snake... 3 Hooded.
- I am Jnani... Ahamkara / individuality ego Snake.



## 3 Hooks of Ahamkara

### Sattva

- Done Service one dominate

### Rajas

- Started cyber from Scratch and now Big
- No time for Brahmananda - No Nimmathi

### Tamas

- Destroyed so Many...
- Gita : 16<sup>th</sup> Chapter :**
- Idam Adya...

### Gita : 16<sup>th</sup> Chapter :

इदमद्य मया लब्धम्  
इमं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे  
भविष्यति पुनर्धनम् ॥१६.१३॥

**idam adya maya labdham  
imam prapsye manoratham I  
idam astidam api me  
bhavisyati punardhanam II 16.13 II**

“This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future”. [Chapter 16 - Verse 13]

### Nididhyasanam :

- Vigyanam = / Survival - Destroy Adhyasa snake - Then Brahmananda Nidhi is yours.
- Treasure of Brahmananda is protected by Ahamkara - Guna Ahihe - Fierce snake.
- How it protects - Surrounding Brahmananda within its own coils - 3 Gunas, Foo Foo seeds poison away... with sword of Vigyana / Nididhyasanam / Jnana.

- Jnana Nishta / Abhyasa... chastened / Sharpened by Shastra - Kallu Yuji Mata... Shining sword.
- Cut off 3 Gunas / Transcend - Destroy snake

### Gita - Chapter 14<sup>th</sup> :

नान्यं गुणेभ्यः कर्तारं  
यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति  
मद्भावं सो ऽधिगच्छति ॥ १४-१९ ॥

nanyam gunebhyah kartaram  
yada drastanupasyati I  
gunebhyasca param vetti  
madbhavam so'dhigacchati || 14.19 ||

When the seer, beholds no Agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

गुणानेतानतीत्य त्रीन्दे  
देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैः  
विमुक्तो ऽमृतमश्नुते ॥१४-२०॥

gunan etan atitya trin  
dehi dehasamudbhavan I  
Janmamrtyujaraduhkhaih  
vimukto'mrtam asnute || 14.20 ||

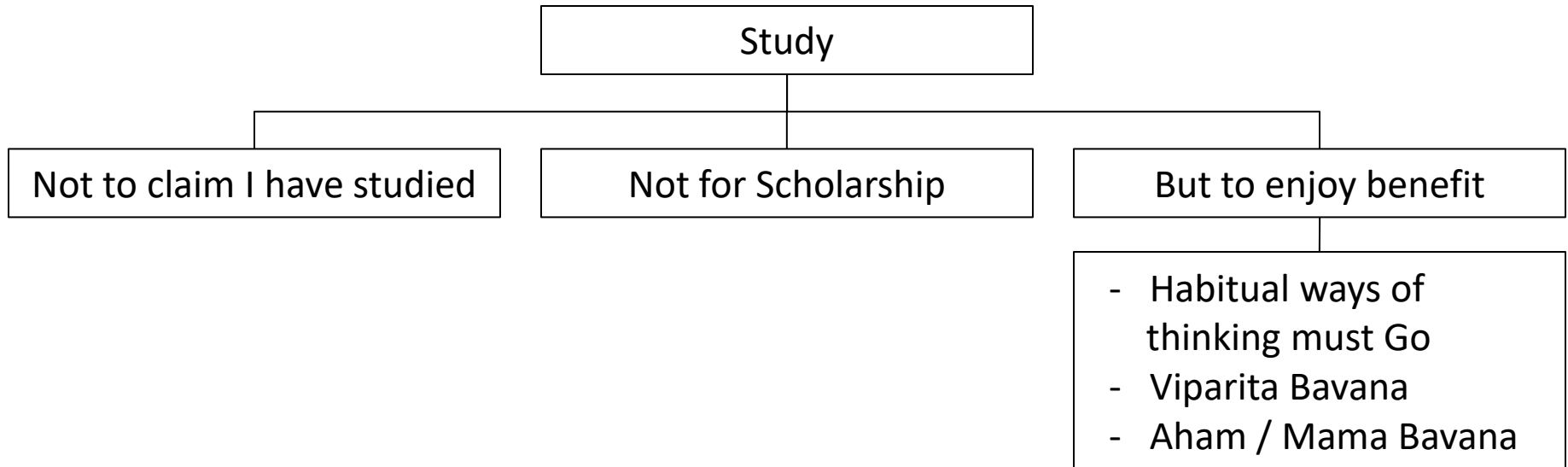
The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality. [Chapter 14 - Verse 20]

- Snake dead when 3 hoods cut... Rishi called Jeevan Mukti / Jnana Nishta...
- Man of determination / Viveki / Sincerity / Perseverance alone is fit and capable of enjoying.

## Lecture 104

### Verse 302 : Nididhyasanam :

- For Viparita Bavana Nivriti
- Verse 254 to 417... Elimination of Habitual, ways of thinking which obstructs benefit of enjoyment of Vedantic Study...



- Having I - Identification in Body / Mind complex.
- Anything related to body becomes, My relation - One Marriage to 100 relations
- Once Aham connected to body... Anything happening to body will be indirectly connected.

## Indirect Connection :

- Parampara or Samsarga / Sambandha.
- Direct Sambandha = Tadatmaya Sambandha... Sakshat Sambandha.
- Indirect connection = Ahamkara / Mamakara Sambandha... Aham and mama interconnected.
- Whenever Ahamkara - Mamakara will be there, Kevala Ahamkara never exists.
- As long as there is Ahamkara / Mamakara are there, one can never get benefit of Aham Brahmasmi Jnanam...
- Because there are several problems like Body / Mind complex... Old age / Disease / Death...
- Ahamkara caused problems... Worried about my old age / Disease / Death, because its connected with Aham.
- I am worried about my wife's old age / Disease / Death... Mamakara based worries.
- All worries traced to Ahamkara / Mamakara...
- We can't eliminate Aham / Mamakara as long Prarabda Is there.... Transactions will be there...
- Can't avoid... Transactions necessary... Eating in whose mouth I should put food.
- Make Aham / Mama insignificant so that they have strength only for transaction.
- Eating / Brushing - Done by instinctive Ahamkara.
- Ahamkara stranger because it is not of Mamakara... Without Ahamkara... No Mamakara possible.

## 10 Verses to handle Ahamkara - Upto 310 :

- Nididhyasanam = Pragyana / Vijana... Cut off 3.
- Gunas of Ahamkara then Brahmanda treasure is yours...
- For Laukika Sukham... Dukham will come.

### Verse 303 :

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।  
कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ 303 ॥

*yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe |*  
*kathamārogyāya bhavettadvadahan tāpi yogino muktyai || 303 ||*

As long as there is even a trace of poison left in the body, how can one hope for complete recovery? Such too is the effect of the Ego Sense Upon the mediator's liberation. [Verse 303]

- Vishama Matre Prose verse...
- Why can't I retain some Abhimana which I love very much...
- Detach from all except ½ attachment... to that level of attachment - Pain to that level will be there.
- As long as Vishama Dosha - Sphurti is there Deha will be there...
- Defect of toxin in body  
Dust in body } Big Problem
- Can never enjoy health... Similarly Satvika Ahamkara... Has Satvika attachment...
- Guru / Shashtra Vasana... Attachment will cause pain...
- Money Attachment = Rajasa Ahamkara
- Drug / Smoking = Tamasa Ahamkara

Use	To Transcend
<ul style="list-style-type: none"> <li>- Rajas Ahamkara</li> <li>- Sattvic Ahamkara</li> <li>- 'Nididhyasanam'</li> </ul>	<ul style="list-style-type: none"> <li>- Tamasa Ahamkara</li> <li>- Raja Ahamkara</li> <li>- Sattvic Ahamkara</li> </ul>

### Manesha Panchakam :

- I am Jnani = Ahamkara to claim... I am Jnani... identify with intellect.

### Atma :

- Therefore neither Jnani or Ajnani... to claim I am Jnani.. You need Buddhi Tad Atmayam...

### Jnanena :

- Aham Brahmasmi is Vritti belongs to Buddhi...

### To Guru :

- Don't Ask - Are you Jnani
- I am Atma... No Sanyasi Ahamkara - Sanyasi Ahamkara... Not Conducive for Jeevan Mukti..

### Verse 304 :

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।  
प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ 304 ॥

*ahamo'tyantaniivṛtṭyā tatkr̥tanānāvikalpasamhṛtyā |*  
*pratyaktattvavivekādidamahamasmīti vindate tattvam || 304||*

By the complete cassation of the ego sense, gained by restraining the diverse mental waves, created by the ego itself and through the discrimination of the innermost reality, one experiences reality as 'I am this'. [Verse 304]<sup>1143</sup>

- Therefore Ahamkara should become insignificant like eating.... Don't go on dwelling like eating...
- Any transaction - invoke father Ahamkara - After that it should not hover around in mind... invoke and then forget it...
- Then Ahamkara doesn't take mind as hostage Not invoke automatically...
- If I invoke... I am master of Ahamkara, means Ahamkara is feeble....
- If it hovers on my head, it means I am under control of Ahamkara...
- It is powerful enough to cause sorrow for me...
- It is indication of strength of Ahamkara...
- Master of Ahamkara should be totally eliminated... Slave Ahamkara should be replaced...
- Roles should come when I want.
- When role thinks... does it come or When I think it comes.

### **What is Alkaidikarathu?**

- That Ahamkara / Abimani strong... Owner I / Cut it off...
- Invoke that Ahamkara and cut it off in 'Mananam'
- Boss-hood / Husband- hood.... Master Ahamkara should be handled...
- All secondary products... Mamakara caused by Ahamkara...
- Mana Vikalpa... Every relationship / Role is Mamakara... Atma is Asangoham...

## Nirvana Shatakam :

न मृत्युर्न शङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्मः ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यं  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥

Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah  
Pitaa Naiva Me Naiva Maataa Na Janmah |  
Na Bandhurna Mitram Gurur-Na-Iva Shissyam  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 5 ]

- Keep Guru / Shastra / Satvika Ahamkara... / Ishvara - till the end...
- Cut tuft - Symbolic to cut off all relationship / Sambandha....
- Deliberate invocation and elimination = Nididhyasanam.
- Invoke boss hood / Manhood and cut off...

### Therefore Nididhyasanam = Long process :

- By doing this... Vedantic teaching gives more benefit....
- Before Tat Tvam Asi... No effect Aham / Mama - Powerful strong.
- Thinner Aham / Mama... More penetrating Tat Tvam Asi.
- Aham Ananda Asmi... Big Question before, My family story / Aham Mama Story.
- Atma Vichara / Pratyag - Tattwa Vichara / Inner reality.
- When Aham / Mama feeble... Invocation of teaching more penetrative....



- Atma owns Tattvam... Sthula / Sukshma / Karana Shariram Vyatirikta...
- Avastha Traya Sakshi... Panchakosha Vilakshana... Sachit Ananda Svarupa - Chaitanya Tattvam I am...
- Aparoushyam - Chaitanyam..
- Reception of Atma... Proportional to thinning of Aham / Mama obstacle...

### Verse 305 :

अहंकारे कर्तार्यहमिति मतिं मुञ्च सहसा  
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।  
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला  
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ 305 ॥

*ahaṅkāre kartāryahamiti matiṁ muñca sahasā  
vikārātmanyātmāpratiphalaḥ juṣi svasthitimuṣi |  
yadadhyāsātpṛāptā janimṛtījarāduḥkhabahulā  
pratīcaśchinmūrteṣṭava sukhatanoh saṁsṛtiriyam || 305 ||*

Renounce immediately your identification with the ego sense, the 'sense of agency' which is by its very nature a modification and is lit up by a reflection of the self. It diverts one from being established in the self. Identifying yourself with this (False sense), you have reached this relative existence, full of the miseries of birth, decay, death, although you are the witness, the essence of knowledge - Bliss absolute.[Verse 305]

- Ahamkara = Body / Mind complex with reflecting Consciousness, Chidabasa Sahita Sthula / Sukshma Shariram.
- Giving up Ahamkara in live Body / Mind Complex...
- When should you give up... it is Headache... Tablet Instantaneously, Don't wait to be Panchaya drop like hot potato...

- Ahamkara will burn you... Hetu Garba Visesheshanat...
- Don't move with that person... Say... Dushta Svabava.. Therefore give up...
- Vikara Atmani... Because it is nature of modification.... if it becomes happy, it can never become happy all the time... Happy Ahamkara changes to unhappy - Dukhi...

### **Why drop Ahamkara :**

- 1) Vikara Svarupam
- 2) It doesn't have original consciousness, enjoys only Reflecting Consciousness.

### **Atma Prati Phalam :**

- Reflection of Atma Chaitanya alone is there in Ahamkara...
- Consciousness in body forms Ahamkara...
- Death is proof... Then it is Abhasa Chaitanyam...
- Give up identification in Ahamkara which enjoys only borrowed Consciousness...
- Svasthithi... Natural condition / Being at ease at home...
- Ahamkara - Comes to steal away... Robs away your relaxation... Stress creating - Ahamkara and Mamakara....
- As long as they are, person has stress in various degrees... intense / Mild stress... other than Jnanis... Whole world is in stress...

## **Psychiatrist - World has problem**

- All freak... All mad - Normal stress completely goes when.
- Aham / Mama is dropped
- Takes away Easiness... Disease not at ease... Abhimana in such Ahamkara drop it.
- You are already in jail of Samsara... Samana Karagraha...
- Moksha... Because of Ahamkara - Abhimana has come.

## **Definition of Samsara :**

- Saturated with repeated Birth / Death / Torture - Jara - Disease - Not allowed to die....
- Dukham.... Psychological pain...
- Children not to my expectation - Because associated with wrong entity - Ahamkara...
- Where will I get Ananda, when I give up Ahamkara...
- You are Chaitanya Svarupam...
- Spring of Ananda... Chinmurtha - Sukha / Ananda Svarupa...
- Nature of Consciousness... inner self of body....
- For you, this Samsara because of Ahamkara Sambandha alone...

## Verse306 :

सदैकरूपस्य चिदात्मनो विभो-  
रानन्दमूर्तेरनवद्यकीर्तेः ।  
नैवान्यथा क्वाप्यविकारिणस्ते  
विनाहमध्यासममुष्य संसृतिः ॥ 306 ॥

*sadaikarūpasya cidātmano vibho-  
rānandamūrteranavadyakīrtēḥ |  
naivānyathā kvāpyavikāriṇaste  
vināhamadhyāsamamuṣya saṁsṛtiḥ || 306||*

But for you identification with the ego sense there is no transmigration for you, who are immutable and eternally the same, knowledge absolute, omnipresent, bliss absolute and of unsullied glory.  
[Verse 306]

- For Happiness... Require only yourself because you are always of same nature... Unchanging / Uniform Nature... Chidatmano...
- Chaitanyam Eka Rupasya / Vibho - Size of that Chaitanyam Sarva Vyapaksya... All Pervading... Embodiment of Ananda...
- If you want to have Sukham... Chit / Ananda / Anantha Svarupa... Chit Svarupam.
- You have blemishes glory - Sat Svarupam
- Anavayadyam = Blemishless
- Avikari = Changeless
- Samsara never possible for you...
- Other than Aham Adhyasa... I notion in Ahamkara.

- Without Aham notion... in Abhimana... You can never have Samsara, only problems at any time...
- Ahamkara Adhyasa alone... Comes !
- Because you are not aware of fact, that I am somebody else different / Superior to Ahamkara
- I own a pure water lake who will enjoy sewer water - Because of ignorance of higher self... I am sticking to lower ego... Give it up and enjoy Moksha.

## Lecture 105

### Verse 306 :

- To Enjoy Jeevan Mukti - Benefit of Atma Jnanam, one should carefully handle Ahamkara...
- Self Knowledge - Aham Brahmasmi (Sakshi Chaitanyam)
- I - Sakshi Chaitanyam is my real nature for all transactions we have to use Ahamkara - As long as Prarabdam is there, we can't avoid transaction and interaction.
- Every transaction / interaction Sacred
- To Sishya / Guru /  
Boss / Husband / Bakta } Ahamkara Required

### Atma :

- Not Bakta / Bhagawan / Boss / Sishya / Guru...



Relative role of Creator hood "Jeevatvam" / Ishvaratvam w.r.t World.

- Bhagawan status belongs to Big Ahamkara of Bhagavan.

### Gita :

- Mahabutam hi Ahamkara.... (Chapter 7 - Verse 4)

## Gita :

भूमिरापोऽनलो वायुः  
खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे  
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuh  
khaṁ manō buddhirēva ca ।  
ahaṅkāra itīyaṁ mē  
bhinnā prakṛtiraṣṭadhā ॥7-4॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti. [Chapter 7 – Verse 4]

- For Secular / Sacred transaction, we have to invoke 'Ahamkara / Doership / Roles ' all the time.

### By chance :

- If we forget higher nature and slip unknowingly to Ahamkara nature ( Not role)...
- When it becomes prominent... Samsara problem starts.

### Drama - Ends as tragedy :

- Nididhyasanam - Keep Ahamkara at subdued level.
- It must be just enough in life to do duty.
- In society / Varna / Ashrama, invoke Ahamkara sufficiently to discharge duty.
- It would not cause worry / Tension.
- Dropping Ahamkara fully - irresponsible
- Taking Ahamkara fully - Samsara
- Why India Poor - Desha Ahamkara / Desha Bakti.
- Lot of Anxiety / Fear / Jealousy / irritation... Means - Ahamkara Prominent.

## Verse 307 :

तस्मादहंकारमिमं स्वशत्रुं  
भोक्तुर्गले कण्टकवत्प्रतीतम् ।  
विच्छिद्य विज्ञानमहासिना स्फुटं  
भुङ्क्त्वात्मसाम्राज्यसुखं यथेष्टम् ॥ 307 ॥

*tasmādahaṅkāramimam svaśatruṁ  
bhokturgale kaṇṭakavatpratītam |  
vicchidya vijñānamahāsina sphuṭam  
bhunṅkṣvātmasāmrajyasukhaṁ yatheṣṭam || 307||*

Therefore, with the great sword of realisation, destroying this ego sense, your enemy - Which is like a thorn in the throat of a man who is eating Enjoy directly and freely the bliss of your own domain, the Majesty of the Atman. [Verse 307]

- Since strong invocation creates Samsara, Keep Ahamkara at Subdued level.

### Example :

- Costly Dish in mouth to Swallow.
- In throat - Thorn... Therefore can't Swallow
- Getting Jeevan Mukti - Dish...

### Different :

- Manushyatvam / Guru / Mumukshutvam / Class / Shastra / Understanding... thought will not so.
- Jnana Prapti.. Swallow Jeevan Mukti.

### Problem :

- Ahamkara Vasana not Allowing me to enjoy Jnana Phalam, Ahamkara = Not Obstacle.
- Through knowledge - Know Ahamkara is Mithya.



- During Vyavahara, Ahamkara Vasana, makes Ahamkara real, Then Ahamkara problem real.
- Samsara overwhelmingly real.

### **Problem :**

- Not ignorance - But Vasana, Ahamkara is real - Know its Mithyatvam...
- During problem, Ahamkara seems real, Ahamkara experienced like thorn in throat - Not allowing me to swallow.
- Jeevan Mukti / Ananda / Vedantah

### **Therefore Ahamkara :**

- Sva - Shatru - Enemy for Shanti / Samatvam / Abayam Anubava / Not Brahma Anubava - But Brahma Jnana Anubava.
- Not total Shatru... To do duty have to invoke Ahamkara... Guru is guiding Sishya... When too prominent, Ahamkara is Shatru.
- You have to falsify Ahamkara at regular intervals.
- When any worry overwhelms, invoke worry
- See cause - Father / Husband in Ahamkara  
- Particular Ahamkara
- Father / Husband / Son / Boss Ahamkara has become too real.
- Therefore Ahamkara causing worry to be falsified Go back to height of Atma, Insignificant - Adibutam.

- When thing insignificant in Presence of Something else... Starlight Sunlight.
- Sunlight doesn't destroy Star - As though Nonexistent.

### **Therefore Insignificant :**

- Similarly Ahamkara problem will continue.
- When you invoke higher I, it become insignificant, taking in Stride.

### **Life :**

- Prarabda will come Abibavaha not Seriously worried.
- Sanchita / Agami destroyed - Prarabda Abibavaha Bavati.
- Prarabda becomes insignificant for Jnani Vidhiyata... Mithya / Subdued.
- By Vigyanam sword - Vedanta teaching alone, Can cut Ahamkara / Samsara w.r.t. Galaxy - Earth - See me - Insignificant Particular body - Dust - Disturbing society.
- In any other field, Ahamkara is nourished.
- Service - Award I am so and so.
- Ahamkara emaciated by Nididhyasanam / Knowledge, not vaguely.
- Be convinced, Ahamkara is insignificant, See worldliness of Ahamkara.
- If I do that - What is the advantage? Advice out of compassion.

### **Benefit :**

- You enjoy / I am enjoying - Atma Samrajya - Sukham = Jeevan Mukti Anubavaha - Free - No competitor.

- Brahma Ananda will not become less, because more people are Sharing.
- Like bore well - Water shared by Many.

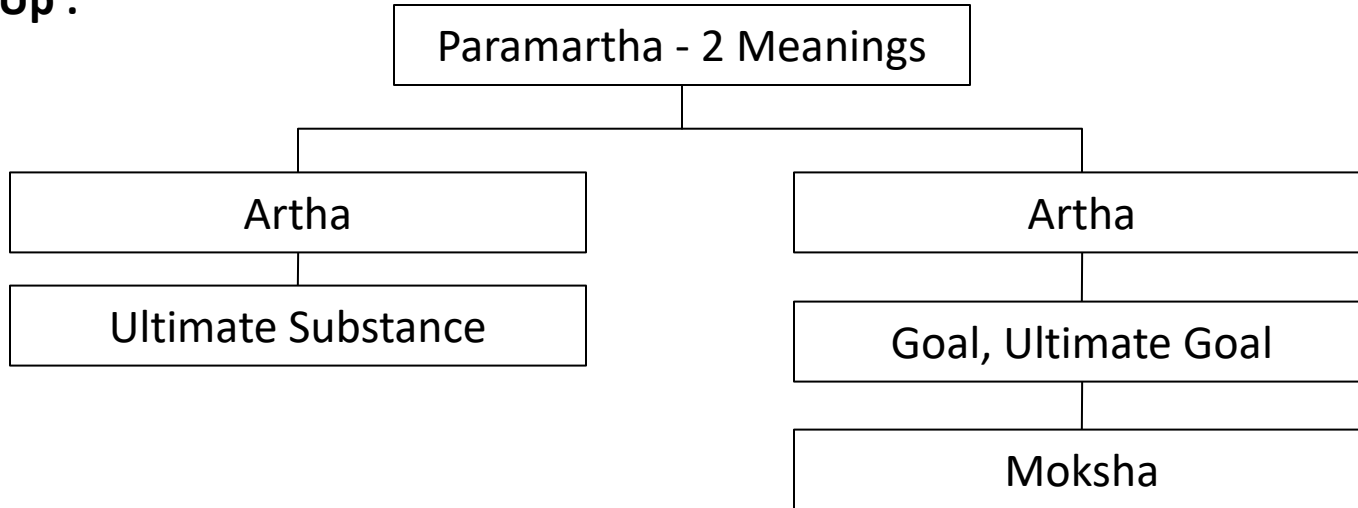
### Verse 308 :

ततोऽहमादेर्विनिवर्त्य वृत्तिं  
संत्यक्तरागः परमार्थलाभात् ।  
तूष्णीं समास्स्वात्मसुखानुभूत्या  
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ 308 ॥

*tato'hamādervinivartya vṛttiṁ  
santyaktarāgaḥ paramārthālābhāt |  
tūṣṇīm samāssvātmasukhānubhūtyā  
pūrṇātmanā brahmaṇi nirvikalpaḥ || 308||*

Checking the activities of the ego and renouncing all attachments, through the experience of the supreme reality, be free from duality through the enjoyment of the bliss of the self and remain serene in Brahman. For, then you have attained your infinite nature.[Verse 308]

### By Owning Up :



- Ultimate Substance = Ultimate goal = Atma = I Myself.
- Attainment of my higher Nature.

## **Benefit :**

- Drop all you Attachments / Desires / Expectation.
- Ahamkara leads to expectation.
- I will be happy if you follow my Advice.
- Advice Becomes - Commandment / Enforcement  
- Relations Strained

## **Say :**

- Presented for your good
- I want that to happen
- You choose - Course...
- Advice should be suggestion not commandment once 16 Putra becomes Mitra...  
Right to command gone because of expectation.

Suggestion and Expectation	Commandment
Drop	Drop

## **Don't Say :**

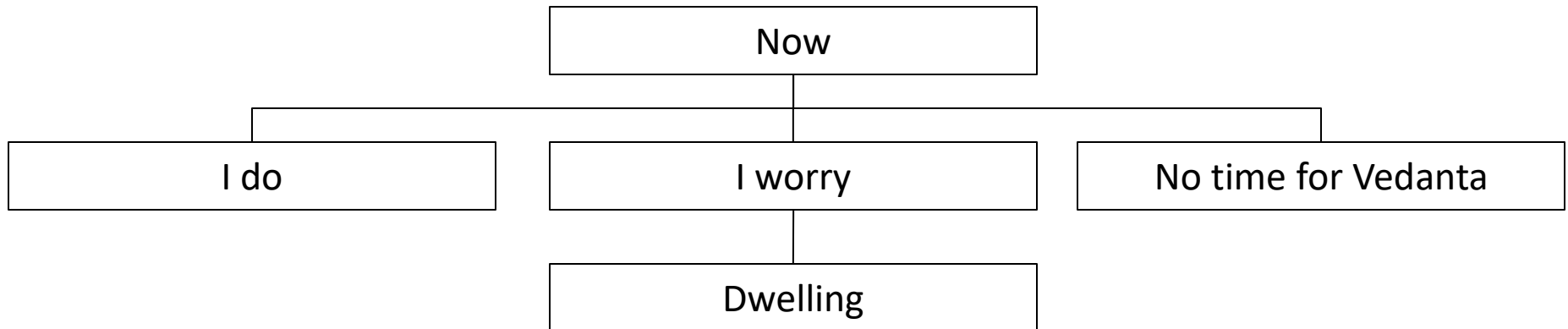
- Duty over my mistake!!
- Never approach as to what I will get out of Action Approach - My Mistake.

## Talk :

- What you will get
- Incidentally my duty over
- You should be settled.
- Give up all Raaga / Expectation.
- Turn identification away from Ahamkara and Mamakara.
- Don't be over whelmed by Aham / Mama Activity.
- May you not be Submerged / Immersed / Drowned let it become incident.

## Advantage :

- Got lot of inner leisure peace.
- Remain relaxed when not engaged in duty.



## When relaxed : Enjoy :

- Atma Sukham / Ananda / Poornatvam / I am full / contented as I am - Don't lack Anything.

- Atma Ananda Anubava... in form of Limitless Poornatvam.
- Remain in Brahman... Dwell in thoughts...
- Aham Poornosmi / Asangosmi / Nityasmi / Truptosmi / Nirvanosmi / Chaintananda Roppcha Nirvikalpaha / Without Subject Object Div.

### Verse 309 :

समूलकृत्तोऽपि महानहं पुनः  
व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।  
संजीव्य विक्षेपशतं करोति  
नभस्वता प्रावृषि वारिदो यथा ॥ 309 ॥

*samūlakṛtto'pi mahānahaṁ punaḥ  
vyullekhitah syādyadi cetasā kṣaṇam |  
sañjīvyā vikṣepaśataṁ karoti  
nabhasvatā prāvṛṣi vārido yathā || 309 ||*

Even though completely rooted out, this terrible ego sense, if revived in the mind (Vyullekhitah) even for a moment, returns to life and creates hundreds of mischief's, like a cloud ushered in by the wind during the rainy season. [Verse 309]

### Nididhyasanam :

- Addiction to Ahamkara dead.
- Ahamkara - Vasana - Tendency for Re-addiction is there.
- Be Alert... Any Worry = Ahamkara in Particular relationship - Father / Husband.

### Say :

- That Ahamkara will have its own Prarabda, I have my action, Bhagawan is there - I am ready to face consequence.

## **Therefore don't worry!**

- Particular thought Pattern / Build-up is nourishment of Ahamkara.
- Daughter... Each thought inflates / Pumps of Ahamkara tube... worm / Fear... Takes over Rain / sunshine - One side of knowledge.

## **Another side - Fear / Worry :**

- Spot thought build up in the beginning.
- Powerful Ahamkara in Vasana Rupam - Raja Varjam Rasopyasya...
- Person Re-addicted - Tendency to get back to addiction.
- Mahan - (Negative) Powerful Ahamkara when it is Reinvoked by thought build up....
- What will Happen next year...
- When re activated, comes to full life again.

## **Ahamkara :**

- Raksha Beeja - Drop of blood falls down, Another Rakta Beeja Ahamkara comes...
- One drop - One Ahamkara
- Out of Single thought full fledged Ahamkara is reborn / Recreated - Even though I have destroyed Ahamkara through knowledge.
- Invoked through worldly thought leads to 1000's of Vikshepa Fluttering / Rumbles in Mind.

### Example :

- Nadaswaram - Wind - Brings rain bearing clouds to cause rain...
- Pieces of clouds brought together by wind and then rain comes.
- Similarly Pest of Ahamkara brought together by wind of invocation...
- Thought build up = wind
- Ahamkara build up = Cloud
- Disturbances = Rain
- In summer = Jnana Nishta
- Intermediary period = Rainy season
- Have knowledge - Can't enjoy Ahamkara till knowledge comes.

### Verse 310 :

निगृह्य शत्रोरहमोऽवकाशः  
क्वचिन्न देयो विषयानुचिन्तया ।  
स एव संजीवनहेतुरस्य  
प्रक्षीणजम्बीरतरोरिवाम्बु ॥ 310 ॥

*nigrhya śatrorahamo'vakāśaḥ*  
*kvacinna deyo viṣayānucintayā |*  
*sa eva sañjīvanaheturasya*  
*prakṣīṇajambīratarorivāmbu || 310 ||*

Having once overpowered this enemy, the ego, not a single moment's rest should be given to it to ruminate over sense objects. That is verily the cause of its returning to life, just like water is the cause for the flowering of a citron tree that has dried up before.[Verse 310]

- Prominent Ahamkara = Obstacle to 'Nididhyasanam' / Assimilation.



## What is cause of invocation of Ahamkara :

- Dwelling on any worldly thing / Person / Situation more than required.
- Nothing in the world should occupy mind beyond a certain limit.

Dayananda :

Gita : 5<sup>th</sup> Chapter :

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparśān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ ।  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau || 5-27 ||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

## During ‘Mananam’ :

- Keep world outside your mind
- We don’t allow world to be outside
- We are occupying our mind in daily phone calls - If world occupies mind, beyond necessary time, it gives scope for invocation of Ahamkara.

## ‘ Vishaya Anuchintanam ’ :

- By allowing external object to occupy your mind / Thinking of external object - Mind invokes Ahamkara.
- Not give up house / Sit in cave, Chinta - Think to extent required.

- Anuchinta - Repeatedly / Constantly thinking is worry.
- In the name of planning, most of the time we are worrying about future.

### **Planning :**

- Deliberate action
- Requires particular duration of time only - Efficient.
- Choose time - Plan for trip - Chinta

### **Worrying - People / Objects / Situation :**

- It Happens - Not based on time - Daily don't fix time 7 - 7.30
- Deficient Anuchinta
- Sadashiva Brahmendra song on 'Chinta'
- By repeated dwelling... Ahamkara invoked never give scope of rise of Ahamkara - By Dwelling on Vishays too much... Kwachit - On Any day.

### **Allow :**

- Camel to enter tent soon, people will have to go out.
- By Being Alert and Deliberate / Channelising thoughts throughout day.
- Proper living / Watching / Monitoring thoughts called Nigrihya - निगृह्य.

### **Ahamkara is my enemy no 1 :**

- Mechanical thinking process, Rejuvenation / Recessation of Ahamkara - Sanjeevana of Ahamkara - Takes place coming back to life - Revival of Ahamkara.

**Like :**

- Drying leaf / Free pour Water - Dying Ahamkara / Tree will be revived



Mechanical Thinking Water

- Train of thoughts come - No Training required.

**Verse 309 :**

### **1) Nididhyasanam :**

- Leading a way of life in which Ahamkara not invoked too much and not dominant in mind.

### **2) All transactions require Ahamkara :**

- Sanyasi / Boss / Student / Son / Husband / Father / Friend, Ahamkara - Required for Vyavaharika.

### **3) To Maintain Sanyasa Dharma :**

- Husband Dharma...

**Gita :**

यद्यदाचरति श्रेष्ठः  
तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते  
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ  
tat tad ēvētarō janaḥ |  
sa yat pramāṇaṁ kurutē  
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Allow Ahamkara to function... Not Dominate Upto 310 - One Angle....

## Verse 311:

देहात्मना संस्थित एव कामी  
विलक्षणः कामयिता कथं स्यात् ।  
अतोऽर्थसन्धानपरत्वमेव  
भेदप्रसक्त्या भवबन्धहेतुः ॥ 311 ॥

*dehātmanā saṁsthita eva kāmī  
vilakṣaṇaḥ kāmayaitā katham syāt |  
ato'rthasandhānaparatvameva  
bhedaprasaktyā bhavabandhabhetuḥ || 311||*

He alone, who has identified himself with the body, is greedy of sense pleasures. How can one, devoid of the body idea be greedy? Hence, the tendency to ruminate over sense objects is, indeed, the cause for the 'Bondage of Becoming', and the idea of distinction or Duality. [Verse 311]

How Ahamkara gets invoked / Becomes Dominants Psychology?

1) Subject - Has counterpart - Objects in the Universe

- Subject - Object inter related / Interconnection - One can't exist without other.
- No Object without Subject
- No Subject without Object

2) Jagrat / Svapna Dvanda :

- Subject - Object is there
- Pramata - Prameya is there
- Bogta - Bogy is there
- Mutually Dependent.

## Sushupti :

- Objective Universe resolves
- Individuality Dissolved

Therefore Nourishing One	Means Nourishing Other
<ul style="list-style-type: none"><li>- Subject</li><li>- Object</li><li>- Bogta</li><li>- Son</li><li>- Wife</li></ul>	<ul style="list-style-type: none"><li>- Object</li><li>- Subject</li><li>- Bogya</li><li>- Parent</li><li>- Husband (Can't invoke husband without wife !)</li></ul>

- Husband - Wife - Complementary pair
- Father - Daughter - Complementary pair
- When mind obsessed with Bogya Prapancha, the sense object - Bogta will be invoked strongly.

Vishaya	Anuchintanam
<ul style="list-style-type: none"><li>- Object / Person / Situation</li></ul>	

- Internal with them - Not allow to Hover mind all the time - You are Making it more and more powerful - Dhyayato Vishayam Purushaha... (Gita : Chapter 2 - Verse 62) <sup>1167</sup>

**Gita :**

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

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

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

- 1) Look at world as Padartha...
- 2) When you see
  - More and more Raaga / Dvesha comes - Giving happiness - Sorrow.
- 3) Object allowed to invoke Karta / Ahamkara, Samsari, Brings tears and Depression Any depression Macro(Rain / Tsunami) - Micro(Tears)
- 4) Handled Ahamkara, ok in Vedanta, but revived by me by pouring Water.
  - Vishaya Anuchintanam is being Obsessed with world as cause of revival of Ahamkara.

**Verse 311 :**

**How world leads to invocation of Ahamkara? Leads to Raaga /Kama?**

- Dhyayato Visayan.... Vishaya Chintana leads to Kama.

1) Sanga = Feeble Kama (Mild thoughts)

= Kama in Plant form

- 2) Develops into Kama tree by repeated thinking.
- 3) Ahamkara - Invoked - Kami invoked
  - Enjoyment of sense objects
  - Invocation of Kamitvam = Boktrutvam
- Dhyanam Sanga Kama / Kami Bogta.

Kama / Kami	Bogta
Kami is to experience sense Object	Has to be Deha Abimani

- Pure Atma can't be Bokta.
- If i have Invoked Boktrutvam, i have Body / Mind complex = Ahamkara
- Any experience... Requires identification with I
- Eyes - Enjoy form and Colours
- Ears - Enjoy Sweet voice
- Skin - Enjoy Touch
- Viparita Bavana Invoked... = Obstacle
- Brahmatva Sthitva - Kami Neiva Bavati
- Dehatma Shitva - Kami Bavati
- One who Abides in the knowledge Aham Brahma Asmi... Can never be Kami.

Indriya / Deha / Mano / Abhimanam / Bogta /  
Deha Abimani



## Gita :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Brahmatva Samastittatva = Akami
- Dehatmatva Samastittatva = Kami - Identified with Sthula / Sukshma.
- Akami - Aware of Poorna / Asanga / Nitya / Trupta / Svarupam.
- I don't require world to be full and complete
- I will not be Enamoured by anything...
- Appreciative world wonderful... I look at Flower and Appreciate Ok.
- I need it Permanently... Possession to be full and complete.. Samsara has come.
- This knower wonderful / Worth it / Want it - Can't Survive / Bound...
- Ishvara Srishti... Vibuti of lord not invoked dependently to appreciation = Freedom / Moksha
- Appreciation in which dependence is invoked = Samsara.

## Gita :

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- No dependency on anything.
- Aim, should maintain Samasthithi...
- Anything which obstructs Brahmatmane Samastiti should be handled in the beginning itself.
- What brings bondage of Samsara = Artha Santana Param.
- Being obsessed / Allowing mind to be, over occupied permanently - World of object / People / Situation.
- Wherever you go - Carrying in your mind all the time.
- Jeevan Mukti - Not Nirvikalpa Samadhi.

## Gita :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

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]

- Living in the world - Not withdrawn balanced interaction.

### Sandhana Paratvam :

- Fixing(Mind on the world) / Dwelling / To connect.
- All the time being Obsessed / Cause of Bandaha Samsara, Brahmana Sandhanam.

### How it becomes Samsaric Bondage?

- By Creating Duality of Bogtru / Bogya relationship.
- There is a constant worry of Maintaining.
- Relationship not allowing Object to be lost - Insecurity.
- 1<sup>st</sup> - Strike Relationship - Yoga
- 2<sup>nd</sup> - Retain Relationship - Kshema

## How to keep Husband / Wife together Said :

- Previously Prarabda... Like tied to your body!
- Struggle to Maintain Bogtru - Bogya Sambandha itself is pain.

### Verse 312 :

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशान् बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ 312 ॥

*kāryapṛavardhanādbījapṛavṛddhiḥ paridṛśyate |*

*kāryanāśādbījanāśastasmātkāryam nirodhayet || 312 ||*

When the 'effects' are flourishing, the 'seeds' also are observed to increase. When the 'effects' are destroyed, the 'seeds' also are destroyed. Therefore, the 'effect' must be subdued. [Verse 312]

### Previously :

- Vishaya Dhyana cause for invocation of Bogta

### Now :

- Vishaya Dhyana Cause of Karta Invocation.
- Revival - Activation of sleeping Ahamkara - Nourishing invocation.
- Like Lord's invocation - Lord is now in Avyakta form - When you install idol and Chant Dhyana Sloka - Avahaniyam and Positive invocation.
- Invocation - எழிப்பு விழுகிறது Dormant to dominant.

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

- Over activity - Getting immersed in Vyavahara - Getting carried away in waves of activity - Kartrutva invocation.
- When I think of world - Boktrutvam - invocation.
- When I think of activity - Kaamatva - invocation
- Both Ahamkara - 2 facets - we can't avoid activity
- In some Ashrama - Brahmacharya / Grihasta / Vanaprastha / Sanyasi.. More / Less activity.

**Aim :**

- Not to destroy / Domination of Ahamkara - Activity should be balanced

**Spend Time :**

- To Remember Activity is Veshā... Part of Big Drama
- Drama in Maya Screen alone, can't be given more importance.
- Than what it deserve... Sufficient importance... Not forget my higher nature.
- Remember i am Playing Role...
- Don't forget by Original Nature - Restrained, not Stop - Active life.
- When it causes frustration / Restlessness / Go to Rishikesh...
- Lizard to ceiling - I Support you...

## Gita : Chapter 15<sup>th</sup> :

- Tree expands / more Upwards, Grows roots thicker / Vaster / Urdva Moola... Adascha...
- Root Thicker when, Branches expand.

Karma	Kartrutvam / Ahamkara	Paridrashyate
<ul style="list-style-type: none"><li>- Expands more</li><li>- Branches</li></ul>	<ul style="list-style-type: none"><li>- Thicker and Bigger</li><li>- Root / Beejam</li></ul>	<ul style="list-style-type: none"><li>- Seen fact</li></ul>

- To uproot tree - First cut branches and tree uprooted.
- By becoming workaholic - Karyam tree expands.

## Generally :

- Beejam = Root destroyed - Tree destroyed
- Beeja Nasha = Root weaker - Root can be easily uprooted Reverse also true..
- Destroy Karanam / Karyam... Mutually dependent
- Destroy Cause / Effect...
- Increase of Activity = Increase of Ahamkara
- Increase of Ahamkara = Increase of Activity.
- Karya Nashat - Beeja Nashat
- Restrain expanse of your Activity.
- Dont get lost in Vyavahara / Not Dominate life, Not Suppress Vedanta Knowledge - Painfully Gathered, Travelling to classes / Writing notes!!

## Verse 313 :

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।  
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ 313 ॥

*vāsanāvṛddhitāḥ kāryaṁ kāryavṛddhyā ca vāsanaḥ |  
vardhate sarvathā puṁsaḥ saṁsāro na nivartate || 313||*

Through the increase of Vasanas, Egocentric 'Work' increases and when there is an increase of Egocentric 'Work', there is an increase of Vasanas also. Thus, Jivas transmigration never comes to an end. [Verse 313]

- To Uproot Ahamkara - Reduce Karma / Noble service (Noble Ahamkara)
- Sarva Dharman Parityajya...

## Ahamkara :

- Sattva / Rajas / Tamas - So Many Students.
- In relative field can't Avoid Ahamkara / Sorrow, Cutting head with Golden Sword (For Prince) or Iron Sword - No Difference
- Sattvic / Rajasic Ahamkara - No Difference
- Any Ahamkara - Hurts / Causes Sorrow! Check if i am Nourishing Ego.

## After Vedanta :

- Ahamkara During Activity is called Ahamkara Vasana.
- Jnanis Ahamkara - Causes Samsara, if he is not Careful.

## Before Vedanta :

- Called Ahamkara Vritti, Ajnanis Ahamkara.

## **If Allowed to Dominate :**

- I am Jnani / Sanyasi
- I have name / Fame / Students
- Atrupty
- Increase in Activity has tendency to Increase Ahamkara.
- If I Have skill to Avoid Ahamkara - Good, not general Rule - Not Invariably fattened.

## **Example :**

- Fast / Rash Driver... Differentiating like this



Be Alert Careful

## **Jnani :**

- Fattening of Sattvic Ahamkara
- Parallely Criticism with Glories
- Rama / Krishna / Shankara / Gandhi not Spared
- Apamanam Comes, Disturbed
- Never value Manam / Honor - Allowing Apamanam to disturb, Mana Apana Yo Tulyaha.... Don't get Carried Away.
- When Ahamkara Strong - Samsara Rises.
- Knowledge Samsari, ignorant - Samsari, Only different - Categories.



## Verse 314 :

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ 314 ॥

*saṁsārabandhavicchittyai tad dvayaṁ pradahedyatiḥ |*

*vāsanāvṛddhiretābhyāṁ cintayā kriyayā bahiḥ || 314 ||*

In order to snap the chain of transmigration, one should burn to ashes these two; for, thinking of sense objects and doing selfish action lead to increase of Vasanas. [Verse 314]

## Conclusion :

- Ahamkara - Fattened Body / Mind / Intellect.

1) Obsession with world	2) Vishaya - By karma Niratatvam
Vishaya Anuchintanam	Logic / Carried Away

## Kriya :

- Experiencable at external level
- Getting Involved in Activity

## Vishayaha Chintam :

- Internal Level karma - External level / Revives Ahamkara Vasana.

**Sanyasi Definition :** One who is committed / Dedicated to Pursuit of Vedanta



## “Yati” :

- Should burn - Vishaya Anuchintanam and karma for cutting knot of Samsara... To enjoy benefit of Vedanta.

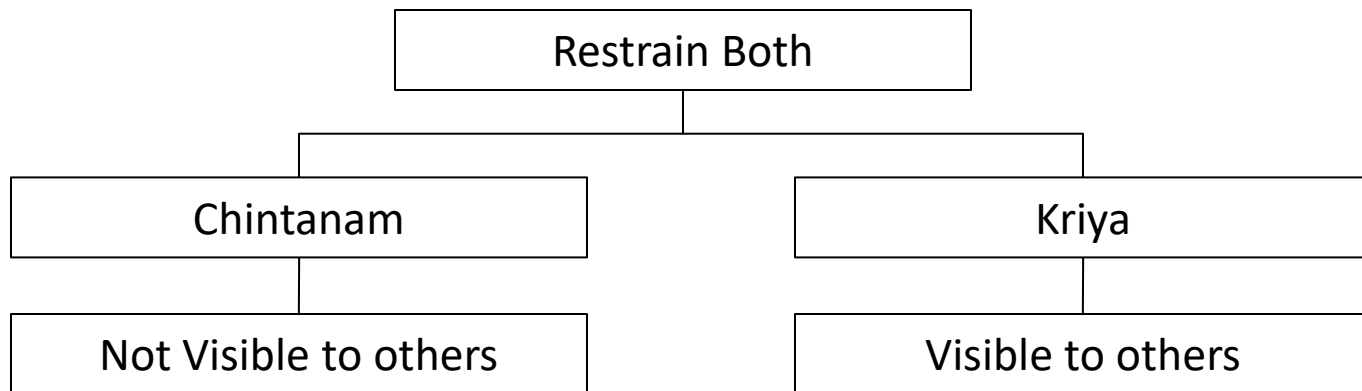
## 2 Causes :

- Internal cause - Obsession with world
- External cause - Restless activity
- Individuality is invoked in karma

## Fact :

- You are Brahman in which all individuals rise and set - Don't choose to be individual.
- Don't love to be perishable wave.
- You are water in which waves rise and fall.

## Why you are bothered of wavy status :



### Verse 314 : Nididhyasanam :

- Alert Living only after, Vedanta learning - Like Rope Walking because one has to Handle Aham / Mama - Kara.
- Performance of Duty requires Ahamkara / Mamakara - Wife / Children Duty, Related to me.

### Nididhyasanam : Invoking Vedanta :

- Destroys Aham / Mamakara
- Reveals Atma - Without relations Asangaha

### Nirvana Shatakam :

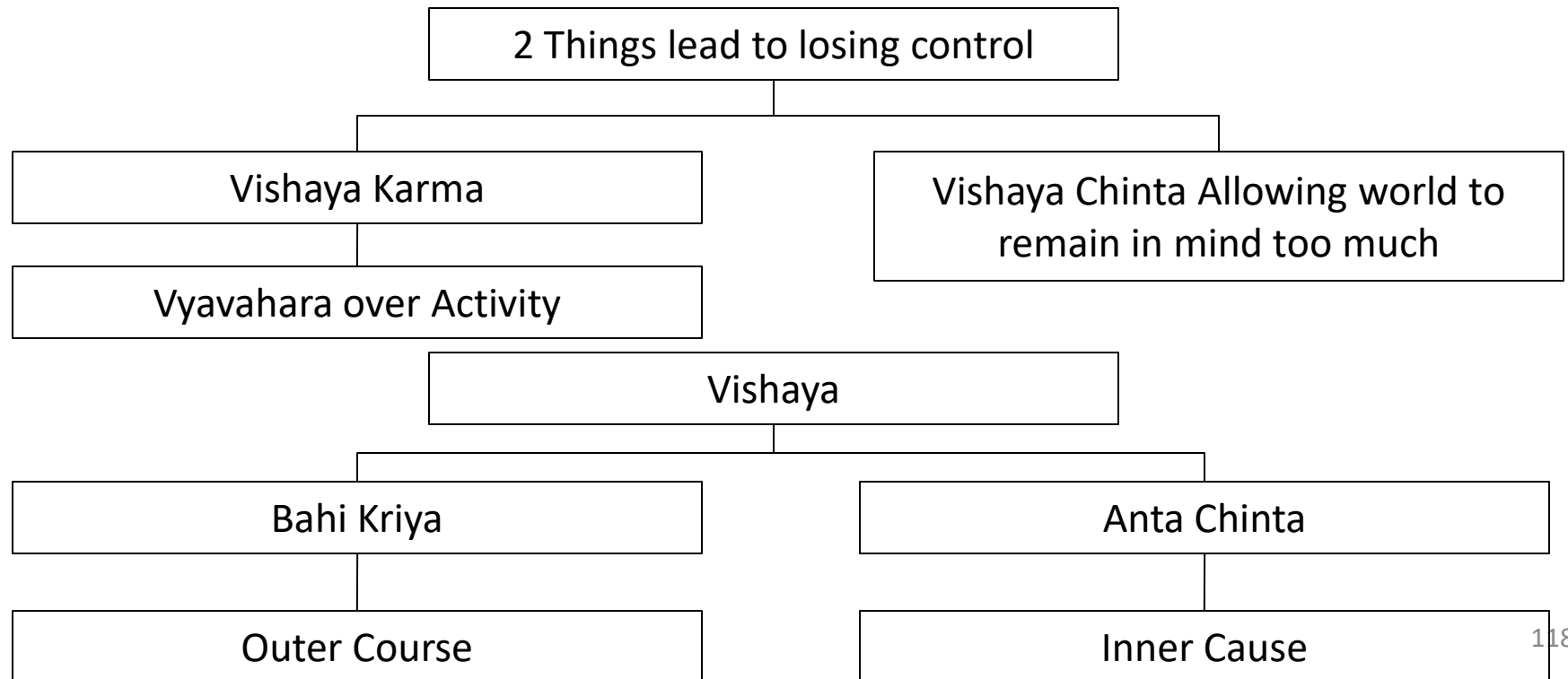
न मृत्युर्न शङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्मः ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यं  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥५॥

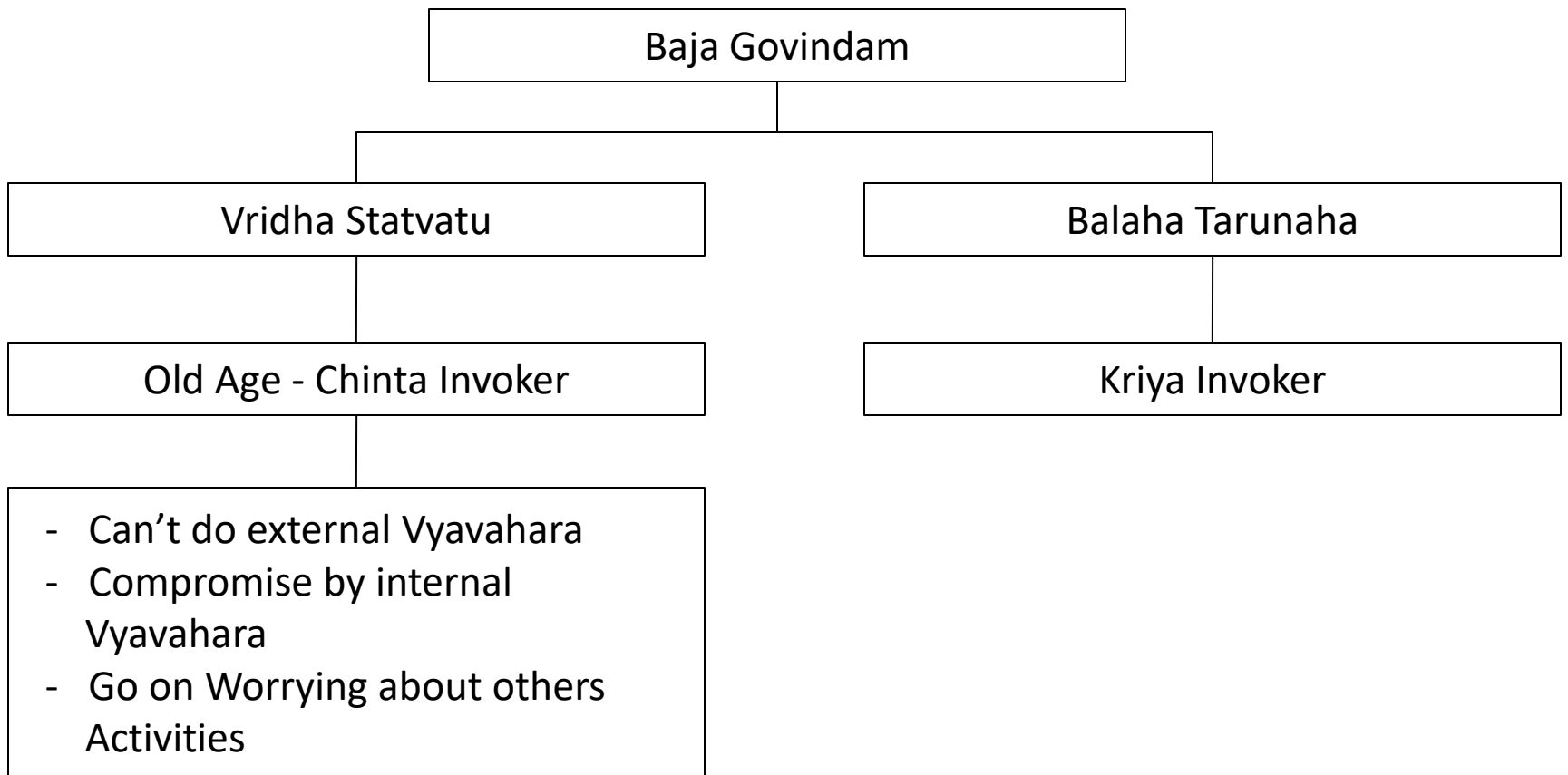
Na Mrtyur-Na Shangkaa Na Me Jaati-Bhedah  
Pitaa Naiva Me Naiva Maataa Na Janmah |  
Na Bandhurna Mitram Gurur-Na-Iva Shissyam  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||5||

Neither am I bound by Death and its Fear, nor by the rules of Caste and its Distinctions, Neither do I have Father and Mother, nor do I have Birth, Neither do I have Relations nor Friends, neither Spiritual Teacher nor Disciple, I am the Ever Pure Blissful Consciousness ; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 5]

## Learn to Handle Both :

- Ahamkara should not Hover in Mind carrying / Worry / Frustration before / After Duty.
- Cinema - Actor - Identifies with Role intensely and does what he has to do and then gets out.
- Controlled Invocation of Aham / Mamakara is Nididhyasanam.
- 10 Minutes Nirvana Shatakam 15 Minutes Nididhyasanam not possible, Careful / Alert Living important.
- When will fast driving become Past Driving without Alertness...
- Ahamkara and Controlled Ahamkara Like time.





- Ordinary person - Worry - Ok - No Vedanta
- After Vedanta - Worry is like having food in front and going hungry!

**Verse 314 :**

- Take care - Be alert - Warning

## Verse 315 and 316 :

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।  
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ 315 ॥

*tābhyāṁ pravardhamānā sā sūte saṁsṛtimātmanah |*  
*trayāṇāṁ ca kṣayopāyah sarvāvasthāsu sarvadā || 315||*

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।  
सद्भाववासनादाढ्यात्तत्त्रयं लयमश्नुते ॥ 316 ॥

*sarvatra sarvataḥ sarvabrahmamātrāvalokanaiḥ |*  
*sadbhāvavāsanādaḍhyāttattrayaṁ layamaśnute || 316||*

Augmented by these two, the Vasanas produce one's transmigration. These three however, are destroyed by looking Upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three will be annihilated. [Verse 315 and 316]

- Because of Constantly thinking about something, Obsessive thinking Activity, Aham / Mamakara Vasana is Nourished.

Think of Children	Possession
Father Vasana Nourished	Ownership Vasana Nourished

- Every external object nourishes a particular Ahamkara... Because I am related to object.

## Therefore it grows :

- If it helps in performance of duty - Ok - If invoked more than required, Arouses anxiety / Worry / Depression / Jealousy / Frustration... Means Aham / Mama over invoked.

- Balanced invocation - Do duty but should not disturb...
- If I don't have Aham mama - Other extreme... Become irresponsible...
- I should do my duty but should not be burdened - Need to be balanced invocation.
- Otherwise psychological problems... Mental problem = Samsara...

## **2 Causes of worry :**

- Invocation of Ahamkara
- Invocation of Mamakara
- Suppose Samsara comes - Take Vedanta invocation tablet.

## **When worry is assailing you :**

- Relationships are causing fear and tension
- Drop all for some time - Sit quietly and don't think of same problem.
- Invoke teaching... See all as incidental Mithya drama only.

## **Invocation of Vedanta :**

- Sad Vasana invocation tablet for Aham Vasana neutralisation.

## **For destruction of 3 Vasanas :**

- Ahamkara Vasana - Nourished by Vishaya Chinta and Kriya Chinta.

## **See Brahman is truth of all 3 :**

- No World / No People / No House.
- All Nama Rupa False Subject to Change / Don't Lean on perishable Namarupa, lean on their content.
- Not Wave Drishti... But Water Drishti.

## Gita :

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyam  
brahma karma samādhinā ||4-24||

Brahman is the 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]

- Become Brahman Karma Samadhi... Avarohanam Seeing Awareness.. Brahman alone is there.

### Do under all circumstances :

- Sarva - Avasthasthu - All circumstances
- Sarvada - At all times
- Sarvatra - All places
- Sarvatacha - By all means
- Remembering Awareness / Consciousness / Principle you will make Movie incapable to hurt you.
- When movie hurts - See screen... Movie
- Becomes Pithless - Incapable of hurting you
- Sadvasana - Becomes strong lead long alert life... Samaj Samadhi I never forget Vedantic teaching.



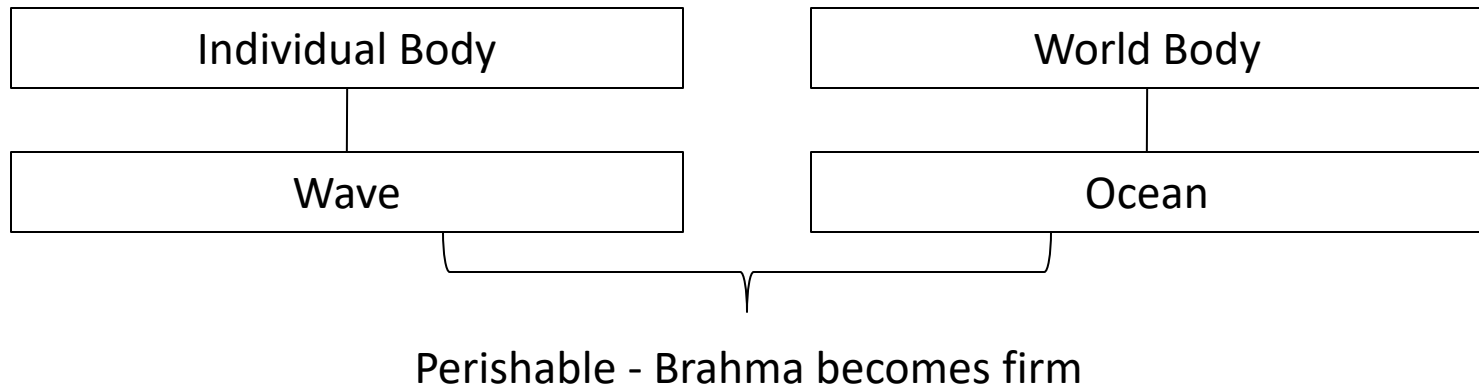
- Like have Address... You are in Sahaj Samadhi

**Re :**

- Address Can get / Retrieve knowledge.

**Nishta :**

- Any knowledge which is retrievable without effort.
- If Nishta is there, W.r.t - Brahman I am in Sahaja Samadhi.
- When Everything is Brahman - Water - Imperishable Kutastham.



- Then Vasana / Chinta / Karma becomes controlled.
- Control of Vyavahara till you get Nishta.
- Cyclist - Confined to play ground Until cycle Nishta
- Later - Cycle anywhere
- During 'Nididhyasanam' - Be alert

## Verse 317 :

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वसनाक्षयः ।  
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ 317 ॥

*kriyānāśe bhaveccintānāśo'smādvāsanākṣayaḥ |*  
*vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate ||317||*

With the end of selfish actions, brooding over sense objects ends, which is followed by destruction of Vasanas. The destruction of Vasanas is liberation, and this is considered as liberation - in - Life.[Verse 317]

- Have Alert life Style till 'Nididhyasanam' / Nishta Spontaneity comes.



By Reducing Activity at time of Nididhyasanam / Sanyasa Ashrama

- Yoga Rudasya... Ksham Karana Muchyate.

## Graphs :

- 1) Active life
  - 2) Reduction of Activity
  - 3) Commitment to Sravanam / Mananam / Nididhyasanam
  - 4) Leads to Nishta
  - 5) Loka Sangrahatvam karma.
- Action Withdrawal - Nishta - Activity for world(Not Compulsory)
  - During Sadhana.. Withdrawal and Nishta... Compulsory



Sarva Dharma Paritajya

## Again Activity - Optional :

- Worry less / Less relationship / Situation / Activity.
- Larger field of activity - Bigger scope of preoccupation of mind.
- When Kriya reduced - Chinta reduced.
- Aham / Mamakara Vasana Reduced
- Won't come again... Once Nishta... will not revive again... Convalescence period = Nididhyasanam Later normal.
- Immunity Strong - Ahamkara  
Mamakara } Prakshaya = Jeevan Mukti
- After Nishta... Detached from Vyavahara - Success / Failure doesn't affect him.
- Move with people intensively / Absence - Also - No problem...

## Gita :

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana ।  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

## Quiet or activity - OK :

- Internal immunity against worry / Anxiety / Tension = Jeevan Mukti.
- Until Jeevan Mukti... Learn to handle activity / Thinking / Invocation of Aham - Mama Vasana

### Verse 318, 319 :

सद्वासनास्फूर्तिविजृम्भणे सति  
ह्यसौ विलीनाप्यहमादिवासना ।  
अतिप्रकृष्टाप्यरुणप्रभायां  
विलीयते साधु यथा तमिस्रा ॥ 318 ॥

*sadvāsanāsphūrtivijṛmbhaṇe sati  
hyasau vilīnāpyahamādivāsanā |  
atiprakṛṣṭāpyaruṇaprabhāyām  
vilīyate sādhu yathā tamisrā || 318||*

When the longing to be one with Brahman has Vividly risen to expression, the egocentric Vasanas will readily disappear, as the most intense darkness completely disappears to the glow of the rising sun. [Verse 318]

तमस्तमःकार्यमनर्थजालं  
न दृश्यते सत्युदिते दिनेशे ।  
तथाऽद्वयानन्दरसानुभूतौ  
न वास्ति बन्धो न च दुःखगन्धः ॥ 319 ॥

*tamastamaḥkāryamanarthajālaṁ  
na dṛśyate satyudite dineśe |  
tathā'dvayānandarāsānubhūtau  
na vāsti bandho na ca duḥkhagandhaḥ || 319||*

Darkness and its resultant evils are not noticed when the sun rises. So too, on realisation of bliss absolute, there is neither bondage nor the least trace of misery. [Verse 319]

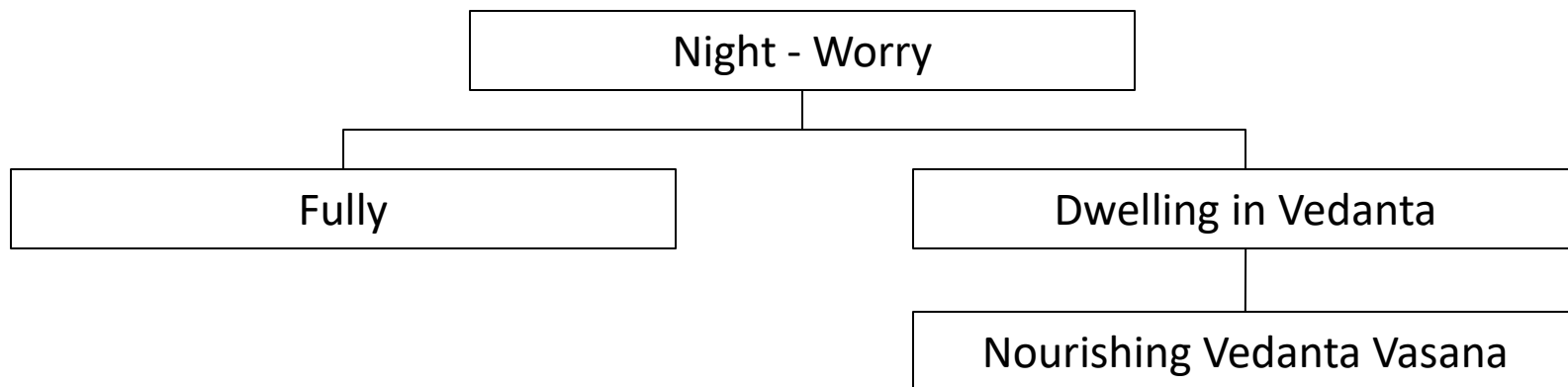
## Verse 320 :

दृश्यं प्रतीतं प्रविलापयन्सन्  
सन्मात्रमानन्दघनं विभावयन् ।  
समाहितः सन्बहिरन्तरं वा  
कालं नयेथाः सति कर्मबन्धे ॥ 320 ॥

*dr̥śyam pratītam pravilāpayansan  
sanmātramānandaghanam vibhāvayan |  
samāhitaḥ sanbahirantaram vā  
kālam nayethāḥ sati karmabandhe || 320||*

Causing the perceived universe, both external and internal to vanish, and meditating Upon the reality, the bliss-embodied, one should pass one's time watchfully for any residual prarabdha. [Verse 320]

- How to develop Vedanta / Sad Vasana to neutralise Samsara Vasana.
- Aham - Mama Vasana - Flush Koovam water - With oceanic water
- Displacement method... Mind should have higher things to think.
- Otherwise will think of worldly things.
- Share Vedanta... Don't allow any dull moment.
- What you love - will think of that.



- Training mind - Requires will power, Hobby approach not get full benefit.
- Nourishment of Sad Vasana... Sad Vasana Prakasha...
- In light of Vedanta Brahma Vasana - (Learn Vedanta Sloka by heart)
- Can't put light and Disturb others at night.
- Vedanta Vasana Sphurati - Vajrihanam (Nourish)
- Once they occupy your mind - Most of time.

**Gita :**

तस्मात्सर्वेषु कालेषु  
मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिः  
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu  
mām anusmara yudhya ca ।  
mayyarpitamanoḥbuddhih  
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

**Not irresponsible life - Unreal life :**

- Should be replaced by Vedantic thought of Awareness alone existing!!
- Mostly we worry in the name of planning(Any time not enough)
- Replace mechanical thoughts by deliberate Vedantic thoughts - Other Asad Vasana.
- Ahamkara / Mamakara / Chinta / Kriya.
- Unnecessary worry - Obsession / Activity / Training - No more occupy mind.

- Samsara Ahamadhi - Vasana = Darkness
- Displaced by light - Vedanta Vasana.
- Just as one thought comes in horizon, sun rises and light spreads over earth, Very intense / Deep / Dense darkness totally dissolved - Goes away.
- Similarly when worst Uneliminatable, worry can't stand.... When you switch on Vedanta light...

### **Verse 319 : Example : Elaborated**

- Dinesha = Surya... Once sun rises Darkness gone, Consequence of Darkness also gone.
- If road light not there, Hit Wall / Manhole / Tamah Karyam...
- Pain and Hurt consequence of Darkness.
- Anartham = Series of Pain Avoided - Jalam
- Life Journey Hit Against people / Relationship - Causing Hurt.
- Because life covered in darkness of self ignorance.
- Because of which all transactions painful...
- When I arrive in darkness, driving painful....
- Life painful in darkness of self ignorance
- Light up road - Ride smooth.
- Get self knowledge - Any relationship will not cause Problem / Hurt.
- Once you get Jnanam - Fulfilment.

- Experience / Aparoksha Jnanam of Ananda, fulfilment, Shanti = Anubati (Experience).
- Brahman not matter of experience - Not possible.
- Anubuti refers to Jnana Phalam.
- As a result of Brahman - Owning up
- Shanti that comes is a matter of experience.
- Ananda Rasa Anubuti - Poornatvam belongs to Advayam Brahma...
- Once Trupti comes / Poornatvam comes - No bondage / No dependence.

**Gita :**

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- World can't threaten / Blackmail me! No iota of sorrow in life.

**Verse 320 : During Nididhyasanam :**

- Dissolve experienced world of Experience.

**Dissolve : Technical Word :**

- See it as Mithyatva Darshanam.



## Dissolving pot into clay by Knowing :

- No pot at all other than clay.
- Pot has only Verbal existence

## Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam  
mrnmayam vijnatam syat; vacarambhanam  
vikaro namadheyam mrttiketyeva satyam II 4 II

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[ 6 – 1 - 4 ]

- No Substance called pot.
- This Vision called falsification of world.
- Reducing world into Nama / Rupa, Non Substantial.
- Then it loses its capacity to create Raaga / Dvesha.
- Dassera - Paper Tiger - Can't tighten / Painted - Reduce world into Paper Tiger.
- Appreciate Glory of Brahman... Variety of Nama / Rupa...
- Don't give Hook to world to give Raaga / Dvesha.

Raaga	Dvesha
Attachment	Hatred

## How to put world in its place :

- Pravilapanam put man in his place.
- By Seeing truth of the world...
- Pot(Outer thing) understood as Nama Rupa... When you understand clay is Inner essence.
- World can be made Mithya, by invoking Satyam Brahma Pure Existence / Ananda Rupa.
- Abiding in that Vision, not forgetting worldly Mithyatvam.

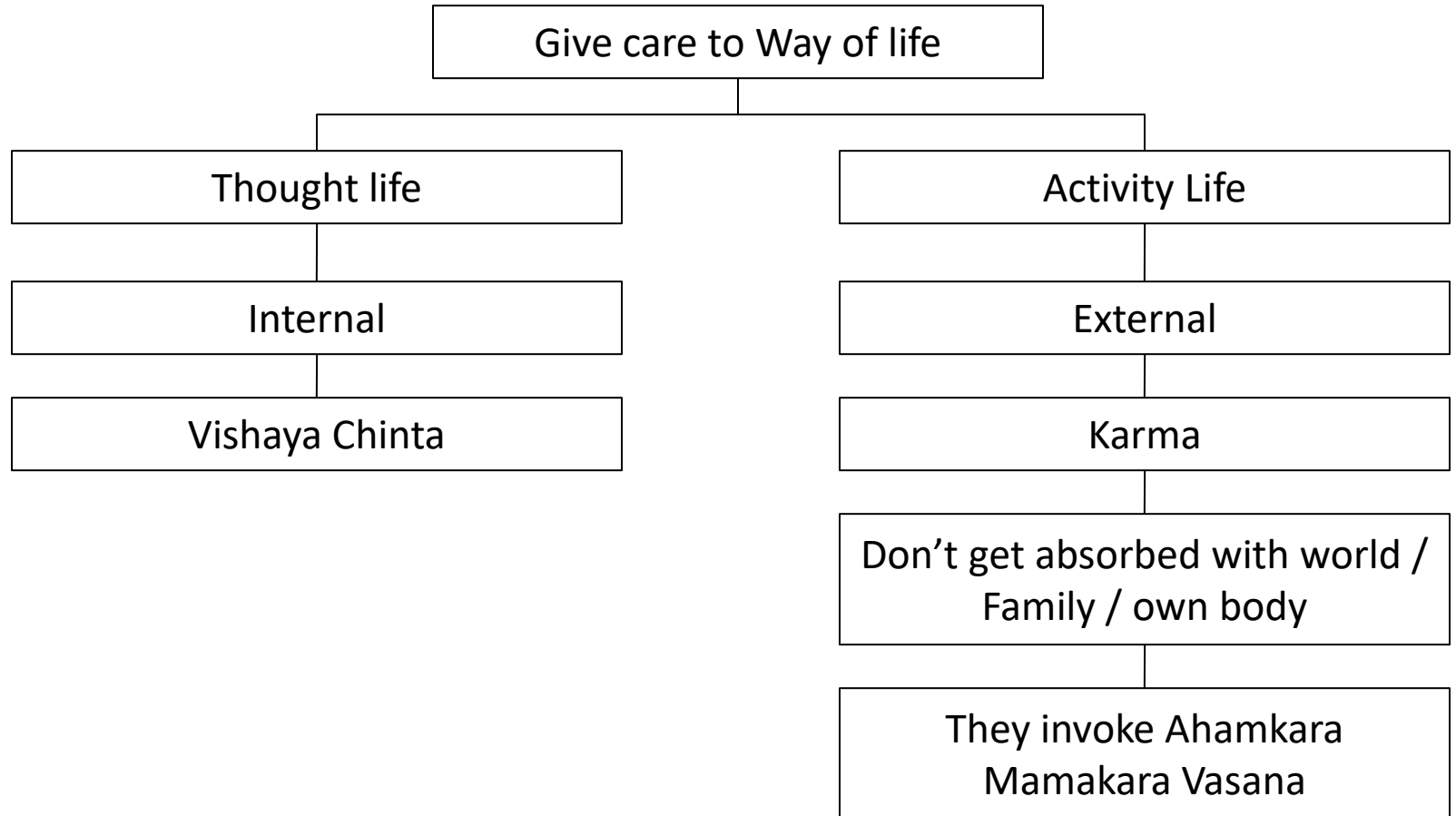
Transaction - Within	Without
Don't Allow thoughts to Hurt you	Outside, not Carried by Activity

- Spend rest of life - Till Prarabda Karma is there Duration of life - Determined By Prarabda - Don't allow world to disturb you.

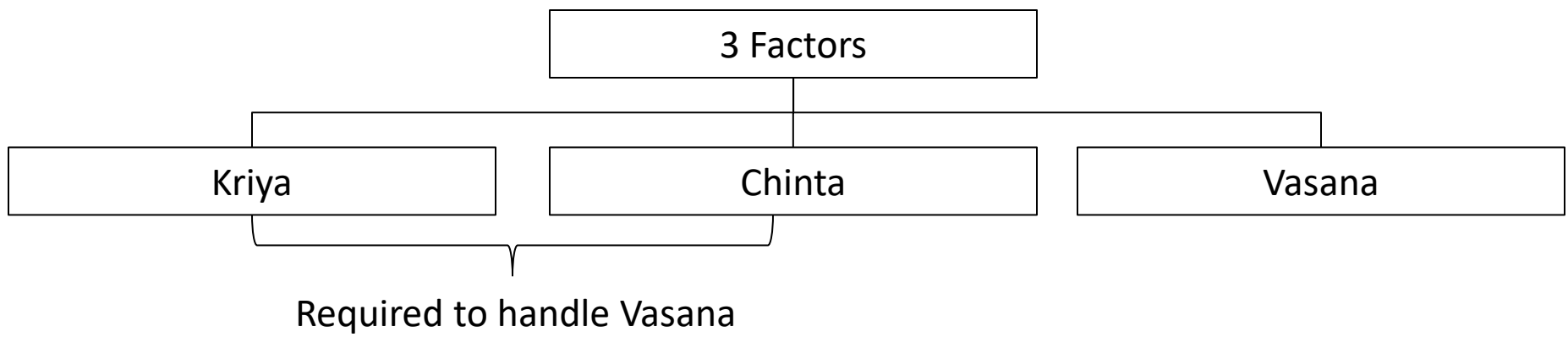
## Lecture 108

### 1) How 'Nididhyasaka' should lead life :

- Study and 'Mananam' not enough.



- Then Aham Brahmasmi / Weaker or Knowledge not formed.
- Then its life of Samsara.



### Positive exercise :

- Developing Brahma Vasana / Sad Vasana Sphurti (Verse 318) - Aham Brahmasmi Vritti Stronger.
- Dehatma Vasana Feebler
- Associate with Satsanga / Shastra / Jnani (Whose Sad Vasana Stronger)
- Association will include Sad Vasana, Mentally Associate by Being Mentally in their Teaching.
- Therefore Nourishment of Sad Vasana - Verse 318 / 319 / 320.

### Verse 321 :


प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।  
प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ 321 ॥

*pramādo brahmaniṣṭhāyām na kartavyaḥ kadācana |*  
*pramādo mṛtyurityāha bhagavānbrahmaṇaḥ sutaḥ || 321 ||*

One should never neglect one's steady atonement with Brahman. Bhagavan Sanatkumara, the creator's own son, has called inadvertence, death itself. [Verse 321]

- Carelessness / Negligence of Sadhana / Pramadaha as serious defect / Obstacle,
- Because of lack of value / Over confidence.
- Vedantic Progress - Alert response = Physical Mental response... Monitor should not nourish Aham / Mamakara Vasana...
- Opposite of Pramadaha / Negligence = Kuru Avadanam...

#### Mahat Avadanam - Baja Govindam

- Spiritual life = Non mechanical life, Be alert...
- Great Alertness required - Savadhanena ... Go alertly
- Steep / Narrow / Dangerous - Can't be careless for one second.
- Pramada = Death of spiritual seeker  
= Destruction of spiritual seeker
- Not Tamil Payasam Pramadam - Here... Negligent here.
- Warning for negligence w.r.t. Jnana / Brahma Nishta / Vishaya / Nididhyasanam Chinta and Kriya - Not speed breaker Be alert... Through out waking Pramada is Mrityu - Destruction of Spiritual seeker.
- Shankara - Referred Here - Son of Brahma... Wrote death of Spiritual person (Not Physical person)
- ['Shankara Sujatiyam' Commentary by Shankara]

## Verse 322 :

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंघीस्ततो बन्धस्ततो व्यथा ॥ 322 ॥

*na pramādādanartho'nyo jñāninaḥ svasvarūpataḥ |*

*tato mohastato'haṁghīstato bandhastato vyathā || 322||*

No Greater danger is there for the Man of Wisdom than carelessness about his own real nature. Form this comes delusion, thence egoism. This is followed by bondage and then by Misery. [Verse 322]

- No danger / Threat / Evil / Enemy for spiritual except negligence.
- Negligence w.r.t. Jnana Nishta... Remaining in one's own - Svarupa
- In class - I - Sakshi Chaitanyam taught
- In transaction - I am Ahamkara - involved Constant contradiction...

**Which is original and which is Vesha?**

**Initial Stages :**

**1) :**

Original Nature	Class
Ahamkara I am Boss / Husband / father	Aham Brahmasmi Vesham

## 2) Reverse process is Nididhyasanam :

I am Brahma	I am Husband / Boss / Son Vesham
Original	Know All roles Vesham till then Be careful

- Slipping from Higher to lower Ahamkara is Biggest Fall.

### How Do I know if I have Fallen :

- From Atma Svarupa to Ahamkara Svaroopam.

Deliberate Coming Down	Falling Down Shipping Down
<ul style="list-style-type: none"><li>- Avatara</li><li>- Descending with Control, coming down - Common</li></ul>	<ul style="list-style-type: none"><li>- Ajnani / Jeeva 'Patanam'</li></ul>

- In day to day transactions have descended / Fallen to Ahamkara...
- If consciously come down....
- Raga / Kama / Krodha... will not affect me.
- No violent emotion will assail / Frustrate me.
- If I am slave of violent emotion, red light warning....
- Shastra is telling... Instead of descending you have fallen... Go to Green Room
- Samsaric Emotion = Clue 'Atma Svarupam' to Ahamkara Svarupam (Worst Enemy)

## What Happens After negligence :

- Vismriti - Temporary forgetfulness of Atma
- 1) Pramada (negligence)
- 2) Mohaha (Delusion / Confusion / Doubt / Wavering
- 3) I am Ahamkara Adam - Dhi (I am Boss / Owner)
- 4) Bandah (Fears / Anxiety / Greed Anger = Emotional Slavery, Sorrow.
- 5) Dukham Sorrow

True  
Depiction of  
my life!

### 1<sup>st</sup> Fall : Mohaha

#### Confusion :

- Whether I am Atma or Ahamkara.
- In Class - Sure I am Atma.. Can communicate with others... After negligence - Doubt / Wavering..

#### Doubt :

- Am I Ahamkara Vesha or Atma? Or reverse

### 2<sup>nd</sup> Fall : ( Aham - Dhi)

- I am Ahamkara only - Individuality overwhelms me.
- Father dominant - No more Vesha
- Husband dominant - No more Vesha
- Husband hood has possessed me - New possession - -Husband Hood / Father Hood / Boss Hood / owner hood...



### 3<sup>rd</sup> Fall : Bandah :

- Positive emotions - irresistible bondage
- Fear / Jealousy / Anxiety / Frustration possess me

### Verbally I repeat :

- Chidananada Rupa - Shivoham, Nip in the bud.... Once emotion takes over.
- Vedanta won't work... See in the beginning itself.
- Any violent emotion, thought build up not sudden.

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

- Neglected / Allowed to grow... Pavement encroachment initially tackled Ok.
- Church in middle of road / Once built is a problem.
- Temple in middle of road / is a problem
- Emotional slavery = Bandaha
- Emotions lead to pain only
- Anger leads to pain only
- Common factor in all diseases = Physical pain, Violent emotions - Lead to sorrow.

### Verse 323 :

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।  
विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ 323 ॥

*viṣayābhimukhaṁ dṛṣṭvā vidvāṁsamapi vismṛtiḥ |  
vikṣepayati dhīdoṣairyoṣā jāramiva priyam || 323 ||*

Finding even a wise man hankering after the sense objects, forgetfulness torments him through the evil propensities of the intellect, as a woman torments her doting paramour.[Verse 323]

## How Pramada negligence causes problem?

- We have to face world... Can't Avoid perceptions / Situation / Vishaya / Anatma Prapancha people / Objects.

### Vishaya Abimukham Drishtva :

- Jnani facing Anatma Prapancha.
- Has Jnanam - But no Jnana Nishta.

Jnani	Nishta
<ul style="list-style-type: none"><li>- Liable to fall</li><li>- Can't be complacent till he becomes Nishta</li><li>- Sravanam and Mananam make me Jnani</li><li>- Has Pramada Problem</li></ul>	<ul style="list-style-type: none"><li>- Saved himself from Samsara, will never Fall</li></ul> <b>Nididhyasanam :</b> <ul style="list-style-type: none"><li>- Made Me Jnana Nishta</li></ul>

### Jnani :

- Has Pramada problem because of powerful Nature of Anatma.
- Jnani - Can forget teaching for a Moment.
- Look at cinema star it happens.
- Certain Aspects powerful, i have weakness in my Character.
- Therefore Temporary forgetfulness - Vismriti = Pramada.

## **What Vismriti Does?**

- Disturbs mind of Jnani
- Vismriti Forgetfulness



Vikshepa Yati - Creates Emotions beyond control  
- Unmanageable Emotions called Vikshepa

## **Don't criticise emotion :**

- Good emotions
- Controllable emotions
- Love / Fearlessness / Confidence

## **Criticise uncontrollable emotions :**

- Both Jnani and Jnana Nishta have emotions, Part of life.

## **Jnana Nishta :**

- Doesn't allow any emotion to overpower him.

## **Jnanam :**

- Allows Samsaric emotions / Powerful raga / Dvesha to overpower Jealousy / Key Doshas diseases of mind.

## **Example :**

- Woman disturbs mind of immoral / Careless man.
- Who doesn't have appropriate attitude / Value towards women...

Jaaram	Priyam
Without Appropriate Attitude W.r.t Woman	Susceptible to Attachment without Appropriate Attitude

- Sucha Jnani - Doesn't have Appropriate Attitude towards woman.

### Similarly Inappropriate Attitude :

Ajnani	Jnani	Jnana Nishta
<ul style="list-style-type: none"> <li>- To Women</li> <li>- Women disturbs</li> <li>- Vikshepa</li> </ul>	<ul style="list-style-type: none"> <li>- To World giving reality to world</li> </ul> <p><b>Baja Govindam :</b></p> <ul style="list-style-type: none"> <li>- Maya Mayam Idam Akhilam Budva</li> </ul>	

### Bhaja Govindam :

मा कुरु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वम् ।  
मायामयमिदमखिलं हित्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

*mā kuru dhana jana yauvana garvaṁ  
harati nimeṣātkālaḥ sarvam /  
māyāmayamidamakhilam hitvā  
brahmapadam tvaṁ praviśa veditvā || 11*

Do not be proud of wealth, kindred, and youth; Time takes away all these in a moment. Leaving aside this entire (world) which is of the nature of an illusion, and knowing the state of Brahman, enter into it. [Verse 11]

- Brahman, Vedanta Based Attitude not there... inappropriate world Capable of disturbing me - Vikshepa.

## Verse 324 :

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ 324 ॥

*yathāpakṛṣṭaṁ śaivālaṁ kṣaṇamātraṁ na tiṣṭhati |*

*āvṛṇoti tathā māyā prājñaṁ vāpi parāṇmukhaṁ || 324 ||*

As moss, even if removed, does not stay away for a moment, but closes up to cover the water again, so also Maya, or Nescience, covers even a wise man, if he ever gets extrovert. [Verse 324 ]

## 257 Verses Balance out of Verse 581 :

- Jnanam from Sravanam and Mananam will eliminate ignorance and Ahamkara Vasana.

## Problem :

- Will not totally Eliminate because powerful of ignorance (Maya) Ahamkara (Vasana) Tend to come back once Again.

## Example :

- Certain trees... Think you have destroyed Branches / Dried Up.
- After rain... Frees leaf come Back.

## Cancer :

- Relapses After 10 years I cell Multiplied.
- Ahamkara Vasana Raises hood Anytime.

### **Example :**

- Moss covers pond / Lake - Can't see face Just push moss Aside... Top green layer Moss again comes back.

### **Pushing Back :**

- Temporarily moss removed not permanently.

### **In Vedanta :**

- In class / Satsaya... Fine and confident leave it for Vacation... Not totally removed.
- Total removal requires long Nididhyasanam - For majority.
- Moss - Temporarily pushed aside for a moment doesn't remain in its place.
- Once again comes back to its original place and covers... And face not seen.
- Similarly how do you know Ahamkara / Mamakara.

### **Shaivala moss has come to your life?**

- See place of mind going away - Which comes from Atma Svarupam / Vedanta gradually recedes and old problem come again.
- Similarly Powerful Maya... Jada Baratha....
- Had Vairagyam / Commitment... invoked in Bhagawan.
- Deer became dear, Jnanis limited cave to Deer should have been ok.

### **Meditated :**

- Pashyam... Did Variety of Activity with one object in mind.
- God Replaced by Deer... Ended as Deer.

## One should be Alert :

- Powerful Maya... Represented by Aham / Mamakara Vasana.
- Born of ignorance... Blinds enlightened person.
- Obsessed with Anatma - Temporarily become Anatma / Extrovert...
- Bahir Mukhatvam / Parang Paritvam.
- Give minimum attention to what world deserves... Certain degree of reality to perform duty - Sickness not Mithya - Real - See doctor - Take care...
- If it overpowers you, it is a problem.

## Verse 325 :

लक्ष्यच्युतं चेद्यदि चित्तमीषद्

बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ 325 ॥

*lakṣyacyutaṁ cedyadi cittamīṣad*

*bahirmukhaṁ sannipatettatastataḥ |*

*pramādataḥ pracyutakelikandukaḥ*

*sopānapaṅktau patito yathā tathā || 325 ||*

If the mind ever so slightly strays from the ideal and becomes outgoing, then it goes down and down, just as a ball, inadvertently dropped on a flight of stairs, bounces down from one step to another. [Verse 325]

## Same idea :

- If mind Strays away from god even for moment... Away from goal of Atma Nishta.
- Jeevan Mukti = Immediate goal from that, Chitta Mind - Strays away from the goal.

- Like Railway track / Chennai - in beginning.
- I see difference in track while staring - Later difference comes

### **In the end East / West :**

- When slip, initial slip - Neglected - Alpam Small / Finite Slip...
- Deviates from goal of Moksha... then Anatma becomes more important.
- Original goal - Neglected
- Anatma goal - Preoccupies
- Mind should have goal... Obsessions with other goal, Bahit Mukatvam... Anatma Nishta Instead of Atma Nishta.

### **Example :**

- Like Ball Dropped because of Negligence from top of Staircase.
- We come carefully to top with Mind / Ball and Playing with Mind / Ball... Because of carelessness.. Ball . Mind Dropped...
- 1<sup>st</sup> Drop = Near Feet
- Last Drop = On Ground - impossible to retrieve mind
- Therefore be careful in the Beginning.



## Lecture 109

### Verse 325 :

- Nididhyasanam = Keeping Ahamkara / Mamakara Vasana in Subdued form - Not Eradication, Vyavahara requires Aham / Mama Deha For Yatra.
- Jnani Must know this body different than other bodies, for Snanam / Ahara / Sharira Abhimana required.
- Other wise, Sishya will expect Namaskaram from Guru.
- Minimum Mamakara / Ahamkara required.
- Aham / Mama Shouldn't become too prominent to Harass me...
- 2 Methods to keep mind in Subdued.

### Condition :

#### 1) Vishaya Chinta Subdued :

- Obsession with world to maintain fully - Thoughts required to occupy mind.

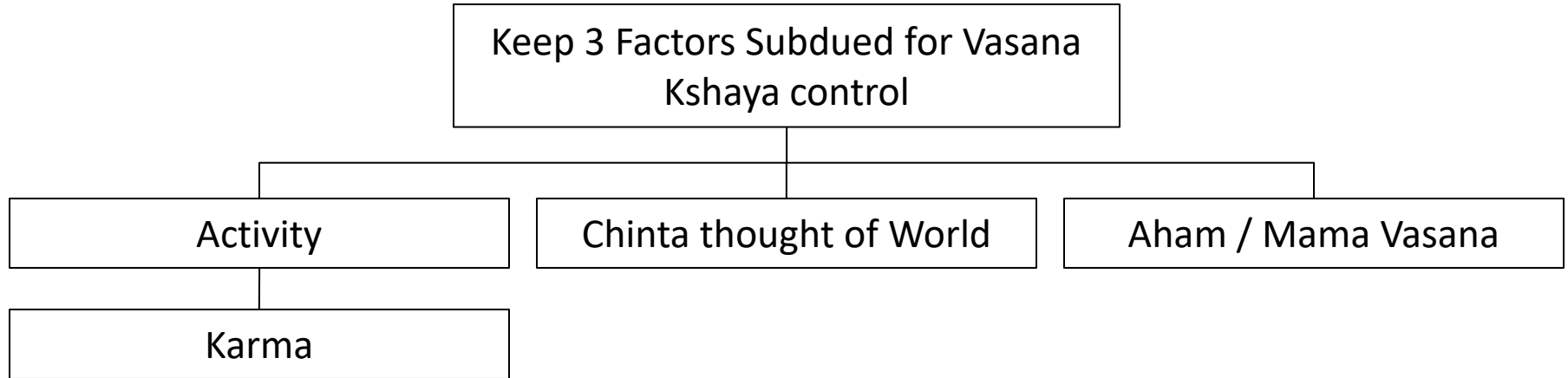
#### 2) Kriya : Worldly Activity :

- Vishaya Oriented / Vishaya Pravirti / Nivritti Make mind.

### Obsessed :

- Vishaya - Dvesha - Thinking of Object and Nourish hatred
- Raag - Thinking of Object and nourish Attachment (Raaga)

- To Nourish Vishaya Raaga / Dvesha, I Nourish Satyatva Buddhi in them.
- Can't have Raaga / Dvesha without entertaining Satyatva Buddhi in them.
- They Nourish Aham / Mama Vasana.



- This Sadhana should not be taken lightly / Not Complacent.
- Pramadeivai Mrithyu... Negligence w.r.t 'Nididhyasanam' fall of Spiritual Seeker.
- Yoga Brashta because of Negligence w.r.t

### Negligence of 'Nididhyasanam' :

Yoga Brashta	Mukta
Done Sravanam and Mananam No Nididhyasanam	Moksha postponed to next Janma

- Spiritual fall Gradual - Like Smoking / Drinking.

## Example :

- Falling Ball... Moksha Slipped because of Negligence.

## Jnana Nishta :

- Incapable of Falling :

## Verse 326 :

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान् ।

सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ 326 ॥

*viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān |*

*samyaksāṅkalpanātkāmaḥ kāmātpuṁsaḥ pravartanam || 326 ||*

When the mind enters the sense objects it reflects upon their qualities. From mature reflection arises desire. After desiring, a man sets about to gain that thing and thus fulfil his desire. [Verse 326]

- Stages of Spiritual Sadhana.

## Normal Fall :

- 5 - 4 - 3 - 2 - 1...

## Gita Stages : Chapter 2<sup>nd</sup>

ध्यायतो विषयान्पुंसः

सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः

कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ**

**saṅgastēṣūpajāyatē |**

**saṅgāt sañjāyatē kāmaḥ**

**kāmāt krōdhō'bhiajāyatē || 2-62 ||**

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

## Gita :

क्रोधाद्भवति सम्मोहः  
सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशः  
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ  
sammōhāt smṛtīvibhramaḥ |  
smṛtibhramśād-buddhināśah  
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

1<sup>st</sup> :

- Vishaya Chintanam / Dhyanam Object Anatma(Wife /Co / Children / Can't Avoid thinking)

## Gita Against :

- Repeated Dwelling / Obsession / Mon / Eve / Dream... Obsession... Cyber!
- Think to extent required - As Svadharma - Do duty... Children of God....
- Temporary relationship caused by Prarabda for spiritual growth.
- Prarabda debt forms relationship, No one belongs to me.... I don't belong to anyone.

## In Gita introduction :

- Shankara Samsara - Aham Esham mama Ete
- I belong to these people - Village!
- They belong to me.... Mutual relationship

1<sup>st</sup> Chapter : Repeats “ Svajanam “

- Non Binding Chintanam fields / Thought direction.



- Dwell on text book, Dhyanam.

### **What is beauty?**

- Mind should be occupied in Samadhi....

### **Samadhi :**

- Strongly Samyak Manasha Aadhanam(Place)
- Placing mind on object / Directing thought.
- Samadhi = Positive Sadhana
- Negligence of Samadhi = Worst enemy.

### **Double Negative :**

- No worst destruction other than negligence w.r.t. Nididhyasanam.
- w.r.t that Jnani - Who has done Sravanam and Nididhyasanam.
- Dhyanam Prescribed - Not for lay person

### **Brahma Videha :**

- One who has understood his nature.

### **Before Mananam on :**

- Nama / Japa / Saguna Ishvara.

## **Mananam :**

- Not for self knowledge / Self experience.
- To Subdue Aham / Mamakara Vasana and Creation of Aham / Mama should become insignificant in front of higher Nature.
- So that he can Rise to level of higher I... and in the presence of higher I lower I becomes insignificant.
- When sun rises, flame insignificant.

## Lecture 110

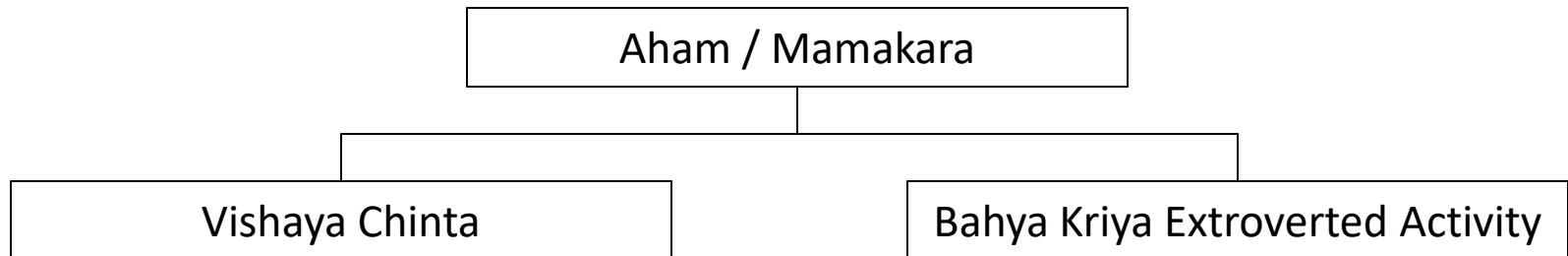
### Nididhyasanam 2 Ways :

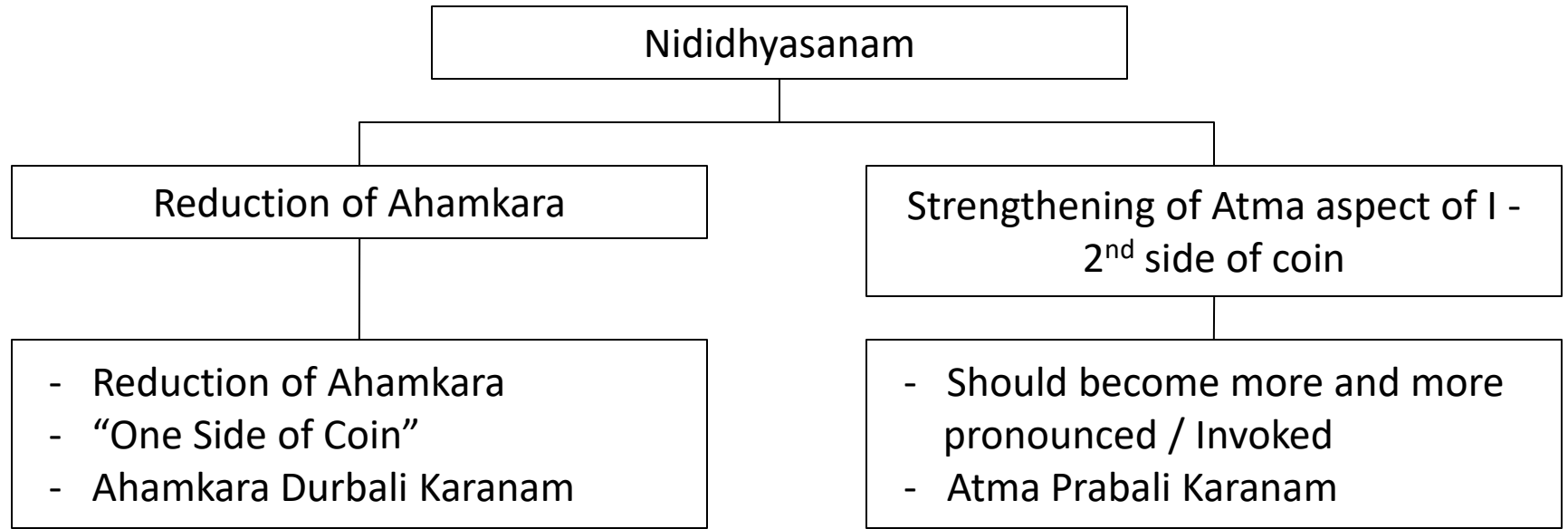
#### 1) Subduing Ahamkara / Mamakara Vasana :

- Aham / Mama present for duty.
- Once duty is over, mind should be occupied with Vedanta books...

#### Dedicate task :

- Can't totally eliminate Aham / Mama.... As long as Prarabda is there.
- Can't destroy in Samadhi to destroy Aham / Mama.
- For all transactions invoke Aham / Mama.... 2 Ways to Subdue.





### In and through All :

- Pashyam... Gachhan Ahamkara remains subdued so that I do not forget Atma Svarupa.

### Gita :

यं लब्ध्वा चापरं लाभं  
मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन  
गुरुणापि विचाल्यते ॥ ६-२२ ॥

**yaṁ labdhvā cāparam lābham  
manyatē nādhikaṁ tataḥ |  
yasmin sthitō na duḥkhēna  
guruṇā'pi vicālyatē || 22 ||**

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]



- In worst tragedies, invoke higher I - To see tragedy belonging to Ahamkara and Ahamkara can't escape tragedies and comedies.
  - What will happen when mind dwells on the objects of the world...
  - Aavishathu - Aavesham - Getting obsessed.
- 1) Mind 1<sup>st</sup> things of Objects and Virtues of Objects, Object very Nice / Glory belongs to lord.
  - 2) Worth possessing / Without Us knowing fall has Started.

### 3) I Want Object :

- (From Padartha to Vishaya, From Object to Self centred)
- 4) Without that Object, i can't live.
- Sankalpa... Repeated thinking



Seed form of Desire, Samyak Sankagamat Kamaha.

### 5) Kama Tree grows :

- To fulfill Kama, Pravirthi Starts (Not in Gita, In Gita : Kama Krodha) Activity Starts.

त्रिविधं नरकस्येदं  
द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभः  
तस्तस्मादेतत्त्रयं त्यजेत् ॥१६-२१॥

**trividham narakasyedam  
dvaram nasanam atmanah I  
kamah krodhastatha lobhah  
tasmad etat trayam tyajet II 16.21 II**

These three are gates of hell, destructive of the self lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

- 2 Verses Missing in Swamiji's Books.

### Verse 327 and 328 :

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।  
पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ 327 ॥

*tataḥ svarūpavibhraṁśo vibhraṣṭastu patatyadhaḥ |  
patitasya vinā nāśaṁ punarnāroha īkṣyate || 327||*

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।  
अपथ्यानि हि वस्थूनि व्याधिग्रस्तो यथोत्सृजेत् । ॥३२८॥

*saṅkalpaṁ varjayettasmātsarvānarthasya kāraṇam |  
apathyāni hi vasthūni vyādhigrasto yathotsṛjet || 328 ||*

Through inadvertence, a man may deviate from his real nature. The man, who has thus deviated, falls. The fallen comes to ruin, and is rarely seen to rise again. Therefore, just, as the eatables, prohibited by the doctor, are not taken by the victim of the disease, one should totally give up the habit of reflecting upon the sense objects, which is the root cause for all the mischief. [Verse 327]

- Sanskrit commentary of Sringeri Matacharya....

6) Once involved in Activity thinking is stopped Karma Suppresses thinking power.

- Kriti tamodatav
- Pathana Karanam
- Phala Ashashvatam
- Gati Nirodhaka

Bhaja Govindam

- Kama is whirlpool - Once involved, Busy thinking accessories - Plan for money / People / Worry of consequences - Vedantic thinking suppressed.
- Work - important till you reach maturity, Then - Karma - Big bondage.

### ततः : From that Pravarthana :

- Because of involvement of activity, one falls from this Atma Svarupa...

### Why slip happens?

- Atma - Akarta... Karma can't go together.
- Square - Peg in round hole - How to fit
- Recedes to insignificance and Karta Ahamkara nourished...

### Veidica Karma : Talk of Gothram / Sutram

- Belong to Ahamkara
- Grandson of...

### Atma : Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Karma Nourishes Ahamkara / Overshadows Atma... विभ्रंशो.. Overshadows.

## विश्वष्टस्तु पति :

- Once Ahamkara comes, fallen into Samsara... Ahamkara can never be liberated....
- Can never be away from Samsara...

## Why Ahamkara is Samsara?

- Time / Space / Property wise / Family problem... Ahamkara is father / Brother... Limitation... No perfect father / Husband.

## All Ahamkara has limitation :

- Never free from Janma.

Light	Darkness
Atma	Ahamkara

- पतितस्य नाशं भवति
- Fallen in Ahamkara... Spiritually destroyed Avalanche / Land slide of ice / Rock comes down.
- Once Fallen... can't stop in between.
- Either stop in beginning or climb up again after fall.

## Nip in bud - Don't be complacent :

- Gunanam in between Climbing difficult.

## Advice to Jnani - Become Jnana Nishta :

Advice	Jnani
My Case!	Gained knowledge, liable to fall!

## Nididhyasanam :

- Watch thought pattern
- Monitor thought Pattern
- Monitor talk / words pattern
- Monitor Action pattern
- Words indicate thought Pattern.
- Action gross, representation of thoughts.
  - Watch thought - They become words
  - Watch words - They become action
  - Watch actions - They become habit
  - Watch habits - They become character
  - Watch Character - They become destiny
- Like river - Watch Ganga originating - Trickle.
- In Bihar - 10 Km wide.
- Thought feeble in beginning - If you leave it... it becomes strong.
- May you leave obsession with Anatma, relative / Person / Jobs.

## **Why you should not have obsession?**

- Obsession = Repeated thinking
- Sarva Anarthasya Karanam - Result of negative consequence.
- Manushatvam / Mumukshatvam / Sarvapurusha / Shastra Vichara and fall...
- Like bringing diamond from ocean and losing in beach.
- Like = Diabetes patient with eating Pickle (Full of salt)

## **Apathyam :**

- Loves Avakkai and Suffers, In beginning Say no....
- In life practice saying 'No' in front of mirror.

## **Diabetes :**

- Drop Mysore Pak... Or suffer.

## **Don't complain to Lord :**

- You are responsible for your Samsara.

## **Objects :**

- Poison for him... For others fine.

## **Primary Apathyam :**

- Repeated thinking of any Anatma.

## Verse 329 :

अतः प्रमादान्न परोऽस्ति मृत्युः  
विवेकिनो ब्रह्मविदः समाधौ ।  
समाहितः सिद्धिमुपैति सम्यक्  
समाहितात्मा भव सावधानः ॥ 329 ॥

*ataḥ pramādānna paro'sti mṛtyuḥ  
vivekinō brahma-vidāḥ samādhau |  
samāhitaḥ siddhimupaiti samyak  
samāhitātmā bhava sāvadhānaḥ || 329 ||*

Therefore, to the discriminating knower of Brahman there is no greater death than inadvertence to meditation. But the man who meditates regularly attains complete success. (Therefore) carefully meditate (upon Brahman) in your mind. [Verse 329]

- If I avoid worldly thinking and worry ( My pet subjects today)

### **Mind has free time - What will it do?**

- Mind can't remain thoughtless permanently or in suspended condition.
- It is dynamic instrument - Do Vedantic Mananam.
- Shift thinking to Atma Vishaya Chintanam, Promote higher self.

### **Samahita :**

- Blind dwelling on higher I needs Savdhanam / Alertness, Therefore Pramada Mrityu...  
Mechanical life = Destruction in spirituality.

### **Nididhyasanam :**

- Alert living... Not 15 minutes Mananam.
- Repeat Nirvana Shatakam - Mano Chitta Ahamkara Naham, 3 times Kadakada...
- Nididhyasanam = Constant alert living - Monitoring my responses to all situations, not going haywire.

### Verse 327 and 1<sup>st</sup> line of Verse 328 :

- Should be read after Verse 326 2<sup>nd</sup> line 328 and 1<sup>st</sup> line of 329....
- Obsession with external world causes Spiritual fall of person.
- Similarly in Gita 2<sup>nd</sup> Chapter.

### Therefore Sankalpam Varjaye...

- Don't dwell on Any Anatma, more than what's required.

### Verse 330 :

जीवतो यस्य कैवल्यं विदेहे स च केवलः ।

यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुः श्रुतिः ॥३३०॥

*jīvato yasya kaivalyaṁ videhe sa ca kevalaḥ|*

*yatkiñcitpaśyato bhedaṁ bhayaṁ brūte yajuh śrutiḥ||330||*

He who is completely aloof, even while living, is alone really aloof after the dissolution of the body. The Yajur-Veda declares that there is fear for one who sees the least bit of distinction. [Verse 330]

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

- Incidental note

### Only in Nididhyasanam :

- Can find Jeevan Mukti

### Without Process of Nididhyasanam :

- Sravanam / Mananam - Not complete in itself.

### Jnani :

- Well informed in Vedanta.



## No Jnana Nishta... Nididhyasanam :

- Converts Jnanam into Jnana Nishta.

## What is Problem of Jnani?

- No Benefit and without Jnana Nishta, Salad and No Dessert.
- Vegetable - Dish conversion from vegetables-
- Jnanam - Jnana Nishta - Dish - Cooking - Then Shanti / Poornatvam nourishment.
- Raw vegetables = Raw Jnanam
- Cooked curry = Nourishing Shanti

## Aim :

- Mental transformation is freedom from worry / Anxiety / Tension depression - Then Jnana Nishta required.

## Moksha : Gita :

दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

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]

- Dukheshu Dvigna Manaha : Remaining calm in crisis
- Sukheshu Vigata Spriha : No loss when controlling well.

- Vitha Raaga Krodha : Freedom from attachment towards anyone even from intimate relations
  - Freedom from fear
  - Freedom from anger
- } Even if one loses Job / Person!
- For all this - 'Nididhyasanam' Compulsory
  - Who has Jeevan Mukti Alone, can Attain Videha Mukti...
  - Marana Anantharam... Videha Mukti.. Freedom from Punar Janma.

### **Negative Incentive :**

- When you see Division - Ahamkara will come.
- From wave Drishti... Will see one father / Grandfather / baby wave... Dvaita Drishti.. And Tara Tamyam Superior / Inferior / Jealousy.
- See water... No Big / Small / Baby Water... One water.
- Yatra Yatra Ahamkara Drishti - Tatra Tatra Bheda Drishti....
- Yatra Yatra Atma Drishti, Tatra Tatra Abheda Drishti.
- Ahamkara never free from Bayam = Fear of Somebody death / My Death.

### **Therefore Ahamkara Brings Fear :**

- Dviatmai Bayam Bavati.

### **Brahmananda Valli - Taittiriya - Yajur Veda :**

- Udaramantaram Kurute... (2 - 7 - 3)

## Taittiriya Upanishad :

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

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

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Where duality, Cause of fear.
- In Duality, God not foe, refuge.
- Lord - Srishti / Sthitha Karta but also Laya Karta - Gita Chapter 11... All entering his mouth... Inform of Kala... You are following.
- As long as in Duality, Time and Space... Bhagawan acts, as old age / Death...
- Therefore Bhagawan cause of fear and Bhagawan distinction should be dropped.
- Adrishye - Akritye - Anilaya... Abayam Pratishtha... Ahamkara Means Dvaitam / Bayam.

- Atma = Advayam = Abayam.
- Yajur Veda - Taittiriya Mentions Bayam for one who sees duality.

**Verse 331 :**

यदा कदा वापि विपश्चिदेष  
ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।  
पश्यत्यथामुष्य भयं तदैव  
यद्वीक्षितं भिन्नतया प्रमादात् ॥ 331 ॥

*yadā kadā vāpi vipaścideṣa  
brahmaṇyanante'pyaṇumātrabhedam |  
paśyatyathāmuṣya bhayaṁ tadaiva  
yadvīkṣitaṁ bhinnatayā pramādāt || 331||*

Whenever the wise man recognises even the least difference in the infinite Brahman, at once, that which he sees as different through Mistake, becomes a source of fear to him. [Verse 331]

### 2 Types of Dvaita Darshanam

Because of Ignorance

There is Duality

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

- After Vedanta Dvaita Vasana because of Habit
- Goes only By Nididhyasanam

- Both create equal amount of Samsara.

**Nididhyasanam :**

- Dwell on each Vasana until you are free.

## Vipascitu :

- Learned - Sravanam / Mananam Karta... Not 'Nididhyasanam' Karta.

## Taittiriya Upanishad :

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

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

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Done Sravanam / Mananam for 18 Years... Sorrow / Anger / Depression doesn't go Away... Commit to 'Nididhyasanam'.

## Nididhyasanam - Karanam :

- Whatever is Source of mental Agitations deliberately falsify and Disown.
- Tell Sound / Other problems / Roles - Mithya... Object / Person / Situations... Concentrated attack.
- This is Mithya - Nama / Rupa.

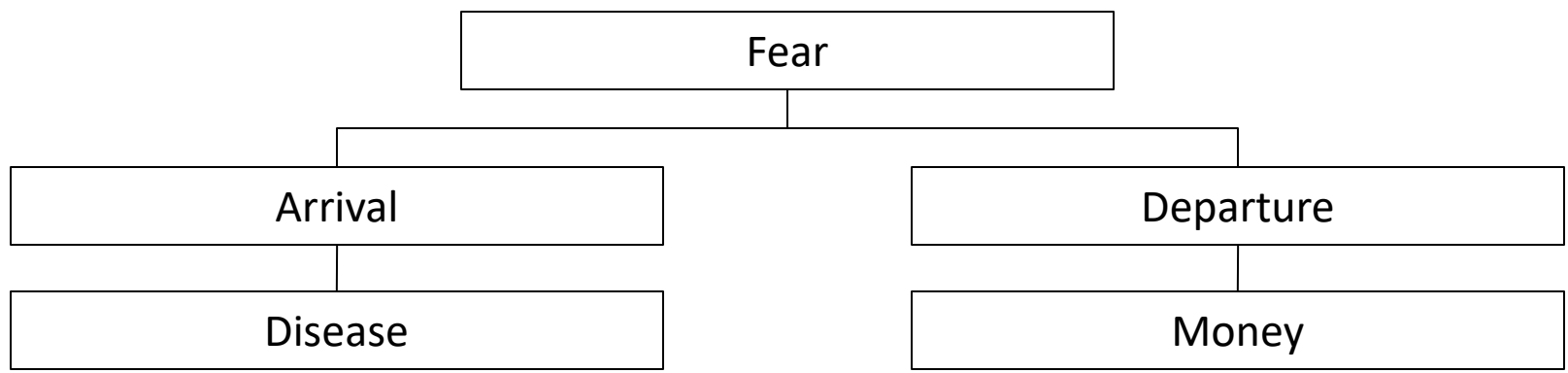
- I am Asanga Atma... I am not related to anyone in creation.
- When relationship comes - Ahamkara invoked
- Deliberately invoke and negate relationship - Pitha Neiva...
- Moment you invoke a wee bit of duality / Sambandha... Antaram / Bhedam...
- Intensity of worry is proportional to intensity of ownership and Attachment....
- Number of hours you invoke that relationship...
- Day and night.... Thinking of business / Money... Samsara.
- In that Brahman, there is no division at all...
- Division I see is Nama / Rupa / Mithya Superficial division.
- Brahman has no duality - Either by arrival or departure, World causes Sorrow / Pain as long as you see world as dual...

### **See world as Brahman :**

- Wave angle - Arrival / Departure...
- Water - Never arrives or departs

### **What is cause of fear ?**

- That object which is seen as fear which seen is different then me...



- Because of wrong Darshanam.

### Why wise sees Duality?

- Due to Pramada, Wise not done 'Nididhyasanam' to assimilate wisdom.
- Jnani not Jnana Nishta By Habit / negligible.
- Nama / Rupa Pradhana comes... By Habit Fear also comes...
- Whenever you see duality, there is fear.
- Whatever is Seen as different is cause of fear.

### Verse 332 :

श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ 332 ॥

*śrutismṛtinyāyaśatairniṣiddhe*

*dṛśye'tra yaḥ svātmamatiṁ karoti |*

*upaiti duḥkhopari duḥkhajātaṁ*

*niṣiddhakartā sa malimluco yathā || 332 ||*

He who identifies himself with the objective universe, which has been denied by hundreds of Sruti's, Smritis and reasoning's, suffers one misery after another, like a thief, for he indulges in something forbidden. [Verse 332]

- During Sravanam / Mananam... Body falsified / Negated.
- Mere Nama / Rupa... Unreal pitiless entity.
- Drishyam / Anatma... Incidental Nama / Rupa... You are not body.

### Sruti : 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]

### Gita / Smriti :

- You are Dehi / Nityam...

### Gita :

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

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



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

- Body only shell... destroyed by Kalam, Vasamsi.. Old dress.. Dropped.

### **Jnanyaya :**

- Reasoning given to prove you are not body.
- Drk Drishya Viveka... Experiencer different than experienced.
- I am Experiencer - Body experienced
- Alambanam filth inside... Out of disgust... Give up Shankara says give up body.
- People have Aham - iti Buddhi... I am body - Deha Abimani.
- Because of Vasana / Viprita Bavana / Negligence.

### **How to know I am Jnani or Jnana Nishta?**

#### **3 Factors :**

- When reactions are there - Check / observe.
- Frequency / Intensity / (Body / Verbal / Mental) of your reactions.

### **Recovery period - Cry - How many days !?**

- Journeying to Jnana Nishta... More reduction of all 3... Closer to Jnana Nishta.
- If no Jnana Nishta, Sorrow / Depression / Worry / Anger / Frequency - Generally unhappy Now and then happy - But in Vedanta.
- Like person of wrong action - Nishida karta.

- Deha Abhimana - Karta suffers like a person.
- Who does Nisheda karma...

### **Example :**

- मलिम्लु Luchahe... one who has stolen one with negative intention... With Malam Mental Impurity...
- Robber moves with negative motive - Who is going with Chain...

### **Chandogyo Upanishad :**

- Chapter 6<sup>th</sup> End - Taqara Drishtante, Taskaraha Drishtante, Malini Luchaha..

## Lecture 111

### Verse 332 : Nididhyasanam

- To Keep 3 Fold Vasana in Control.
- Aham / Mama - Vasana
- Vishaya Kriya - Vasana
- Chinta - Vasana
- Can't avoid all 3 as long as Prarabda is there - We have to be Active...
- Varna / Ashrama duty is there.
- Keep Under check.. Don't allow them to overpower you.
- How to keep Vasana Under check constantly Invoke Aham Brahma iti Jnanam to Balance Deha Abhimana.
- Invoke Brahma Bava... if not done, Aham / Mama Vasana will overpower and will create Dukham.

### Verse 333 :

सत्याभिसंधानरतो विमुक्तो  
महत्त्वमात्मीयमुपैति नित्यम् ।  
मिथ्याभिसन्धानरतस्तु नश्येद्  
दृष्टं तदेतद्यदचौरचौरयोः ॥ 333 ॥

*satyābhisandhānarato vimukto  
mahattvamātmīyamupaiti nityam |  
mithyābhisandhānaratastu naśyed  
dr̥ṣṭaṁ tadetadyadacauracaurayoḥ || 333 ||*

He who devotes himself to meditation on the reality, and is free from Nescience, attains to the eternal glory of the Atman. But he who dwells on the 'unreal' is destroyed. That this is so is illustrated in the case of one who is not a thief and one who is a thief.[Verse 333]

**Like thief :**

**Person accused :**

- you have stolen not proved.
- King tests is it true or not with hot iron axe.
- Tapta Parashu Drishtante

**Belief :**

- If statement truth, truth will give insulation - Satyam capable of insulating person.
- What is giving Kavacham = Satyam
- No burning and released



Tapati Nivrittum and Mukti - 2 Phalam.

- Satya Abhisandaha - For one committed to truth.
- Falsehood will not serve as Kavacham... Therefore Tapaha and imprisonment.
- Aham Jeeva - instead of claiming
- Aham Brahmasmi - Both embrace world which is satyam / Mithya...
- Tapta Purusha... Hot world / iron.
- Aham Brahmasmi is truth - Will not create Trivada Tapam / Dukham.

## Trivada Tapam / Dukham

Adhyatmika

Adibautika

Adideivatam

- Aham Jeeva with Biodata... Abvidaye Gothram / Sutram / Brahmana...
- Interact with world - Because Jeevatvam is false, Statement is false... Interaction Family / Office Tapam... Because not protected...
- To Enjoy Jeevan Mukti... Be Aham Brahmasmi not Aham Ahamkara Asmi.
- One with constant commitment Like Tambura... Anusandhanam... Always in the Background - Commitment.
- Existing in Body = Imprisonment
- Continued In Body = Imprisonment his Natural claims Glory.
- If Dominant personality... Emotional / Spiritual destroyed in Samsara.

### Verse 334 :

यतिरसदनुसन्धिं बन्धहेतुं विहाय  
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत्  
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या  
हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ 334 ॥

*yatirasadanusandhim bandhahetun vihāya  
svayamayamahamasmītyātmadr̥ṣṭyāiva tiṣṭhet  
sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā  
harati paramavidyākāryaduḥkhaṇi pratītam || 334||*

The Sadhaka, should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Atman as 'This, I Myself am'. For, Steadfastness in Brahman gained through the realisation of ones' identity with it, give rise to bliss and thoroughly removes the misery born of nescience, which one experiences in the state of ignorance.[Verse 334]

## **Nididhyasanam :**

- Aham Brahmasmi - Prominent Aham / Mamakara less Prominent.

## **Insignificant to disturb me :**

- Change of life style - Sanyasa Ashrama Scope for invoking Ahamkara less.
- Husband I / Boss I / Brother I / Doesn't exist... He removes roles.

## **Devotee / Sishya / Sambandha only!**

- Ahamkara invocation limited
- Grihasta requires more time for 'Nididhyasanam'
- Because he invokes I am father / Boss... More - To turn rope Right - Turn left - 100 times.
- Fatherhood belongs to Anitya incidental Temporary - Mithya Deham, body – Abhimana...
- Neutralise in 'Mananam'... I am not Body / Mind / Intellect.
- Jog 10 km if chocolate eaten - Ahamkara invocation = Bondage.
- Nididhyasanam gives up Ahamkara invocation and neutralises by Ayam Sakshi / Paramatma / Brahman / Atma.. By Jnanam.
- Behind his mind all the time - Benefit immeasurable.
- Aham Nitya Shudha / Mukta / Na Punyam / Na Papam / Na Saukyam / Na Dukham... Shivoham... No depression after knowledge.
- Released from strain.... Because of owning up of Poornatva / Jnana Phala Anubhuti.<sup>1239</sup>

- Gives fulfilment... Gives Ananda... Eliminates sorrow.
- Others invoke, my father hood Husband hood... Nothing affects me...
- Avidya Karyam Dukham - which is Pratitam - Notion... Sorrow for fact.
- Notion generated by repeated wrong thinking.
- Suppose this happens tomorrow... 70 % worries of future events which don't happen...
- Imagines and becomes / Appears / Sorrow / Build up / Worked up emotion / Superimposed pain - Eliminate absolutely.
- Not escapism from sorrow... Going to movie... Hero has more sorrow than you...
- Other methods palliative... Temporary relief... Atma Jnanam totally eliminates

### Verse 335 :

बाह्यानुसन्धिः परिवर्धयेत्फलं  
दुर्वासनामेव ततस्ततोऽधिकाम् ।  
ज्ञात्वा विवेकैः परिहृत्य बाह्यं  
स्वात्मानुसन्धिं विदधीत नित्यम् ॥ 335 ॥

*bāhyānusandhiḥ parivardhayetphalaṁ  
durvāsanāmeva tatastato'dhikām |  
jñātvā vivekaiḥ parihṛtya bāhyaṁ  
svātmānusandhiṁ vidadhīta nityam || 335||*

Constant contemplation upon the external objects will only gather up its fruits, namely, enhancing the evil propensities, which grow from bad to worse. Knowing this, through discrimination, one should leave the thoughts of external objects and constantly apply oneself to meditation on the self. [Verse 335]

- If I don't invoke Atma, I will think of Anatma.. Only... Bahya Anusandhi...
- Obsession with Body / Family / Business.. They get more reality than what they deserve.

- Present thoughts become dream, because of waking repetition.
- Becomes more real... waking has become unreal.
- I am comfortable waker but dream nightmare very strong... Can disturb throughout day.
- I am afraid of my own thought, Can't harm... But disturbs me - Bahya Anusandhi...
- Reality which is invoked by repeated thinking... Called Passion / Involvement / getting lost...
- It increases as consequence of Ahamkara Vasana... w.r.t. external object, corresponding Ahamkara has to be invoked.
- If Anatma - Family / Obsession / Business.
- We invoke father I / President /..
- We nourish Dur Vasana more and more.
- Why it is Dur Vasana because Aham Brahmasmi is a fact.
- Aham tree Stronger... Adhyasya Moolasya Shakha....
- Having discerned consequence of Ahamkara invocation... Discriminative person.
- Having reduced Obsession with Anatma, should be replaced with Atma Anusandhanam = Nididhyasanam.

### **Therefore Practice Nididhyasanam :**

- 150 Verses no Nididhyasanam - Verse 254 to 417 - Unique in Viveka



## Nididhyasanam :

- Job to be done by student Sanyasi Ahamkara, also not good.
- Jnani stature only w.r.t. Buddhi = Anatma.
- Who am I... Braheiva Brahmavithu...

## Therefore Nididhyasanam :

- Life long process... As Ahamkara comes life long.

## Verse 336 :

बाह्ये निरुद्धे मनसः प्रसन्नता  
मनःप्रसादे परमात्मदर्शनम् ।  
तस्मिन्सुदृष्टे भवबन्धनाशो  
बहिर्निरोधः पदवी विमुक्तेः ॥ 336 ॥

*bāhye niruddhe manasaḥ prasannatā  
manahprasāde paramātmadarśanam |  
tasminsudrṣṭe bhavabandhanāśo  
bahirnirodhaḥ padavī vimukteḥ || 336 ||*

When the Objective world is shut out, the mind becomes quiet, and in the quiet mind arises the vision of the Paramatman. When 'That' is perfectly realised, the chain of birth and deaths is broken. Hence the Shutting out of the external world is the initial step for reaching liberation. [Verse 336]

## Nididhyasanam : Not Job we have to do.

- Dwelling Upon Something, That we like is natural to mind.
- I am Ananda Svarupa.. All like Vedanta - Tells me interesting... Nitya / Shudha / Buddaha / Aparicheda / Ananda / Asanga / Beautiful...
- Sravanam and Mananam... Most interesting topic in creation...

## **Therefore Nididhyasanam :**

- Natural to mind... obstructed because of our preoccupation with worldly activity.

## **Nididhyasanam :**

- Need not be done... Only remove obstacle of too much Pre-occupation with Vyavahara.
- Over Pre-occupation - Like river flowing and Dam obstructing.
- Remove dam - River will flow...
- If water has to flow up... Remove obstruction and Dump... Give energy to flow down... Remove obstacle only.

## **Law :**

- Human mind dwells upon thing it likes.

## **Sravanam and Mananam :**

- Gives most enjoyable topic in creation....
- If I have time... 'Nididhyasanam' will happen
- If 'Nididhyasanam' doesn't happen because preoccupied with too many obsession...
- Remove obsessions with Vyavahara...
- Nirodha... Restrain external world - which enters my mind.
- 5 Minutes - Free time....

## Swamy Dayananda :

- Train ticket for one - Whole family travels in head! Remove from cluttered Head.

### Gita : Chapter 5<sup>th</sup> : Before Mananam / Nididhyasanam :

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ ।  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau ॥ 5-27 ॥

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

- Shutting all external contacts... Be mental Sanyasi, without roles for 15 Minutes - 'Nididhyasanam' Happens...
- Most wonderful Enjoyable knowledge Surfaces(Very True!)
- Mind Empty.. Knowledge flows...
- Air Enters - Empty Bottle
- Water Enters - Empty Vessel
- Similarly when mind emptied - Paramatma Darshanam Happens!
- When Ahamkara Evacuated naturally there will be Atma Darshanam.
- Atma Jnanam Gathered in Sravanam / Mananam = Paramatma Smriti.
- Recollection of teaching will Gush into Empty Mind.

- When Atma Jnana remains in Mind for Sometime, you are Soaked in that Process...
- Bava Baudha Nasha... From Ahamkara
- Drishti... Every problem Significant from Atma.
- Drishti... Every problem Insignificant.
- In Dream, Problems Significant
- On Waking, Loose their Significance.
- Dream Problem - Satyam in Dream Mithya on waking up.
- Insignificance Means Mithyatvam.
- Bondage of Samsara will be Overpowered - Abibava... Not Disappear.
- Flame of candle.. Has same amount of power when day light Breaks... Light doesn't go Away but insignificant.

### **Night - Candle Light Powerful :**

- Bring Atma Jnana light... Problem to be handled not Big Problem... I have to solve.. Overwhelming thing not there.

### **Don't Cry :**

- Therefore Method of Nididhyasanam = Remove obstacles which is over Involvement with World.

### **Method of Nididhyasanam :**

- Remove Obstacle which is over involvement with world.

- Bahit Nirodha... getting lost / Carried Away / Obsession / Checking / Moderation / dilution of Ahamkara is only Sadhana... Means for Vimukti and to enjoy benefit of Vedanta.

### Verse 337 :

कः पण्डितः सन्सदसद्विवेकी  
श्रुतिप्रमाणः परमार्थदर्शी ।  
जानन्हि कुर्यादसतोऽवलम्बं  
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ 337 ॥

*kaḥ paṇḍitaḥ sansadasadvivekī  
śrutipramāṇaḥ paramārthadarśī |  
jānanhi kuryādasato'valambam  
svapātahetoh śīśuvanmumukṣuḥ || 337 ||*

Where is the man who being learned, able to discriminate between the real and the unreal, believing the Vedas as Authority, fixing his gaze Upon the Atman, the supreme reality, and being a seeker after liberation, will, like a child, consciously run after the unreal, which will surely cause his fall? [Verse 337]

- Once value of 'Nididhyasanam' and benefit understood, he can't ignore 'Nididhyasanam'.
- Panditaha - One who studied scriptures can't ignore 'Nididhyasanam'

### Panditaha informed person :

- Who has measured Atma / Anatma, Satyam / Mithya.
- World = Mithya... can't give security... Poornatvam, will desert... Can't support me...
- Sat/ Asat - Viveki... Atma alone can support.

- Suppose person has Sruti teaching and Paramatma Darshanam means understood teaching.
- Mumukshu knows value of Liberation.
- How can he still hold / Take Support of Mithya... Ahamkara and Mithya world / Prapancha?
- Known its useless... can't give security but gives more insecurity... Require more possessions for security.
- Know possessions / Wife / Children / Money... More insecurity.. Cause of falling into more Samsara.

## Lecture 112

### Verse 337 :

- 1) Nididhyasanam = Way of life... Satyam Brahma is dominant and Mithya - Anatma-Jagat not dominant.
- 2) One should be aware of Satyam / Mithya.-

### a) At subjective level :

- Dehatma Ahamkara - Mamakara is Mithya.
- I Sakshi Chaitanyam is Satyam
- During Vyavahara, Ahamkara should not become over dominant to overshadow.
- Aham Sakshi awareness is a fact.

### b) At Subjective level :

- My absorption in Nama / Rupa Prapancham - Should not overcome fact that behind Nama-rupa... Sat existence alone is reality and should not be forgotten.

Sat	Chit
<ul style="list-style-type: none"><li>- In external word</li><li>- Sara outside</li></ul>	<ul style="list-style-type: none"><li>- In Internal world</li><li>- Sara Inside</li></ul>

### Anu-Abisandihi :

- Obsession / Carried Away
- Playing with fire - Childish.. Who Puts finger
- On fire - Doesn't know what Agni can do.

## Verse 338:

देहादिसंसक्तिमतो न मुक्तिः  
मुक्तस्य देहाद्यभिमत्यभावः ।  
सुप्तस्य नो जागरणं न जाग्रतः  
स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ 338 ॥

*dehādisaṁsaktimato na muktiḥ  
muktasya dehādyabhimatyabhāvaḥ |  
suptasya no jāgaraṇam na jāgrataḥ  
svapnastayorbhinnaguṇāśrayatvāt || 338||*

There is no liberation for him who is attached to the body and so on, and the liberated man has no identification with his body and so on. The sleeping man is not awake, nor is the waking man asleep, for, these two states are contradictory in nature. [Verse 338]

- One can't have Atma Abhimana and Anatma Abhimana simultaneously.
- Can't hold to Atma / Anatma simultaneously, Holding to one is rejection of other.

### Mithya - Abisandhi Tyaga :

- If I know screen alone is reality
- Behind movie... Naturally, all characters are shadows...
- There is nothing wrong in watching characters... Not substantial entities - Non-substantial shadow - Asat.
- More reality given to characters... Screen recedes more and lost sight of.
- See elephant - Wood lost sight of
- Recognise wood - Elephant can't threaten me
- Can't have both elephant and wood Satyatva Buddhi...
- Strong Deha Abhimana Liberation out of Question.



**Gita :**

क्लेशो ऽधिकतरस्तेषाम्  
अव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं  
देहवद्भिरवाप्यते ॥ १२-५ ॥

kleso'dhikatarastesam  
avyaktasaktacetasam ।  
avyakta hi gatirduhkham  
dehavadbhiravapyate ॥ 12.5 ॥

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Vedanta will not work
- Bothered about physical personality.
- Mukti / Deha Abhimana Can't go together.
- One who is liberated - Can't have Deha Abhimana.
- Putra Abhimanam - Comes only w.r.t. Deha In Purva Janma - Didn't have this body.
- Because of Prarabda come together.
- Have Abhimana to do duty... Not get disturbed by family condition.
- Disturbance - Proportionate to Abhimana.

**Example :**

- Awake / Dream / Sleeping, can't go together.
- Aware of external and internal world - Can't go together.
- Moksha / Attachment - Sangha... Only one
- If more... Do Karma Khanda rituals / Danyam / Choose one inside and not tell outside.

Sleep	Jagrat / Svapna
Tamo Guna Ashritam	Rajo / Sattva Guna Ashritam

### Verse 339 :

अन्तर्बहिः स्वं स्थिरजङ्गमेषु  
 ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।  
 त्यक्ताखिलोपाधिरखण्डरूपः  
 पूर्णात्मना यः स्थित एष मुक्तः ॥ 339 ॥

*antarbahihḥ svaṁ sthirajaṅgameṣu  
 jñātvā'ātmanādhāratayā vilokya |  
 tyaktākḥilopādhirakhaṇḍarūpaḥ  
 pūrṇātmanā yaḥ sthita eṣa muktaḥ || 339||*

That man is free who, knowing the self through his mind in all moving and unmoving objects and observing it as their substratum, renounces all superimpositions and remains as the absolute and the infinite self. [Verse 339]

### Gita :

या निशा सर्वभूतानां  
 तस्यां जागर्ति संयमी ।  
 यस्यां जाग्रति भूतानि  
 सा निशा पश्यतो मुनेः ॥ २-६९ ॥

**yā niśā sarvabhūtānām  
 tasyām jāgarti saṁyamī |  
 yasyām jāgrati bhūtāni  
 sā niśā paśyatō munēḥ || 2-69 ||**

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Waking / Sleep can't coexist.
- Day / Night, Sleep, can't coexist
- Light / Darkness Sleep can't coexist

**Assumption :**

- Will vote for Moksha as Mumukshu has problems of attachments.
- Parikshya Lokan... Family / Business attachments.

**Advise :**

- Don't hold to Ahamkara / Mamakara, Own up Asanga Atma Svarupa - Not father I... All problematic.

**Where do you recognise Atma?**

- Inside / Outside body... Moving / Non-moving living beings in form of Consciousness... My nature / Inside / Outside.
- In inanimate object Atma is there - Chaitanyam is not absent but not manifest.

**What is manifest... Sat / Existence / Manifest :**

- In desk... Chit is there but not manifest? But sat is manifest.
- One should see himself as Atma of Universe... Essence of universe.

**Wave recognises itself as water - Wave will say :**

- I am water - Substance behind this wave / All waves / Ocean / Rivers.
- Atmana... As substratum - Adharataya...
- Without me - World doesn't exist
- Without world - I don't exist is thinking before...
- World saving me - Before.

- Truth = Without me - World can't exist.
- Without water... No wave / No ocean / River
- When I took myself as wave
- I said I depend on ocean

### **When I know I am water - I Say :**

- Ocean depends on me
- Ocean Nama / Rupa... Whether I depend on world or world depends on me is dependent on my understanding Of meaning of word Aham.
- See yourself as Adhyasa of Universe.

### **This Requires :**

- If you take yourself as body, you have to depend on world - Require food / Shelter / Clothing...
- To become independent of world, you have to disown body.
- Don't have Deha Abhimana...
- Deha Abhimana leads to world dependence, therefore give up Deha Abhimana.
- World threatens only body - Death not big tragedy...
- Upadhi = Anatma - Give up Obsession / Abhimana / Attachment to body with individual Nature.
- w.r.t. body - I am Khanda from world.

## Khandatwam:

- Form of Samsara
- Being Separate from world.
- Sense of Separation expresses in form of rejection.
- Worst of pain... My friends reject me / don't play with me... Feel rejection by others / Family, Doesn't respect...

## Psychological pain :

- Children don't care Physical / Psychological Khandatva...

## Feeling :

- I am not home is Samsara As long as I am Body / Mind... Samsara / Khanda will be there... Own up Atma Svarupam.

## No one can reject me?

- Can wave rivers / Ocean Reject water?
- Rejecting water... They don't exist existence requires inclusion of water.
- Once I know I am Atma, nothing in world can reject me.

## Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano brahma veda, kṣatram taṃ parādādyo'nyatrātmanaḥ kṣatram veda, lokāstaṃ parāduryo'nyatrātmano lokānveda, devāstaṃ parāduryo'nyatrātmano devānveda, bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda, sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda; idaṃ brahma, idaṃ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṃ sarvaṃ yadayamātmā ॥ 6 ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self. [ 2- 4- 6]

- Unless you know Atma, sense of rejection will not go away...
- I am Akhanda Rupa - Undivided Atma - Essence of everything in world.
- Therefore Poornatma... Khandatvam - Means division - Apoornatvam Remain as Poornatma.

Gross Samsara	Subtle Samsara
- I want others	- I should be Wanted by others - I get no Invitations?

### **Mukti :**

- Never having the feeling of Being wanted...

### **Jnani :**

- Can remain in Any comer... Dead / Alive... Whether people care or not difficult but worth Attempting.

## Verse 340 :

सर्वात्मता बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ 340 ॥

*sarvātmataḥ bandhaviṃmuktihetuḥ*

*sarvātmabhāvānna paro'sti kaścit |*

*dr̥śyāgrāhe satyupapadyate'sau*

*sarvātmabhāvo'sya sadātmaniṣṭhayaḥ || 340 ||*

To recognise the universe as the self is the means of release from all sense of bondage. There is nothing higher than realising the 'Universe as the self'. One realises this state by excluding the objective world through steadfastness in the eternal Atman. [Verse 340]

- This awareness - I am Poornatma...
- Don't depend on world... Don't depending on, World depending on me.
- Not feeling sense of isolation / Separation / Rejection... This maturity / Perspective is Sarvatma Bava... Deep significant expression for Moksha.
  - This alone gives freedom
  - Then alone you are complete
  - Life mission accomplished
  - No other means of liberation
- As we grow old, world doesn't need us.
- World utility oriented - Must be ready for this.
- Should enjoy this... Have time to dwell on Sarvatma Bava...

## **What is Sarvatma Bava?**

- Atma standing everywhere.

### **1) Sarvam Atma iti Jnanam :**

- Vision which means everything is Atma... Seeing - Everything is Atma...
- Vision / Perspective... See clip As Atma

### **2) Sarva Atma Darshanam = Sarva Anatma Mithya Darshanam**

- Everything Atma = Everything other than Atma is Mithya...

### **3) Sarva Atma - Raaga - Dvesha Abavaha**

## **See Logic :**

- Raaga Dvesha is only for real thing.
- Thief snatches chain and finds out it is fake, will drop - No Raaga... Worthless no interest
- Where Mithyatva Darshana - No Raaga / Dvesha w.r.t Entire world.

## **How I know that?**

- Where Raaga / Dvesha is there, mind Violently disturbed.
- Symptoms of strong Raaga / Dvesha → = Agitated Mind.
- Strong Raaga / Dvesha... Symptom of Satyatva Buddhi.
- Satyatva Buddhi is Symptom of Sarva Bava Abava.
- No Violent disturbance should be there.



## Example :

Good Road	Bad Road
No Disturbance	Violent Disturbance

- Sarvatma Bava = Samatvam Buddhi  
= Possible only in Sarva Anatma Tyaga / Anatma world of object.
- Agrahanam = Renunciation = Tyagaha
- Does it give up = I like to give up Chappal... Living requires body / Dress / Anatma.
- Anatma Tyaga = Anatma Abhimana Tyaga.
- Give up attachment to your possessions, it will work.

2 Ways = shouldn't have ownership(Body / Money)

### Philosophical Approach

- Give up owning Attachment
- Empty, problematic, worthless Give up by Mithyatva Darshana
- Shouldn't have ownership
- Everything is Mithya

### Religious Approach

- Everything belongs to lord
- Given by lord for temporary use and return
- Through out life, remember

- Sarvatma Bava only if you give up ownership of Anatma.

## What's left - Atma :

- Mithya Anatma Tyagaha - Satya Atma Praptihi.
- Sarvatma Bava takes place - I am free person.... Big Project to Accomplish in few Janmas!
- Without Sarvatma Bava - No Jeevan Mukti.

## Verse 341 :

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो  
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।  
संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरैः  
तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ 341 ॥

*dṛśyasyāgrahaṇam katham nu ghaṭate dehātmanā tiṣṭhato  
bāhyārthānubhavaprasaktamanasastattatkriyām kurvataḥ |  
sannyastākṣiladharmakarmaviṣayairnityātmaniṣṭhāparaiḥ  
tattvajñaiḥ karaṇīyamātmani sadānandecchubhiryatnataḥ || 341 ||*

How is the exclusion of the objective world possible for him who lives identified with the body, whose mind is attached to the perception of external Object, and who performs various acts for that end? This exclusion should be carefully practised by sages who have renounced all kinds of duties and actions and Objects, who are passionately devoted to the eternal Atman and who wish to possess undying bliss Absolute. [Verse 341]

- Abhimana and Sarvatma Bava can't go together....
- Description of Deha Abimani... has Dehatma Abhimana / Ahamkara individuality.
- Therefore certain parts of creation favourable Have Raaga / Dvesha - Like and Dislike.
- Strong mind attached to set up.
- TC / Chair / Pen, should be in proper place... Volcano at home.

## **Perfectionist - Always disturbed :**

- Meticulousness / Orderliness / Harmony Discipline in Vyavahara Good but should not Agitate / Disturb... are you hooked and Become slave to it.

## **Are you hooked to such an extent that it enslaves you?**

- Prasantha Manasa... Without that, I am seriously disturbed... Comes, because of Deha Abhimana....
- Deha Abhimana leads to, set up Abhimana - When set up reversed... Upset!

### Verse 340 :

#### 1) Sarvatma Bava :

- Seeing everything as Atma - Sarvam Atma iti Bavaha Darshanam.

#### 2) Sarva Bava :

- is Sarva Anatma - Nama-Rupa Mithyatva Darshanam - Seeing Anatma as Mithya.

#### 3) What is indication of Anatma Mithyatva Darshanam :

- Anything unreal doesn't deserve Raga / Dvesha.
- Fake chain - Counterfeit Rs 500 / Fake tiger Doesn't deserve attachment.
- Mithyatva Drishti should remove Raga / Dvesha for world.

4) Sarvatma Bava expresses in form of Dilution / Neutralising of raga / Dvesha...

#### 5) How are we to know if raga / Dvesha is neutralised?

- Intensive negative reaction subsides Anger / Fear / Depression / Jealousy...
- These are expressions of Raaga / Dvesha - These come down...
- There is Samatvam of mind / Balance of mind / Tranquillity / Peaceful.
- They are indicators of Sarvatma Bava... Mind free from Violent Negative reaction.

### This Verse :

- Sarvatma Bava Difficult because of Deha Abhimana / Family... More Powerful Ahamkara / Mamakara.
- More difficult is Anatma Mithyatva Darshana suppose person has Strong Dehatma Abhimana, Unintelligent ...

- He orders external conditions, Specifications for business, Wife, want all cosy conditions for Ahamkara...
- Mind Prashantham - Committed to experience particular favourable condition...
- Bahya - Artha... if temperature - 17.... Mind up and down.
- Therefore naturally busy, Irritation, Flaring.
- Slave of external condition can't have Anatma Mithyatva Darshana... Seeing Anatma as Satyam... Not indifferent to external condition.
- Care for family but not constant involvement.
- What generates attachment must be dropped, Internally detach from situation...
- Renounce - Dharma rituals - Shastriya karma
- Laukika karma - Social activity - Vishaya / Possessions - Maintain duty.
- Invoke Shastra - Subdue Ahamkara
- Aham individual Asmi must fade.... Aham Nitya / Shudha / Buddha / Chaitanyam Asmi Brahma.
- Now reverse... Aham Brahma Asmi - Faded personality Prominent.

### **Tattwa Nishta :**

- Be connected of teaching after Sravanam / Mananam.
- Its remedy reveals Atma Ananda, Moksha.

### **Practice :**

- Anatma Mithyatva Darshanam, Drishya Agrahanam with Effort / Sincerity.

## Verse 342 :

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ 342 ॥

*sarvātmāsiddhaye bhikṣoḥ kṛtaśravaṇakarmanāḥ |*  
*samādhim vidadhātyeṣā śānto dānta iti śrutiḥ || 342 ||*

To the Sannyasi who has listened to the discourses upon the scriptures and who has cultivated ‘calmness, self-control’ and so on, to him the Sruti prescribes Samadhi for realising that ‘The whole universe is the self’ (Sarvatma-Siddhi). [Verse 342]

- Samadhi Abhyasa Nirvikalpaka Samadhi.

## Nididhyasanam :

- By Alert living and Dwelling on teaching in which Raaga / Dvesha not dominant.
- Leading to Kama / Krodha... Unvedanta response Gita :

दुःखेष्वनुद्विग्नमनाः

सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

**duḥkhēṣvanudvignamanāḥ**

**sukhēṣu vigatasprṛhaḥ |**

**vītarāgabhayakrōdhaḥ**

**sthitadhīrmunirucyatē || 2-56 ||**

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 stead Wisdom. [Chapter 2 – Verse 56]

- Jnanis life Style.... 2 Chapter / 12 Chapter / 14 Chapter... Sthithapragya, Parabakta, Gunateeta Lakshanani,

## How Jnanis live?

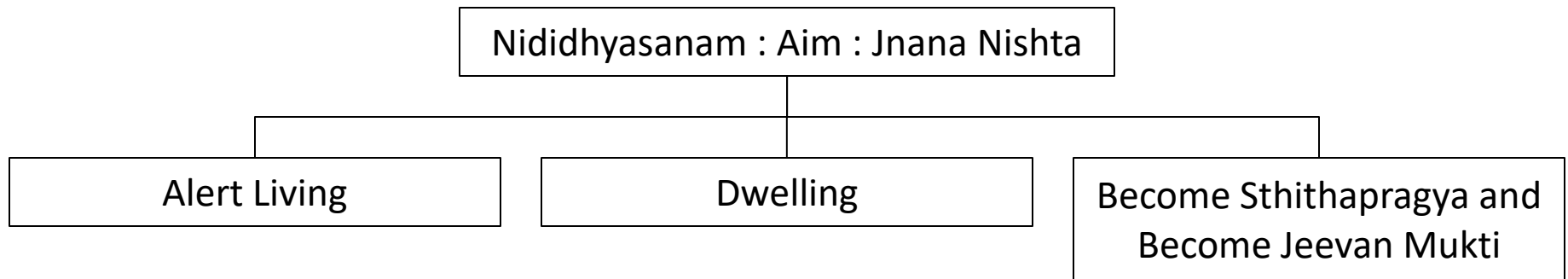
- I monitor my response / behaviour and See gap is lifestyle... By Alert living... Reduce Gap... Mana / Apamana... Tulyaha...
- Lakshana / May Behaviour - See gap.
- Introspection and Auto Suffusion required... Monitor.

## 2<sup>nd</sup> Part of Nididhyasanam :

- Be with teaching through Sravanam / Manam.

## Aim :

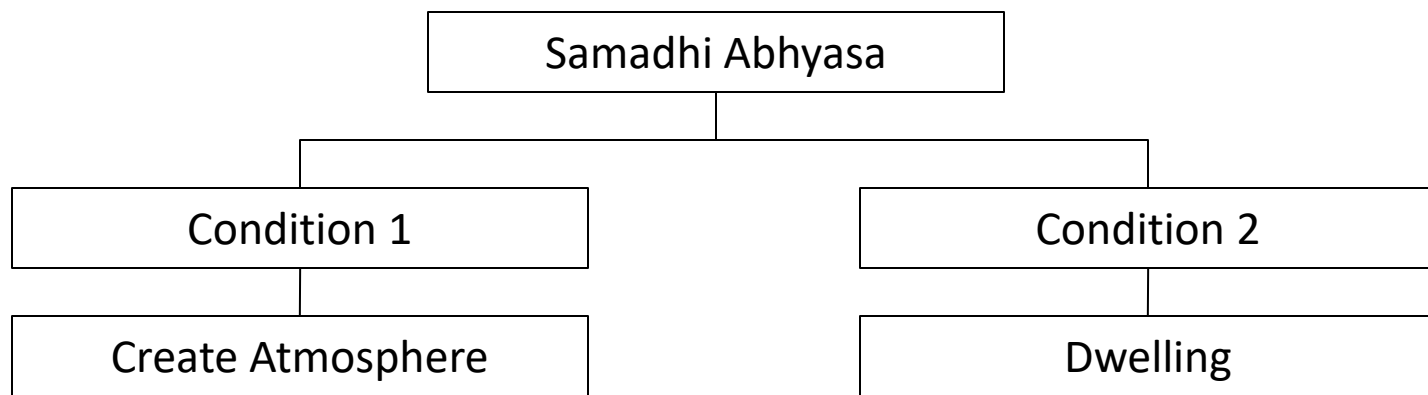
- Dwelling... teach what I learnt...



- Reduction of intensity of negative reaction...
- Frequency of intensity of negative reaction
- Recovery period of intensity of negative reaction.
- If no full benefit of these Sadhana...

## Then Samadhi Abhyasa :

- Not compulsory if Nididhyasanam Inadequate... because of internal Viparita Bavana...



## 2) Condition :

- Foundation, Dwelling, depending on Psychological problem...
- Paricheda Buddhi - Sense of limitation... Less money / House... then focus on Poornatva.
- If you Dwell on Mistakes committed in secret... Dwell on Papa / Punya Rahitaha Atma(Ateetam)
  - Sit in proper condition / Ideal Atmosphere
  - Take portion of Shastra Poornata / Papa Rahita / Focus on Object.

## To Practice Nididhyasanam : Yoga Recommended :

- Yama / Niyama / Asana / Pranayama / Pratyahara / Dharana / Dhyana / Samadhi

## Concentration Focusing in 4 Stages :

- Focusing / Fixing / retaining in that chosen field / Savikalpaka Samadhi...
- Deliberate Assertion in teaching...
- Culmination of 3 Stages... Nirvikalpa Samadhi effortless Absorption...



### **3<sup>rd</sup> Stage :**

- Will / Effort involved - Deliberate
- Distraction natural - Absorption required

### **4<sup>th</sup> Stage :**

- No will / Effortless
- I become incapable of Distraction
- Absorption natural... distraction can't take place.

### **Yoga Shastra :**

- Object of Samadhi... Keep mind in Mooladhara / Agya Chanra...

### **Vedanta :**

- Chakra is Anatma... Absorb in Teaching focused recollection.

### **Yoga : Nirvikalpaka :**

- Goal of Samadhi...

### **Vedanta :**

- Goal not Nirvikalpaka Samadhi

### **Aim :**

- Dwell on Shastra, Process more important - Not Nirvikalpa Samadhi itself.

## Yoga :

- Twist Spital chord... Looked at Switch board.
- If no Switch board - Couldn't Practice... Turn neck Instead of twisting Spinal chord... Turn eye balls...

Presented Aim	Intended Aim
<ul style="list-style-type: none"><li>- See switch board</li><li>- Nirvikalpaha Samadhi</li><li>- Aim of Yogic 'Mananam'</li></ul>	<ul style="list-style-type: none"><li>- Twist Spinal chord</li><li>- Dwelling Upon recollection of Teaching</li><li>- Focused recollected in Specially designed Atmosphere will give</li></ul>

- Great impact to mid... this impact is Assimilation of teachers... required... real, it Alerts living and being in Shastra has failed in Nididhyasanam.

## Verse 341 : Introduction of 'Nididhyasanam'

### Brihadaranyaka Upanishad :

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।  
तस्मादेवं विच्छान्तो दान्त उपरतस्ति तिवशुः समाहितो भूत्वात्मन्येवात्मानं पश्यति,  
सर्वमात्मानं पश्यति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; नैनं पाप्मा तपति,  
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः समाद्,  
एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

ṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।  
tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।  
tasmādevaṁvicchānto dānta uparatastitikṣuḥ samāhito bhūtvātmanyevātmānaṁ  
paśyati, sarvamātmānaṁ paśyati; nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati;  
nainaṁ pāpmā tapati, sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo  
bhavati; eṣa brahmalokaḥ samrād, enaṁ prāpito'sīti hovāca yājñavalkyaḥ; so'haṁ  
bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yajnavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 – 4 – 23 ]

- For Bikshu.. Sanyasi = Serious about ‘Nididhyasanam’ Pursuit.
- ‘Nididhyasanam’ can’t be practiced without Sravanam / Mananam.
- To get Sarvatma Bava / Sarvatma Anatma Mithyatva Bava...
- Raag Dvesha - Neutralisation / To Enjoy Samatvam Shanti - All the time.

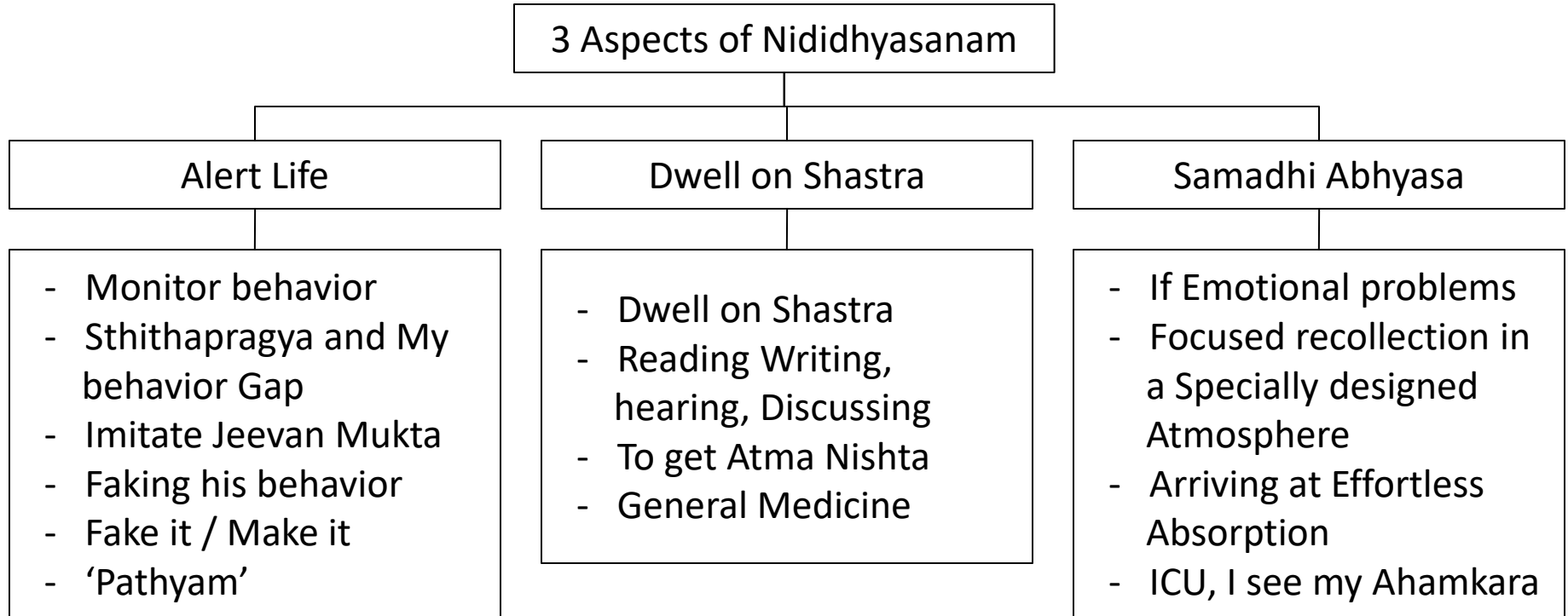
### **Context of Sruti :**

- 6 Fold Qualification - Sadhana Chatushtaya Sampatti... Kshama / Dama / Uparati / Titiksha / Then Sravanam Fulfills...
- Samadhi Abhyasa to fulfill deficiency of Sadhana Chatushtaya Sampatti... not for Moksha...
- When Sadhana Chatushtaya Sampatti Accomplished, teaching more powerful....
- Sadhana Chatushtaya Sampatti for Anadhikari’s.

## Lecture 114

### Verse 341 : Nididhyasanam :

- Require intellectual conviction of Teaching.



### Favoured Recollection :

- Choose one position of Vedanta to solve my specific emotional problem.
- Anger / Depression / Jealousy / Inferiority Complex...
- Aham Asangosmi / Nityosmi / Nirvikalposmi / Nirakarosmi... See which part will be useful to me...
- Without Svabavam - No recollection.

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

- In specially designed atmosphere to create impact of teaching.
- Jurassic Park - Seen in theatre... Atmosphere provided by Ashtanga yoga - Technique...

## **8 Fold Antaranga Sadhana :**

- Deha / Seat / Posture / Sensory position / Breathing / Mental withdrawal / intellectual condition.
- Desha / Kala / Prana - Sharira Sthithi / Indriya Nirgraha / Prana Nirgraha / Mano Nirgraha / Buddhi Nishchaya... 8 fold factor... Provides Atmosphere.

## **Purpose :**

- To create impact out of same statement - Heard During Sravanam in class.

## **3<sup>rd</sup> Part of Samadhi Abhyasa :**

- Aiming at effortless absorption.
- Nirvikalpa Samadhi
- It is only presented as goal
- Intended Goal - Not Nirvikalpa Samadhi... Whether it happens or not - Doesn't matter.
- Focussed recollection is like stretching exercise which is more important

## **Aim :**

- Dwell in teaching / Recollection.
- Effortless absorption in teaching.

## Verse 343 :

आरूढशक्तेरहमो विनाशः

कर्तुन्न शक्य सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः

तानन्तराऽनन्तभवा हि वासनाः ॥ 343 ॥

*ārūḍhaśakterahamo vināśaḥ*

*kartunna śakya sahasāpi paṇḍitaiḥ |*

*ye nirvikalpākhyasamādhiniścalāḥ*

*tānantarā'nantabhavā hi vāsanāḥ || 343 ||*

Even wise men find it impossible to suddenly destroy the ego, once it has become strong, except for those who have become perfectly calm through Nirvikalpa Samadhi. Indeed, desires are the effects of innumerable births. [Verse 343]

- Many require 3<sup>rd</sup> Part of 'Nididhyasanam'
- I have to decide if I am Hungry / Require intense 'Nididhyasanam'
- Many require... For emotional problems to go away.
- Destruction of Ahamkara... Not physical destruction... But falsification of Ahamkara, Make it insignificant...
- Perform duty - Not create Ahamkara with Ahamkara.
- Require Balanced Ahamkara.
- Mithyatva Nischaya of Ahamkara.
- Whose intensity increased by past life.
- Before Nourished Ahamkara - I am BA / Lawyer / Owner / Donated one Lakh...
- Married I / Transformation of Ahamkara I...
- Aarudha Pravidha Shakti... Nourished failures / Complexes / Wounded / Guilty / Frustrated... not easy to falsify..

## Therefore Destruction not easy :

- I have given freedom - Therefore they threaten me now... By Vasanas / habits.
- Rented tenant for 25 Years - Refuses to go... can be destroyed by commitment and Steadiness in Nirvikalpa Samadhi practice.
- Focused recollection in Specially designed Atmosphere... Aiming at effortless Absorption recollection of Teaching.

## Nischala :

- Standing in Abhyasa - Why many require... Because of habitual jealousy / Anger / Depression / Inferiority complex / Viparita Bavana
- Born out of countless Janmas - Vasanas developed, Emotional problems / Emotional happenings in the mind because of Viparita Bavana manifold.

## Verse 344 :

अहंबुद्धयैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।  
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ 344 ॥

*ahambuddhyaiva mohinyā yojayitvā''vṛterbalāt |*  
*vikṣepaśaktiḥ puruṣam vikṣepayati tadguṇaiḥ || 344||*

The 'Projecting-power', through the aid of the 'Veiling-power' confuses, then man with storms of egoistic ideas, and distracts him through the attributes of that agitation. [Verse 344]

## Diversion : Technical

- Habitual problem caused by power of ignorance called Vikshepa Shakti, for Vikshepa Shakti to be Active, it requires co-operation of Aavarna Shakti.

## **Agyanam has 2 powers :**

- Aavarna and Vikshepa Shakti 2 Friends.
- Both together alone can cause Samsara, we are breaking unholy Mix / Combination between Vikshepa and Aavarna...

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

- Aavarna Shakti alone by Sravanam and Mananam, Divide enemy by weakening.
- If you attack Vikshepa Shakti... will never succeed because, nourishment of Vikshepa Shakti is provided by Aavarna Shakti...
- Thief - Acts, communication line 1<sup>st</sup> / Support cut / You become weaker - Vikshepa Shakti not destroyed but weaker.

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

- Blow on head - Blow on Vikshepa Shakti.
- 'Nididhyasanam' is capable of handling weaker Vikshepa Shakti - If 'Nididhyasanam' fails,

### **Aavarna Shakti continuing means :**

- I am still not sure I am Brahman.

### **Practice :**

- Aham Brahmasmi... Another corner.



## Big challenge for Swamiji - யாரு கண்டா ??

- Conviction - Aham Brahmasmi is destruction of Aavarna Shakti.
- Vikshepa Shakti - Aham boss Asmi.... Infinite, has army of Aavarna Shakti.
- Vikshepa Shakti connects person to Ahamkara by taking him away from Atma.
- It invokes more Ahamkara.. Forces me to involve - Aham Deha / Husband / Boss Asmi.
- Personality I - invoked by Vikshepa Shakti... Supported by Aavarna Shakti.
- Infinite Ahamkara... Karta / Bokta - Which deludes a person... When I identify with Ahamkara in events of life - Events become too significant.

### From Vedanta angle :

- Any event insignificant because it is Mithya...
- Assumption of over significance of any event is delusion.
- Ahamkara creates delusion - Therefore called Mohini Ahamkara...
- Activation of Ahamkara done by Vikshepa Shakti supported by Aavarna Shakti.

### Mechanism of Samsara :

#### Stage :

- 1) Aavarna Shakti supports Vikshepa Shakti
- 2) Vikshepa Shakti activates Ahamkara
- 3) Ahamkara gives over significance to events of life by making it absolute reality
- 4) Over significance causes Samsara

## Solution :

1<sup>st</sup> :

- Cut of Aavarna Shakti by Sravanam and Mananam.

2<sup>nd</sup> :

- Handle Vikshepa Shakti through simple 'Nididhyasanam'

3<sup>rd</sup> :

- Go for intense 'Nididhyasanam'

## Vikshepa Shakti :

- Disturbs Mind
- Doesn't allow you to be quiet / Calm / Serene / No Nimmathi
- Require counselling.
- Binds through Sattva / Rajas / Tamas belonging to Ahamkara not Atma I - Gita :

सच्चं सुखे सञ्जयति  
रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः  
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

**sattvam sukhe sanjayati  
rajah karmani bharata I  
jnanamavrtya tu tamah  
pramade sanjayatyuta II 14.9 II**

Sattva attaches to happiness, rajas to action, O Bharata, while Tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

## Vyasa :

- Spends 18 Verses on how each Guna binds...

## Verse 345 :

विक्षेपशक्तिविजयो विषमो विधातुं  
निःशेषमावरणशक्तिनिवृत्त्यभावे ।  
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे  
नश्येत्तदावरणमात्मनि च स्वभावात् ।  
निःसंशयेन भवति प्रतिबन्धशून्यो  
विक्षेपणं नहिं तदा यदि चेन्मृषार्थे ॥ 345 ॥

*vikṣepaśaktivijayo viṣamo vidhātum  
niḥśeṣamāvaraṇaśaktinivṛttyabhāve |  
dṛgdr̥śyayoh sphuṭapayojalavadvibhāge  
naśyettadāvaraṇamātmani ca svabhāvāt |  
niḥsaṁśayena bhavati pratibandhaśūnyo  
vikṣepaṇaṁ nahim tadā yadi cenmṛṣārthe || 345 ||*

It is extremely difficult to conquer the 'Projecting-power' unless the 'veiling-power' is perfectly rooted out. And that covering over the Atman naturally vanishes when the Subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly complete, and it becomes free from all obstacles, when there is no oscillation of the mind the to the false sense objects. [Verse 345]

- If 'Nididhyasanam' fails, it is because Vikshepa Shakti is very powerful.
- If Vikshepa Shakti is powerful because of Aavarna Shakti not taken away from Vikshepa Shakti.
- Aavarna Shakti not taken away because Sravanam not done properly.
- Non Sravanam / in sufficient Sravanam is cause.
- Therefore Vikshepa terrible and 'Nididhyasanam' will not work, Aavarna Shakti not removed totally.
- Total removal of Aavarna Shakti = Total conviction I am Brahmasmi.
- No proof required to accept Aham Brahmasmi is fact.

- Don't seek powers Siddhis / Experience = Total Aavarna Shakti.
- If Aavarna Shakti not removed it is difficult to conquer Vikshepa Shakti through Mananam / Nididhyasanam(My Problem)

### What should I do in Sravanam?

- Brahma Sutra - wonderful... Seeker Wants to do Samadhi Abhyasa.

### What is Sravanam?

- Clearly distinguishing / Separating / Discriminative / Sthula / Sukshma / Karana Shariram and Shariri.
- Bheda / Vibaga... Atma - Anatma Viveka
- Drk / Drisya Viveka = Sravanam

### By Sravanam Crystal clear :

- I am consciousness - I am not body / Mind

### Example :

- Like separating milk and water
- Then Aavarna Shakti will get destroyed in yourself, Practice Sravanam properly.
- Because of Aavarna Shakti destruction, Atma / Anatma Viveka happens.

Atma	Anatma
- Satyam	- Mithya - Insignificant, not worth loosing sleep / Worry

- If worry... Means given more Satyatva Buddhi than what it deserves... More Significant.
- If insignificant, no Vikshepa - No Disturbance because of them.
- Once Vikshepam comes, Mental worries comes, they are seen as insignificant.
- Victory over Vikshepa - Shakti comes without Obstacles - Unchallenged... See Mithya as Mithya.
- Remove Over significance... Get out of Undue Worry...
- Victory Unchallenged / Vikshepa Shakti unchallenged.

### **Doubtlessly Conquer :**

- All negative reactions to life get transformation...
- Vikshepa Shakti Jayaha = Jeevan Mukti.
  - a) Frequency
  - b) Intensity
  - c) Recovery Period

} Of Negative reactions - Reduced
- Not extremely upset / Angry
- Vikshepa Shakti Rise in mind and getting free in mind is Jeevan Mukti.

## Lecture 115

### Verse 345 Samadhi Abhyasa :

- One can seriously attempt 'Nididhyasanam' after Sravanam and Mananam.
- Upasana - Before Sravanam and Mananam... Saguna Dhyanam...
- Atma Dhyanam - Only after Sravanam and Mananam.
- Through 'Nididhyasanam' we are trying to avoid Ahamkara and Mamakara Vasanas.
- Habitual identifications(Ahamkara) with Body and Mind and Relationship with Surroundings(Mamakara)
- Aham / Mama Vasana is obstacle for Jeevan Mukti.
- Elimination means making it insignificant, Not over significant to hurt mind and lose sleep.
- Worry causing Ahamkara - Not good.
- Preserve Nischaya = Handling Vikshepa Shakti of Agyanam.
- Vikshepa Shakti nourished by Aavarna Shakti called self ignorance...
- Cut supply / Aavarna Shakti / Arms supply / Communication lines by Vedanta Sravanam and Mananam.
- Before Samadhi Abhyasa... Aham Brahmasmi should be a fact....
- 'Nididhyasanam' can't prove Aham Brahmasmi.

### Nididhyasanam :

- To remove habitual identification.

## Verse 346 :

सम्यग्विवेकः स्फुटबोधजन्यो  
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।  
छिनत्ति मायाकृतमोहबन्धं  
यस्माद्विमुक्तस्तु पुनर्न संसृतिः ॥ 346 ॥

*samyagvivekaḥ sphuṭabodhajanyo  
vibhajya dṛgdrśyapadārthatattvam |  
chinatti māyākṛtamohabandhaṁ  
yasmādvimuktastu punarṇa saṁsṛtiḥ || 346 ||*

Perfect discrimination arising from direct realisation distinguishes the true nature of the 'Subject' from that of the 'Object' and snaps the bond of delusion created by Maya. There is no More transmigration for one how has liberated himself from this. [Verse 346]

### Sravanam for Sanyasa Viveka :

- I am Sakshi Chaitanyam not Ahamkara...
- Body / Mind complex / Reflecting Consciousness = Ahamkara
- Chidabasa Sahita Sthula / Sukshma Shariram = Ahamkara Definition.
- I am Original Consciousness who am lending reflection to this.
- Body / Mind complete = Ahamkara / Sakshi Viveka.
- This is born out of clear thinking / Studies / Analysis.
- Clean Mirror - Get Clearer Vision of my eyes.
- Cleaner with Shastram Mirror - Clearer Vision of my Nature

### Shankaras Aim :

- To make us free, more you look into words / Mirror / See your own face Shastra Jnana = Atma Jnanam.

## Discriminate :

- Observer / Sakshi / Chaitanyam

## Drishyam : Object / Observed

- I am different from every object experienced by me
- I am not world / Body / Mind /... Observed - Clip / Shariram.
- I am Observer / Shariri.

## 2 Principles Distinguish in Sravanam :

- Because of discrimination, Student destroys bondage caused by Delusion.

## How Bondage is caused?

- Agyana Janya Mohaha ignorance = I am not body I don't know.

## Delusion born :

- I am Body / Mind.. I conclude in Mind.
- Ignorance caused Deha Abhimana destroyed, For a person free from delusion - No Samsara.

## Verse 347 :

परावैकत्वविवेकवह्निः

दहत्यविद्यागहनं ह्यशेषम् ।

किं स्यात्पुनः संसरणस्य बीजं

अद्वैतभावं समुपेयुषोऽस्य ॥ 347 ॥

*parāvaraikatvavivekavahniḥ*

*dahatyavidyāgahanam hyaśeṣam |*

*kiṁ syātpunaḥ saṁsaraṇasya bījaṁ*

*advaitabhāvaṁ samupeyuṣo'sya || 347 ||*

The fire of knowledge that the Jiva is the Brahman, entirely consumes the impenetrable forest of Avidya or nescience. For him who has realised the state of oneness, is there any 'Seed' left for future transmigration? [Verse 347]



## **Verse 1 to 253 - Sravanam :**

- Essence of Sravanam here again.

## **Discovery of Fact :**

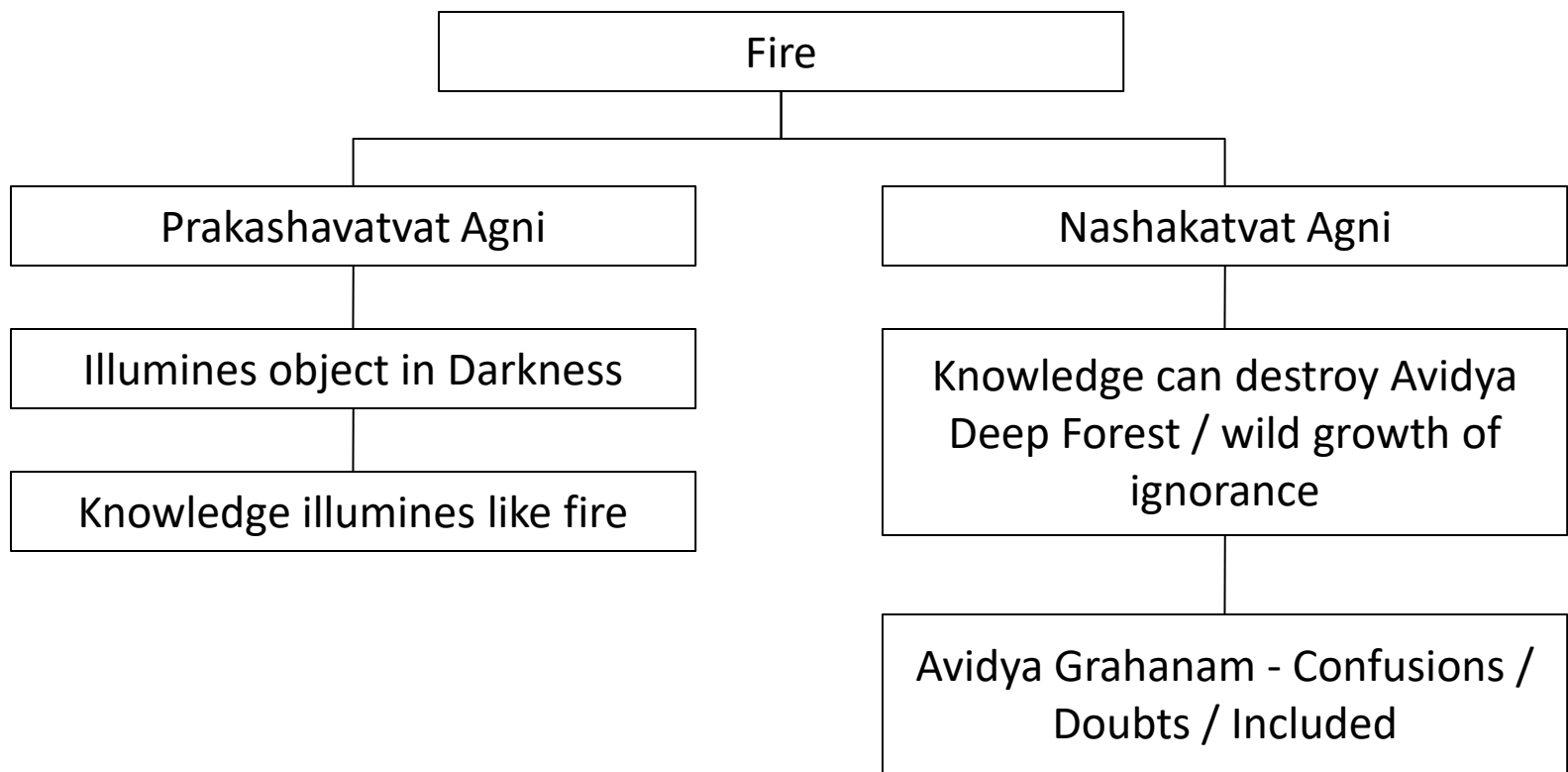
- That I am the truth behind this body and (Jivatma)
- Brahman = Truth behind the world... Both Are one and same.

## **Water :**

- Truth of individual wave (Micro) and Ocean(Macro) is one and Same

## **Jivatma / Paramatma - Aikyam :**

- Brahman / Paramatma / Paraha - Truth of world
- Aparaha = Jivatma / Truth of individual Body, Avastha, Traya Sakshi, Pancha Kosha Vilakshanam.
- This knowledge we should have gained before 'Mananam' not during 'Mananam'
- Knowledge like fire Capable of destroying.



### **Jivatma / Paramatma - Ajnanam Dahati :**

- Burnt totally once ignorance destroyed, Jnani has come to State of Advaitam.
- Previously he was seeing Jivatma / Paramatma Bhedam - Dvaitam therefore Samsara.

### **Deliberately Worried :**

- If we have no worry at night, considered irresponsible, not compassionate / No caring.
  - Care Without worrying
  - Compassion without Passion
- } Jeevan Mukti

## Verse 348 :

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।  
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ 348 ॥

*āvaraṇasya nivṛttirbhavati hi samyakpadārthadarśanataḥ |*  
*mithyājñānavināśastadvikṣepajanitaduḥkhaṇivṛttiḥ || 348 ||*

The veil that hides truth gets lifted, indeed, when reality is fully experienced. Soon follows the destruction of false understanding and the cessation of misery brought about by agitations, created by the false knowledge. [Verse 348]

- Vishama Vritam - Uneven metre... Read like prose
- Sama Vritam - Chanted.

## How Sravanam / Mananam - Removes Aavarna Shakti - Mechanism :

- They give knowledge of object and Aavarnam - Darkness goes away.
- In night, objects covered by darkness... Andhakara Avrittam.

## Before Vedanta :

- Aavarna Shakti has covered our true nature with Vedanta light... Tesham
- Guru removes Andhakara.

## Do you accept?

- I am infinite or do you need proof.
- Nivritti - Elimination / Withdrawal / Destruction of Aavarna Shakti of ignorance.

## Mithya Jnanam :

- Erroneous knowledge
- Not ignorance
- But born out of ignorance

### 3 Stages :

- I don't know what is there... ignorance
- There is Snake = Error - Fright / Sorrow.

Ignorance	Error	Dukham / Sorrow
- Common to 5 People	- Not common - Mala / Snake / Stick - Vary form individual to individual - Child of ignorance	- Grandchild of ignorance - Child of error - Agyanam Janati Dukha Nivriti by Jnanam Alone

- Vikshepa Shakti = Adhyasa = Mithya Jnanam.
- Ignorance of rope - See rope as Snake - Sweating.
- Ignorance and error goes through one Atma Jnanam blow.