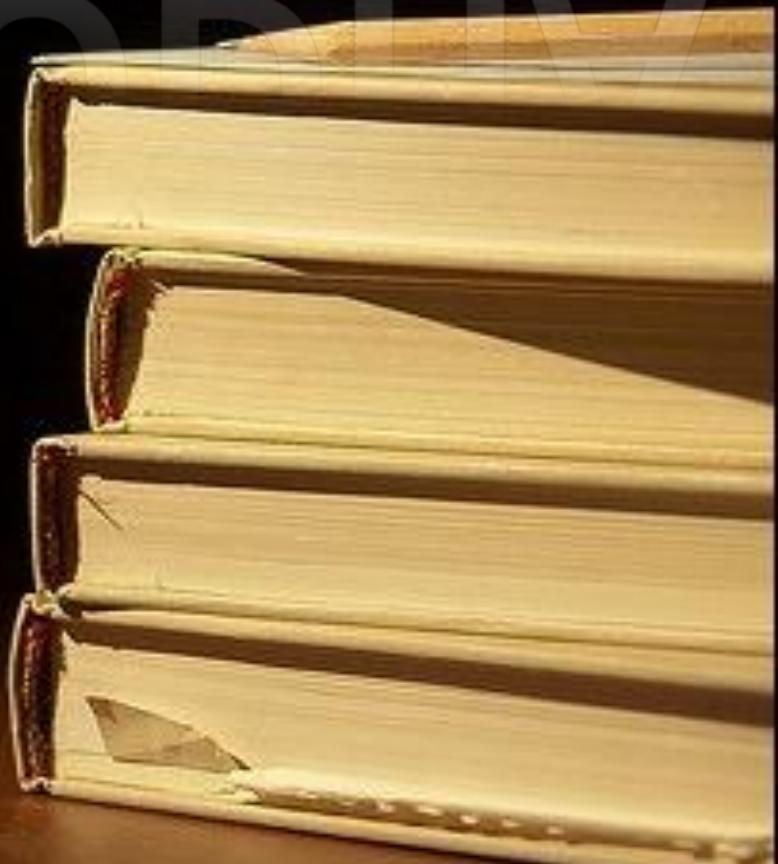


# ATMA BODHA

VERSE 1 TO 68



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# SUMMARY

2014-2015



## Atma Bodha – 68 Verses

### Verse 1 - 5

- Spiritual Journey – Road Map.

#### Jnana Yogyata Prapti

- Karma Yoga and Other Sadhanas.

#### Jnana Prapti

- Sravanam / Mananam / Nididhyasanam.

### Verse 6 - 14

- Cause of Samsara – Adhyasa.
- Why of Knowledge.
- Dvaita Adhyasa cause of Samsara.
- Once problem identified, one becomes a serious seeker Mumukshu.

### Verse 15 - 30

- Jnana Yoga
- Process of self enquiry.
- Sravanam, Mananam.

### Verse 31 - 41

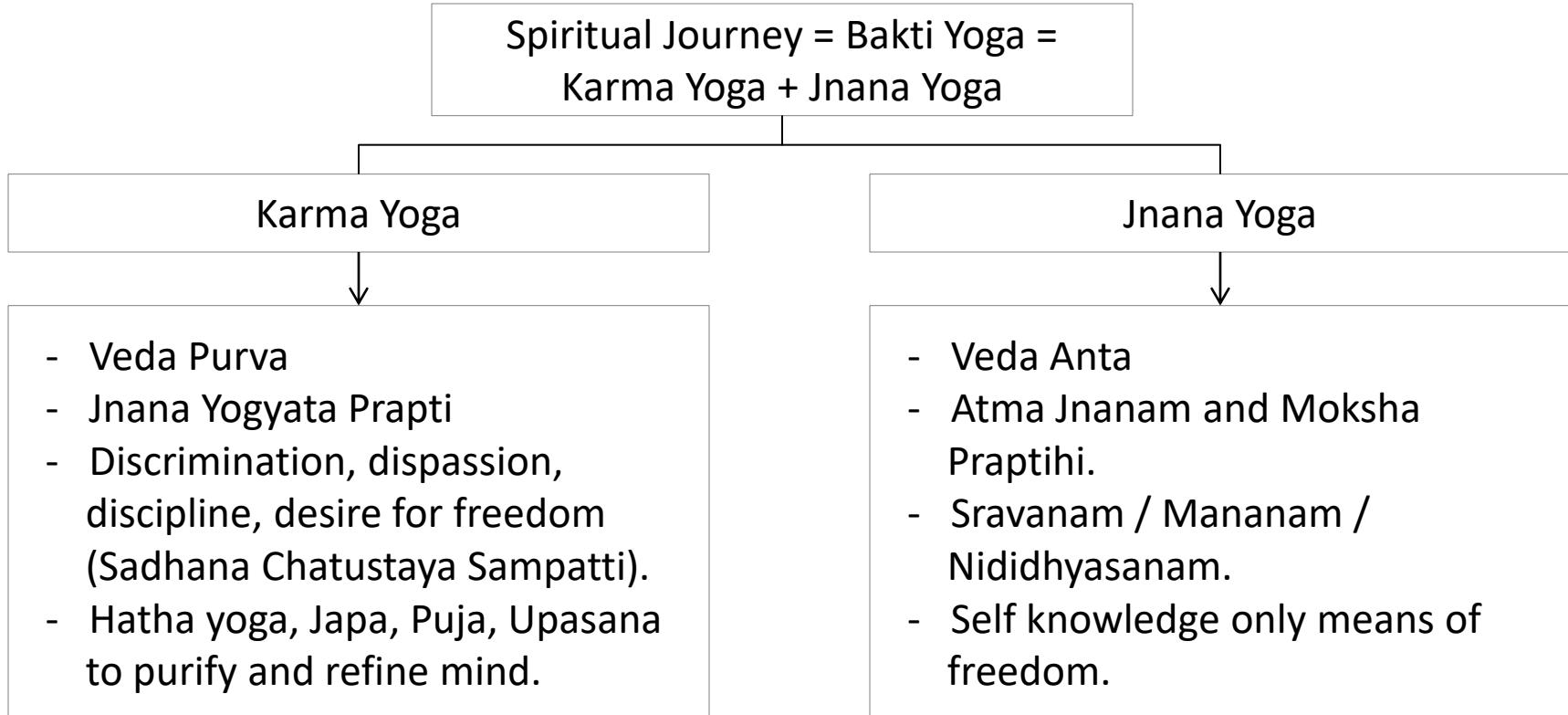
- Nididhyasanam
- Assimilation, internalisation of Jnanam.

### Verse 42 - 68

- Jnana Phalam and Mahima.

- How to gain knowledge.

## Topic 1 : Verse 1 – 5



- Bakti Yoga is common name for Karma Yoga + Jnana Yoga, it is an attitude, atmosphere in which both carried out.
- Class starts and ends with Prayer to seek grace of Lord.

## Topic 2 : Verse 6 – 14

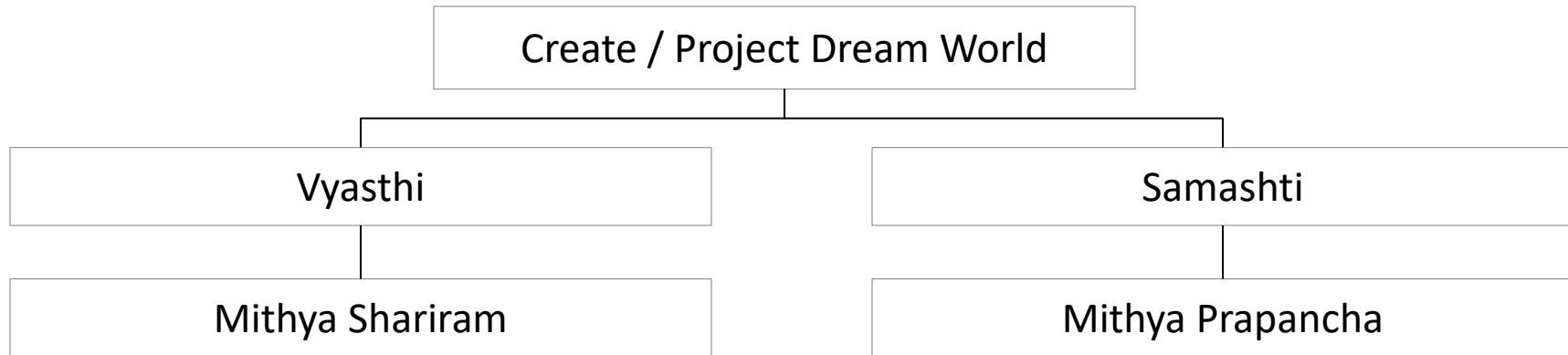
- Adhyasa – Superimposition caused by self ignorance (cause of Samsara).
- What is Adhyasa?

Wrong self conclusion regarding who I am.

## Example : Dream Experience

- Near example of Adhyasa.
- a) I forget myself as a waker. It is pre-requisite for dream.
- Forget body, surroundings, bedroom, Air Conditioner atmosphere, comfortable.

b)



c) I choose to identify with them and Tragedy starts.

d) I become dream individual suffering or enjoying the false world.

- I identity with dream body, sense organs, perceive dream events.
- Samashti and Vyasthi Adhyasa leads to Abhimana or identification.
- Once identified with dream body, false world becomes real, thought disturbances in my mind become very real, tangible, generates Raaga, Dvesha, Kama, Krodha.
- Each creates deep disturbance called Samsara.
- I divide myself into subject – object, bokta – bogyam, experiencer – experienced, persecutor – persecuted by the dream world.
- Same happens in waking also.

I – Advaita Brahma

Real Adhishtanam

Body – Mind - World

Vyashti Shariram

Samashti Prapancha

Universe

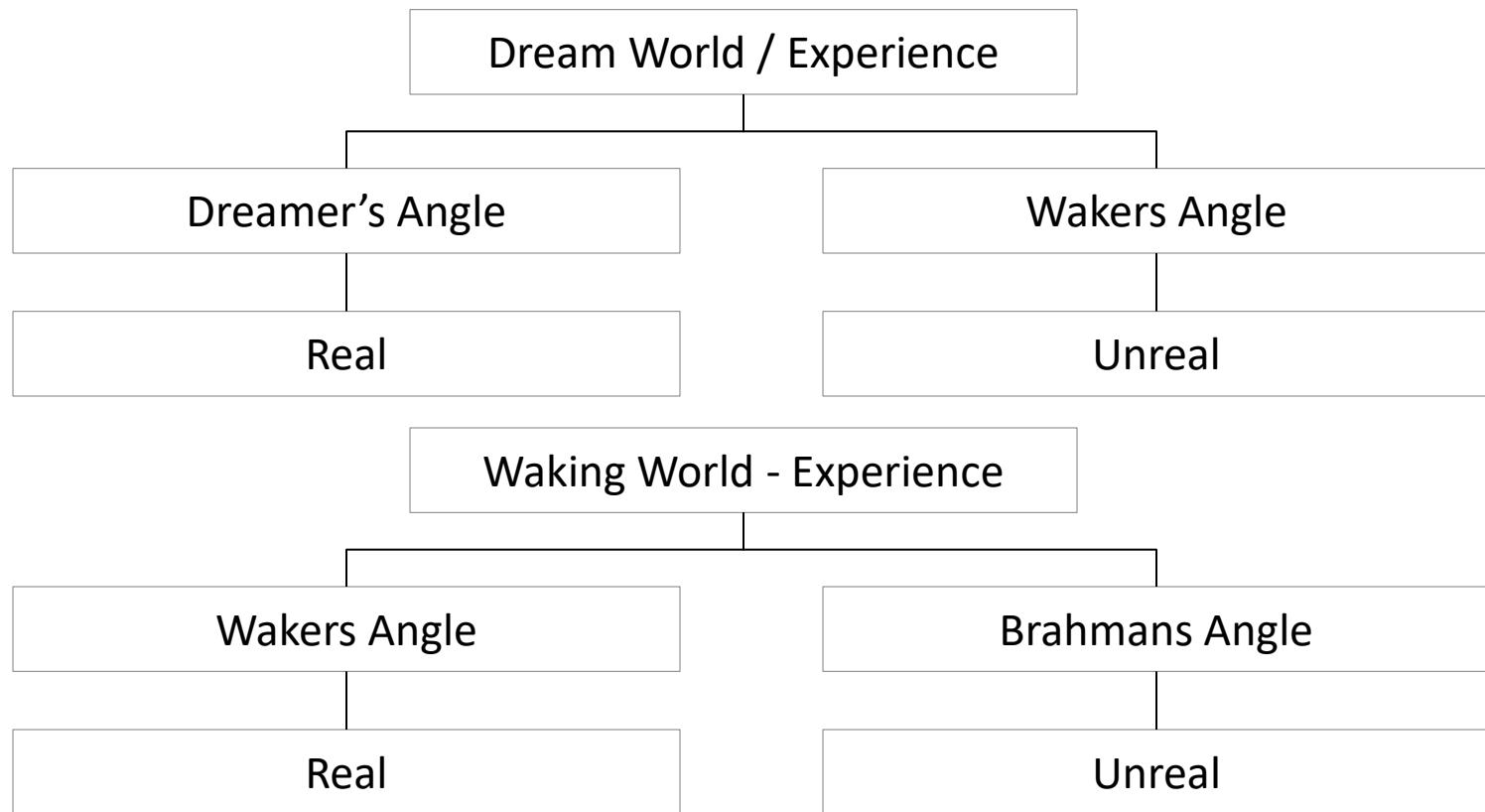
- Superimposed, projected, by Maya Shakti.
- Pancha Bautika

### Dream

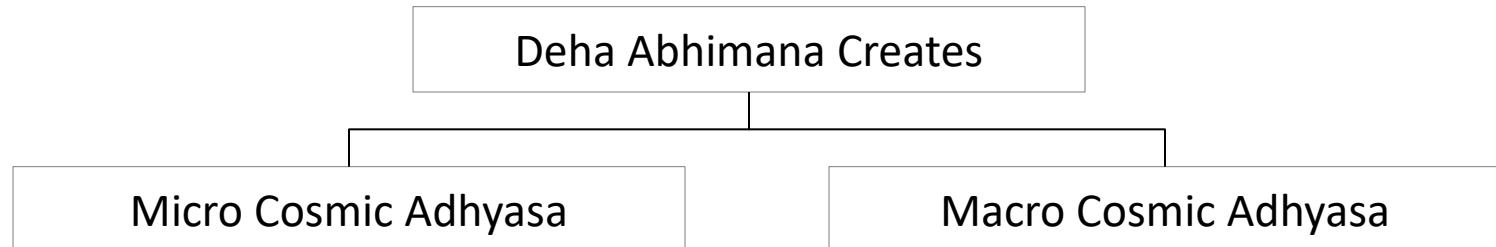
- Created by Nidra Shakti, Sushupti.
- For dreamer individual, dream world real.

### Waking

- Created by Maya Shakti, Maha Sushupti.
- For waker individual waking world real.



- Identified with body, I generate Sanchita, Agami, Prarabda, Victimised by planets and move from one Rasi to another.



# Body

## Sharira Trayam

Based on subtlety, fineness (like counts for Cloth)

### Sthula

- Gross
- Visible and knowable to me and others.

### Sukshma

- Subtle
- Visible and knowable to only me.

### Karana

- Causal
- Not visible, knowable to me and others.
- Everything in dormant condition for me.

## Pancha Kosha - Verse 15

Based on Function

### (1) Annamaya

Anatomical

### (4) Vigyanamaya

- Rational
- Thinking

### (2) Pranamaya

Physiological

### (5) Anandamaya

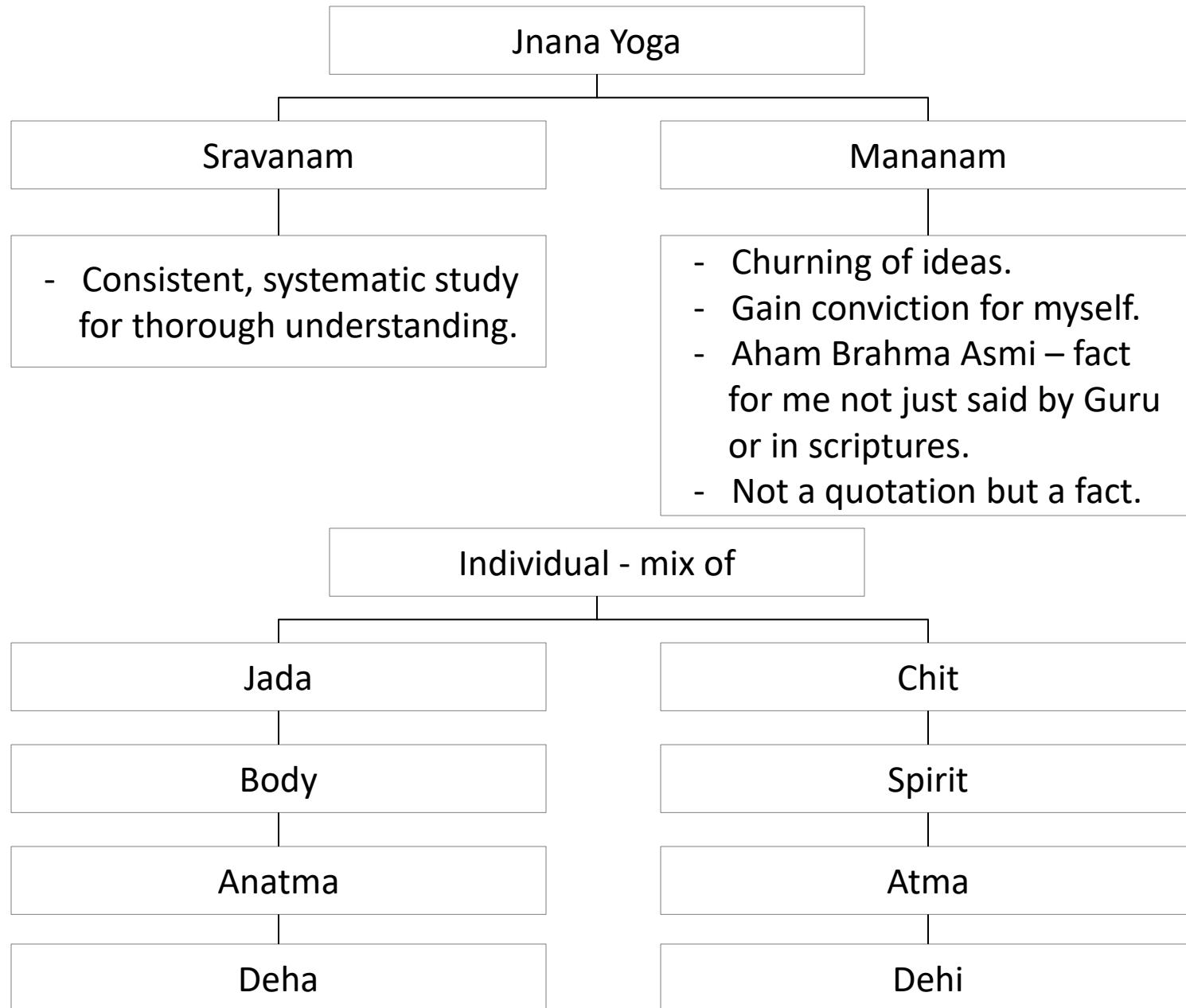
- Unconscious inner mind. Which we are ignorant.

### (3) Manomaya

Emotional

## Topic 3 :

- Verses 15 – 30 – Jnana Yoga



- Intimately mixed like milk and water.

### **Verse in Vivekchoodamani :**

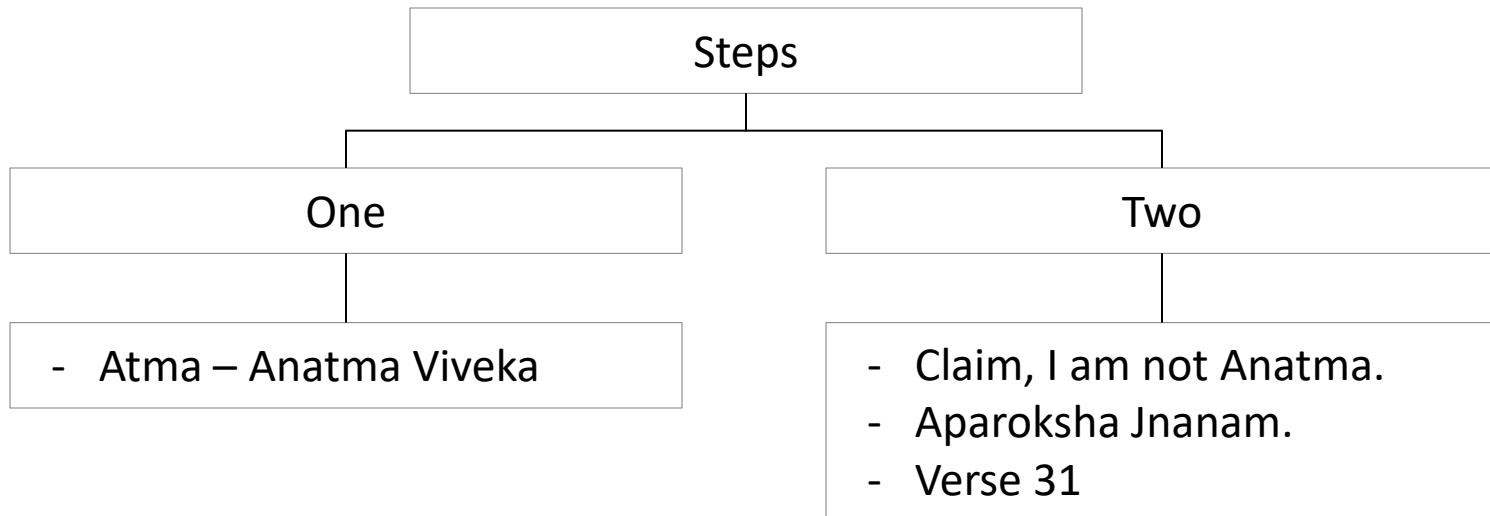
- Sheerani Avivekasjnya  
hamsa eva chetarna  
Atma anatma Avivekena  
Yatikena Chetarnaha
- Milk + water can't be separated by hand and eyes.
- Mythological bird – Hamsa takes only milk and leaves water.
- Similarly Jnani can separate consciousness from the body by Viveka Shakti.
- Once you separate, you understand 5 aspects of consciousness.
  - a) Not part, product, property of body.
  - b) Independent entity, enlivens body.
  - c) All pervading entity like space.
  - d) Continues to survive after disintegration of body.
  - e) Not accessible for transaction because no medium available.
- Consciousness illuminates all our thoughts in the mind like the light.
- Consciousness illuminates arriving, departing thoughts, but itself never arrives or departs. It is Nirvikara.
- Consciousness is Akarta, incapable of doing any action.

- **Example :**
  - Space can't do Punya – Papa Karma but is essential part of any action, accommodates all.
- Consciousness is Abokta (Twin brother of Akarta) has no Karma Phala Sambandha.

### **Subtle Topic :**

- Consciousness by itself not knower.
- Consciousness neither knows itself or the world.
- It becomes knower when associated with the mind.
- In Sushupti mind resolved.
- Neither I know myself nor the world.
- Verse : Na Atmana Manana Cha eva, turiyam Sarva Drk Sada.
- Knowerhood, Pramatrutvam is not there for consciousness, because consciousness is Nirvikara, akarta, Abokta, Apramata.
- It is Nitya Mukta, ever free from Samsara.

<b>Atma</b>	<b>Anatma</b>
<ul style="list-style-type: none"> <li>- Ever free</li> <li>- To know I am Atma, Bhagavan gives Manushya Shariram.</li> </ul>	<ul style="list-style-type: none"> <li>- Never free</li> <li>- Afflicted by Desha, Kala, Karma.</li> <li>- Temporary medium in time and space.</li> </ul>



आविद्यकं शारीरादि दृश्यं बुद्धुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

**avidyakam sariradi drsyam budbudavatksaram,  
etadvilaksanam vidyadaham brahmeti nirmalam ॥ 31 ॥**

The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these. [Verse 31]

## Topic 4 : Verse 31 – 41

### Nididhyasanam :

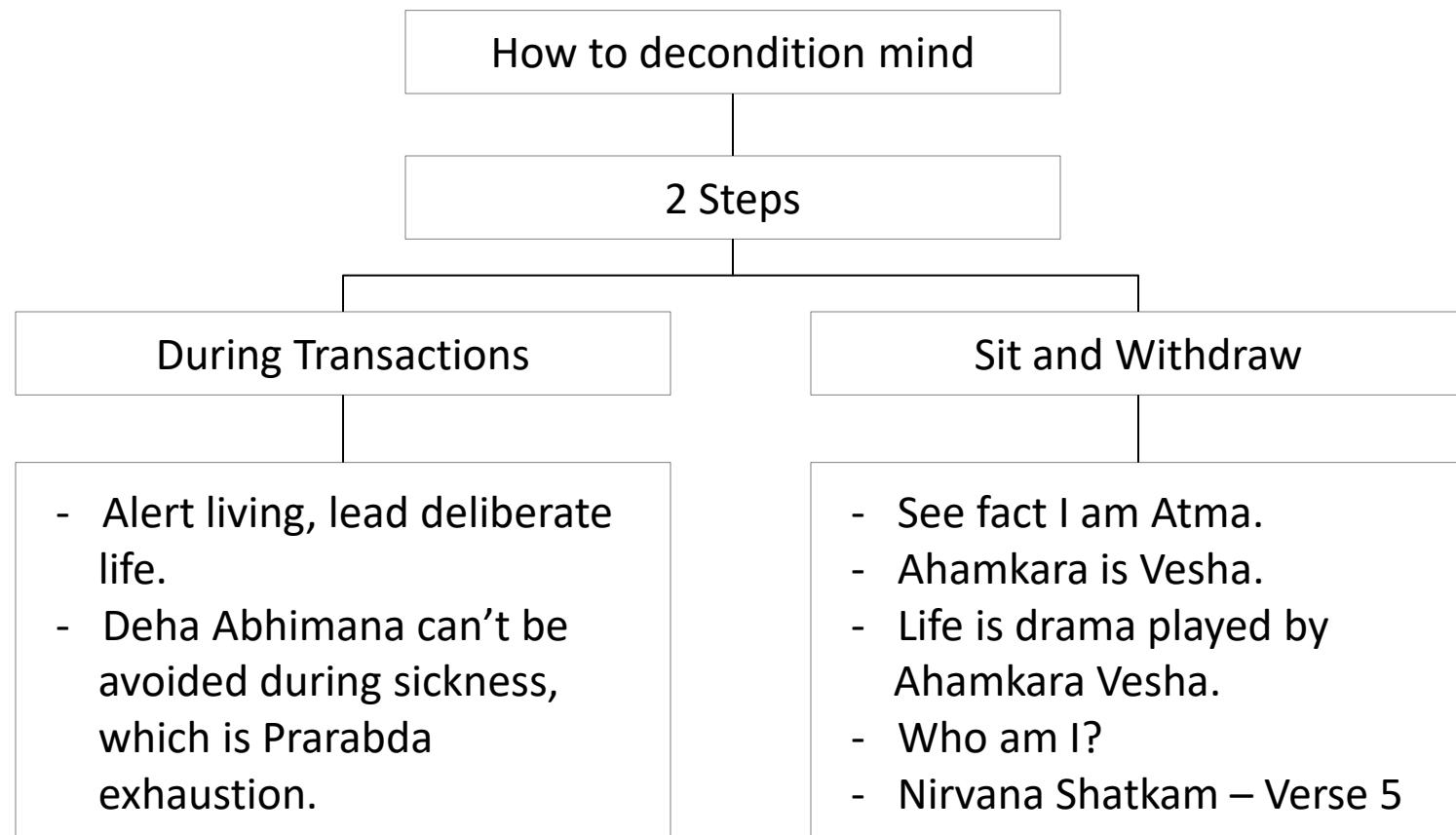
#### a) Change way of thinking.

Before :

- I am Jiva, with ego, individuality, body – mind complex.
- Deha Vasana as father, son, boss is strong.
- Every individuality comes with set of problems.

## Story :

- Crow flies with fish and is chased by all other crows.
- Drops fish and is free.
- Learn to drop ego.
- World only interested in your ego – Ahamkara part.
- Decondition mind, takes time.



## Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoaham Shivoaham

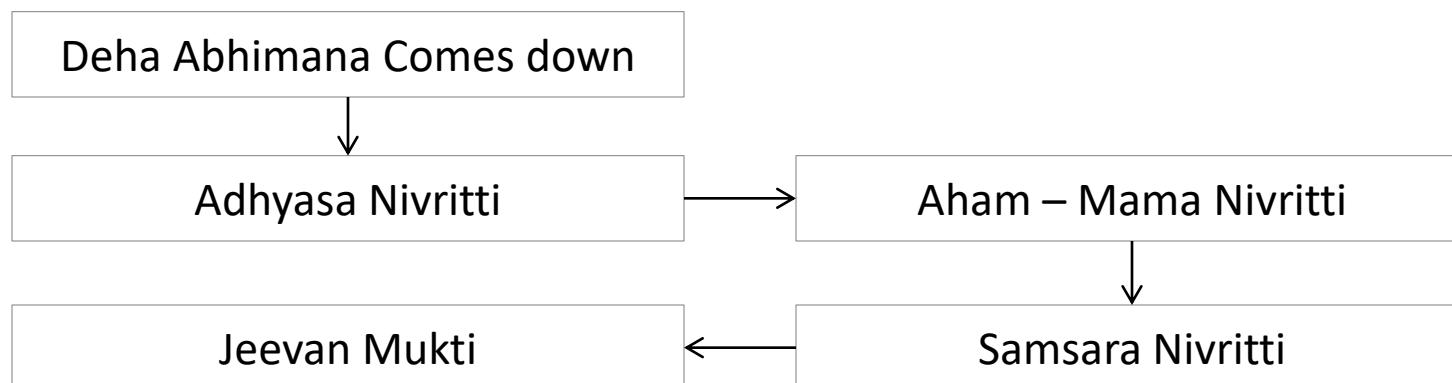
Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||5||

## Meditation verses 31 – 36 :

- By heart and see meaning in meditation.
- Recommended by Swami Chinmayananda.
- Assimilate and Internalise.

## 5<sup>th</sup> Topic : Verses 42 – 68

- Jnana Phalam and Jnana mahima.



- Greatest Achievement in life is Moksha.

# INTRODUCTION

ИЗЛОЖЕНИЕ



## **Atma Bodha**

### **Introduction :**

- Author – Shankaracharya, 68 Verses.
- Covers all vedantic topics, simple Sanskrit, can be learnt by heart, has example in each verse for Assimilation.
- Tattva bodha – study 1<sup>st</sup> as no Advanced topics, well demarcated, progressively arranged.

# **CLASS NOTES**

**CCLION CCLION CCLION**

## **VERSE 1 TO 68**



Verse 1

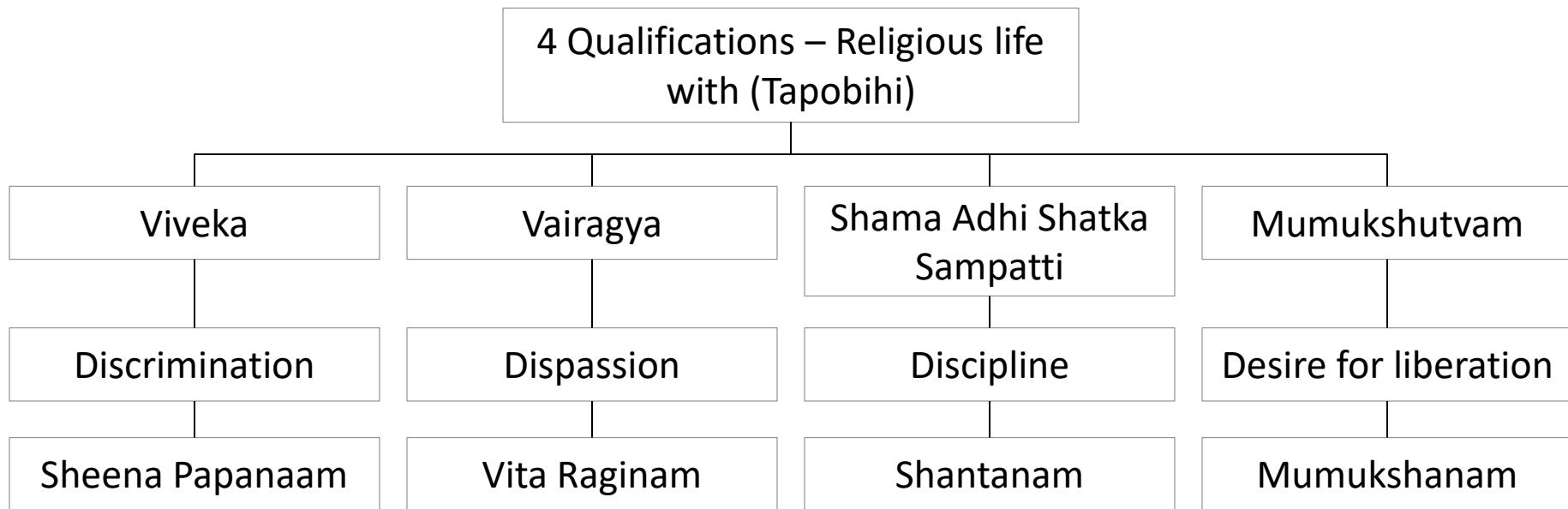
तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।  
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

**tapobhih kṣinapapanam santanam vitaraginam,  
mumuksunamaapeksyo'yamatmabodho vidhiyate ॥ 1 ॥**

I am composing this ‘Atmabodha’, the treatise on the Self-knowledge, for those who have purified themselves by austerities, who are peaceful in heart, who are free from cravings and are desirous of Liberation.

## Verse 1 :

- Qualifications required for Atma Bodha to take place.



- Without qualifications, mind not fit Patram – Vessel to receive and retain Atma Jnanam.

## Word Analysis :

### a) Shina Papanam :

- Viveki, with Purified intellect.

### b) Vita Raginam :

- Person endowed with dispassion.

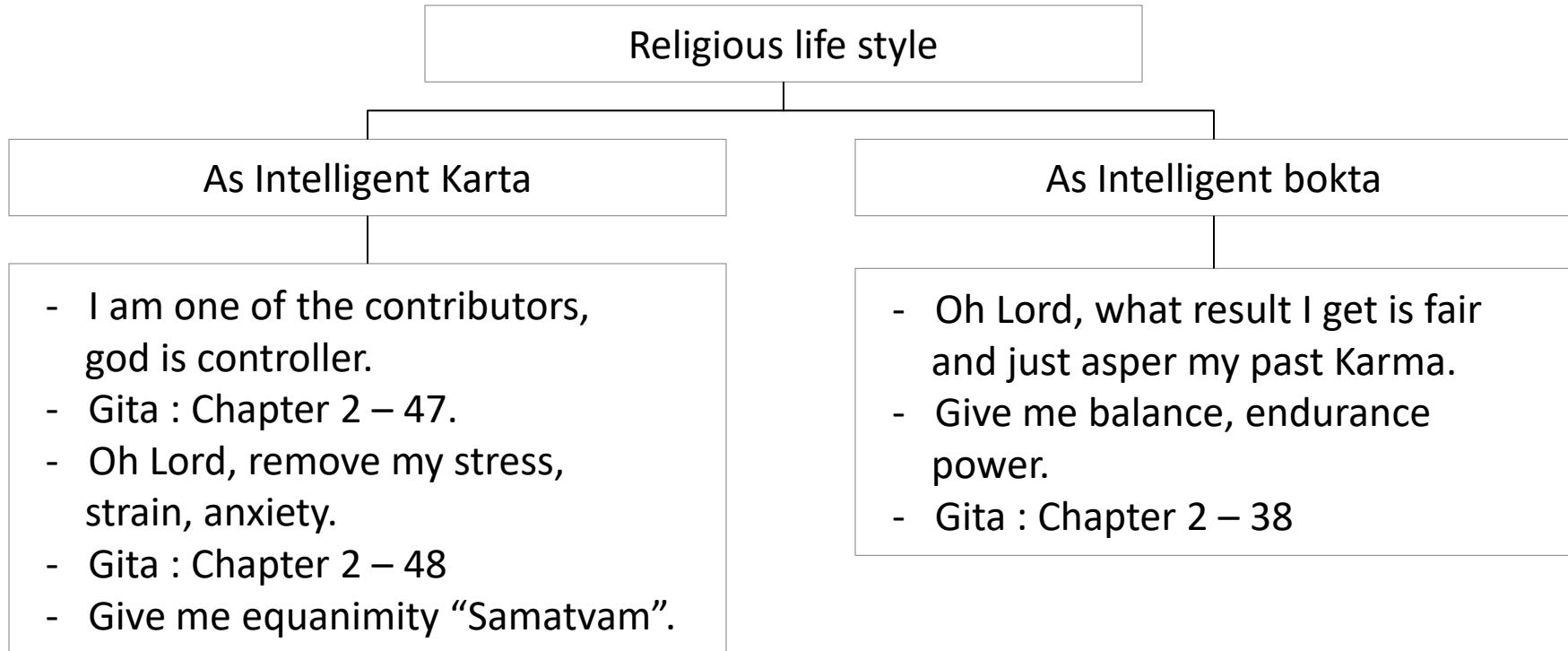
### c) Shantanam :

- Shama Adi Shatka Sampatti.

#### d) Mumukshutvam :

- Person with desire for knowledge and liberation.
- 4 together called Jnana Yogyatha.
- What is Sadhanam required to get 4 qualifications?

#### e) Tapobihi :



#### Gita :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्यसि॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

## Gita :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।  
मा कर्मफलहेतुभूर्भुर्मा ते सङ्गोऽस्त्वकर्मणि॥ २.४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

योगस्थः कुरु कर्मणि सङ्गं त्यक्त्वा धनञ्जय।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

## Question :

### What is Advantage of Samatvam?

- I become learner of life's experiences with Samatvam.
- God teaches in life through every experience.
- Learning leads to acquiring 4 qualifications, Parikshya Lokan.

### What are transformations in life?

#### a) Shift in goals, priorities of life.

#### Bartuhari :

- 100 years – life – 50 years in sleep, 25 years in growing up and old age, 25 years is prime time of life of learning and contribution.
- **Sheena Papanam :**

In Vedanta = Delusion – Moha

In religion = Sin

- Baja Govindam = Moha Mudakaraha – Hammer for delusion destruction.  
(Another Name)

### **Delusion :**

- Why did I come to this world?
- We discover God is reliable source of peace, happiness, security (PHS).

b) All things in creation are perishable.

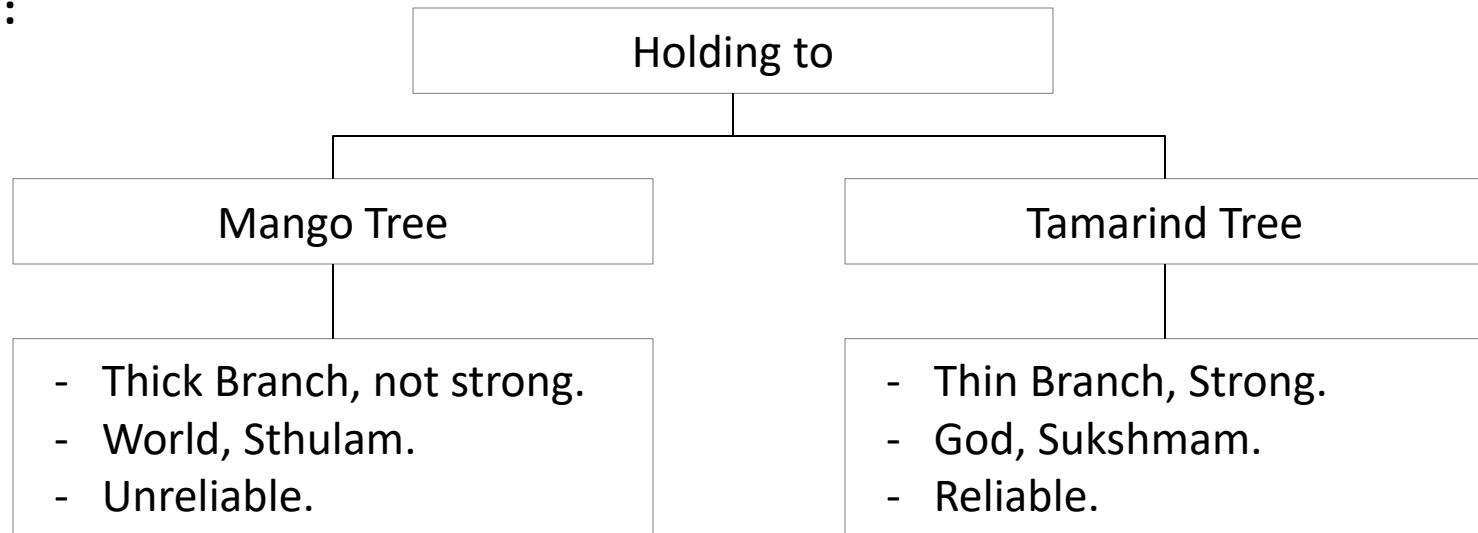
- God alone reliable.
- God is top priority = Moksha in Vedanta.

c) God is the only reliable one.

d) Reduction of priority w.r.t. other things, Anitya Vastu, is called Vairagya.

e) Priority to Nitya Vastu, God = Mumukshutvam.

### **Example :**



f) Shamadhi Shatka Sampatti attained by Upasana – Ishvara Dhyanam, Japa, Manasa Puja.

- Sit quiet, with 17 organs, Ashtanga Yoga helps to develop Shama, Dama, Uparama, Titiksha, Sraddha, Samadhanam.
- All actions of all organs start from a thought.
- Have mastery over thoughts and mastery over actions.
- Shankara says in the 1<sup>st</sup> verse that he is writing the book for those who have Jnana Yogyata and are leading a religious life of Sadhanas.
- Veda Purva – deals with Tapas – gives Jnana Yogyata and Vedanta gives Jnanam.

## Verse 2

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।  
पाकस्य वहिवज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

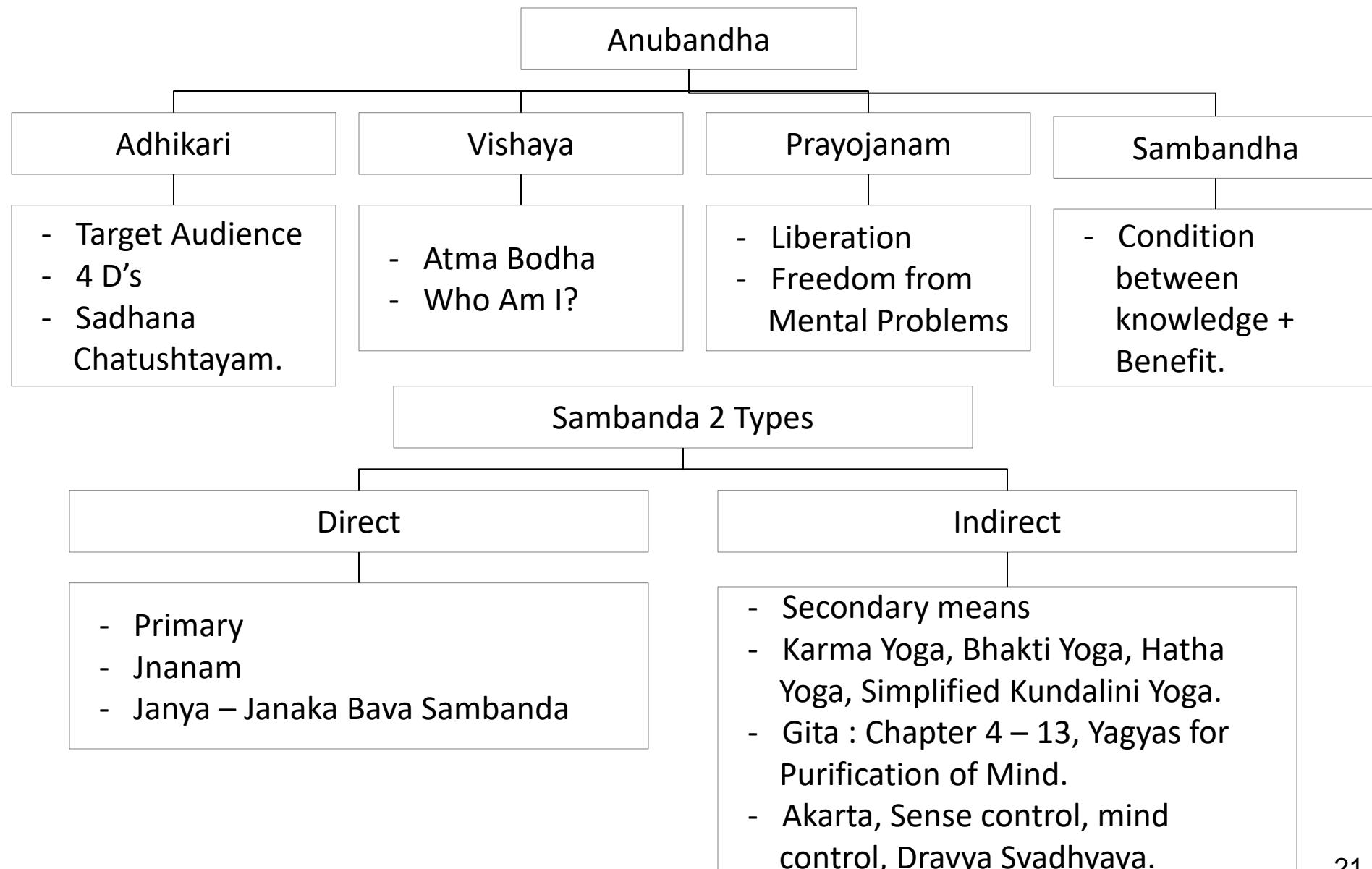
**bodho'nyasadhanebhyo hi saksanmoksaikasadhanam,  
pakasya vahnivajjnanam vina mokso na sidhyati II 2 II**

Just as the fire is the direct cause for cooking, knowledge is the direct means of Liberation. Compared to all other forms of discipline, knowledge of the Self is the only direct means of Liberation.

## Verse 2 :

### Introduction :

- Utpotgatha, Sambanda Grantha, Anubandha Chatushtayam.



## Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।  
तस्य कर्तारमपि मां विद्युकर्तारमव्ययम्॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; thought I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

### Word Analysis :

#### a) Anya Sadhanebyoh :

- Compared to all Sadhanas.

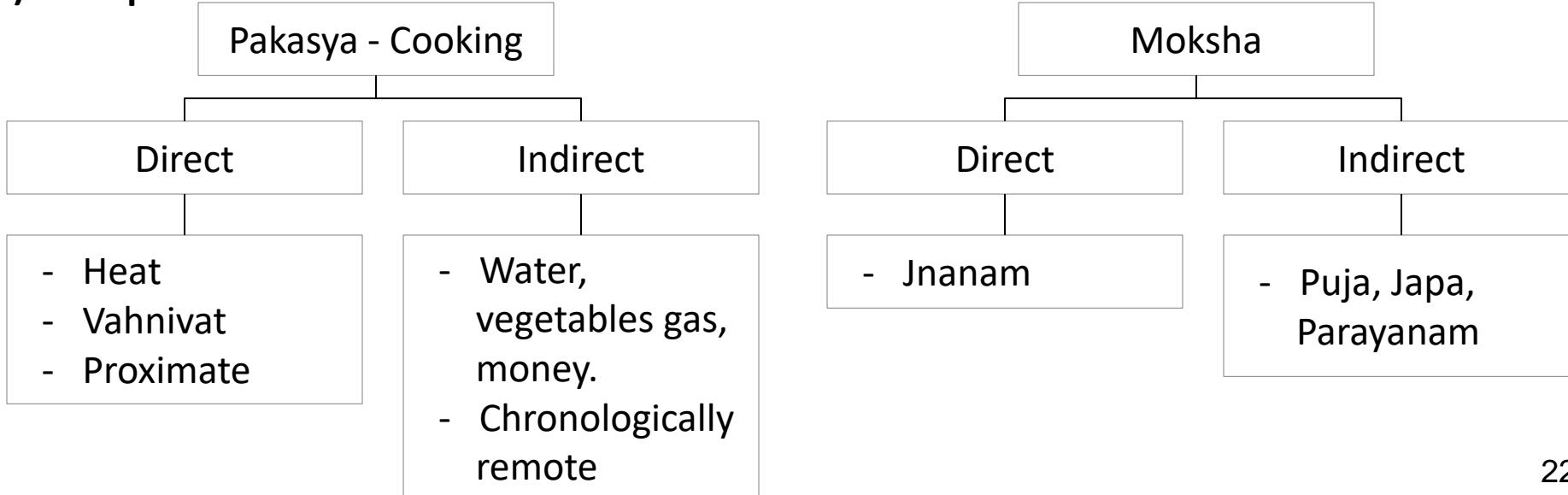
#### b) Sakshat – Moksha Hi eka Sadhanam :

- Knowledge is only direct means for Moksha.

#### Svetasvatara Upanishad :

- If you can roll Simplify Kundalini Yoga – as a carpet and bring to me, I will give other methods for Moksha.

#### c) Example :



Verse 3

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।  
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्खवत् ॥ ३ ॥

**avirodhitaya karma navid�am vinivartayet,  
vidyavidyam nihantyeva tejastimirasanghavat ॥ 3 ॥**

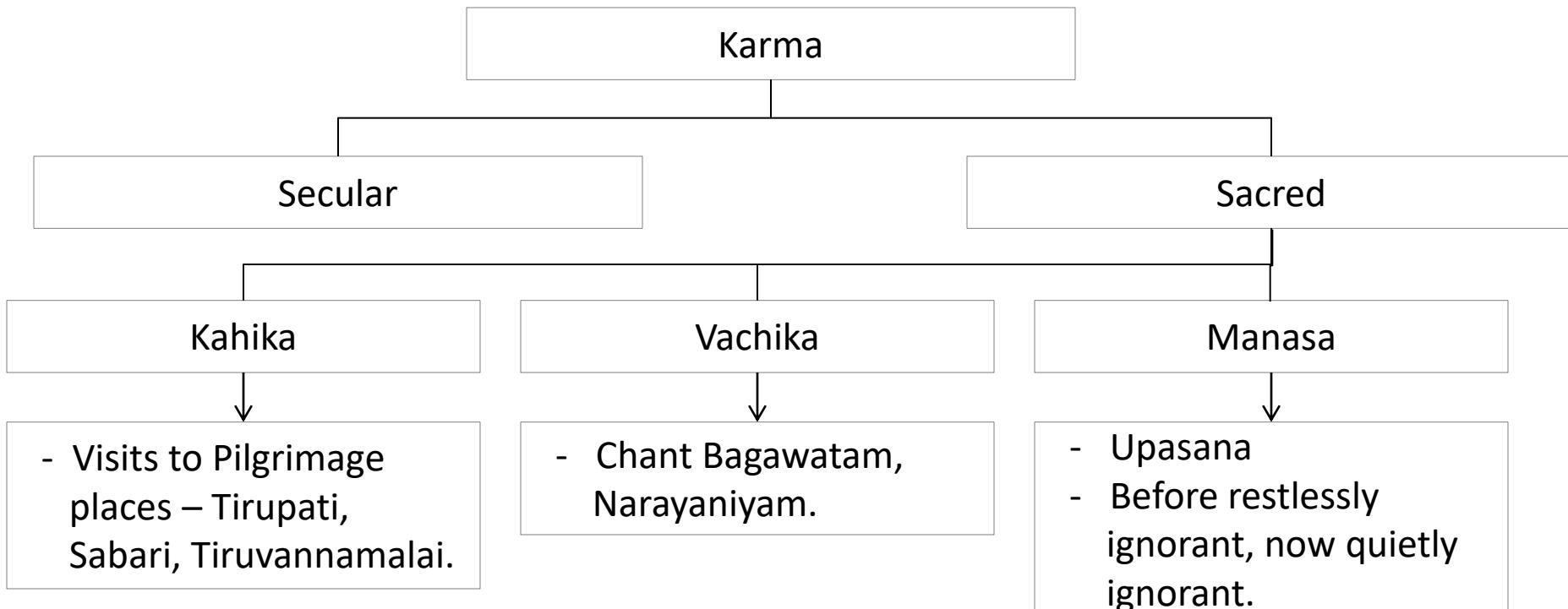
Action cannot destroy ignorance, as it is not opposed to ignorance. Knowledge does verily destroy ignorance just as light destroys deep darkness.

## Verse 3 :

- Why should we study Vedanta?
- Universal Law of creation.
- Any ignorance removed only by knowledge.
- Can't do Padapuja, Yogasana, Meditation, none can replace knowledge.

### a) Karma Avidya Na Vinivartayet :

- Karma can't destroy Avidya.



## **Why Karma can't destroy Avidya?**

### **b) Aviroditya :**

- Karma not enemical, opposed to ignorance, not neutraliser of ignorance.

### **Example :**

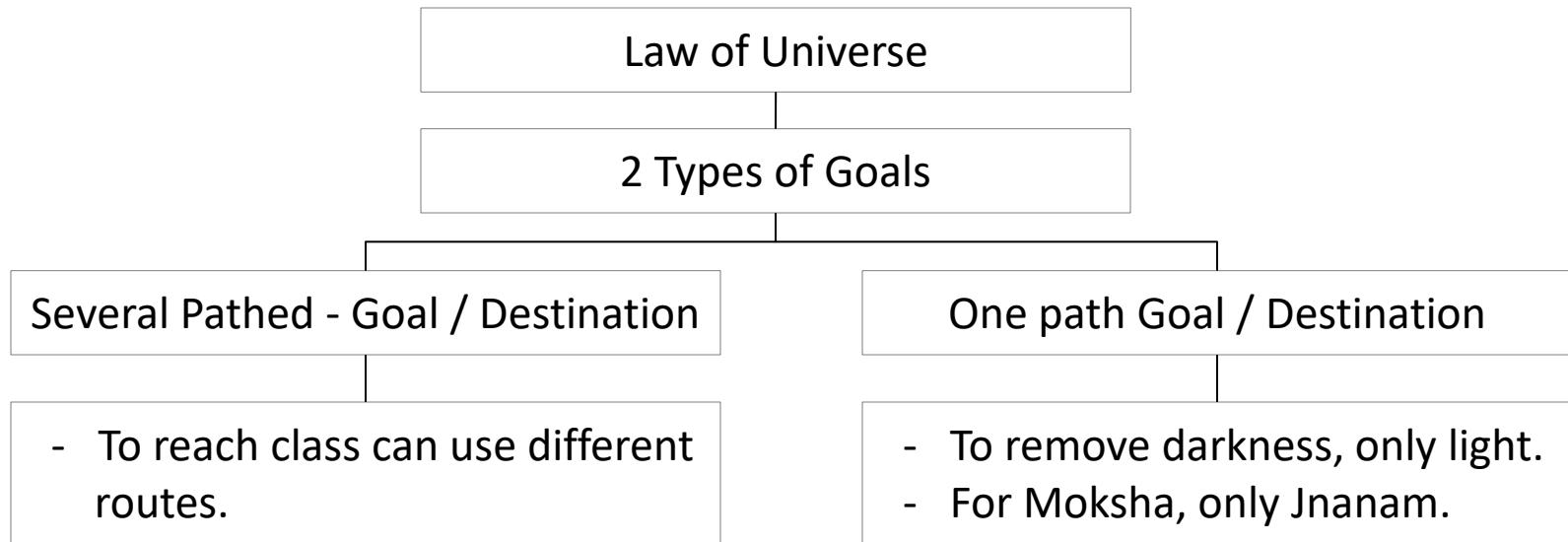
- To know when train leaves?
- Can't sweep station.
- See timetable.

### **c) Veda Nitya Adiyatam, Vidya eva Avidya Nihanti :**

- Knowledge alone removes darkness.
- Bring light, darkness goes.
- Source of light – Tejaha.
- Fire, moon, sun, electricity.

### **d) Tejas Vihanti Timira Sanga :**

- Light alone removes Darkness, no fanaticism – Pragmatism.



- What is Samsara?
- What is Self Ignorance?
- What is Moksha – Definition?
  - Freedom from Tyraany caused by self ignorance.
  - Agyana Nivritti.
- Majority want eternal change here or ideal condition elsewhere.
- How to get Jnanam?

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> <li>- Follow religious life style Puja, Japa, Pilgrimage, Upasana Karma.</li> <li>- Useful for Diagnosis.</li> </ul>	<ul style="list-style-type: none"> <li>- Cures.</li> <li>- Treatment.</li> </ul>

- Why Vedanta says self ignorance is Samsara Problem?

Verse 4

परिच्छन्न इवाज्ञानात्माशे सति केवलः ।  
स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव ॥ ४ ॥

**paricchinna ivajnanattannase sati kevalah,  
svayam prakasate hyatma meghapayem'sumaniva II 4 II**

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away.

## Verse 4 :

### Diagnosis :

- a) As long as there is duality, you can't escape Samsara, at physical, mental, emotional levels.
- b) In duality, I am finite, limited, entity in creation.
- c) **What is sorrow?**

- Sense of limitation, missing something or other, Korai.
- **Physical limitation :**  
Don't have house, car.
- **Emotion Limitation : (Deprivation)**  
Want constant care and love from others.
- Others should ask me how are you daily, is your last week cold gone.

- d) Where limitation, mortality inevitable.

- Constantly worried about loosing possessions, people.

	Logic
Duality	Finitude
Finitude	Sorrow

- e) How to get Rid of finitude?

- As long as I am one of the persons in creation, physical, emotional, intellectual finitude, limitation can't be avoided.

## **Word Analysis :**

### **a) Agyana Yasmat Parichinna :**

- Self ignorance cause of finitude.
- As body, mind, limitation.
- Until you discover your own higher limitless nature, you will have problems of finitude.

## **Law :**

- Limited, finite body can't be converted to infinite.
- Go for something already limitless, our higher nature, real I.
- Claiming limitless Atma, only solution to sorrow, Samsara.
- Because of ignorance of limitless real self, my higher nature, I have committed a blunder of converting temporary medium of transaction body – mind complex as me.

## **How does it happen?**

### **Example :**

### **Dream :**

- I forget, loose sight of comfortable waker – unbelievable to dream individual.

### **Waking :**

- I forget, loose sight of comfortable Divine Sakshi.
- Unbelievable to waker individual.

## b) Tan Agyana Nashe Sati :

- Remove ignorance of Dreamer.
- I created duality in dream – subject, object... 1<sup>st</sup> person, 2<sup>nd</sup> person – all my mind.

## c) Kevalaha :

- I alone am, nondual, secondless Atma.
- No dream world separate from waker.
- No waking world separate from Atma, higher self, pure consciousness.
- Mind boggling teaching.
- Limitations caused by duality.
- No duality, no limitation, no mortality, no Raaga, Dvesha...
- Mortality, limitations in duality alone.
- Limitation traced to Agyanam.
- Agyana Nasha – only solution.
- How to know nondual self is left out?
- To know Self, need knower – known duality.
- Nondual Atma is I – without requiring any medium, process.

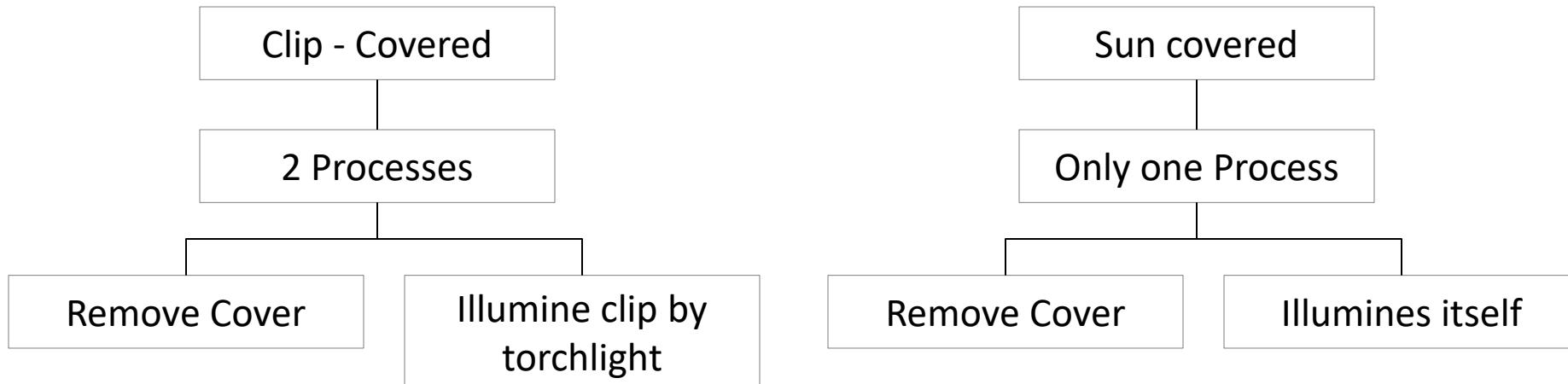
#### d) Svayam Prakashate – Atma :

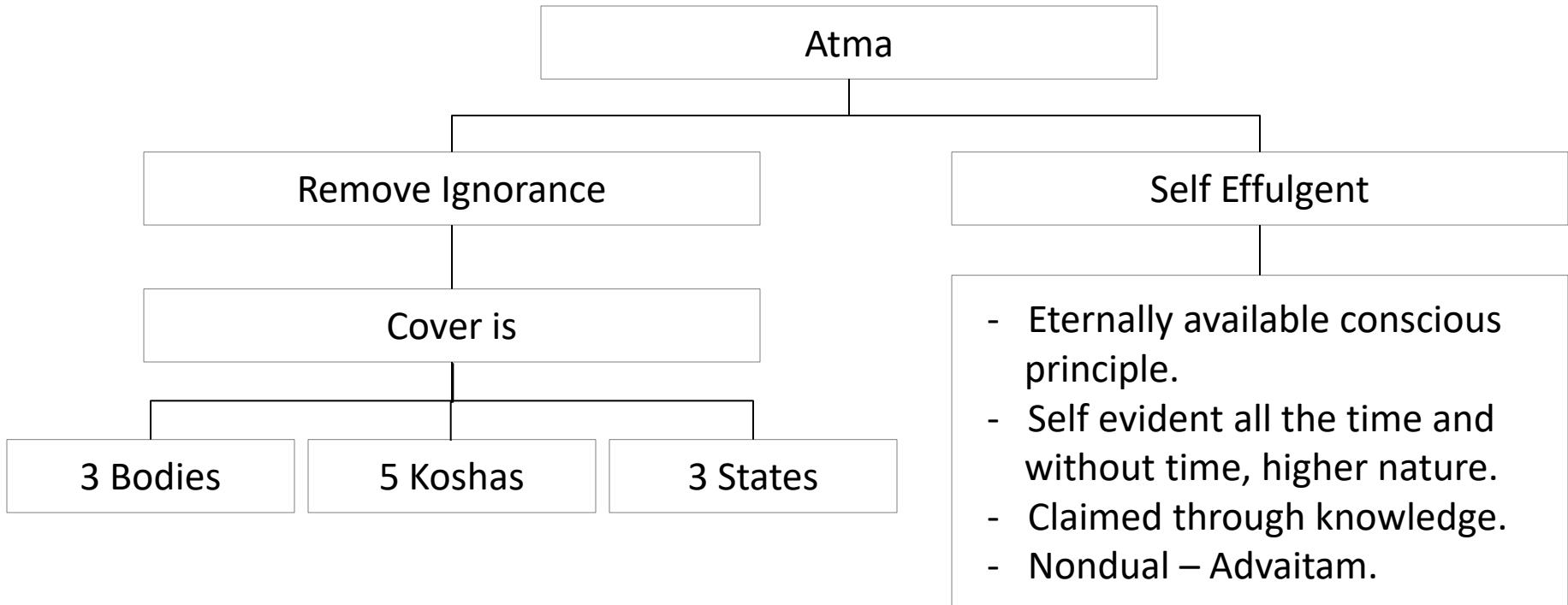
- It is ever experienced as I – the Sakshi Chaitanyam.
- Does not require duality.
- Hasta malikyam – 4<sup>th</sup> line.
- Sa Nityoupalabdi Svarupa Atma, Aham Asmi.
- Nondual Atma is of the nature of self evident consciousness.
- Consciousness need not objectify.
- I – Waker minus the waking world = Pure Awareness principle, self evident.

#### e) Megha Paye Amshuman Eva :

##### Example :

- Like the Surya which becomes self evident when clouds pass away.





- Shastric study to remove self ignorance and ignorance based duality.

Verse 5

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।  
कृत्वा ज्ञानं स्वयं नश्येजलं कतकरेणुवत् ॥ ५ ॥

**ajnanakalusam jivam jnanabhyasadvinirmalam,  
krtva jnanam svayam nasyejjalam katakarenuvat ॥ 5 ॥**

Constant practice of Self-knowledge purifies the egocentric self which is defiled by ignorance and having bestowed Self-knowledge, it itself disappears, just as the powder of the ‘Kataka-nut’ settles down after it has cleaned the muddy water.

## **Word Analysis :**

### **a) Agyana Janya Adhyasa Kalmasham :**

#### **Agyanam Janya Adhyasa :**

- I am father, brother, son, husband, boss... have Sanchita, Agami, Prarabda karma.
- Kartrutvam, Boktrutvam, Pramatrutvam.

#### **Jnanam :**

- I am Brahman, ever free from any roles.
- Remove ignorance and ignorance caused duality.
- Agyanam goes, Dvaitam goes.
- Nondual Atma alone left over.

### **b) Ajnanam Kalmasham Jnanam Svayam Nashyet :**

- Once Jnanam removes Ajnanam, it does not continue in mind as Vritti.
- We transcend both Jnanam and Ajnanam.
- Jnanam relevant only till Agyanam is there.

#### **Example : Dream**

- Wake up – Dream goes, cause and effect goes.

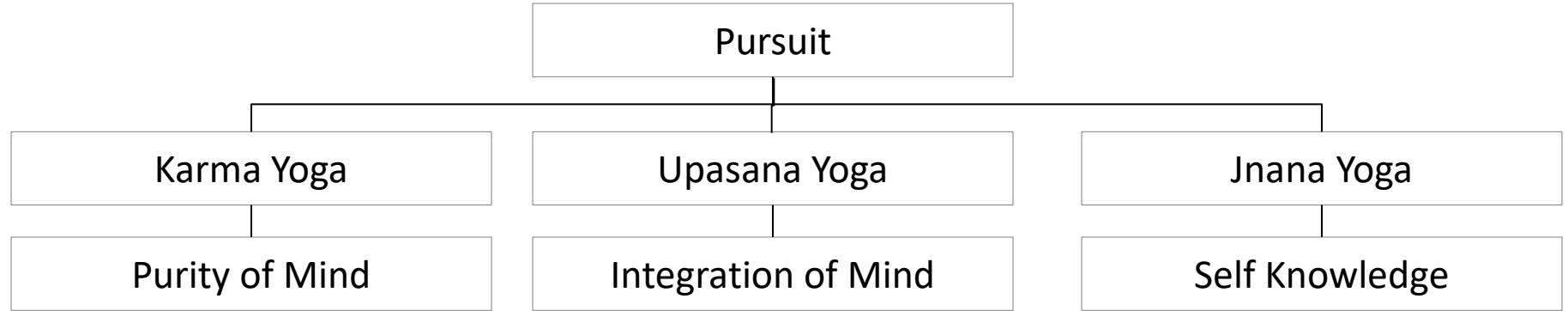
### c) Jalam Kataka Renuvatu :

#### Example :

- Kataka Renuka made to powder, Poured in Ganga water will absorb water and go down as sediment.
- Like removing 1<sup>st</sup> thorn by second thorn and throwing away both the thorns.
- Similarly, Jnanam removes duality and itself as 2<sup>nd</sup> thing.

#### Revision :

- Goal → Moksha
- Problem → Samsara
- Samsara → Sense of limitation at 3 levels - physical, emotional, intellectual.
- Cause of Samsara → Ignorance of Self as Atma.
- Scriptural Jnanam → I in my original form am all alone, free from all limitations. No Body, Mind, Universe, other than me Atma.
- Notion I am limited is a misconception goes only by scriptural Jnanam.
- Jnanam comes from Abhyasa.



Sravanam	Vedanta Mananam	Vedanta Nididhyasanam
- Gain self knowledge and destroy ignorance.	- Conviction by clearing doubts.	- Internalisation and transformation of personality.

- Above is long term project, may take several Janmas.

### Jnanam :

- I am Sat Chit Ananda, Anantha, Atma, Nitya Mukta.
- Moment I recognise my real nature, self misconceptions go away.
- **Example :**  
Karna dropped misconceptions.
- I am not Suta Putra but a Kshatriya, can challenge Arjuna.
- **Our Misconception :**  
I am Parichinnaha, need support of world to be Poornaha.
- Apoorna bavana, called limitation, goes by Jnanam.
- Jnanam does not occupy mind all the time.

- Jnanam is Ajnana Rahitaha, removes duality.
- In Atma no Jnanam or Ajnanam.

#### **d) Jnana Abhyasat, Vi – Nirmalam Krtva :**

- By Karma Yoga / Jnana Yoga / Sravanam / Mananam / Nididhyasanam – remove impurity in mind, refine Mind.
- What is malam – impurity affecting Jivatma?
- Self ignorance – is primary impurity.
- Does not remain quiet, leads to Adhyasa – Misconception.
- I am mortal, perishable, need people / world to be happy.
- Have Anxiety for future.
- Sense or Vulnerability is result of ignorance.
- Anxiety is child of self ignorance.
- Ignorance by itself no problem, in sleep under protection of ignorance.
- Jnani does not claim I am Brahma Jnani but I am Brahman.
- Jnani will say I don't have ignorance.
- **1<sup>st</sup> Topic :** Spiritual Journey road map from Verse 1 – 5 over.
- **2<sup>nd</sup> Topic :** Adhyasa – cause of Samsara – Verse 6 – 14.

Verse 6

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कलः ।  
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

**samsarah svapnatulyo hi ragadvesadisankulah,  
svakale satyavadbhati prabodhe satyasadbhavet ॥ 6 ॥**

The world which is full of attachments, aversions and so on is like a dream. It appears to be real as long as the dream continues but becomes unreal when one wakes up - when true wisdom dawns.

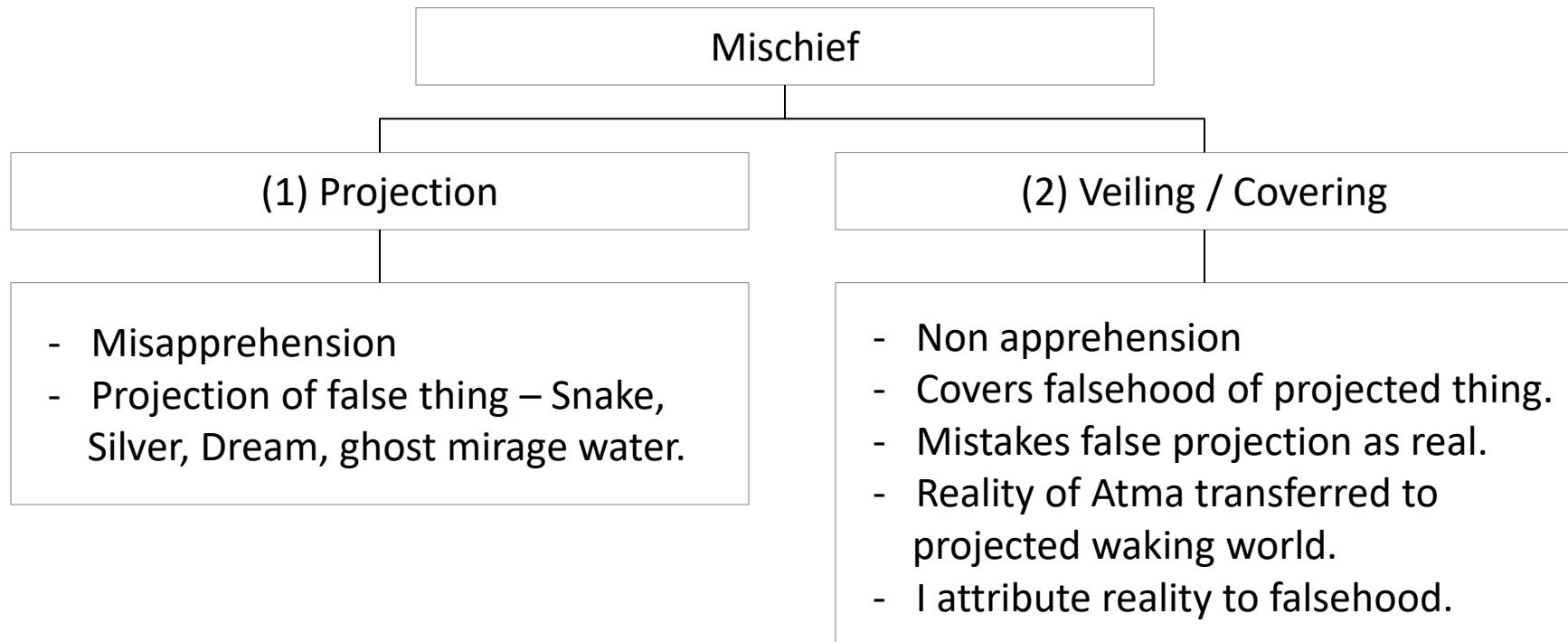
## Verse 6 :

### Samsara :

- Agyana Karanam.

### Moksha :

- Agyana Nivritti through Jnanam.
- Mere removal of ignorance and knowing Atma brings tremendous transformation in life.
- Agyanam, Maya, ignorance – does two things.



**Example :**

**a) Rope Snake :**

**1st Job :**

- Projection of unreal Snake.
  - a) Semi Darkness, rope not known as rope.
  - b) Ignorance Projects unreal Snake.  
Function of ignorance.

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

- Making unreal Snake as Real.
  - c) Transfers reality of Rope to unreal Snake and says there is real frightening Snake.
  - d) Sweating, Palpitations, Running caused by Nonexistent unreal Snake.
  - e) Solution : Switch torch light.

**b) Dream :**

**Sleep :**

- Technically called waker ignorance.

**Step One :**

- Projection of Dream world because of forgetfulness of myself as waker.
- Disowning of waker status caused by sleep.

## Step Two :

- After projecting, ignorance plucks reality from waker and transfers to dream world.
- In Dream, don't look upon unreal dream as unreal but as real.
- Fact of self = Atma.
- There is nothing in the universe other than the self – Atma.
- Atma Eva idagum sarvam.

## Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति  
न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं  
गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥  
समस्तसाक्षिं सदसद्विहीनं  
प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti  
na cānilo me'sti na cāmbaram ca ।  
evam viditvā paramātmarūpam  
guhāśayam niṣkalamadvitīyam ॥ 23 ॥  
samastasākṣim sadasadvihīnam  
prayāti śuddham paramātmarūpam ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

## Brihadaranyaka Upanishad :

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

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

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

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माज्ञै ब्रह्मणा हतम्।  
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना॥ ४.२४ ॥

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]

### 2 jobs of Ignorance

Creates unreal waking Dvaita  
Prapancha

Unreal Dvaita Prapancha made  
real

- Advaita Atma misrepresented, twisted as Dvaita Prapancha which is not there.
- Creation of unreal Dvaita Prapancha is function of Moola Avidya, Maya, very powerful.
- Brahma Satyam, Jagan Mithya.
- Samsara – unreal duality projected by ignorance, is cause of all problems.
- Once Dvaita Prapancha is created, I can't keep quiet.
- Every object forces me to respond in the form of Raaga – Dvesha.
- Whole life, I struggle to arrange the world.

## Atma

- Real
- Exists without Jiva, Jagat Ishvara.
- Advaitam.

## Agyanam

- Projects unreal waking world.
- Namarupa

- Transfers reality from Atma to waking world.

### Word Analysis :

#### a) Samsara Svapna Tulyaha :

- Samsara is like dream.

#### b) Raaga – Dvesha – Adhi – Sankoolaha :

- Riddled, infested with attachments, aversions, Krodha, Moha, Lobah...

#### c) Sva Kale Satyavat Bhati :

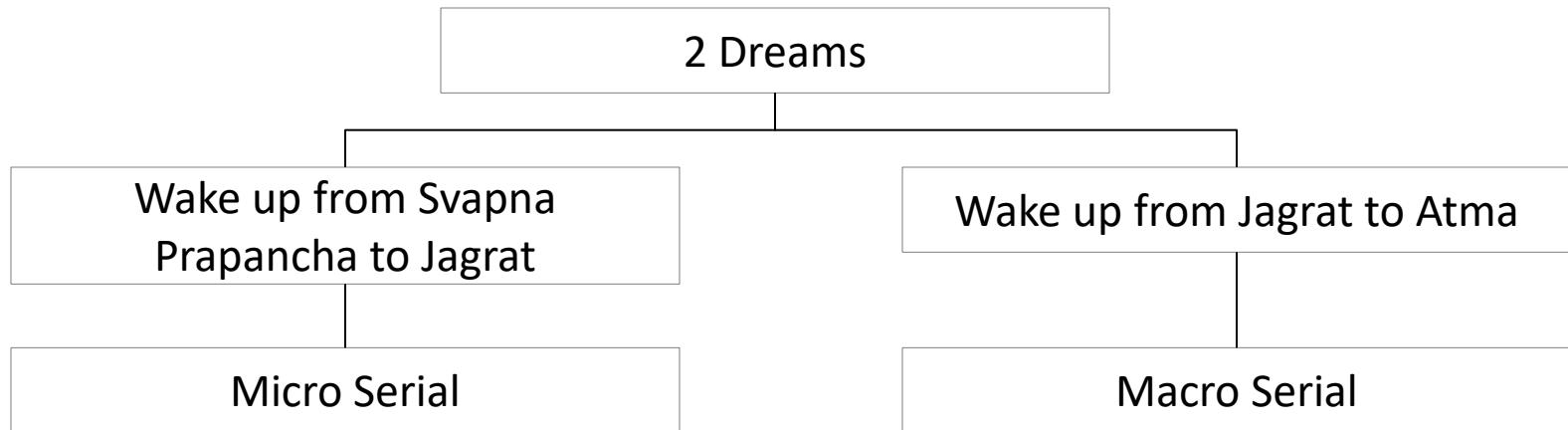
- Appears real during waking.

#### d) Prabodhe Sat Asat Bavet :

- When Vedanta torch light is put on, Atma alone exists.
- Projection of world and attaching reality to the world, Makes world a cause of bondage.
- Both Svapna and Jagrat projections due to Avidya, Agyanam, are cause of bondage, I am helpless.

## Solution :

- Utishtata, Jagrata, Prapya Varan, Nibodhata.



## Verse 7

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।  
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

**tavatsatyam jagadbhāti suktikarajatam yatha,  
yavanna jnayate brahma sarvadhisthanamadvayam ॥ 7 ॥**

The world appears to be real, so long as Brahman, the non-dual substratum of the entire creation, is not realised. It is like the illusion of silver in the mother-of-pearl.

## Verse 7 :

### a) Jagrat Satyam Bhati :

- World appears to be real w.r.t. our lower nature – body mind complex.
- Jagrat Satyam w.r.t. body mind complex.
- I will mistake myself to be Satyam as long as I have ignorance.

### b) Yavat Brahma Na Jnayate :

- Until I shift vision regarding myself.
- Vishwa, Teijasa, Pragya should go away.
- I am Turiyam, Na Antap Pragyam.

### Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विद्वेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agravyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijnayah ॥ 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]

- Mantras truth revealing my own higher nature should be assimilated.
- As long as there is no change in standpoint, it will appear to be contradiction.

## What is my higher nature?

### c) Sarva Adhishtana Advayam :

Before Vedanta	After Vedanta
a) I am supported by Panchabutas b) I cannot exist without Prithvi, Vayu, Agni, Jalam.	a) I am support for Pancha Butas to appear and disappear. b) 5 elements have no existence without me their Adhishtana Atma. c) I can exist as Pure Sat all alone.

Dream	Waking
- I am one of the located members of the dream world.	- Dream world exists in the wakers mind.

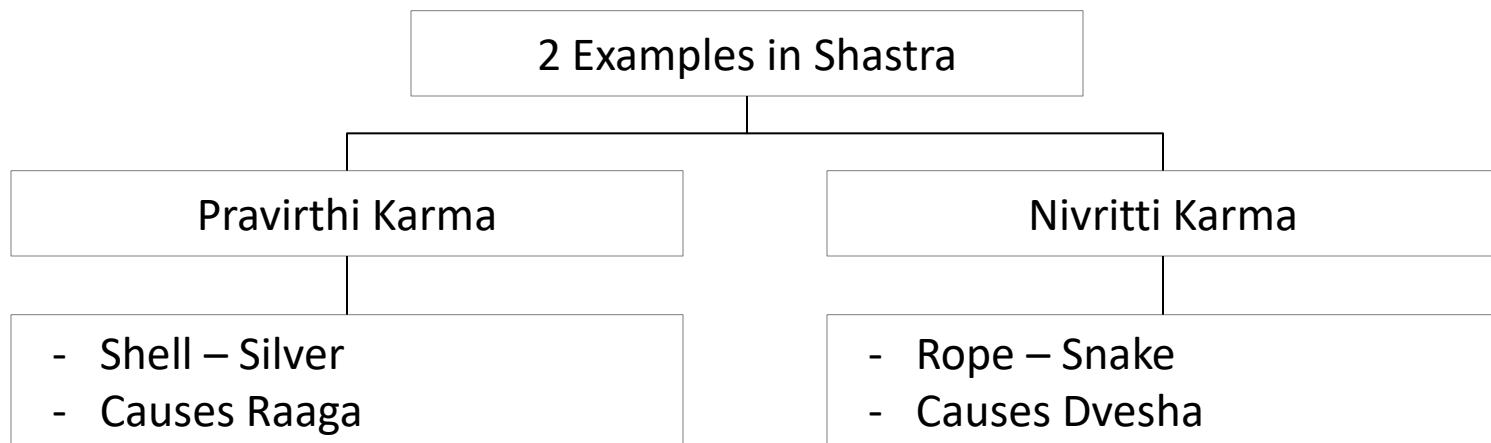
Waking	Turiyam
- I am located in time and space.	- Time and space incidental appearances on me, the Chaitanyam. - I am Sarva Adhishtanam.

### How many I's possible?

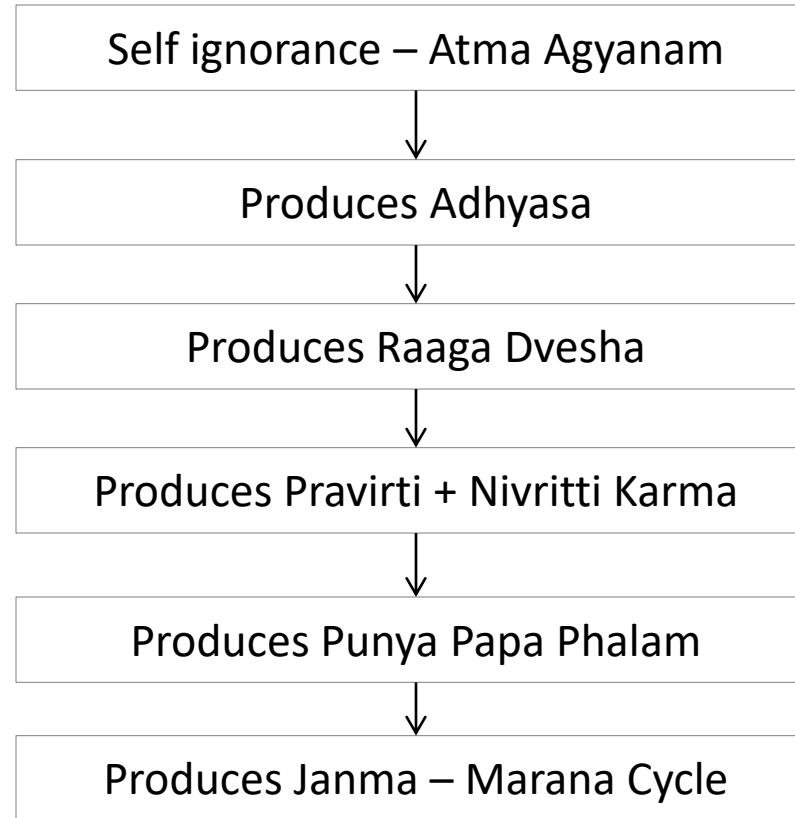
- I am Advayam – without a second. Hence, Sarva Adhishtanam.
- I project the whole Srishti and resolve into me, the Turiyam Atma.

## Example :

- Suptika Rajatam.
- Shell silver.
- Walking on beach during day, see shell round upside down, sun shining on the surface, mistake it a silver coin.
- Run towards it.
- Silver projected in the mind because of shell ignorance.



- Our responses differ, hence 2 examples.
- Raaga + Dvesha = Mistaken as real.



### Example :

- Small river at top of mountain starts as trickles, when it flows down to the plane, becomes Ganges.

**Verse 8**

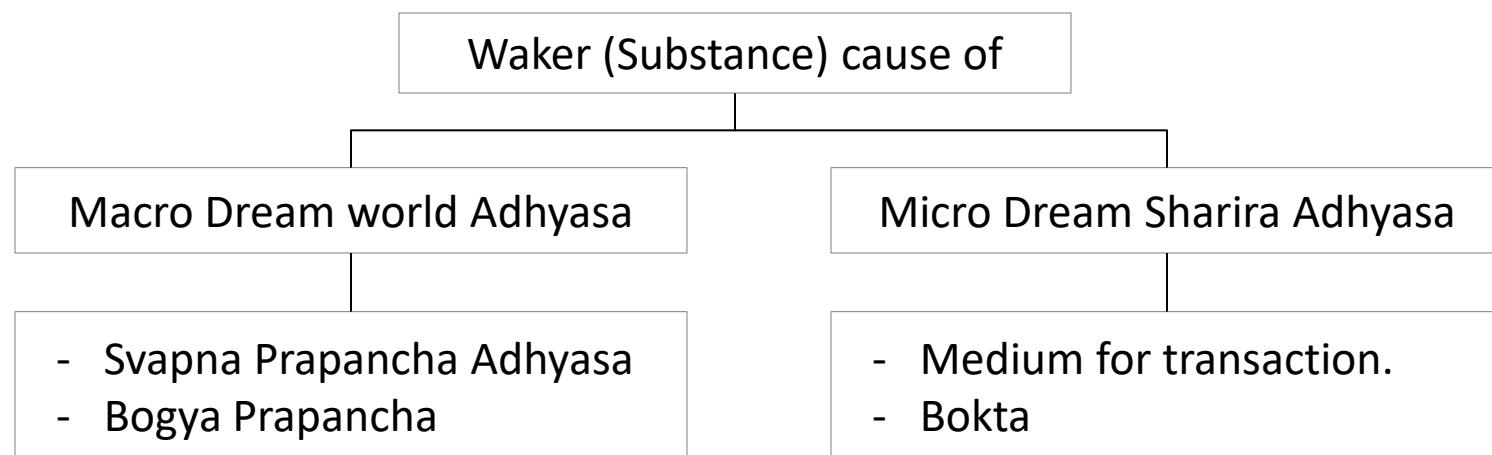
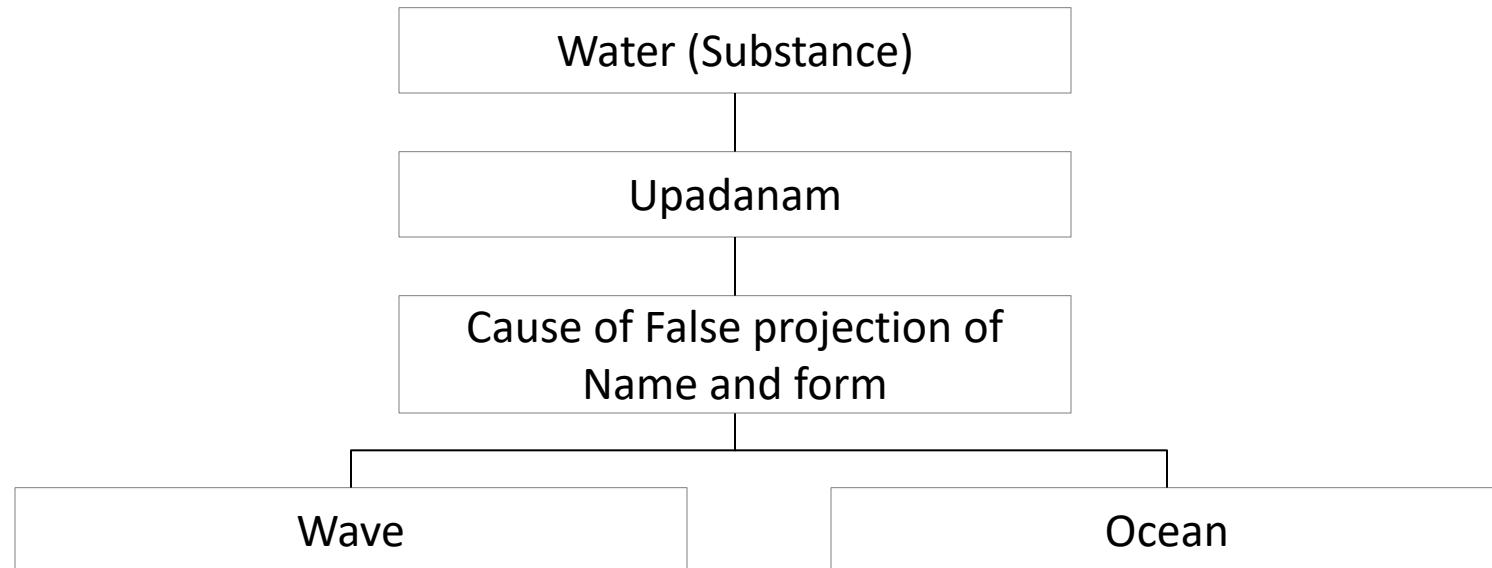
उपादानेऽखिलाधरे जगन्ति परमेश्वरे ।  
सर्गस्थितिलयान् यान्ति बुद्धुदानीव वारिणि ॥ ८ ॥

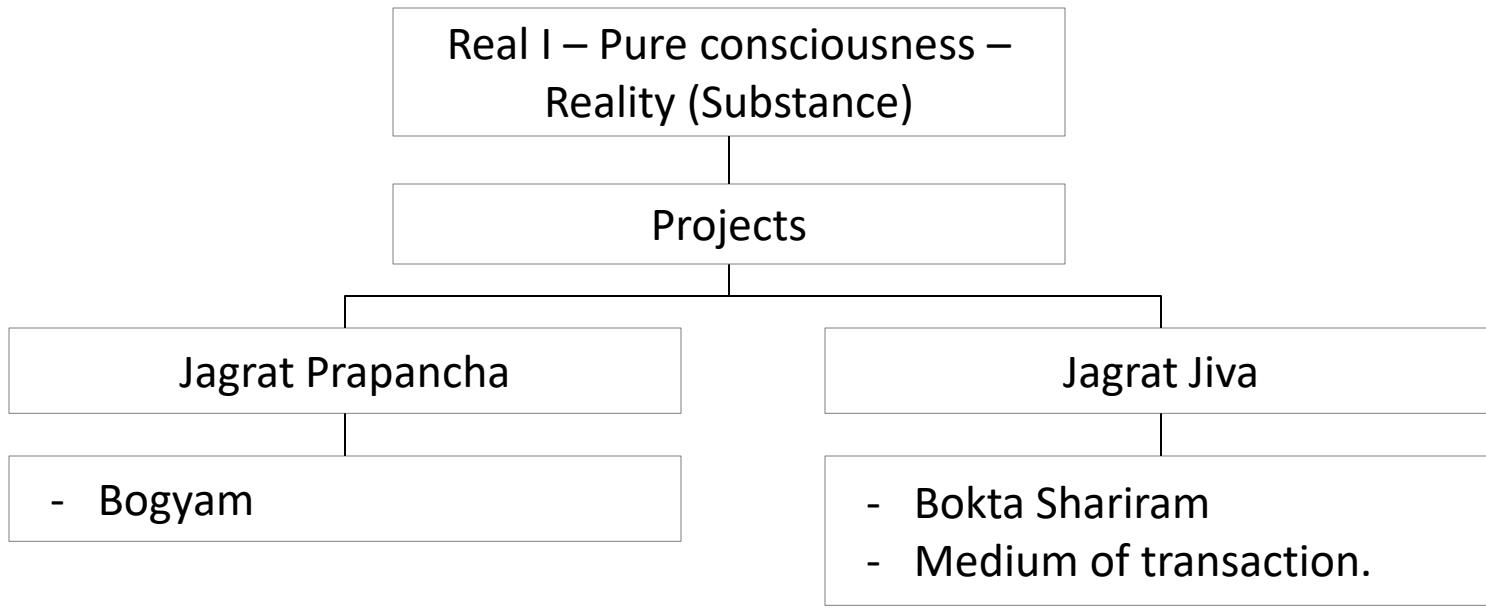
**upadane'khiladhare jaganti paramesvare,  
sargasthitilayanyanti budbudaniva varini ॥ 8 ॥**

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self,  
which is material cause and the support of everything.

## Vedantins contention :

- Because of self ignorance false world is projected.





### a) Upadana :

- I am the material cause of universe in my higher nature.

### b) Akhila Ahare :

- Support, base of vast universe including time, space, Galaxies, Milkyway, star, planets, earth.

### c) Jaganti Parameshvara :

- Controller of worlds.
- Like waker controller of dream universe.

### Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |  
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19 ||  
52

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]

**d) Sarga, Stiti, Laya, yanti :**

- I am cause of origination, existence, resolution of the entire Jagrat Prapancha.
- Jagrat Prapancha does not exist separate from me the pure Chaitanyam.
- Waker content of every dream object.
- Turiyam content of every waking object.

**e) Bud Budani Iva Varini :**

- Galaxies come and go like Bubbles in consciousness.
- Universe is a small spec in me the consciousness.
- Water is Varini Upadanam.
- From eternity standpoint, million is fleeting second.
- Bubble conveys.
- 2 limitations – Spatial and timewise.
- Any tragedy, crisis fleeting from infinity stand point.
- Raise your level to Atma, every event becomes a bubble.

Verse 9

सच्चिदात्मन्यनुस्यूते नित्ये विष्णो प्रकल्पिताः ।  
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥

**saccidatmanyanusyute nitye visnau prakalpitah,  
vyaktayo vividhah sarva hatake katakadivat ॥ 9 ॥**

The entire world of things and beings is only a mental projection upon the substratum which is the eternal all-pervading Vishnu, whose nature is Existence-Consciousness; just as, all the different ornaments are made out of the same gold.

<b>Verse 8</b>	<b>Verse 9</b>
<ul style="list-style-type: none"> <li>- Ishvara macro Jaganti.</li> <li>- Samashti Adhyasa.</li> </ul>	<ul style="list-style-type: none"> <li>- Micro, Shariram.</li> <li>- Vishnu</li> <li>- In me eternal, all pervading, Sat Chit Ananda Atmani, who is embodiment of only Sat and Chit.</li> <li>- Deep significant principle of Vedanta.</li> </ul>

### **Example :**

- Adhyasa on nondual waker.

#### **a) Dream world – inert – object – Macro.**

- Dream individual – inert – body – macro.
- I waker lend consciousness to dream tiger to frighten me.

#### **b) Temple Idol :**

- From our Chaitanyam we lend Chaitanyam to stone and then offer Neivedyam, Snanam.
- Inert Prapancha gets existence from me.
- I lend existence to dream tiger.
- How do you prove you lend existence?
- Moment you wake up, whole dream loses its existence.

- Chit of dream world and Sat given by waker.

## Extend Same to : Waking

- Adhyasa on nondual Turiyam Atma.
- I am embodiment of Sat, Chit, Turiyam.
- I lend existence to Jagat and Consciousness to waking Shariram.
- Truth is I am nondual, eternal, all pervading Atma.
- Advaita Ajnanam leads to Dvaita Adhyasa, error, projection, Superimposition.
- Dualistic projection caused by ignorance of nondualistic truth.
- Macro world unreal projection on infinite Atma.
- Both are unreal, nonsubstantial projection.

## Example :

Hatake	Kataka Di Vatu
<ul style="list-style-type: none"> <li>- Gold</li> <li>- Substance</li> <li>- Turiyam</li> <li>- One Sat Chit Atmani Anusuyate</li> <li>- Vishnu Cha Prakalpitaha</li> </ul>	<ul style="list-style-type: none"> <li>- Bangle</li> <li>- Name and form, has no weight.</li> <li>- Waking universe and individual Adhyasa.</li> <li>- Viswam – 1<sup>st</sup> name of Vishnu.</li> </ul>

- On waking up macro + micro dream negated.

## Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-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||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]

- On waking up to my higher Nature, Prabodha Samaye, Atma eva Advayayam.
- World will continue as a movie, I am the unaffected Tv screen.
- World is Shadow play on the screen of Atma which is my higher nature.

Verse 10

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।  
तद्भेदाद्भिन्नवद्भाति तन्माशो केवलो भवेत् ॥ १० ॥

yathakaso hrsikeso nanopadhibato vibhuh,  
tadbhedadbhinnavadbhati tannase kevalo bhavet ॥ 10 ॥

The all-pervading space appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. However, upon the destruction of these limiting adjuncts the space becomes one. So also, the omnipresent Truth appears to be diverse on account of Its association with various upadhis and becomes one on the destruction of these upadhis.

## **Verse 10 :**

- Before superimposition of Macro and Micro, I am nondualistic Paramatma, indivisible, whole.
- Because of dualistic universe consisting of Micro + Macro, I myself reappear as finite Jiva.
- This seeming fall is because of ignorance of Atma.

## **Example :**

- Like waker falls into dream world and is threatened by dream world.

## **Akasha :**

- a) Space is nondual, indivisible, all pervading.
- b) When enclosure container, walls are built, space seemingly becomes hall space, pot space, big space, small space, part of total space.
- c) All these are names of one indivisible space in which all enclosures come and go.
- d) There is no inside space, outside big space.... All halls, pots, in one single space.
  - Similarly, one consciousness alone exists.
  - It seems to get seemingly divided when bodies are created and it envelops, encloses the consciousness.
  - Enclosed consciousness is called Jivatma, and unenclosed consciousness Paramatma.
  - When the mind is active, I turiya Atma am given waker – Vishwa status.
  - Atma Jnanam shifts attention from Jivatma to Paramatma.

**a) Akasha :**

- Like space.

**b) Vibhu :**

- Is all pervading.

**c) Nana Upadhi Gataha :**

- Obtains within several enclosures, container bodies vessels, rooms, halls.

**d) Nana :**

- Of different shapes, sizes, measurements.
- Enclosures can't divide, cut, space. Mandukya Upanishad – Chapter 3 – Verse 1 to 10.
- All pots in one space, no inside, outside space.
- All bodies inside on indivisible consciousness.

**e) Tad Bhedat Upadhi :**

- Because of plurality in enclosure, medium, we assume there is plurality in Atma.

**f) Binna Vatu bhati :**

- Appears to be diverse.

**g) Tan Nasha Upadhi Bavet :**

- When Upadhi enclosure bodies destroyed, Jivas become one with Paramatma.
- One seems to become many.
- Many seems to become one.

- Srishti Kale Ekam becomes Anekam.
- Pralaya kale Anekam becomes Ekam.
- I am always one with Paramatma. Due to ignorance and Upadhis, there is apparent, seeming division.
- Kevala – means nondual.
- Read same verse with Atma instead of Akasha.

### a) Rishikesh :

- Atma, my own higher nature.

### b) Vibhu :

- Indivisible, all pervading, nondual.

### c) Nano Upadhi Gathaha :

- I am that Paramatma who obtains in every physical body.

### Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोज्ञानं यत्तज्ज्ञानं मतं मम॥१३.३॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- What mistake I commit?

**d) Tatu Bhedat :**

- Because of plurality and differences in body enclosures, it appears I am finite Jiva.
- Only containers are different we are one and the same Atma. This I don't know.

**e) Bhinna Vatu Bhati :**

- As though we are different.
- What are we doing in knowledge?

f) When you negate all containers superimposed in terms of understanding, what is the truth I see?

**g) Kevala Bavet :**

- I am only Atma present behind every body – mind complex.
- This wisdom is called Aham Brahma Asmi.

**Taittriya Upanishad :**

- Going to Svarga, will have comparison with Devatas and suffer Samsara.
- Liberating knowledge only Advaita Jnanam.

Verse 11

नानोपाधिवशादेव जातिवर्णश्रमादयः ।  
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ॥

**nanopadhisadeva jativarnasramadayah,  
atmanyaropitastoye rasavarnadibhedavat ॥ 11 ॥**

Because of its association with different conditionings (Upadhis), the idea of caste, colour, position and so on, are superimposed upon the Atman, just as flavour, colour, and so on are superimposed on water.

## Verse 11 :

- Until now macro + micro projections, Samashti and Vyashti Adhyasa.
- Here after more details of Vyashti Adhyasa – Micro super – imposition within Sharira Trayam.

### a) Nana Upadhi Vasha :

- Unreal temporary because of different enclosures of Sharira Trayam.
- My real nature = Sat Chit Ananda Advaita Svarupa not known.

### Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्गूतयोनि परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahayam-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, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

### 2 False dualistic projections

#### Macro Adhyasa

- Prapancha Adhyasa
- Samashti

#### Micro Adhyasa

- Sharira Adhyasa
- Vyashti

### **b) Jati, Varna, Ashrama Adhyasa :**

- Jati = Brahmana, Kshatriya, Vaishya, Shudra.
- Varna = Male, Female, educated, height, weight, complexion attributes.

### **c) Atmani Aropita :**

- Falsely superimposed on Atma.

### **Vedanta :**

- These are temporary functional superimpositions, don't develop unhealthy complexes and suffer.

### **d) Toye – Rasa Varna Adhi Bheda Vatu :**

#### **Example :**

- On water, we superimpose.
- Saltish water, sweet water, (based on particles).
- Blue, red, water based on containers.
- Known superimposition of sunrise, Sunset – no problem. For transactions give name for passport etc.
- Dream problem caused by self ignorance called sleep.
- Waking problem caused by Maya Shakti, which belongs to my higher nature.
- Superimposition preceded by ignorance, causes Samsara.

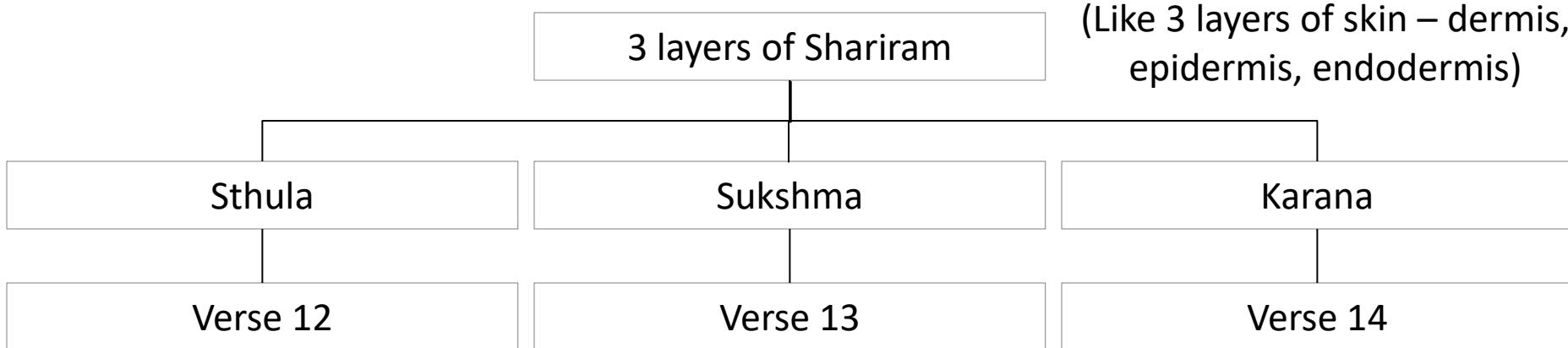
## Verse 12

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।  
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

**pancikrtamahabutasambhavam karmasancitam,  
sariram sukhaduhkhanam bhogayatanamucyate ॥ 12 ॥**

Determined for each individual by his own past actions and made of the five elements - that have gone through the process of fivefold self division and mutual combination (Pancikarana) - is born the gross body, the medium through which pleasure and pain are experienced - the tenement of experience.

## Verse 12 :



### Sthula Shariram – Attributes :

- a) Visible, Tangible.
- b) Born of 5 gross elements.
  - Panchi Krta Mahabuta Sambavan.

### c) Subject to shad Vikara :

- Potential existence, birth, growth, metamorphosis, decline, death.

### d) Shortest life :

- Can take Sukshma and Karana to next Janma.

### e) Serves as Abode, residence for the soul (Jiva)

- Sukha – Dukhanam Bhoga Ayatanam.
- Body rented from Ishvara and paid by Punya Papa Karma.
- After every Papa Punya experience, account deducted.

(Like 3 layers of skin – dermis, epidermis, endodermis)

- After last Prarabda Karma, body taken by Lord.
- Change tenement based on next rent.

## **Word Analysis :**

### **a) Panchi Krta Mahabuta :**

- All bodies of Devas, Manushyas, plant, animal, insects, microbes made of Grossified elements hence called Maha Buta.
- Panchikrta is technical word for grossification from subtle elements in the ratio of  $1/2 + 1/8 \times 4$  elements.
- Tangible, seen by me and others.

### **b) Karma Sanchitam :**

- Rent paid by Punya Papa karma Phalam to Lord.
- As per rent is the deficiency or healthy body.
- Sheera mana Svabava Shariram – subject to constant modification.

### **c) Boga Ayathanam Uchyate :**

- Temporary residence for Jiva to live and contact, confront the external world for Sukham and Dukham (Favourable, Unfavourable experience).
- Outside situations under control of Ishvara.
- Today we are more exposed to world because of computer, mobile, Tv, but have no mental strength to face them.
- Gross body projection caused by self ignorance.

Verse 13

पंचप्राणमनोबुद्धिदरेन्द्रियसमन्वितम् ।  
अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

**pancaprana mano buddhi dasendriya samanvitam,  
apancikrt abhutoththam suksmangam bhoga sadhanam ॥ 13 ॥**

The subtle body, which is the instrument of experience is constituted of five Pranas, the ten organs, the mind and intellect, formed from the rudimentary elements (Tanmatras) as they exist before their fivefold division and mutual combination with one another (Pacikarana).

## **Verse 13 :**

### **Sukshma Shariram : 5 Factors**

#### **a) Apanchikrta :**

- Created out of 5 subtle elements before grossification.

#### **b) Subtle : Sukshma Angam (Shariram)**

- Visible only to me, not to others.
- Mind, emotions, thoughts.

#### **c) Vikara :**

- Subject to change.
- Memory sharp / dull, mind – happy, unhappy.

#### **d) Longer life – span :**

- No date of birth.
- Travels to next body, hence child prodigies.

#### **e) Tool kit :**

<b>Sthula</b>	<b>Sukshma bhoga</b>
<ul style="list-style-type: none"><li>- Ayathanam</li><li>- Abode</li><li>- Office, publicly Privately Available.</li></ul>	<ul style="list-style-type: none"><li>- Sadhanam</li><li>- Instrument to contact world, transactional tool.</li><li>- Only subjectively available not objectively.</li></ul>

#### f) Dasha Indriya Samanvitam :

- 5 Jnana Indriyas – Eyes, ears, nose, tongue, skin.
- 5 Karma Indriyam – Vak – Mouth (entry gates), Pani – hands, Pada – legs, Payu – Anus, Upastha – Genital Organ (Exit gates).

#### g) Pancha Prana :

<b>Prana</b>	- Respiratory
<b>Apana</b>	- Excretory
<b>Vyana</b>	- Circulation
<b>Samana</b>	- Digestive
<b>Udana</b>	- Immunity providing, clears toxins, tears, vomiting

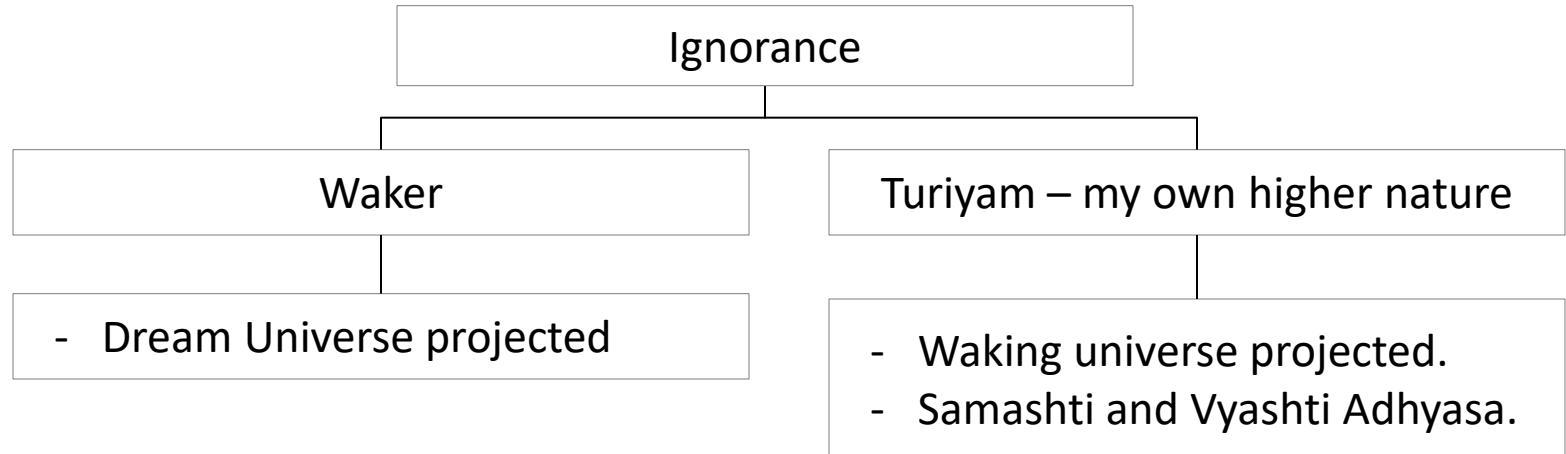
- Maintenance kit.

#### h) Manaha – Buddhi :

<b>Manaha</b>	<b>Buddhi</b>
- Psychological emotional. - To process, assimilate, judge.	- Rational, thinking, instrument.

- Carries Vasanas to next Janma, Vedanta Study carried to next birth.
- During Pralayam Sukshma Shariram dissolves into Karana Shariram

## Very Important :



Verse 14

अनाध्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।  
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

**anadyavidyanirvacya karanopadhirucyate,  
upadhitritayadanayamatmanamavadharayet ॥ 14 ॥**

Avidya which is indescribable and Beginningless is the causal body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).

**Verse 14 :**

**Karana Shariram :**

**a) Nature :**

- Seed form, unmanifest, latent potential condition.
- Not available for me and others like DNA, coded form.

**b) Material :**

- Causal body – not 5 elements but one ultimate causal matter, not yet arrived by science.
- Energy, not one unitary matter.
- Causal body is one fundamental entity called Prakrti, capable of evolution to become whole cosmos.
- Also called as Pradhanam, repository store house, coded in potential form.
- Dha – to remain in potential form.
- Also called as Maya Shakti, Avyaktam, Avidya, Moola Avidya, all names of subtle matter principle.

**d) Functions :**

- To serve as storehouse, when everything dissolves during Pralayam.
- All Physical bodies, subtle bodies go to unamanifest condition.
- Pralaya remains for sometime and Srishti starts again.

- New Sukshma Shariram, Sanchita sleeping in Karana Shariram.
- Sthula Shariram evolves with appropriate Prarabda which brings appropriate physical body.
- Family set up, surrounding, decided by Prarabdam.

#### e) Duration :

- Life of Karana Shariram – millions of Srishti, Laya.
- Karana Shariram dies at one time, once in the life of Jiva during Moksha, not cyclic, Videha Mukti Kale.

#### 4 Features Shankara describes in $\frac{1}{2}$ Sloka :

##### a) Anadya Avidya Karano Upadhi Uchyate :

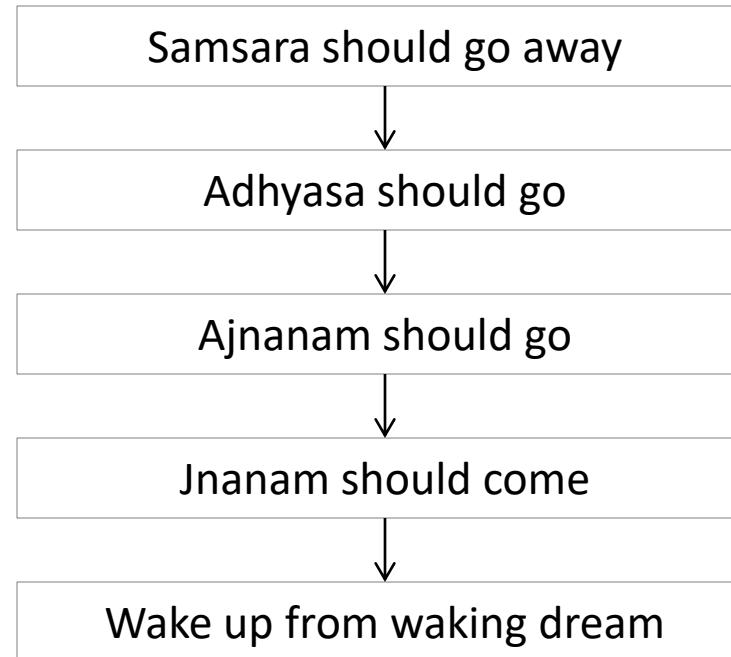
- When does Karana Sharira begin?
- Can't begin, Anaadi Avidya never has beginning, but has end at time of Jnanam.
- Dream beginningless, but ends on waking.
- This world another big dream, experienced, Anirvachaniyam, but on enquiry disappears.
- When Karmas suspended in sleep, they remain in Karana Shariram.

## Conclusion :

### Problem :



### Solution :



## **b) Atmanam Avadharayet :**

- Clearly know Atma.

## **Verse 1 – 5 :**

- Jnanam Alone gives liberation because it alone can remove ignorance.
- Introduction established from verse 6 – 14.

## **c) Upadhi Tritayam Anyam :**

- Self is different from 3 Upadhis – 3 Sharirams, Vilakshanam, Vyatiriktaha.
- All other solutions are pallatives, temporary but Atma Jnanam is permanent cure.

Verse 15

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।  
शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

**pancakosadiyogena tattanmaya iva sthitah,  
suddhatma nilavastradiyogena sphatiko yatha ॥ 15 ॥**

In its identifications with the five sheaths, the immaculate Atman appears to have borrowed their qualities upon Itself, as in the case of a crystal which appears blue or yellow depending upon the colour of the cloth in its vicinity.

## Verse 15 :

- Atma Jnanam requires sharp, subtle intellect, needs tuning up.

## Katho Upanishad :

एष सर्वेषु भूतेषु गृदोऽत्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,  
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Karma Yoga + Upasana Yoga – for tuning intellect instrument, why subtle intellect required?
- Atma mixed with unreal Anatma, not separately available.
- Satyam, Mithya coexisting in same place.
- Rope and snake in one locus.
- What is distance between real waker and unreal dream world?
- Same locus.
- Atma intertwined with 3 Sharirams.
- I use word I for mixture of Atma and Anatma = ego.
- We are mixture of truth and untruth.

- Truth
- Satyam
- Consciousness existence.

- Untruth
- Unreal
- Mithya

**a) Pancha Kosha Adi Yogeno :**

- Because of mixing up with 5 Koshas.

**b) Tan Tan Maya Iva Sthitaha :**

- Atma appears to have attributes of Anatma.
- Waking richness and dream poverty mixed up.
- Real seems to be endowed with property of unreal.
- Real nature of Atma – free time, space, limitation.
- Identified with waking body or dream body, we suffer Samsara.
- Having projected false world, we choose to identify with the body.
- From standpoint of body, false appears as real.
- Whatever is nature of body, I mistake as myself. This identity is called Tanmayatvam.
- Fact : I am Shudha, Sat Chit Ananda Atma – eternal, all pervading, not affected by arrival, departure of body.
- Just as waker not affected by dream body and dream world, Shudha Atma not affected by wakers body and universe.

### c) Neela Vastra Di Yogeno Sphatiko Yatha :

- Blue cloth kept in proximity of crystal.
- Crystal taken as blue colour.
- Crystal appears to acquire properties.
- Similarly I Atma am ever changeless, deathless, birthless, Chaitanyam.
- Body has changes – Balyam (Childhood), Kaumaryam (Youth).
- Superficially I seem to acquire and loose properties of 3 Sharirams.
- I seemingly undergo various transformations but really I am changeless.
- Adhyasa discussion over.

## Verse 16

वपुस्तुषादिभिः कोशौर्युक्तं युक्त्यवघाततः ।  
आत्मानमन्तरं शुद्धं विविच्यात्पुण्डुलं यथा ॥ १६ ॥

**vapustusadibhih kosairyuktam yuktyavaghatah,  
atmanamantaram suddham vivicyattandulam yatha II 16 II**

Through discriminative self-analysis and logical thinking one should separate the pure Self within, from the sheaths, as one separates the rice from the husk, bran and so on, that are covering it.

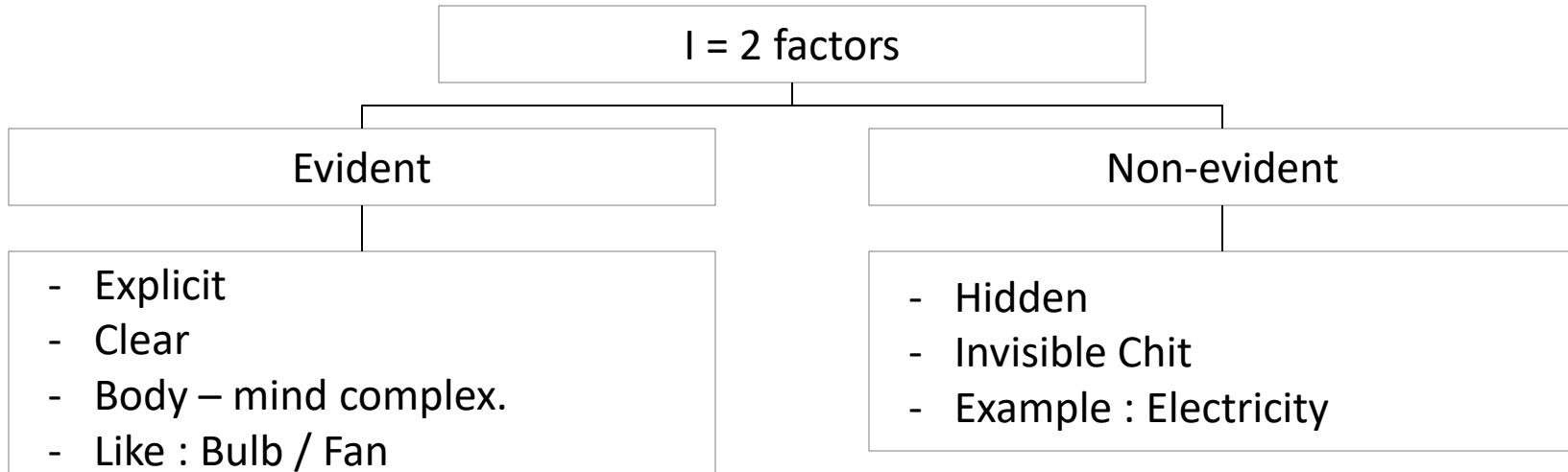
## Verse 16 :

- Adhyasa will continue until fact of my real nature is not known.
- Diagnosis from verse 6 – 15.
- Solution – Atma Jnanam – central theme of Atma Bodha – Verses 16 – 30.
- Use Shastra mirror to see self – all instruments turned outward.

Sravanam	Mananam	Nididhyasanam
<ul style="list-style-type: none"><li>- Acquisition of knowledge.</li><li>- Upa – go to Guru.</li></ul>	<ul style="list-style-type: none"><li>- Acquisition of conviction.</li><li>- Nishchaya Jnanam.</li><li>- Ni – Nishchaya.</li></ul>	<ul style="list-style-type: none"><li>- Verse 31 onwards.</li><li>- To get out of old Vasanas of Kama, Krodha.</li></ul>

Verse 16 - 30

## What knowledge Veda gives?

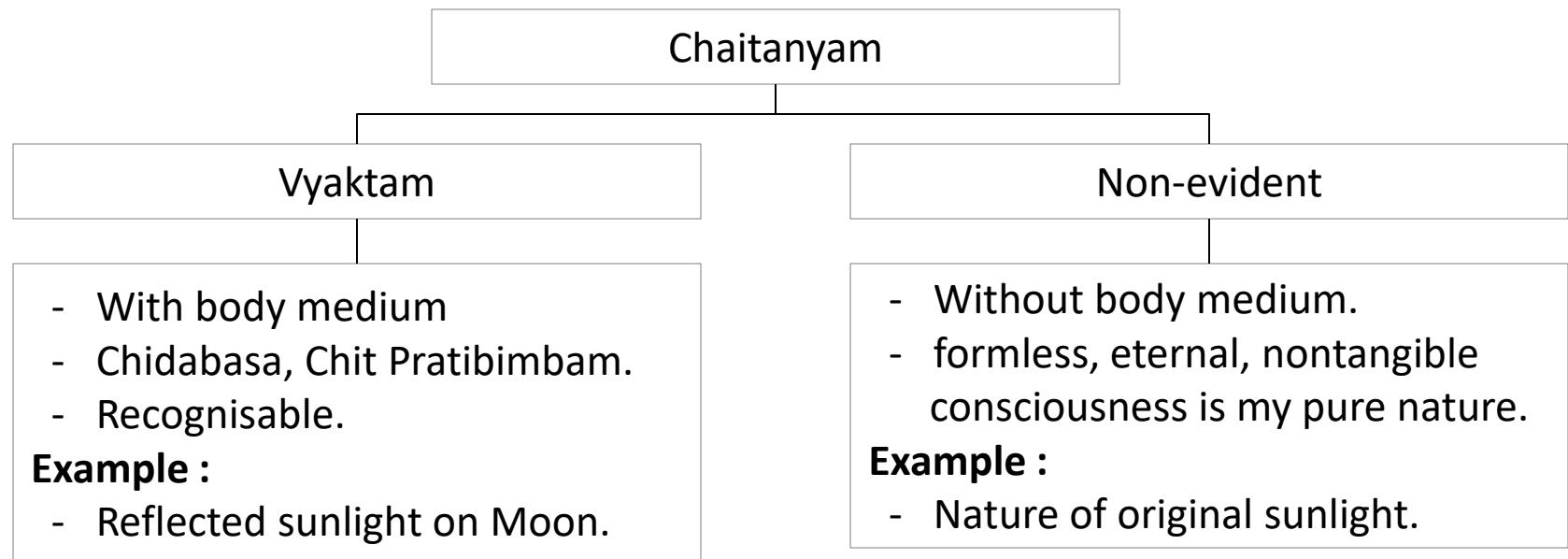


- See one, recognise 2..

# Vedanta :

## Lesson 1 :

- Learn to separate Atma and Anatma like Fan and Electricity.
- 5 factors of Atma – Consciousness.
- To recognise electricity require medium of Fan / Bulb.
- To recognise consciousness, require medium of body, mind complex.
- In absence of body, consciousness not recognisable.



### Example :

- Reflected sunlight on Moon.

- Separating visible body – mind and invisible Atma, pure awareness principle is 1<sup>st</sup> step of Vedanta.

## Lesson 2 :

- Learn to claim Consciousness as my real nature instead of mortal body which is Mithya – only an appearance.

- Keep on saying, body is temporary medium I use for waking, dream, and sleep daily. I exist without body medium also as pure Atma.
- Medium comes and goes.
- I – atma am eternally there behind the medium.
- When medium is there, I will transact, no medium, no transaction.
- Whether transactions are there or not, I exist forever, I am timeless Atma.

#### **a) Antaram Shudham Atmanam Vivichyat :**

- May you separate internal Atma principle.
- What type of consciousness?
- Ever pure, unlike body (like Electricity – ever pure).
- Antaram – Inherent.

#### **b) Vapa Tusadibhih Kosai :**

- Consciousness mixed with 5 Koshas.
- Atma now endowed with physical, Psychological, intellectual, unconscious personalities.

#### **c) Yukti eva Avagataha :**

- Just as one separate.

#### **d) Yatha Tandulam Vivichyat :**

- Just as rice separated from husk, bran by pounding process.
- Here pounding of “Tat Tvam Asi” done by guru.

Verse 17

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।  
बुद्धावेवावभासेत् स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

**sada sarvagato'pyatma na sarvatravabhasate,  
buddhavevavabhaseta svacchesu pratibimbavat. II 17 II**

The Atman does not shine in everything although it is all-pervading. It manifests only in the inner equipment, the intellect (Buddhi), just as the reflection in a clean mirror.

## Verse 17 :

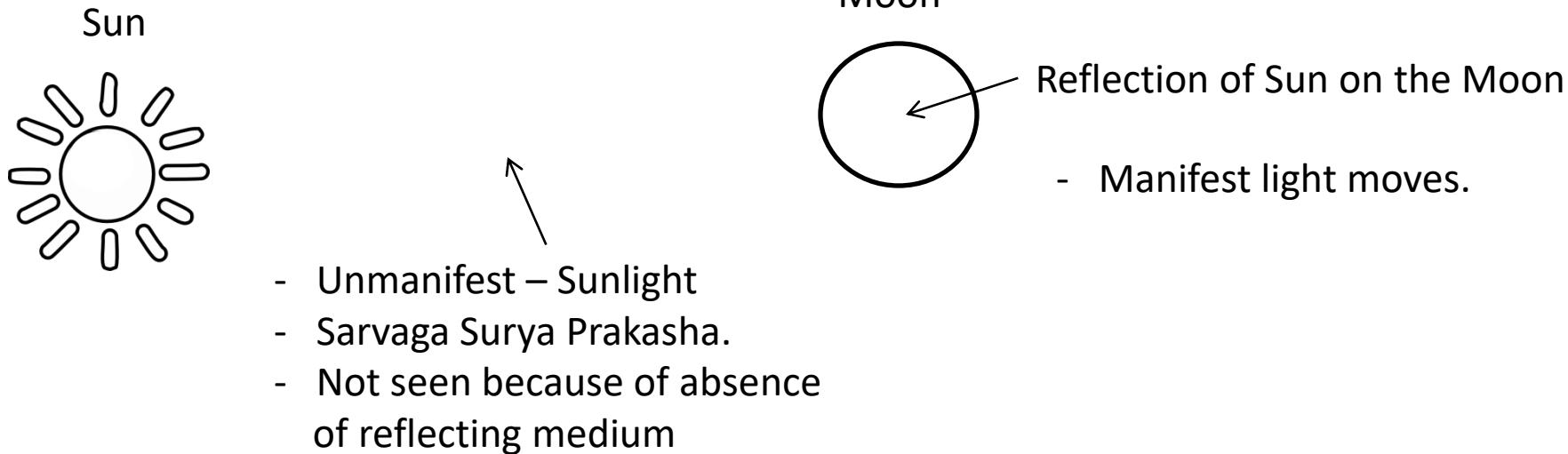
- One of the 5 factors highlighted in verses 15 – 30.

### Here – 3<sup>rd</sup> factor :

- Consciousness not limited by boundary of body.
- Electricity is beyond bulb, fan in unmanifest, existent form.

### Example :

- On Pournami day, full moon day, see sunlight reflected on moon.



### a) Sada Sarvagataha :

- Consciousness is all pervading like Surya Prakasha but recognisable only in “Mind” medium.

**b) Sarvatra Avabhasate :**

- Shines everywhere.
- Even though consciousness exists everywhere, but manifest only in reflecting medium of mind.

**c) Budau Eva Avabhasate :**

- In live mind only, consciousness, sentiency is felt, awarded, recognised.
- In table, consciousness is there, but don't experience because table has no mind medium.

**d) Svacchesu Pratibimba Vatu :**

- Face reflects only on Mirror not in notebook – both matter.
- Brain becomes live being, capable of experiencing the universe.
- Mind is Svacha – fine, pure, Shudha surface, for Pratibimba reflection.

Verse 18

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।  
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

**dehendriyamanobuddhiprakrtibhyo vilaksanam,  
tadvrttisaksinam vidyadatmanam rajavatsada II 18 II**

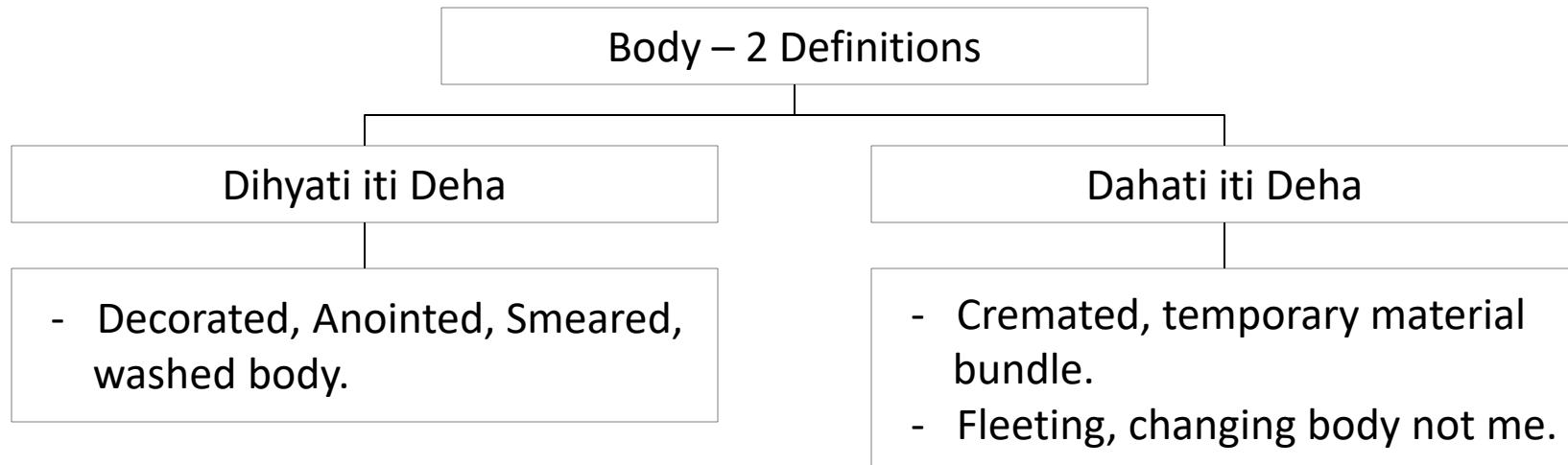
One should understand that the Atman is always like the king, distinct from the body, senses, mind and intellect, which constitute the matter (Prakrti) and It is the witness of their functions.

## Verse 18 :

- 2<sup>nd</sup> Factor = Consciousness is an independent entity, substance, principle like electricity, not part of fan.
- Science can study only empirical world of matter.

## Vedanta :

- Consciousness is Vilakshanam.
- Different than body – mind – universe matter.



### a) Deha, Indriya, Mano, buddhi Prakritbyo Vilakshanam :

- Prakrti here – Karana Shariram, Anandamaya kosha.
- Atma is different than body, mind, sense organs, intellect (5 Koshas – 3 bodies) as they are made of matter like a pot (Ghatavatu).

### b) Tad Vritti :

- Beyond function of 5 Koshas.

### c) Tad Atmanam Vidyat :

- May you understand consciousness is different than matter.
- How to recognise consciousness?

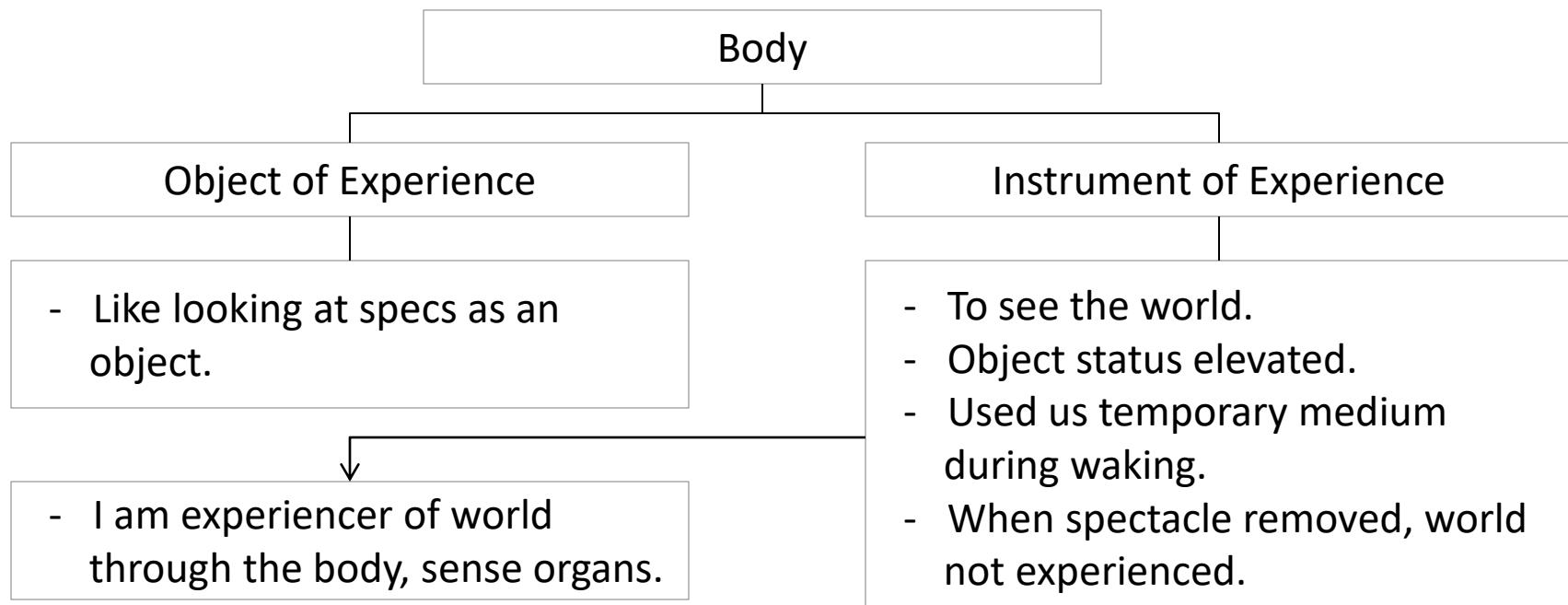
### d) Tad Vritti Sakshinam :

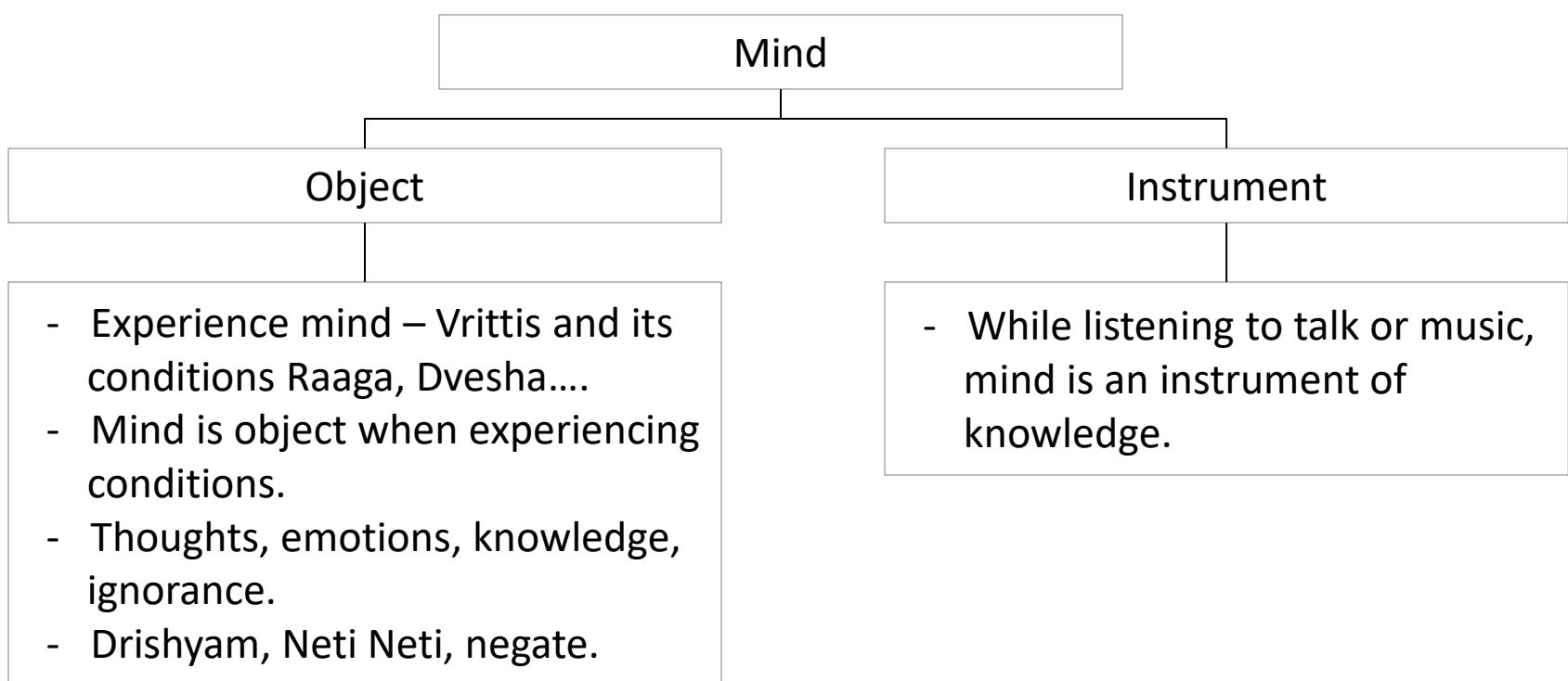
- I = Experiencer = Sakshi.
- Sakshinam, experiencer, witness principle.

### Drk Drishya Viveka, Neti Neti method:

#### Principle No. 1 :

- What I experience is object of experience, different from me the subject.
- I experience clip, I am not clip.





## How to experience the experiencer, Subject, Atma?

- Question – wrong.
- Experiencer subject can never be experienced as an object because it is the subject.

### e) Sakshinam vidya :

- Learn to claim the experiencer, Atma, as self, consciousness principle, changeless, witness principle.
- Where is consciousness?
- Learn to claim it as me my own self, not outside, inside but as me the consciousness Sakshi “I”.
- Don’t require proof for subject like no proof required for camera while seeing picture.

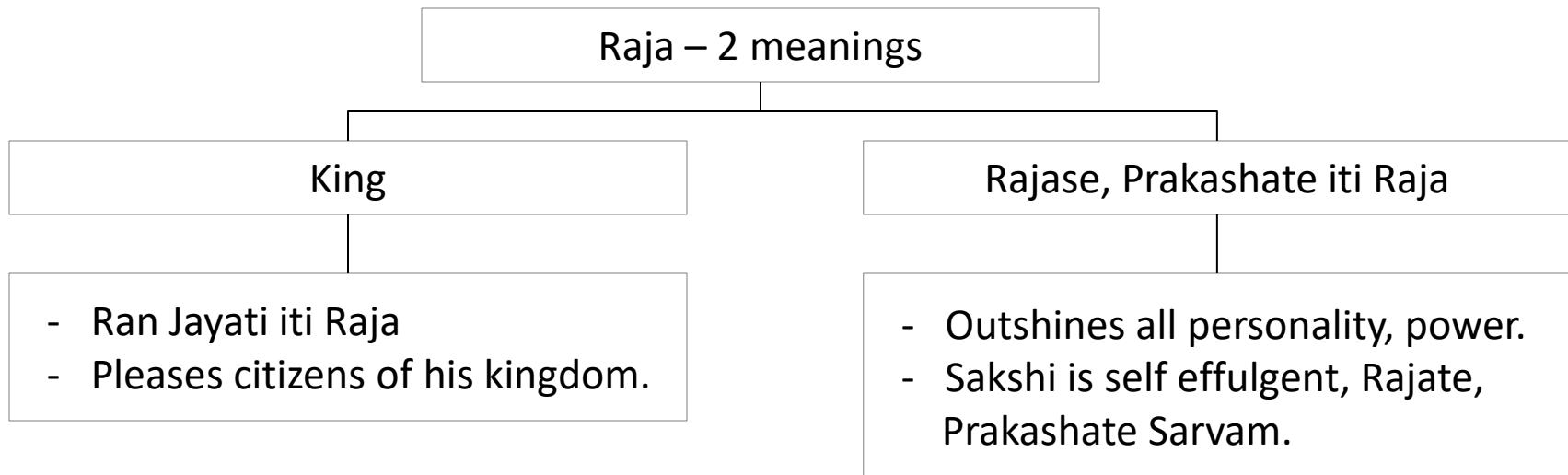
#### f) Rajavat Sada :

- Like in the presence of king who exists independently, Atma exists independently (like Akasha – Space).
- Anatma, people, dependent on king.
- King – independent like Sakshi, S�atantram.
- Consciousness is the ultimate witness of everything, doesn't depend on body for existence.

#### Principle No. 2

- Subject always different than object.
- **Example :**
  - Eyes see everything except itself.
  - Tongue tastes everything except itself.
  - Phone can ring all numbers except itself.
- I am unobjectifiable subject.
- I use 3 different body mediums in waking, dream, sleep.
- What I use as media is not me.
- Raaga – Dvesha belongs to medium, not me.
- I am not body, mind or their functions.
- I depend on body for transactions but not for existence.

- I am Sat, pure existence principle in creation.
- At death as in sleep, transactions end but its not end of my existence as pure consciousness, Adharam for entire creation.



Verse 19

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यते ऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

**vyaprtesvindriyesvatma vyaparivavivekinam,  
drsyate'bhresu dhavatsu dhavanniva yatha sasi II 19 II**

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs.

## **Verse 19 :**

- Atma Chaitanyam is all pervading, incapable of travelling.
- Going to Svarga, Pitru Loka are statements of ignorance.
- Jivatma identified with Sukshma Shariram travels, not Atma.
- When things around travel, it appears as though Atma is travelling.

### **a) Vyaptesu – Indriyesu – Atma :**

- Because of delusion, travel of sense organs, mind, body superimposed on Atma.

### **b) Vyapari Iva Avivekinam :**

- Delusion suffered by ignorant.

### **Example :**

- Sunrise – Sunset, earth appears stationary but rotating west to east, seated in one train – other train moves, also we ask where does the road go?
- Consciousness like sunlight is all pervading, does not travel. It looks as though I am moving.
- Everything moves in Achala, Sarvagata, Nitya Atma.

### **c) Abhresu Dhavatsu :**

- Abresu = Motion of clouds transferred to moon.

### **d) Sashi Dhavat Iva Bhati :**

- Moon appears to travel.
- All thoughts moving in consciousness.
- All worries based on assumption – I am Sthula, Sukshma, Karana Shariram.
- We need to change our perception.

Verse 20

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २० ॥

**atmacaitanyamasritya dehendriyamanodhiyah,  
svakriyarthesu vartante suryalokam yatha janah II 20 II**

Depending upon the Atman which is of the nature of Consciousness, the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the sun.

## **Verse 20 :**

- Consciousness is changeless principle.
- Activities belong to 3 Sharirams or 5 Koshas.
- If Atma plays no role why should we accept its existence.
- Everything else acts in presence of Atma.

## **Example :**

- Screen in movie can't be removed.
- Atma is space like Consciousness, in its presence alone, 3 states come and go.

### **a) Atma Chaitanyam Aasritya :**

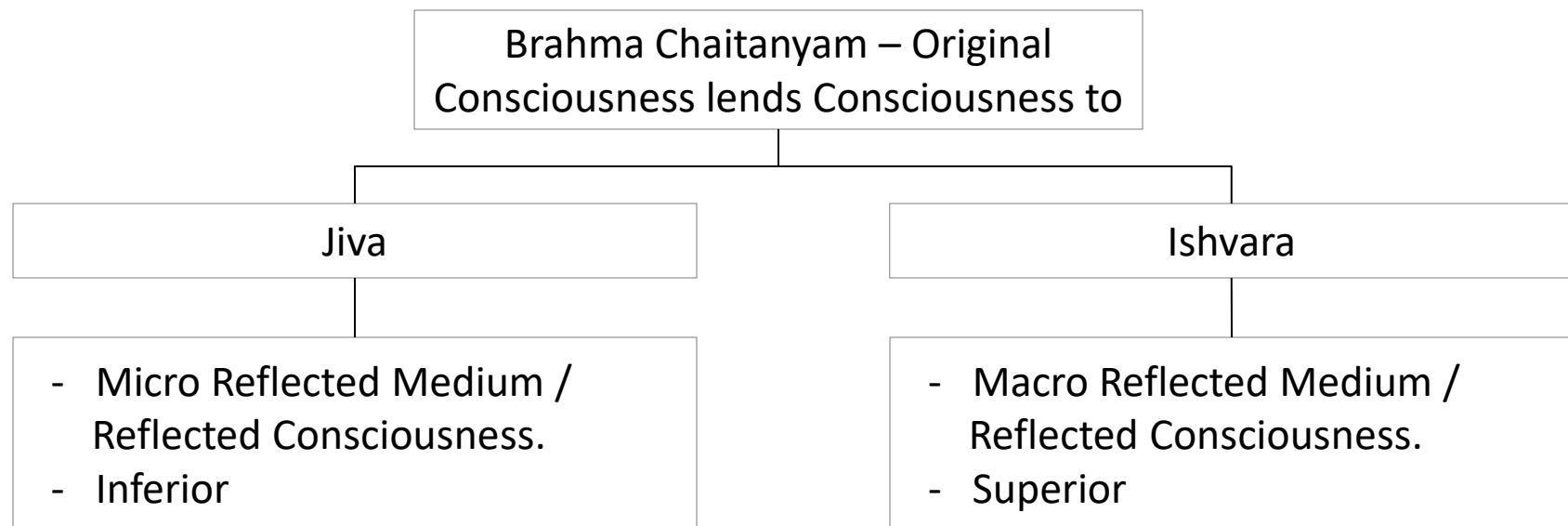
- Depending upon Atma Chaitanyam alone.

### **b) Deha Indriya Mano Dhiyaha Vartate :**

- All Organs, Mind, Buddhi operate in their own fields of activity.

<b>Eyes</b>	Form and Colour
<b>Ears</b>	Sound
<b>Nose</b>	Smell
<b>Tongue</b>	Taste
<b>Skin</b>	Touch

- We take existence and consciousness for granted. It is borrowed from Atma.
- Atma is Adhishtana for waking, dream and sleep.
- From me alone, world borrows consciousness.
- I – Brahma Chaitanyam lend Chaitanyam to stone in temple idol after Prana Pratishta, after which we invoke Ishvara.
- I am the only source of Consciousness and existence.



- When I claim myself as Micro Reflected Consciousness, Individual, I am Inferior.
- When I claim myself as Macro Reflected Consciousness I am Superior Ishvara.
- When I claim myself as neither Micro or Macro Reflected Consciousness, I am Original Consciousness.

## Mandukya Upanishad : Karika

निस्तुतिर्निर्मस्कारो निःस्वधाकार एव च ।  
चलाचलनिकेतश्च यतिर्यादच्छिको भवेत् ॥ ३७ ॥

Nistutir-nir-namaskaro nihsva-dhakara eva ca I  
cal-a-cala-niketas-ca yatir-yad-rcchiko bhavet II 37 II

The sage of Self-restraint should be above all praise and salutation, every prescribed rites... religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs.  
[II – K – 37]

- Wise transcend Micro + Macro Reflected Consciousness, claim Original Consciousness.

### c) Sva Kriya Arthesu Vartante, Surya Lokam Yatha Janah :

- I am like Surya Prakasha, due to which all activities are possible.

### d) Sannidya Matrena Sarvam Pravartate :

- In my presence, everything happens. Everyone dependent on Atma like people depend on sunlight.

Verse 21

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।  
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

**dehendriyagunankarmanyamale saccidatmani,  
adhyasyantyavivekena gagane nilatadivat ॥ 21 ॥**

Fools, because they lack in their power of discrimination, superimpose on the Self of the nature of absolute Existence-Knowledge (Sat-chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

## Verse 21 :

- Atma is free from Punya Papam, free from Sanchita, Prarabda, Agami.
- One who does Karma (Karta) will reap the result (Bokta).
- Karta, bokta is reflected consciousness Ahamkara.
- **Verse 20** : Atma is Nitya Akarta.
- In the presence of Atma, body – mind becomes Karta.

## Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ ३.२७ ॥

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

- I am Sakshi Chaitanyam, Amalam, free from Ahamkara.

### a) Deha Indriya Guna, Karmani :

- Properties and functions of bodies, sense organs and mind.

### b) Adhyasyanti Avivekena :

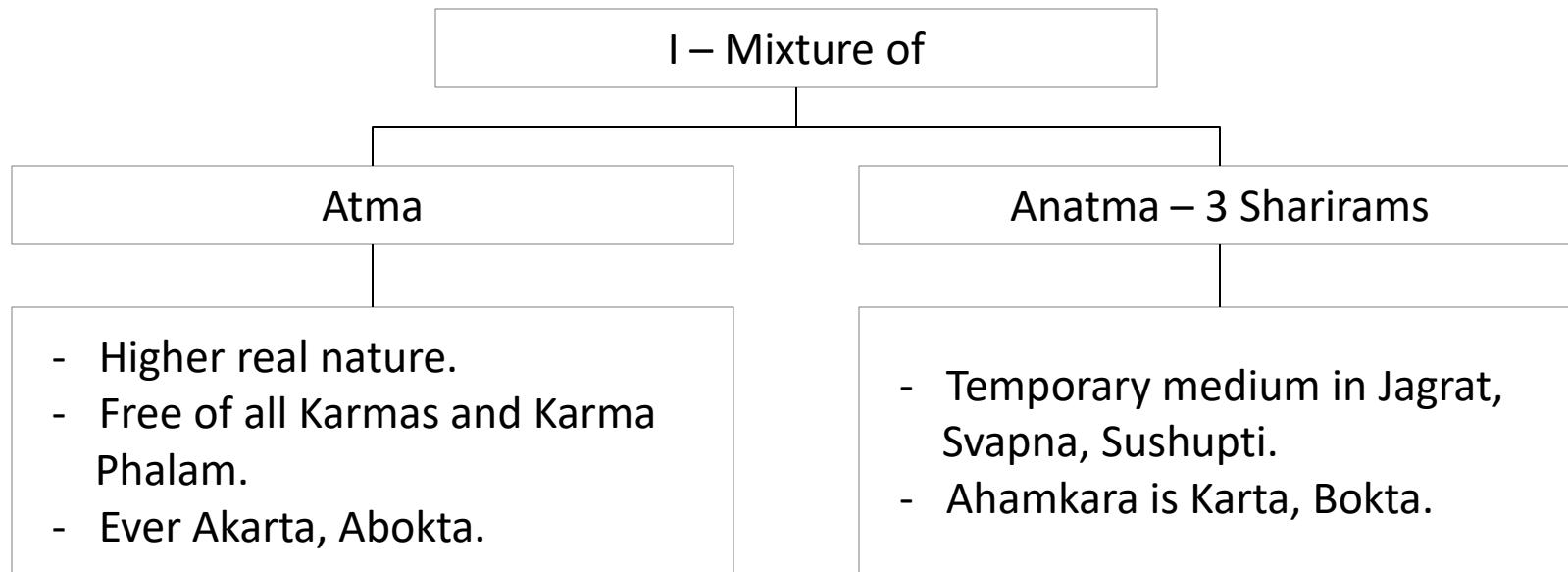
- Are wrongly transferred.

### c) Amale Sat Chid Atmani :

- To one pure Atma.
- People say I am blind, deaf, Kami, Ragi, Male, Female, old.
- Being at home with myself = Moksha.

#### d) Gayane – Nilatadi Vat :

- Blue Sky.
- Colour of dust particles transferred to colourless space.



- **Example :**

- Like elephant throws mud on itself after bathing to keep balance in temperature.
- We take mud like properties of the mind – Raaga, Dvesha, and throw upon ourself.
- Anatma is medium, it will come and go, I should not claim it as my real nature.
- Live with Anatma Vesham, play life as play, Drama and let up's and downs of life not seriously affect me.
- This is Atma – Anatma Viveka.

- I gain knowledge of my higher nature and get rid of Agyanam.
- I accommodate everything like space but not contaminated by anything.

## Practice Meditation :

### Nirvana Shatkam :

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

Na Me Dvesha Ragau Na Me Lobha Mohau  
 Mado Naiva Me Naiva Matsarya Bhavah  
 Na Dharmo Na Chartho Na Kamo Na Mokshah  
 Chidananda Rupa ShivoHam ShivoHam

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

- To practice previous conditioning, we have to practice Atma – Anatma Viveka in Meditation.

## Verse 22

अज्ञानान्मानसोपाधे: कर्तृत्वादीनि चात्मनि ।  
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाभ्यसः । २२ ॥

**ajnananmanasopadheh kartrtvadini catmani,  
kalpyante'mbugate candre calanadi yathambhasah ॥ 22 ॥**

Due to ignorance, the trembling that belong to the water are attributed to the reflected moon dancing on it, likewise the agency of actions and so on are delusively understood as the nature of the Self (Atman).

## Verse 22 :

- Here superimposition of Kartrutvam on Atma explained.
- Once I mistake myself as karta, no relaxation, have guilt of omission and commission, worst form of Samsara, becomes stronger in old age.

## Taittriya Upanishad :

एत ह वाव न तपति । किमह साधु नाकरवम् ।  
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।  
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagnm-ha vava na tapati ॥ kimahagm-sadhu nakaravam ॥  
kimaham papam-akaravamiti ॥ sa ya evam vidvanete atmanagm sprnute ॥  
ubhe hyevaisa ete atmanagm-sprnute ॥ ya evam veda, ityupanisat ॥ 2 ॥

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Karta has limited knowledge, will have omission and commission.
- As Karta, Bokta can never be free also.
- Prayaschittam can't cure guilt, hurt feelings.

### a) Kartrutvadini Chatmani kalpayante :

- Doership and enjoyship superimposed on Atma because of ignorance of real self.
- Borrowed from body – mind complex.

## Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ ३.२७ ॥

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

- Actions belong to matter, I am spirit.

## b) Manase Upadhe :

- Kartrutvam belongs to mind instrument.
- Doership of Deha transferred to Dehi because of.

## c) Agyanat :

- Self ignorance.

## d) Ambu Gate Chandre Chalanadi Yatha Ambhasah :

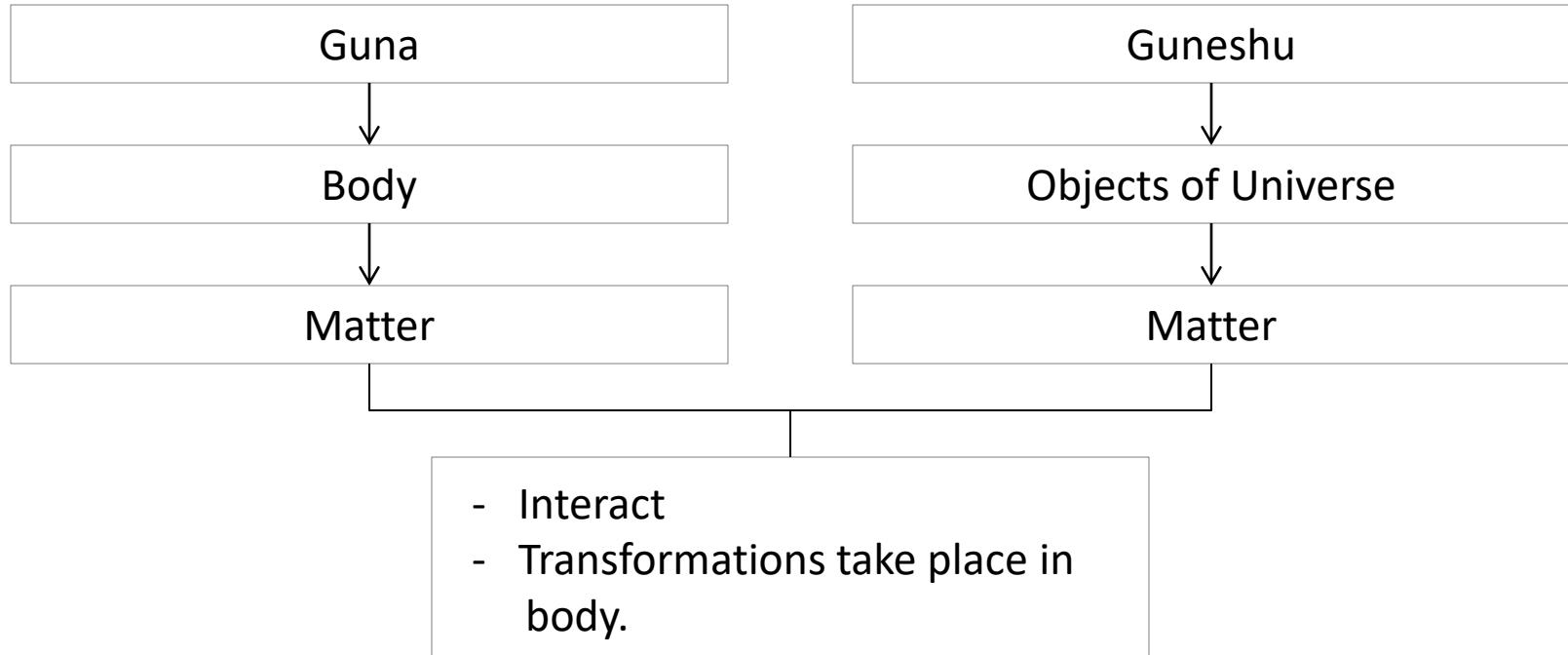
### Example :

- Reflected moon seen in a bucket filled with water.
- Motion of water falsely transferred to motionless moon.
- Similarly motion of Anatma transferred to Atma.

## Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥ ३.२८ ॥

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]



- I am witness consciousness principle who illuminates this interaction – Vyavahara like a lamp illuminates interaction between teacher and student.

#### e) Chalanadi Ambasaha :

- Motion of water transferred to moon.
- Similarly doership of body – mind transferred to Atma.

Verse 23

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

**ragecchasukhaduhkhadi buddhau satyam pravartate,  
susuptau nasti tannase tasmatbuddhestu natmanah II 23 II**

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman.

## Verse 23 : (Important)

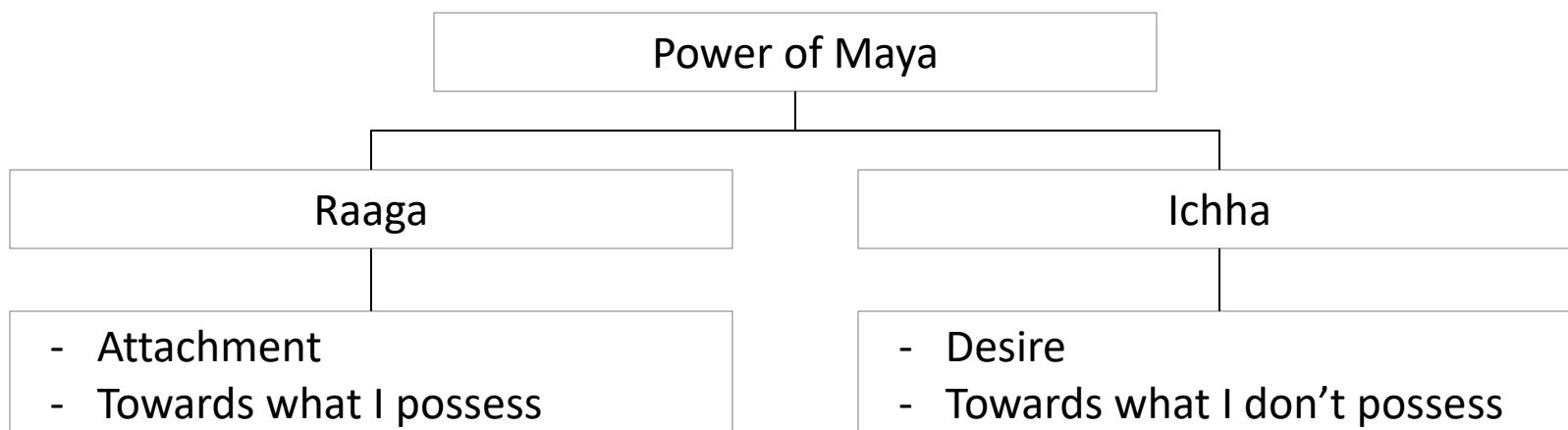
- Atma free from emotions – Raaga, Dvesha.
- I am space like Atma never attached to any mind or body or object in creation.
- Because of ignorance, I choose to take one body as my body.
- By obsessive thinking, attachment gets deeper and we can't imagine life without few people, objects in creation.

## Gita :

गाण्डीवं स्नांसते हस्तात्त्वकचैव परिदह्यते।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were... [Chapter 1 – Verse 30]

- Ignorance can entrap me.
- My presence is required for transactions, but I am not affected by them.

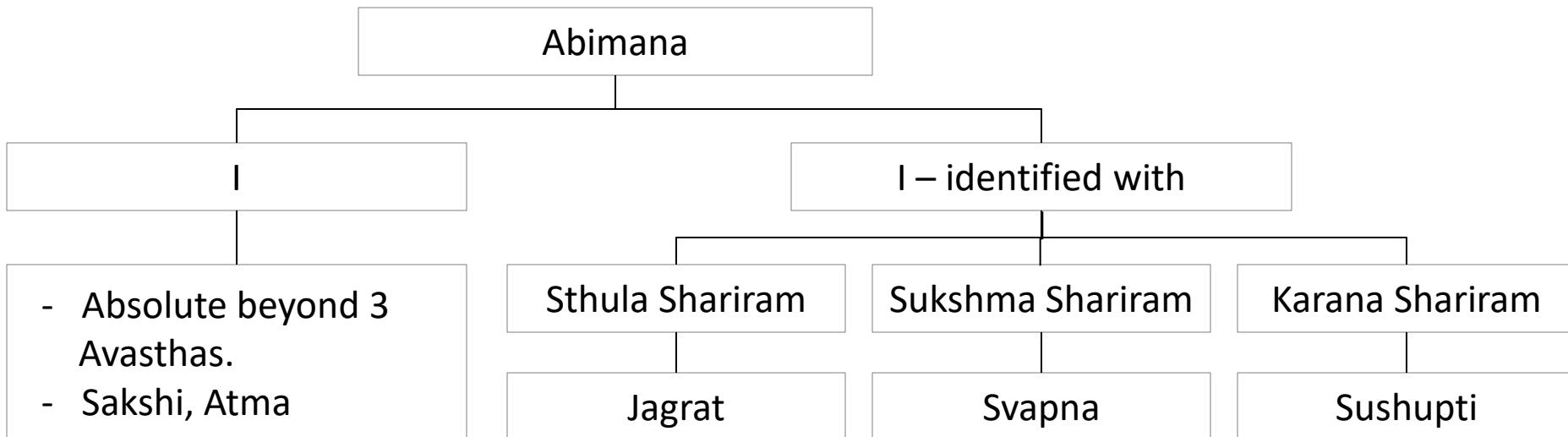


## **Consequence is Sukham, Dukham :**

### **a) Buddhau Satyaam Pravartate :**

- Sukham, Dukham presented when identified with Antahkaranam, Anatma mind with emotions.

### **Anvaya Vyatireka Logic :**



### **b) Tan Nashe :**

- When identification with mind is gone in Sushupti.

### **c) Raga Dvesha, Sukha, Dukha Nasti :**

- Vyatireka reasoning.

#### **d) Tasmat Buddhe-stu Na Atmanah :**

- Therefore all problems belong to mind and not to Atma.
- Mind can never be 100% free from problems of 3 Sharirams.
- Purva Janma problems hidden in Karana Shariram.
- We can't identify with mind and hope for freedom.
- Disidentify from mind and Sharira Trayam and claim freedom.

Verse 24

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णाता ।  
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥

**prakaso'rkasya toyasya saityamagneryathosnata,  
Svabhavah saccidanandanityanirnimalatatmanah II 24 II**

Just as luminosity is the nature of the sun, coolness is that of water and heat is that of fire, so too, the nature of the Atman is Eternity, Purity, Existence, Consciousness and Bliss.

## **Verse 24 :**

- Shankara refuted all attributes of Anatma which we claim as ours.
- Gunas don't belong to me.
- Then what is nature of Atma?

### **a) Atmanaha Svabavaha :**

- Sat – Chit – Ananda, Nitya, Nirmalata Atmanaha.
- Atma is of nature of existence.
- Existence is a unique entity.
  - a) Not part, product, property of body or clip.
  - b) Pervades body, clip, universe and makes it ever existent.
  - c) Goes beyond boundaries of body, and clip.
  - d) Exists after body, clip goes.
  - e) Pure existence not available for recognition without medium of body, mind, universe.
- When body, clip, universe is gone, unrecognisable, unmanifest, existence continues.
- That existence is my nature, will take decades to assimilate.
- Similarly, I am Ananda Svarupaha all the time – Svarupa Ananda – experiential Ananda depends on situations, favourable conditions of mind.

- **Example :**
  - a) For some Gulab Jamoon gives happiness.
  - b) When doctor rules out major disease, its cause of happiness.
- World serves as a medium to manifest Joy – Ananda which is my eternal nature.
- Body – Mind – Medium manifests in waking, not in sleep.
- My transactions with body – mind end during sushupti but its not end of me. I continue to exist as Atma.

## Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- I am Nityaha, Nirmalaha – ever pure, without any impurity.
- How to become Sat Chit Ananda?
- Need not become Sat Chid Ananda, drop notion I am body – mind complex which is other than Sat Chit Ananda.

### a) Prakasha Arkasya :

- Luminosity – Nature of Sun.

### b) Shaityam Toyasya :

- Coolness – nature of water.

### c) Agne Yatha – Ushnatha :

- Heat – is intrinsic nature of fire.

### d) Svabava Sat Chit Ananda Nitya, Nirmala :

- Pure existence, consciousness, fullness, eternal, pure is my intrinsic nature.
- Experiential happiness – condition of mind (Priya, Moda, Pramoda – Happy, Happier, Happiest).
- Subject to time, gradation, modification.
- I am timeless, limitless, not contaminated by Punyam – Papam.
- We can't conceive of all pervading reality at one go.

### Gradually change object of meditation :

- Rupa Dhyanam with clear form, features – Rama, Sita, Devi.
- Rupa – Arupa Dhyanam – Shaligramam Shivalingam.
- Arupa Dhyanam – Akasha not touchable, not handable.

Verse 25

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

**atmanah saccidamsasca buddhervrttiriti dvayam,  
samyojya cavivekena janamiti pravartate II 25 II**

By the indiscriminate blending of the two, the Existence-Consciousness aspects of the Self and the thought wave of the intellect, there arises The notion of 'I know'.

## **Verse 25 + 26 :**

- Subtle, significant, teaching, Atmanaha Avyavaharyam established.

## **Verse 25 :**

### **a) Atmanaha Sat Chid Amsha :**

- Atma with its components of Sat Chit, Existence and Consciousness.

### **b) Buddhi Vritti Samyoga :**

- When Buddhi (Reflected Medium) and Atma are in proximity, like face and mirror, reflection is formed.

### **c) Janamiti Pravartate :**

- A thought arises “I Know”. If Atma and mind not in proximity, no reflection.
- Knower Chidabasa is generated.
- Knower Reflected Consciousness – Jiva is generated because of combination of Original Consciousness + Reflected Medium.

## **Next Combination :**

### **d) Buddehe Vrittihiti Dvayaha :**

- In the Buddhi a thought is formed.

## **Technical Background :**

- a) I am required for every transaction but I am not involved in any transaction. Hence I am called Sakshi.

b)

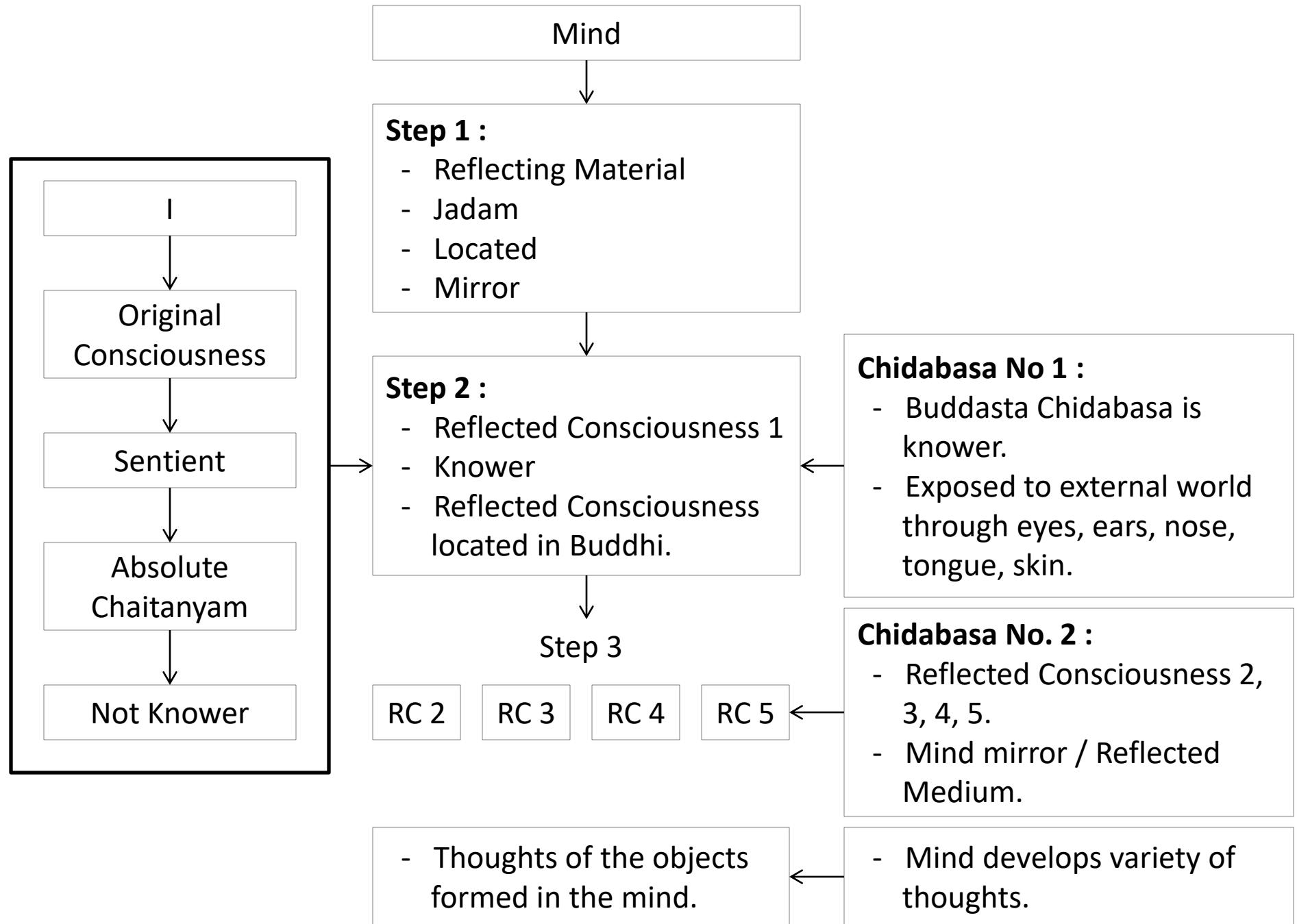
## Vyavahara – 2 types

Cognitive - Jnana Vyavahara

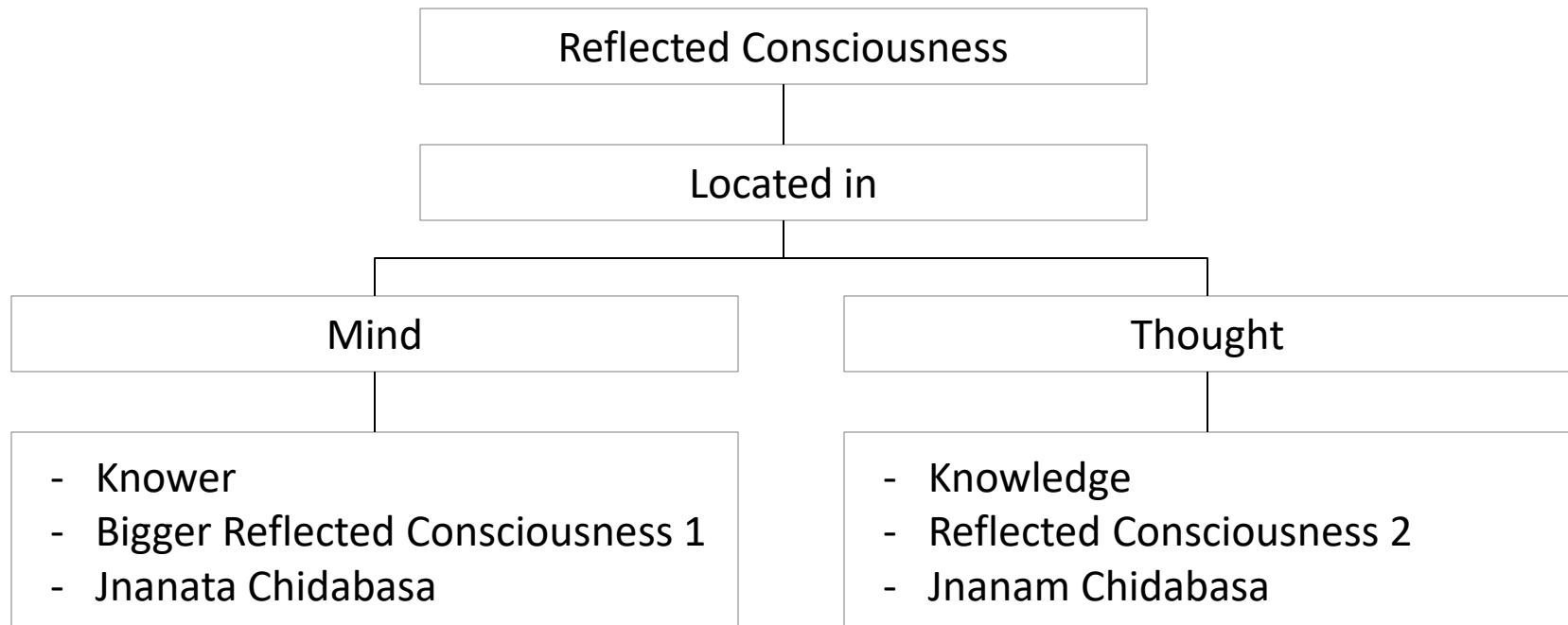
Karma Vyavahara

- Cognitive transactions involve knower, known, process of knowing.
- Karma involves Karta, Karma, Karanam, doer, objection of action, doing process.
- I Atma am beyond all transaction, then, who is involved?
- Chidabasa – Reflected Consciousness – Jiva involved in all transactions.
- What is mechanism of this process?

Mind	Thought
<ul style="list-style-type: none"><li>- Big Reflected Medium</li><li>- Samanya Chaitanyam</li></ul>	<ul style="list-style-type: none"><li>- Small Reflected Medium</li><li>- Visesha Chidabasa</li><li>- Knowledge = Chidabasa located in specific thought not in general mind.</li></ul>



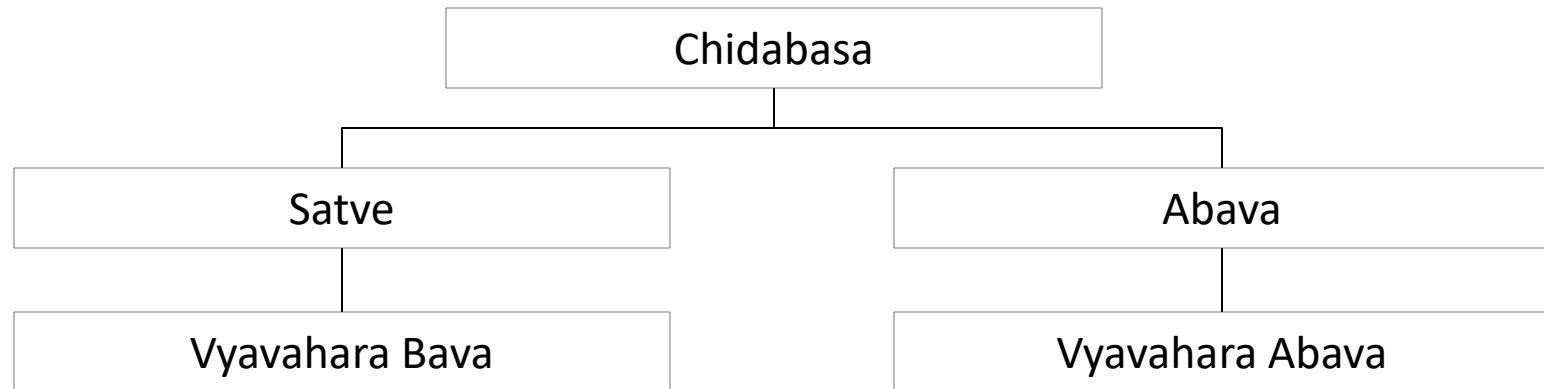
- Who is Jnanata – knower?
- Buddhista Chidabasa = Jnanata.
- What is Jnanam?
- Vrittischa Chidabasa = Jnanam.
- When consciousness and mind come it is called Jnanam, then Vyavahara, transaction takes place.
- In sleep, mind resolved, Buddhista Chidabasa = Knower, Jnanata resolved, thoughts not generated.



- When both resolved, knower suspended, not exposed to external world.

- What happens to original consciousness?
- Original Consciousness Continues to exist but there is no more Jnana Vyapara.

### Anvaya Vyatireka :



- Therefore Chidabasa is Karanam.
- Chit is Avyavaharyam.
- Pure Consciousness transcends all transactions.

## Verse 26

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।  
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

**atmano vikriya nasti buddherbodho na jatviti,  
jivah sarvamalam jnatva jnata drasteti muhyati ॥ 26 ॥**

Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us due to delusion thinks that it itself is the seer and the knower.

## Verse 26 :

- Reflection is formed when object and mirror are in close proximity.
- Unique 3<sup>rd</sup> entity is experienced which is a reflection upon the mirror.

Object	Mirror	Reflection
- Face	- Dull, bright, location, motion.	- Hybrid of object + Mirror. - Has no independent existence. - When object, or mirror is removed reflection loses its existence.

Atma	Anatma = Mind	I = Chidabasa = Ahamkara
- Chetanatvam Satyatvam - Consciousness.	- Jadam, inert - Location - Sukshma Shariram - Limited	- Inferior being – Plant - Superior being – Devata - Mixed – Manushya - Borrows consciousness from Atma and has location of body.

- Chidabasa is a Mysterious entity, hence called Mithya, Maya, fake, Ahamkara, Jiva, Karta, Bokta.
- I am conscious being borrowed from Atma, never objectifiable.

- I am limited mortal individual, borrowed from Anatma.
- As long as you claim I am Chidabasa, Ahamkara, you have a problem.
- Disclaim Ahamkara, claim I am Atma Tatvam.
- Chidabasa comes and goes depending on availability of media.

**a) Atmano Vikriya Nasti :**

- Atma never does anything on its own accord.

**b) Buddeh – Bodho Na jatviti :**

- Intellect has capacity to experience I know.

**c) Jiva Sarvam Alam Jnatva :**

- Buddhi deludes itself as a knower.
- Chidabasa comes and goes depending on availability of media – body / mind complex.
- Don't claim reflected face medium as yourself.
- Claim I am Sakshi.

**Problem :**

- Can never see original face.
- I am original consciousness who objectifies everything but never objectifiable.
- When mind comes, transactions start, when mind dissolves, reflection dissolves, transactions end.
- End of transaction not my end. I am pure existence consciousness.

## Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-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||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]

Original Consciousness	Reflected Consciousness 1	Reflected Consciousness 2
<ul style="list-style-type: none"> <li>- Ever Seer</li> <li>- Avyavaharyam</li> <li>- Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Jivatma</li> <li>- Ahamkara</li> </ul>	<ul style="list-style-type: none"> <li>- Paramatma</li> <li>- World</li> </ul>

- Reflection
- Objects, medium
- Come + go
- Always together

Verse 27

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

**rajjusarpavadatmanam jivam jnatva bhayam vahet,  
naham jivah paratmeti jnatascennirbhayo bhavet II 27 II**

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self.

## Verse 27 :

- One should know Atma to get freedom.

### a) Atmanam Jeevam Jnatva :

- Mistaking erroneously oneself as reflected Consciousness, ego [Rope - Snake].
- Rope is Original Consciousness.

### b) Bayam Vahet :

- There is constant fear, because Chidabasa is Karta, Bokta, subject to Sanchita, Agami, Prarabda.
- **Bartru Hari** : Vairagya Shatkam.
- Vyagriha Tishtati Jarayanti.
- Tigress of old age is waiting with open age to catch you.
- Allow Chidabasa to take its own course of Prarabda,
- Disclaim Chidabasa as my real nature.
- Claim Paramartika Chit – (Rope) as my real nature, free from Prarabda, Sanchita, Agami, Akarta, Abokta.
- Look at problems of Chidabasa from a higher plane, they will get diluted.
- Insecurity will grip you as Chidabasa – Bayam represents Samsara.
- What is solution?

### c) Jnatva :

- May you doubtlessly, clearly know.

### d) Aham Na Jiva :

- I am not temporarily reflected Chidabasa.
- Who am I?

### e) Param Atma – iti Jnatam Che :

- Param – Absolute, Changeless, not part of empherical world of time and space.
- Avyavaharyam, Shantam.

### Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ १७ ॥

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]

### Gita :

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

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

- Waker not part of any dream world, dream action.
- Turiyam Atma – Paramartikam.
- **Spiritual Journey** : I am not Reflected Consciousness but Original Consciousness.

**f) Nirbayam Bavet :**

- Then alone person freed from sense of in security, anxiety, concern, stress.
- As Chidabasa, freedom never possible.
- No Moksha for Chidabasa. It can never be comfortable because it has experience of nothingness in sleep.
- **Parikshya Lokan :**  
Insecurity, most fundamental instinctive problem, which animals also have.
- Drop in totality 3 Sharirams, 5 Koshas, 3 states and realise Turiya Atma.
- Original Consciousness, Sakshi.

Verse 28

आत्मावभासयत्येको बुद्धादीनीन्द्रियाण्यपि ।  
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

**atmavabhasayatyeko buddhyadinindriyanyapi,  
dipo ghatadivatsvatma jadaistairnavabhasyate II 28 II**

Just as a lamp illuminates a jar in a pot, so also the Atman illuminates the mind, the sense organs and so on. These material objects cannot illuminate themselves by themselves because they are inert.

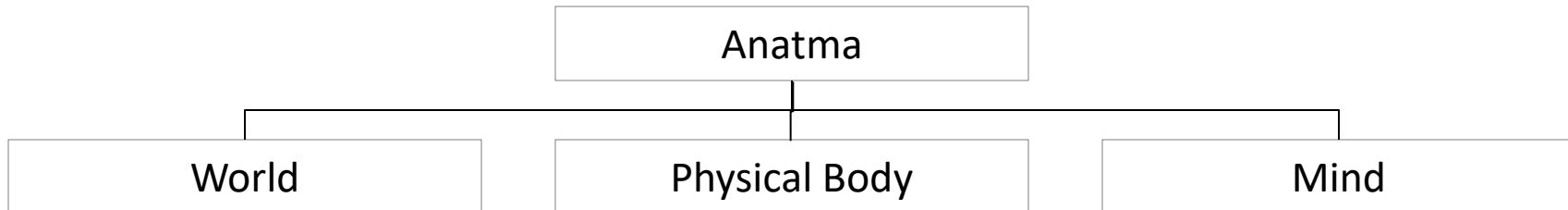
## Verse 28 :

- Who will know Atma?
- To know Atma, Atma has to become object of knowledge.
- If Atma is object, you require subject.
- Object depends on subject for existence.
- Clip

↓

Becomes object only when there is someone to objectify.

- Anatma has to become subject to know Atma.



- All 3 Jadams, inert.
- World, Body, Mind known by Atma because Atma is Chetanam.

Atma	Anatma
<ul style="list-style-type: none"><li>- Ever knower, Chetanam,</li><li>Consciousness, Seer, experiencer.</li><li>- Never known object.</li></ul>	<ul style="list-style-type: none"><li>- Ever known, object, seen.</li><li>- Never knower subject.</li></ul>

- Position can never be reversed.

## Keno Upanishad :

न तत्र चक्षुर्गच्छति न वागगच्छति नो मनो  
न विद्मो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तदव्याचचक्षिरे ३

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

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. [I – 3]

- That is very distinct from the known (Manifest body – world – mind) and unknown (Unmanifest).
- We have heard it, so stated the perceptors who taught us that.

## Brihadaranyaka Upanishad :

यत्र हि द्वैतमिथ भवति तदितर इतरं जिग्रति, तदितर  
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-  
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र  
धा अस्य सर्वमात्मैवाभूत्केन कं जिग्रेत्, तत्केन कं  
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन  
कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति  
तं केन विजानीयात् ? विश्वातारमरे केन विजानीयादिति  
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

**yatra hi dvaitamiva bhavati tadirata itaram jighrati,  
tadirata itaram paśyati, tadirata itaram śrnoti,  
tadirata itaramabhibivadati, tadirata itaram manute,  
tadirata itaram vijānāti; yatra vā asya  
sarvamātmāvābhūttatkena kām jighret, tatkena kām  
paśyet, tatkena kām śrṇuyat, tatkena kamabhibivadet,  
tatkena kām manvīta, tatkena kām vijānīyāt?  
yenedam sarvam vijānāti, tam kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||**  
**iti caturthaṁ brāhmaṇam ||**

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

- Who will know knower of everything?
- Atma can never be object of knowledge – This is essence of Verse 28.

#### a) Atma Avabhasayati :

- Atma illuminates the entire Anatma consisting of body, mind, sense organs and the world.
- They are Jadam by nature – bundle of chemicals.
- Atma knows Anatma, Anatma Jadam, can't know Atma.

#### Doubt :

- Why can't my Atma know your Atma and your Atma know my Atma?
- Mutually will know each other.

#### b) Ekaha Atma :

#### Shankara :

- Only one nondual Atma exists. No my Atma, your Atma, Atma has no parts, like body has legs, hands.

### c) Jadaihi – Stair – hi – na Avabasayate :

- Being Jadam, body, mind, sense organs, world can't know Atma.
- Don't wait in meditation for Atma to give Darshan, smile and go.

### Kena Upanishad :

- What you experience is not Atma. Experienced is object, Jadam, experiencer is Chetanam.

### Example :

### d) Deepa – Ghat – Adi Vat – Sva Atma :

Luminous Lamp	Non-luminous object – Pot
- Illumines all objects in the hall.	- Pot can't illumine lamp. (If so, when pot goes, lamp should become dark).

Atma	Anatma
- Ever knower, illuminator	- Ever illumined - When body, mind, sense organs, world go away in sleep, Atma alone remains – pure existence, knowing principle.

- Atma can never be known is essence of verse 28.

Verse 29

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।  
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

**svabodhe nanyabodheccha bodharupatayatmanah,  
na dipasyanyadipeccha yatha svatmaprakasane II 29 II**

A lighted lamp does not need another lamp to illumine its light . So too, Atman which is knowledge itself, needs no other knowledge to know itself.

## Verse 29 :

- Atma need not be known.
- You have to know something to prove its existence.
- Knowing something is precondition for proving its existence.
- Atma's existence need not be proved at all.
- Atma is consciousness principle which proves existence of world, body, mind, sense organs.
- Sarvam Prakashayati Atma.

## Example :

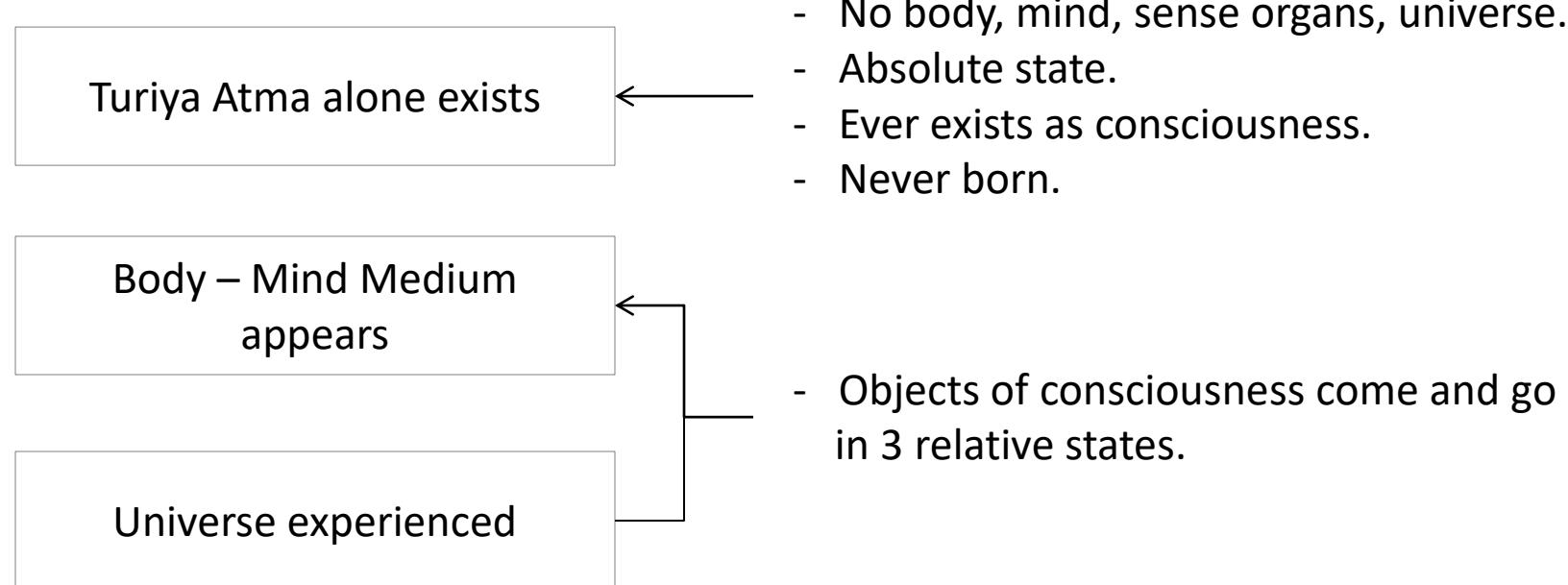
- I want to tick all the members who have come for committee meeting.
- I won't say, let me see, if I have come.
- I don't need to prove my arrival.
- Atma – is ever evident, always experiencer principle in us – as “I am” – I am existent consciousness principle, self evident.
- Objects in the universe including my body, come and go.

## Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादवयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-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||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]



- Subject experiencer is always there with or without the Universe.
- No need to work for subjective experience (Atma Anubava), for its always there.

### a) Svabodhe :

- For self knowledge or self experience.

**b) Anya Anya bodha Ichha Nasti :**

- There is no requirement for special cognitive process, effort to know Atma.
- What is the reason?

**c) Bodha Roopataya :**

- Atma is of the nature of consciousness.
- Eternally experienced by me.
- Atma is of nature of consciousness like luminous lamp.
- We don't take one light to see another light.
- Lamp can't be illumined and need not be illumined.
- Atma can't be known and need not be known.
- Atma itself is knower principle.

**d) Deepasya Anya Deepa Ichha Nasti, Svatma Prakashate :**

- One lamp does not require another lamp to illumine.

**Doubt :**

Chit	Chidabasa
Original Consciousness	Reflected Consciousness

## **Why can't Reflected Consciousness illumine Original Consciousness?**

- Why can't reflected sun in bucket illumine original Sun.
- Existence of reflected Sun because of original Sun.
- Don't require Chidabasa to illumine Chit.
- Presence of Chidabasa because of Chit.

### **Question :**

- If Atma Jnanam not required why Atma bodha book written by Shankara and class now?

### **Answer :**

- To learn Atma Jnanam need not be acquired, we are studying the book.

## Verse 30

निषिद्धं निखिलोपाधीन्नेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

**nisidhya nikhilopadhinneti netiti vakyatah,  
vidyadaikyam mahavakyairjivatmaparamatmanoh II 30 II**

By the process of negation of the conditionings (Upadhis) as per scriptural statement  
'it is not this, it is not this', the oneness of the individual soul and the supreme Soul  
as indicated by the great Mahavakyas has to be realised.

## Verse 30 :

- Why study scripture?
- Atma is Original Consciousness, Self evident...

## Dakshinamurthy Stotram :

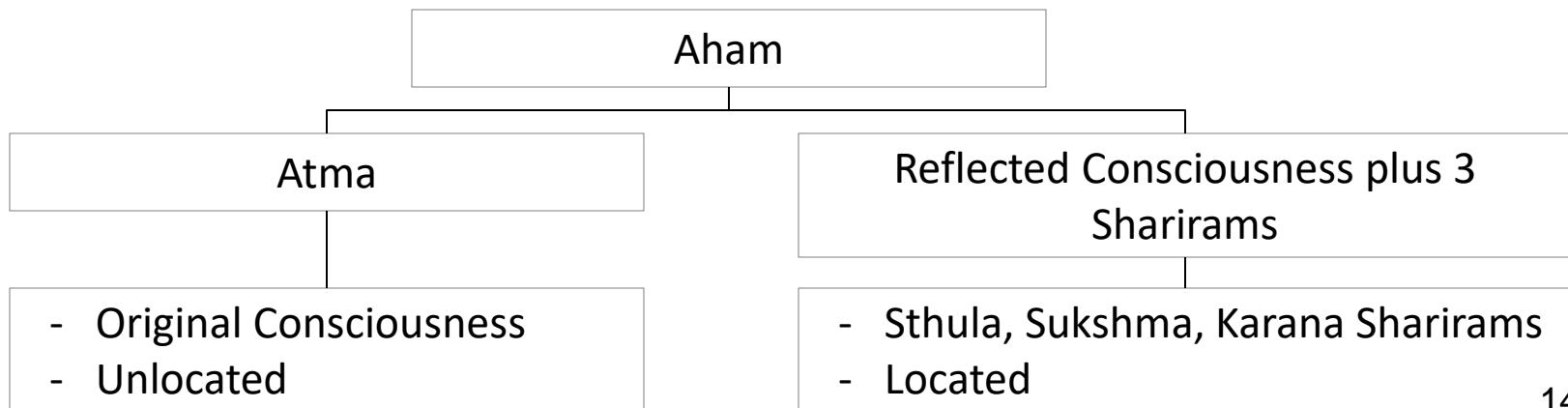
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tatha Sarvaasv[u]-Avasthaasv[u]-Api  
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |  
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

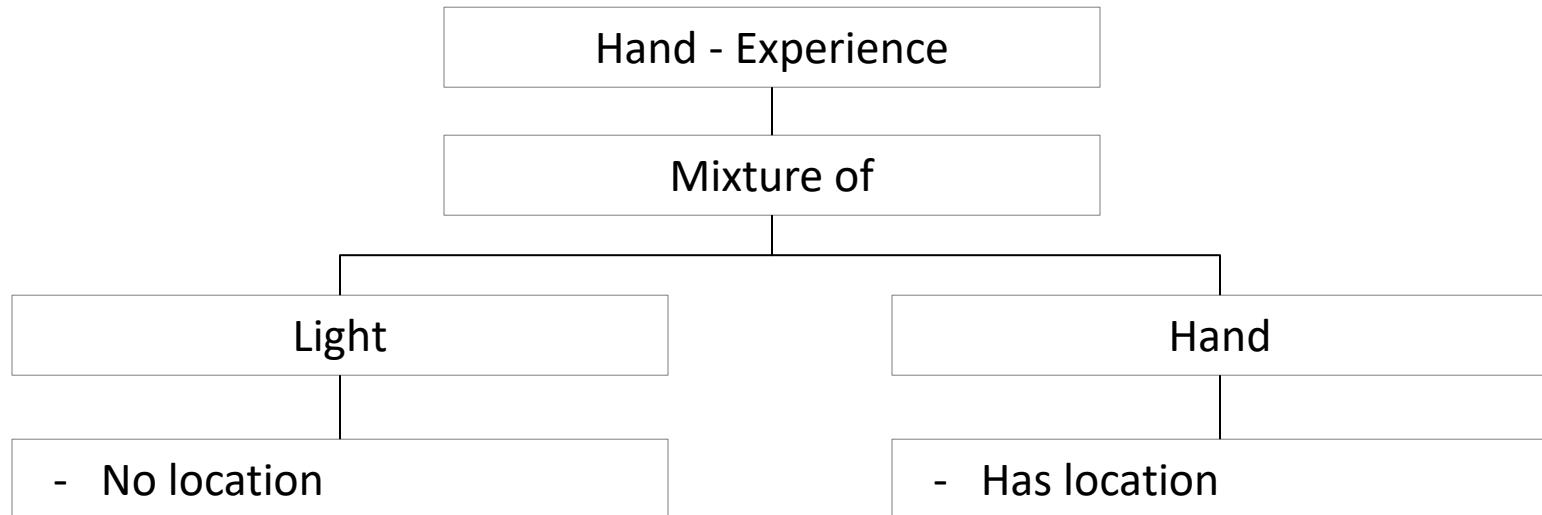
## Answer :

- When Aham is experienced it is experienced as mixture.



- All is mixed together in Aham – I.
- 5 simultaneously evident when I use Aham.

**Example :**



- Limitation of location hand, reflecting medium transferred to light.
- Limitation of body, mind, location, features, transferred to pure Atma.
- Why study Vedanta?
- To know I am unlocated Atma and the limitations do not belong to me but to the body.
- To say this is the Purpose of study.

Atma	Anatma
<ul style="list-style-type: none"> <li>- Timeless, objectless, spaceless, Sakshi, my real nature.</li> </ul>	<ul style="list-style-type: none"> <li>- Body, mind, world full of problems of Samsara.</li> <li>- Temporary medium of experience to exhaust body's Prarabda Karma Phalam.</li> </ul>

- Sorting out and retransferring attribute to Anatma is job of Vedantic study.
- Study will not give any new experience of Atma.
- Only change in understanding of my experiences – cognitive change – is Moksha – freedom from Samsara.
- This is the real enquiry into ones Svarupam.
- Central teaching available in all Mahavakya Vichara, called Jnana Yoga.
- All topics of study centred around Mahavakyam alone.

### a) **Mahavakyai hi, Jivatma Paramatma Aikyam vidyat :**

- Through enquiry into Mahavakyam seeker should know essential oneness of Jivatma and Paramatma.

### **Mahavakya Definition :**

- Jivatma, Paramatma Aikya Bodhaka Vakyam.
- Any Vedantic statement which reveals individual self and universal self is Mahavakyam.

## Mahavakyam

(a) Pragyanam  
Brahma

(b) Aham Brahma  
Asmi

(c) Tat Tvam Asi

(d) Ayam Atma  
Brahma

Aitareya  
Upanishad

Brihadaranyaka  
Upanishad

Chandogya  
Upanishad

Mandukya  
Upanishad

Rig Veda

Yajur Veda

Sama Veda

Atharvana Veda

### How to do enquiry?

### Rama Gita :

Original Consciousness

Jivatma (Vyasti)

Paramatma (Samashti)

- Sthula Shariram
- Sukshma Shariram
- Karana Shariram
- Alpagya
- Alpashaktiman
- Reflected Consciousness
- Original Consciousness

- Sthula Prapancha
- Sukshma Prapancha
- Karana Prapancha
- Sarvagya
- Sarvashaktiman
- Reflected Consciousness
- Original Consciousness

- Jivatma becomes knower principle only because of reflected consciousness.
- Thinks Reflected Consciousness Vyashti Pratibimba Chaitanyam, I am pure Original Consciousness, Bimba Chaitanyam, not even a knower.

### **Paramatma :**

- Samashti Pratibimba Chaitanyam.
- Original Consciousness + Reflected Consciousness – Macro Chidabasa Paramatma becomes knower.
- Without Chidabasa, Paramatma not knower.
- When Chidabasa is removed, negated by Jnanam, I can claim myself as pure Chaitanyam.
- Minus Chidabasa both Jivatma and Paramatma are one entity.
- Alpagya, Sarvagya incidental, temporary attributes belong to medium.
- I am in my original, eternal home as pure consciousness without Deha Abimana.
- To understand Aikyam, look at Jivatma and Paramatma from chit not Chidabasa angle.

#### **a) Nishidya Nikhilo Upadhi :**

- May you negate all conditionings, differentiating factors.
- 4 in Jivatma – 3 shariram + Reflected Consciousness.
- 4 in Paramatma – 3 Prapanncha + Reflected Consciousness,,
- With reference to Sthula Shariram there can be only part – whole relationship of Jivatma and Paramatma, called Visishta Advaitam. They are not identical.

- Negate Sukshma + Karana pairs and Reflected Consciousness, all differentiating attributes will be negated.
- Original Consciousness in Jivatma and Paramatma alone will be left out.
- Looking at Original Consciousness, no difference in knowledge, power, pervasiveness.
- Original Consciousness in Jiva + Paramatma, is Nirgunam.

### Katho Upanishad :

अनोरणीयान्महतो महीयन आत्माऽस्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyam mahato mahiyan Atmasya jantor-nihito guhayam,  
Tam-akratuh pasyati vita-soko dhatuh prasadam-mahimanam-atmanah ॥ 20 ॥

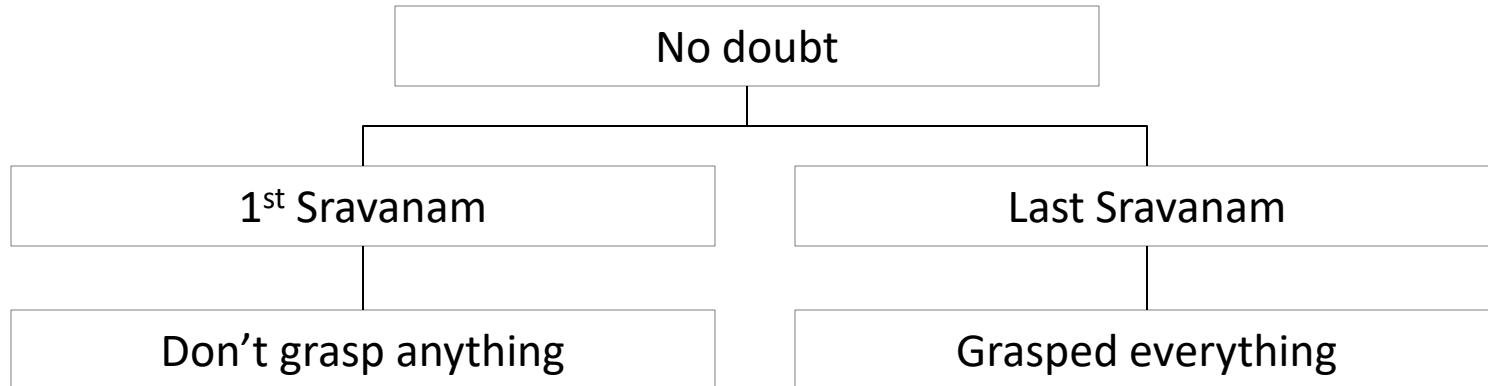
(20) The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- By Baga Tyaga Lakshana, negate 4 factors of Jivatma and Paramatma and arrive at pure Chaitanyam, Sakshi, Turiyam.

### b) Na iti Na iti :

- Appears in Brihadaranyaka Upanishad 4 times.
- Iti = Original Consciousness Vyatirikta 4 factors.
- Sample of Original Consciousness get in Sushupti daily, where we don't experience Sthula + Sukshma + their Chidabasas.
- Aham Brahma Asmi only from Chit Angle.

- Sakshi Chaitanyam, Bimba Chaitanyam, Kutasta Chaitanyam.
- Mahavakya Vichara consists of Sravanam + Mananam.
- Do enquiry 100 times, gradually mind acclamatised and truth sinks in as ones own nature.



- After several Sravanam, Mananam, Mahavakya conveys something relevant about me, very useful to me.
- To understand relevance of Mahavakya takes few years, after repeated enquires.

### **Essence :**

- Jivatma / Paramatma identical w.r.t. Original Consciousness.
- Repeated give us the Jnana Phalam.

Verse 31

आविद्यकं शारीरादि दृश्यं बुद्धुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

**avidyakam sariradi drsyam budbudavatksaram,  
etadvilaksanam vidyadaham brahmeti nirmalam II 31 II**

The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these.

## Verse 31 :

### Mananam in this Verse :

Differentiating factors	Oneness factor
<ul style="list-style-type: none"><li>- Four</li><li>- 3 Sharirams + Reflected Consciousness</li></ul>	<ul style="list-style-type: none"><li>- One</li><li>- Original Consciousness</li></ul>

- Why highlight – oneness, when 4 factors, differences are dominant?

#### a) Bud Bud Avat Ksharam :

- Bud buda – like bubble Ksharam – perishable.
- Cosmos – galaxy, milky way – star – planets.
- Earth – Asia – Singapore – one road – one building – one corner – bundle of matter – insignificant can't be me – if so, tragedy.
- All this is bubble, fleeting, disappearing.
- Shariram + Chidabasa – arrives in Jagrat, disappears in sleep.
- Location caused by body – mind.
- No individuality, not a knower in Sushupti.

#### b) Drishyam = Objects different from me.

- I am Drk – Original Consciousness.
- Put on ego dress in waking, remove it in sleep.
- How can this bubble be my intrinsic nature.

**c) Aham Brahma iti :**

**Student says :** Teacher says “Tat Tvam Asi”.

- I am Nirguna Brahman – I am Original Consciousness.
- Jivatma – Paramatma, no adjective in Brahman – Original Consciousness.
- What type of I – am I?

**d) Etat Vilakshanam :**

- Free from 4 Vyashti + 4 Samashti factors.
- There is only Adhishtana Chaitanyam.
- What is its nature.

**e) Nirmalam :**

- Without impurities, Samsara problems.

**f) Vidyat :**

- Realise this – project of few years or could be few Janmas.
- Sravanam = Consistent, systematic study for length of time, under guidance of competent live teacher.

Verse 32

देहान्यत्वात् मे जन्मजराकाश्यलयादयः ।  
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

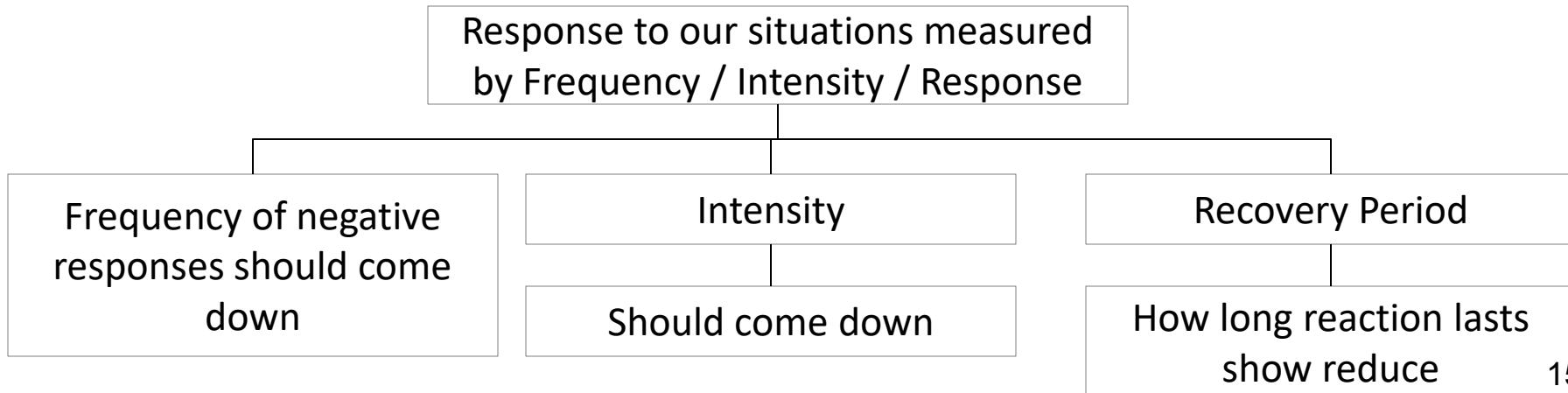
**dehanyatvanna me janmajarakarsyalayadayah,  
sabdadivisayaih sango nirindriyataya na ca ॥ 32 ॥**

I am other than the body, and so I am free from the changes such as birth, wrinkling, senility, death and so on. I have nothing to do with the sense objects such as sound and taste, for I am without the sense organs.

## Verse 32 :

### Nididhyasanam :

- Doubtlessly, internalise teaching, enter it in subconscious mind.
- Why teaching should enter subconscious mind?
- Because we respond from subconscious mind during day to day transactions.
- Worries, fears, anxiety, tension are at subconscious level.
- What – Conscious mind.
- So what – Subconscious mind
- Gap should become less and less.
- What is heard in Sravanam, relived in Nididhyasanam.
- Example :  
Curing process for new wall by pouring continuous stream of water.
- Only Nididhyasanam transforms personality, If not Sravanam only information.



- Choose right place, time and bring Vedanta to your mind....
- Vivekchoodamani – Verse 254 – 470 (217 Verses) – Nididhyasanam.
- Gita – Chapter 6 and Mandukya Upanishad condensed in 11 Verses 32 – 42.
- Aham Brahma Asmi, fact for me and break our thinking of looking at ourself as Ego I – husband I, son I, boss I.
- Remind – Ego I is Vesham, dress put on by me, temporary role.
- **Repeat :**

I am Nityam, Shuddham, Nirvikaram, Asangoham, do not objectify and say Atma is Nityam....

- In Nididhyasanam – there is no Atma or Brahman but only I.
- Nididhyasanam is meditation on the meditator not on Shiva, Vishnu.
- Object of Meditation is the subject – meditator, consciousness.
- Spend 5 minutes on 5 features of consciousness an then say I am not 3 Sharirams and reflected consciousness.
- All bodies and minds are slave of Prarabda, controlled by Prarabda.
- Body and mind never free.

## Manisha Panchakam :

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरोः  
नित्यं ब्रह्म निरन्तरं विमृशता निव्यजशान्तात्मना ।  
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके  
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥३

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

Having come to the definite conclusion, under the instruction of his Guru, that the entire universe is always perishable, he who, with a calm and pure mind constantly meditates on Brahman, and who has burnt his past and future sins in the fire of knowledge, submits his present body to the operation of his prarabda karma. This is my conviction. [Verse 3]

- I am witness consciousness in whose presence body goes through inevitable consequences of Prarabda.
- Mind has fluctuation of Satva, Rajas, Tamas.
- I am different than the mind, say this in Nididhyasanam.
- I am not Anatma, not property – Guna or function – activity – Kriya of Anatma.
- I have no Sambanda with Anatma.

## Swami Chinmayananda :

- By heart verses 32 – 42.
- Chant mentally and see it meaning.
- Every Jnani says I am ever free.

### **a) Deha Anyatvat :**

- I bless the body with Consciousness, I am not the body.
- Properties of the body do not belong to me.

### **b) Janma, Jara, Karsya, Laya – Adhi :**

- Birth, old age, imaciation, death, do not belong to me.
- Shadvikaras are properties of the body.
- I extend this fact to near and dear ones.
- Prarabda makes us watch sufferings of near and dear ones.
- Adhi refers to Age, sex, Ashrama (Grihasta), Varna (Brahmana).

### **c) Na me :**

- Do not belong to me.
- Annamaya Kosha rejected.

### **d) Indriya Shabda Vishayaihi Sanga :**

- 5 Sense organs contact with 5 fold sense objects.
- 5 fold Stimuli can't touch me.
- Sense organs belong to Sukshma Shariram not to me.

### **e) Nir Indriyataya :**

- I don't receive insulting words.
- Never say I have been insulted or complain "You have no gratitude for Me".

Verse 33

अमनस्त्वान्म मे दुःखरागद्वेषभयादयः ।  
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

**amanastvanna me dukhharagadvesabhayadayah,  
aprano hyamanah subhra ityadisrutisanat ॥ 33 ॥**

I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for ‘the Self is without Prana and without mind, pure and so on’ is the commandment of the great scripture, the Upanishads.

**Verse 33 :**

**Mundak Upanishad :**

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

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

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

**a) Apranaha, Amanaha :**

- I am free from Pancha Pranas, 4 fold mind, both belong to Sukshma Shariram.
- Prarabda may bring diseases but I am different from them.

**b) Dukha, Raga, Dvesha, Baya :**

- Attributes of mind, fleeting thought forms – sorrow, attachment, hatred, fear.
- Thought patterns belong to the mind.
- Objectify them as Sakshi and they become weaker.
- Thoughts continue when Sakshi has joined them.
- When Sakshi's co-operation is not there, thoughts dwindle.
- Sakshi Bava is non-cooperation movement.
- Normally we don't drop them but find reasons to validate them.

**c) Aadhi : Anger, Desire**

- I am ever free from them. In meditation, I am appreciating this fact.
- Do this Nididhyasanam as long and as often as possible.
- Benefits are instantaneous.

Verse 34

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।  
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

**nirguno niskriyo nityo nirvikalpo niranjanah,  
nirvikaro nirakaro nityamukto'smi nirmalah ॥ 34 ॥**

I am Attributeless, Actionless, eternal, formless, without any desire, thought or modification, ever liberated and ever pure.

## Verse 34 (a) :

- It is in Ramakrishna Mission book, not in Chinmaya Mission book.

## Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca I  
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Atma is Jagat Karanam.

### a) Etasmat Jayate :

- Pancha Butas arise from Atma.

### b) Vishwasya Dharini :

- Earth is supporter of all forms of life.
- **Sarva Prana Ashrayaha :**

Earth sustains Pranis, gives Oxygen, food, water.

### c) Sthula – Sukshma Shariram :

- Pancha Bautika Prapancha are modifications of Butas, not Atma.

## Kaivalyo Upanishad :

मन्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ 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]

- Mantra does not fit here.

### Verse 34 (b) :

- Chinmaya book verse 34.
- Description of Atma – Brahman.
- In Nididhyasana – see all features belonging to me, my glory.
- Practice saying – “I am free” in meditation “Asmi”- I am – Relevant in all these features, crucial word.

### 1) Nirgunaḥ :

- Free from good and Bad attributes.

### 2) Nishkriyaha :

- Free from all activities.

### 3) Nityaha :

- Timeless, eternal.

#### **4) Nirvikalpaha :**

- Divisionless, no Sthula, Sukshma Karana Divisions.
- Your Body, Mind, Karana Shariram different than my body, mind, Karana Shariram.

#### **5) Niranjana :**

- Free from Anjanam, blemish, black dot, black spot.
- Maya, Avidya Rahitaha.

#### **6) Nirmalaha :**

- Free from impurities caused by Avidya.
- Avidya Karya Rahitaha.
- Free from ignorance generated Raga, Dvesha, Kartrutvam, Boktrutvam, Pramatrutvam.

#### **7) Nirvikara :**

- Free from 6 modifications.

#### **8) Nirakara :**

- Formless like space, I am space like consciousness.

#### **9) Nitya Muktaha :**

- Ever liberated.
- Moksha, freedom, not future event, ever available fact.
- Bring all above factors in Nididhyasanam and stay in each word and see it as a fact of mine.

Verse 35

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।  
सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५ ॥

**ahamakasavatsarvam bahirantargato'cyutah,  
sada sarvasamah suddho nihsango nirmalo'calah ॥ 35 ॥**

Like the space I fill all things within and without. Changeless and the same in all, at all times, I am pure, unattached, stainless and motionless.

## Verse 35 :

### 10) Sarva Gataha :

- Aham Akasha Vatu Sarvam Gataha.
- I am manifested in external world as Sat and internal world as Chit (Isness is the life form of inert objects).
- I pervade everything like space.

### Narayana Suktam :

यच्च किंचिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।  
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kimcijjagatsarvam drsyate'pi vā ।  
antarbahiśca tatsarvam vyāpya nārāyanah sthitah ॥

Whatever in this Universe is, -seen or heard of, -pervading all this from inside and outside alike, stands supreme the Eternal Divine Being -Narayana.

### Vedantin Meditation :

- Replace Bagawan by I, without intellectual conflict.
- I am all pervading  

↓

Not body / mind but awareness, consciousness.
- Karana Shariram and Chidabasa on it is also limited but not Original Consciousness.

## 11) Achyutha :

- Never fallen to be uplifted, requiring a saviour.
- Never subjected to arrival and departure.

## 12) Sada Sarva Samaha :

- Uniform in all beings. No gradation in Atma. All gradations belong to 3 Sharirams + Reflected Consciousness.
- No superiority, inferiority complex in Atma.
- One Atma with different Nama Rupas – one gold as Ring, bangle, chain.

### Gita :

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।  
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२८ ॥

He sees, who sees the Supreme Lord existing equally in all beings, the unperishing within the perishing.  
[Chapter 13 – Verse 28]

## 13) Siddah :

### Siddah 3 meanings

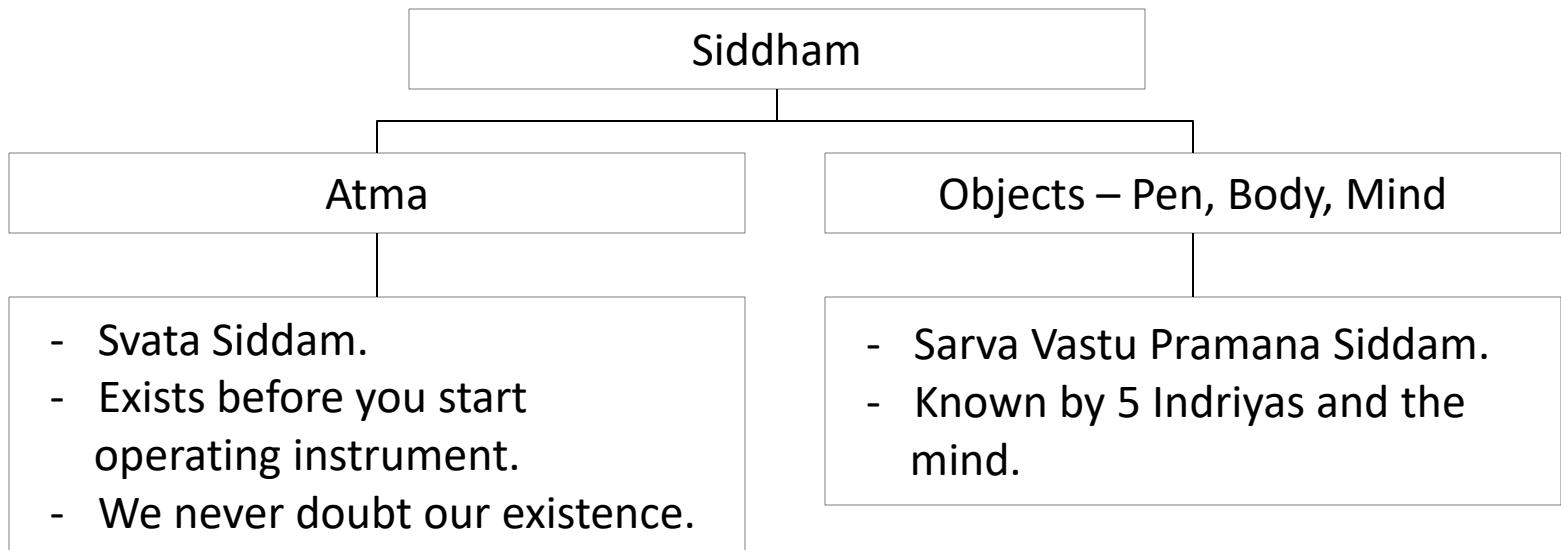
One who has Miraculous powers

Jnani

Name of Atma here

Mukta Purusha

- One whose availability is ever evident unlike objects in creation which are evident only when you perceive them.



## Doubt :

- Which consciousness is ever evident?

Chit	Chidabasa
<ul style="list-style-type: none"> <li>- Never experienced without Chidabasa.</li> <li>- Located at all time in all places.</li> <li>- Can't have chit alone without Chidabasa.</li> </ul>	<ul style="list-style-type: none"> <li>- Can't exist, experienced, without Chit.</li> <li>- No place where Chidabasa alone is located.</li> <li>- Mithya Chidabasa needs Chit substratum.</li> </ul>

- In Pralayam, Chidabasa is resolved, Karana Shariram exists with Chidabasa, in sleep, Samadhi, Pralayam Karana Shariram not destroyed.
- No one can experience Chit alone. It has to be only understood intellectually. Localised experience belongs to Chidabasa.

- Chit – Chidabasa separation is in terms of understanding not experience.
- Nobody can go to a state where Chit alone is there without Chidabasa.
- Can reach Karana Shariram with Chidabasa (called Sushupti or Samadhi).
- In Sushupti don't experience pure Chit because Chidabasa is dormant.
- Nidra Samadhi Stithihi.
- Consciousness ever understood as Adhishtana Satyam.

#### 14) Nissangaha :

- Consciousness accommodates everything but is not affected by properties of everything that accommodates.
- I am father.

↓

Refers to Chidabasa – which has relations, temporary Vesham, Mithya, Vyavaharika Satyam, Samsara.

#### 15) Nirmala :

- Therefore, free from good and bad relationships which cause disturbances in the mind.
- Vedanta is for mature person, understands relationship is Samsara and wants to discover Absolute I.
- **Malam** : Anxiety, worries, attachments, fear, anger.

- Moksha is discovering relationship free Atma Ananda.
- What we want is freedom in relationship (Non-binding relationship) not freedom from relationship.

## 16) Achalaha :

- Literally means motionless because I am Sarvagataha.
- Figuratively, means I am unshaken Psychologically because I have discovered freedom.
- I don't depend on any relationship with object, person, situation.
- No event can shake me the consciousness.

## Gita :

यं लब्ध्वा घापरं लाभं मन्यते नाधिकं ततः।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ ६.२२ ॥

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]

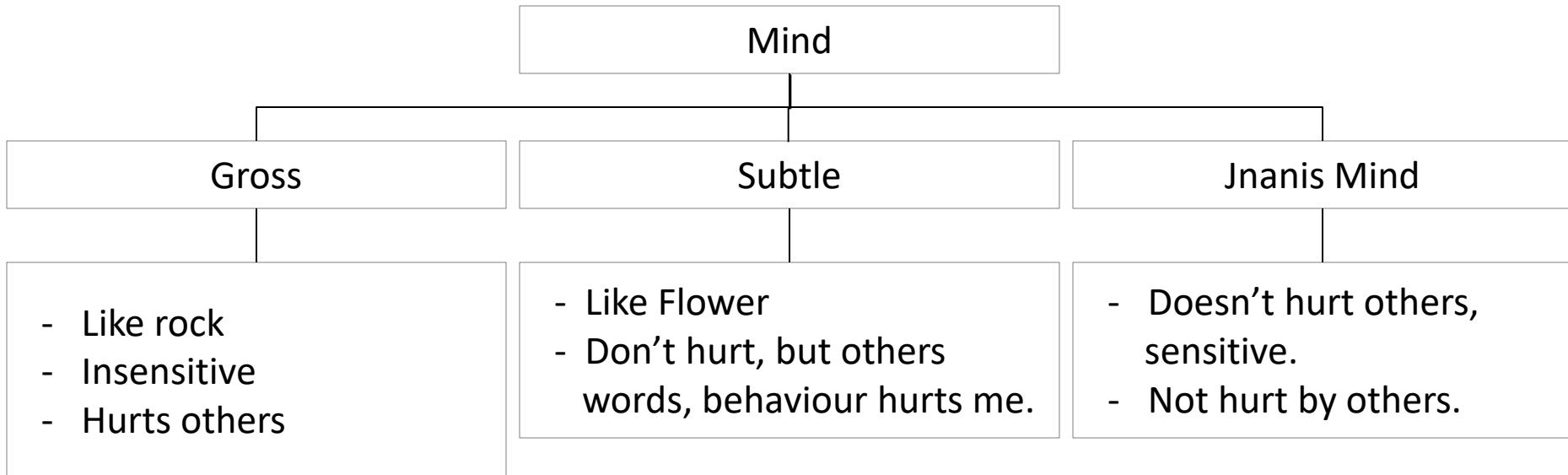
- Impulsively we ask what, but knowledge coming to rescue, we ask “So what””.
- This is the most practical benefit of Vedanta.
- Mind gets insulated from emotional shocks in life.
- Jnanis mind not like a rock...

## Gita :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३ ॥

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

- Emotions do not enslave him.



- Sadhana Chatushtaya Sampatti gives capacity to consider feeling of others.
- Atma Jnanam gives strength, not affected by others behaviour (Unshaken).

Verse 36

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।  
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

nityasuddhavimuktaikamakhandanandamadvayam,  
satyam jnanamanantam yatparam brahmahameva tat II 36 II

I am verily that supreme Brahman which is eternal, pure, ever liberated, one, indivisible, blissful, non-dual Truth and of the nature of Existence-Knowledge-Infinite.

## **Verse 36 :**

### **17) Nitya Shuddah :**

- In 1<sup>st</sup> time Sravanam, we understand Atma as 3<sup>rd</sup> person.
- In repeated Sravanam, Nididhyasanam, we understand all descriptions of Atma as self descriptions.
- Aham Nitya Shuddah, Na Punyam, Na Papam, no Sanchita, Prarabda, Agami.

### **18) Nitya Muktaha :**

- I am free here and now.
- I – Chaitanya Rupa Atma am ever free.

### **19) Akhandam :**

- Free from division, applicable only to Chaitanyam not Shariram.

### **20) Anandam :**

- Poornaha.
- Ask inner mind if you miss anything in life?
- Sense of self inadequacy is Samsara.
- Nobody can fulfill everything and take to Moksha.
- Ahamkara root is falsified as Mithya and Moksha realised as Ananda Svarupa.

## 21) Advayam :

- Nondual, without 2<sup>nd</sup> things.
- If doubt, Chid ananda disturbed, go to Mananam.
- How Advayam if Atma Chaitanyam and Anatma (Sharira Trayam)?
- Experience of Plurality not proof of Reality.
- Entire Anatma like reflection in mirror, not counted as 2<sup>nd</sup>.
- It is Nama Rupa Mithya.
- Like dream, blue sky, mirage water, experienced, not real.
- In meditation, when doubt comes, assert – I am the only reality, no 2<sup>nd</sup> real thing, Advayam.

## 22) Satyam Jnanam Anantham Brahma eva Tatu :

- Taittriya Upanishad 2<sup>nd</sup> Chapter – Brahmananda Valli.

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

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

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

- Satyam = Jnanam.
- Pure existence = Pure Consciousness.

- **5 points of Existence :**
  - a) Not part of object.
  - b) Independent entity.
  - c) Pervades all.
  - d) Exists after disintegration of universe.
  - e) Not available for experience because no Nama Rupa to manifest.
- I am pure Consciousness, not mind.
- I am pure Existence, Consciousness.
- Which is Anantham – not limited by Nama Rupam.
- Therefore called Param (Absolute) Brahma (infinite).
- I am Param Brahma, is Aparoksha Jnanam, Nididhyasanam.
- Liberation only through Aparoksha Jnanam.
- Otherwise Brahma is wonderful, I am terrible after 25 years of Vedantic study!

Verse 37

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।  
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

**evam nirantarabhyasta brahmaivasmiti vasana,  
haratyavidyaviksepanroganiva rasayanam ॥ 37 ॥**

The impression ‘I am Brahman’ thus created by constant practice destroys ignorance and the agitations caused by it, just as medicine or Rasayana destroys diseases.

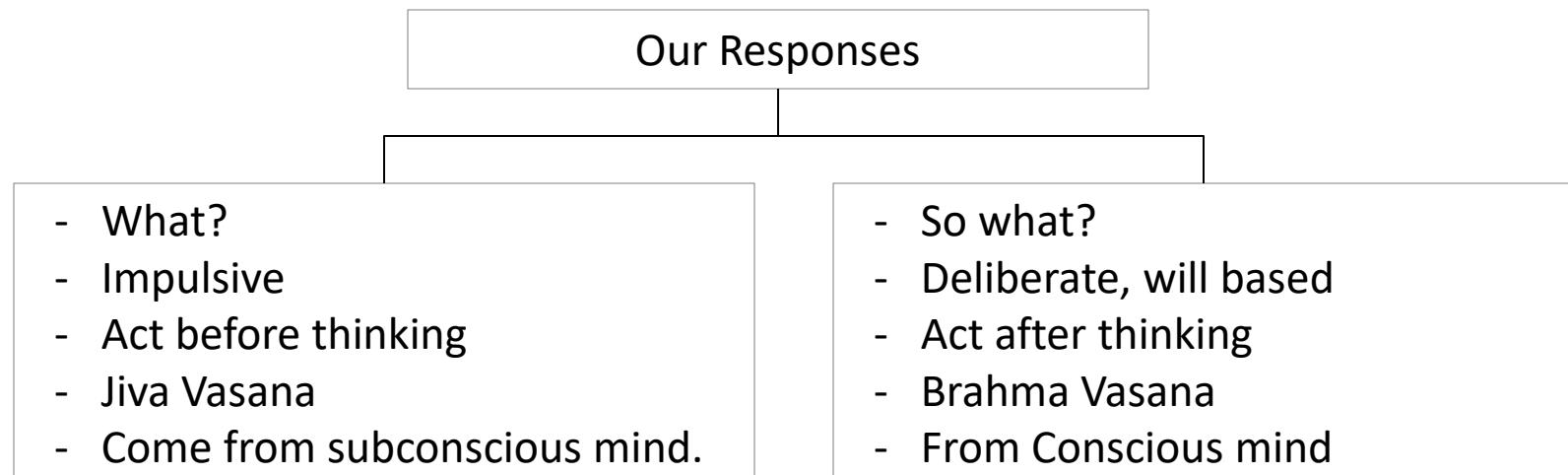
## Verse 37 :

### What is benefit of Nididhyasanam?

- Aham Jivosmi Vasana replaced by Aham Brahmasmi Vasana.

Jiva Vasana	Brahma Vasana
<ul style="list-style-type: none"><li>- Ego, individuality, habitual thinking, Avidya Vasana, Victim of Circumstances – 9 planets.</li><li>- I as body, am persecuted by Karma.</li><li>- Persecutions predominately occupy mind.</li></ul>	<ul style="list-style-type: none"><li>- I am master of universe, Atma Chaitanyam.</li><li>- World depends on me for its existence.</li><li>- I am not touched by any Karma.</li><li>- I am free from mind.</li></ul>

### What is Advantage of Brahma Vasana in day to day life?



- Nididhyasanam changes our reactions to Stimuli coming from all Directions.

- Nididhyasanam is relevant only after proper Sravanam and Mananam.
- Purpose – to push Atma Jnanam to subconscious mind, otherwise only academic knowledge, no transformation of personality.
- Our thought pattern should be as per verses 32 – 36, 23 indicators of Brahma Jnanam.

**a) E�am Nirantara Ashyasa :**

- Practice meditation for a long time without a break.

**b) Braheiva aham Asmi :**

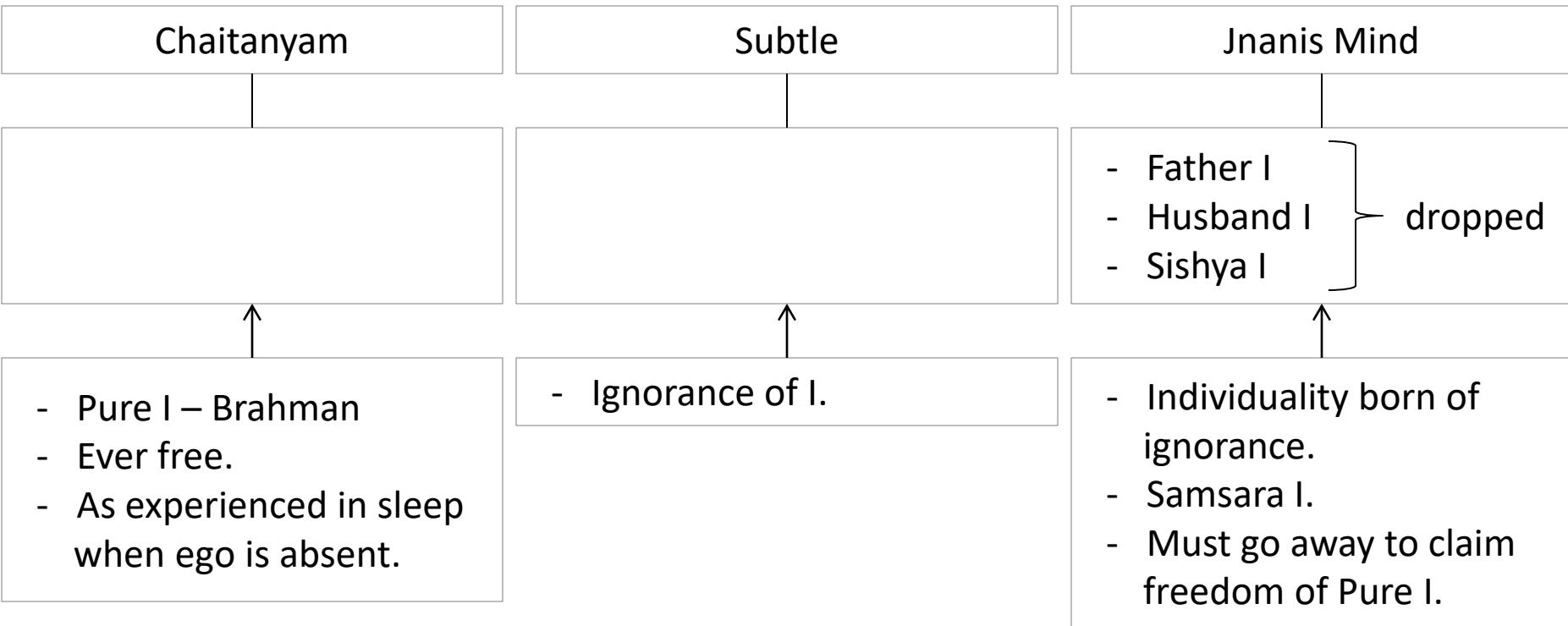
- I am ever free consciousness.
- First practice thought deliberately, thought present in conscious mind. Then Vasanas formed in sub-conscious mind, may you be soaked in Brahma Vasana, it will push out Samsara I with impurities.

**c) Harati :**

- Removes, takes away.

**d) Avidya, Vikshepanam :**

- Brahma Vasana will push off Avidya Janya Vasana of ignorance and agitations born out of individuality.



- When you say I am free, problems, pains will tease you from subconscious mind.

### e) Rasayanam Rogam Harati Iva :

**Example :**

- Like consumption of medicine removes disease.
- Similarly Vedantic meditation is prescription twice a day for Samsara Roga afflicting us for Janmas.
- We have problems buried deep inside in our sub-conscious minds for which the only problem is Nididhyasanam.

Verse 38

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।  
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

viviktadese asino virago vijitendriyah,  
bhavayedekamatmanam tamanantamananyadhih ॥ 38 ॥

Sitting in a solitary place, freeing the mind from desires and controlling the senses,  
meditate upon the Atman which is One without a second, with unswerving attention.

## Verse 38 :

### Process of Nididhyasanam :

- Vedantic meditation is mind dwelling on Vedantic teaching received through Sravanam and Mananam.
- Repeated Sravanam, reading old notes, writing, teaching are methods of mind to dwell on Aham Brahma Asmi.
- **Vivekchoodamani and Gita – Chapter 6 :**  
Samadhi Abhyasa Rupa Dhyanam.
- Relax various levels of personality, physical body, Pranamaya, Manomaya, Vigyanamaya – withdrawn from external world.
- With concentration and focus invoke Nityaha,... 23 factors.

Problem	Invoke - Atma
- Relationships - Fear of Death	- Asangaha - Nityaha

- Normally when you sit in meditation, all old memories come like bubbles in a fish tank, scars come, called Kashayam in Mandukya Upanishad.
- Be absorbed in 23 factors, to the exclusion of all other thoughts.

#### a) Vivikta Desa :

- Choose secluded, isolated where people are not there.

**b) Asina :**

- Be seated in a place which invokes spiritual thoughts.

**c) Vijit – Endriyah :**

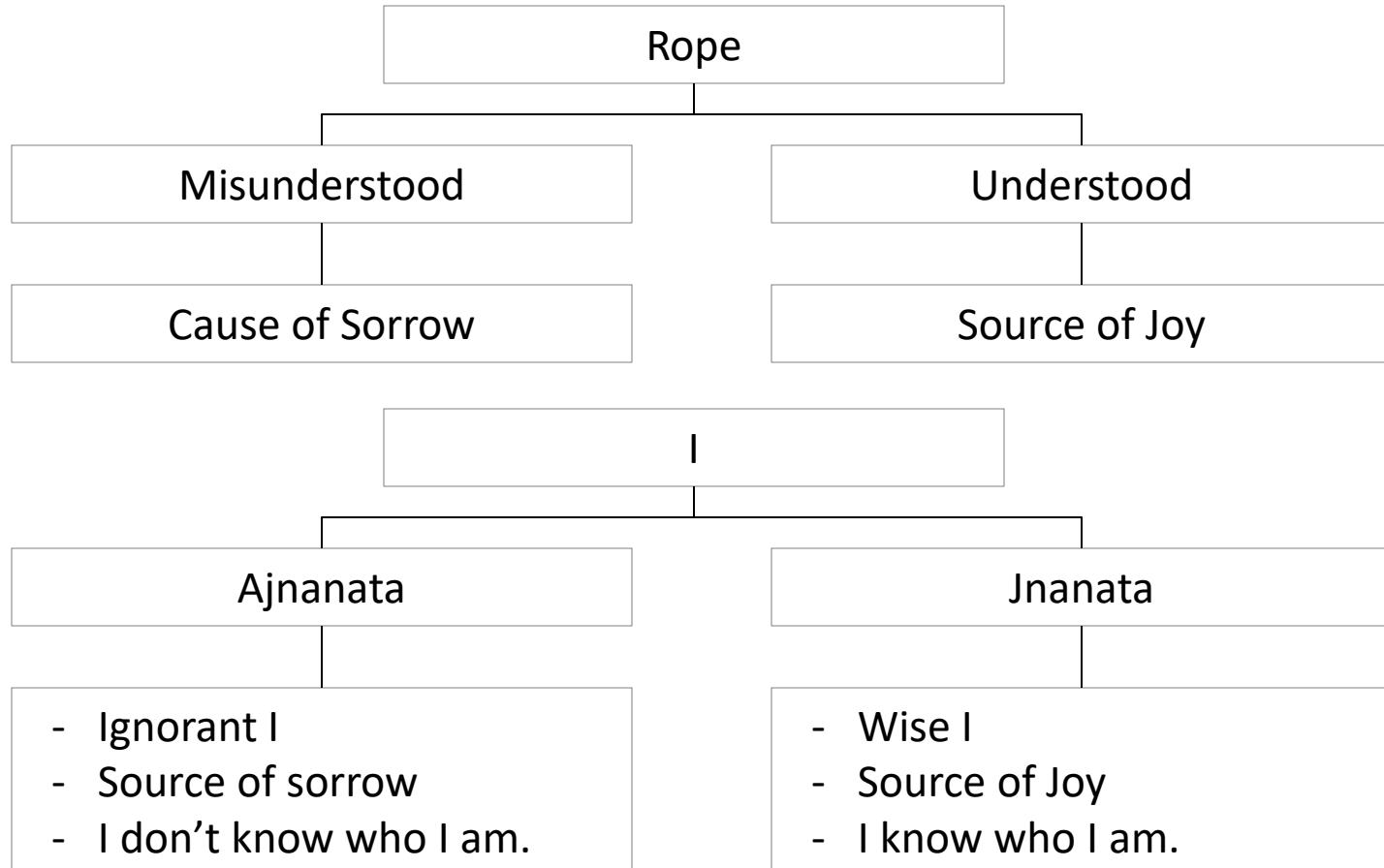
- Sense organs are powerful world enters mind through sense organs gate only.
- Shabda, sparsha, Rupa, Rasa, Gandha, are the sense objects waiting to enter and disturb the mind.
- Have sensory discipline.

**d) Viraga :**

- Most of the time, Raaga Dvesha occupies the mind.
- Attachment or Aversion to a few things, persons, situations pre – occupy mind.
- How to go beyond Raaga and Dvesha?
- Both Raaga and Dvesha are because of false notions.
- **Raaga :**  
World is a source of peace, security, happiness. False notion leads to attachment towards them.
- **Aversion :**  
Person, object is source of sorrow.
- Drop both by asserting that world is neither cause of happiness or sorrow.

## Who is the cause?

- I am the only source of Joy and sorrow.
- Difficult to accept but that is the truth.



- Viraga means dropping Raaga and Dvesha w.r.t. the world.

#### e) Ananya Dhih :

- Intellect focussed on Atma Svarupam.
- I don't invoke myself as Vishwa, Teijasa, Pragya, but I am Turiyam.
- Focus mind on this fact and away from all 3 Abhimanas.
- Upto this is preparation.

#### f) Ekam Atmanam Bavaye :

- May you entertain thought I am Chaitanya Svarupam, not affected by anything, ever free.

#### g) Anantam Atma :

- Desha, Kala, Ateeta Atma, absolute principle, infinite, not limited.
- World within Desha, kala.
- I am Turiyam beyond Desha, Kala.
- World within time and space can never touch me, consciousness.
- Just as Dream world, events can't touch the waker, movie can't destroy the screen, similarly waking world, events can't touch Chaitanyam me.
- As long, as often practice this Nididhyasanam.

Verse 39

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।  
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

**atmanyevakhilam drsyam pravilapya dhiya sudhih,  
bhavayedekamatmanam nirmalakasavatsada II 39 II**

The wise one should intelligently merge the entire world of the objects in the Atman alone and constantly think of the Self as being ever uncontaminated like space.

## Verse 39 :

### Important Verse :

- In Meditation see what is the relationship between me and the world.

I – Atma	World – Anatma
<ul style="list-style-type: none"><li>- Observer, Drk</li><li>- Chaitanyam</li><li>- Satyam</li><li>- Only Substance</li><li>- Exists in past, present, future.</li><li>- Absolute</li></ul>	<ul style="list-style-type: none"><li>- Observed, Drishyam</li><li>- Jadam</li><li>- Mithya</li><li>- Non-substantial, Nama Rupa.</li><li>- Always Changing</li><li>- Relative</li><li>- Appears to be substantial, concrete.</li></ul>
<p><b>Example :</b></p> <ul style="list-style-type: none"><li>a) Wood, Gold, Cotton</li><li>b) Atma is the substratum of waking worlds rising, existing and resolving.</li></ul>	<p><b>Example :</b></p> <ul style="list-style-type: none"><li>a) Desk, Chain, Cloth</li><li>b) Waker is the substance of Dream world rising, existing and resolving.</li></ul>

### a) Sudhi :

- Wise person, gone through Sravanam and Mananam and grasped teaching.
- Meditation only to remember teaching.

## b) Pravilapya :

- It is seeing the fact that the whole world is name and form upon the only substance which is myself.

Seeing	Is
<ul style="list-style-type: none"><li>- Wave / Ocean</li><li>- World</li></ul>	<ul style="list-style-type: none"><li>- Water (No Wave other than Water)</li><li>- Chaitanyam (No world other than Chaitanyam)</li></ul>

- Seeing this important fact is called Pravilapana.
- I + Nama Rupa = Akasha, Vayu, Sthula, Sukshma, Virat, Vishwa, teijasa, Pragya.
- God = I + Macro Nama Rupa.
- No god separate from Consciousness.
- What is Consciousness?
- 5 factors.
- I am the screen of Consciousness, constant factor in this body / mind complex, upon which the world rises and sets everyday – show of comedies and tragedies going on Janma after Janma.
- I am the truth. Non-substantial world can't affect me the Atma.
- Wave can't destroy water (its substratum's).
- World can't destroy Chaitanyam (its Adhistanam).

- Ornament can't destroy gold.
- Nonsubstantial Nama Rupa can't touch substance Atma.
- What is the Universe?

**c) Akhilam Drishyam :**

- Experienced universe 14 Lokas, includes body, mind, and Ishvara.

**d) Atmani Eva :**

- Resolve into myself.
- How is it done?

**e) Dhiya :**

- Through wisdom, understanding.

Drk	Drishyam
Substance	Nama, Rupa

**f) Ekam Amanam Bavayet :**

- May you dwell upon.
- Upon one Atma as ultimate stuff, substance of the universe as I – myself.
- I Atma alone am Satyam, universe I experienced is Drishyam, Mithya Prapancha. They are in me but can't do anything to me like dream world can't do anything to waker.
- This fact has to be positively seen in Dhyanam.

- Aham Satyam, Jagan Mithya is technically called Pravilapanam.
- It means dissolving the world into the observer and seeing it as a fact.
- World does not exist separate from the observer.
- World is Nama Rupamakam.
- How many such observers are there?

Observed Objects	Observer
Many	One

- Where is observer located?

#### **g) Nirmala Akashavat Sada :**

- I am like pure space in which everything is located.
- I – observer am not located anywhere.
- All observed objects are located in me.

Verse 40

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।  
परिपुर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

**rupavarnadikam sarvam vihaya paramarthavit,  
paripurnacidanandasvarupenavatisthate ॥ 40 ॥**

He who has realised the Supreme, discards all his identifications with the objects of names and forms. Thereafter he dwells as an embodiment of the infinite Consciousness and Bliss. He becomes the Self.

## Verse 40 :

### a) Param Artha :

- I, Chaitanya Atma am the absolute, ultimate, reality, substance.

Substantiality of	Belongs to
Desk	Wood
Chain	Gold
Cloth	Cotton
Universe	Chaitanyam / Atma



Borrows substantiality,  
existence, changing principle



Lends substantiality,  
existence, changeless  
principle, me the observer

### b) Rupa Varna Adikam Sarvam :

Kosha	Superimposed individuality
- Annamaya	- Male / Female, young, old, Varna (colour or Jati – Vaishya)
- Manomaya	- Calm, disturbed
- Vigyanamaya	- Educated, wise, ignorant.

### c) Vihaya :

- In Nididhyasanam, take each one and deliberately negate.
- Nirvana Shatkam – 6 Verses.

मनोबुद्धिहङ्कारचित्तानि नाहं  
 न च श्रोत्रजिह्वे न च प्राणनेत्रे ।  
 न च व्योमभूमिः न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

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

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

न च प्राणसंज्ञो न वै पञ्चवायुः  
 न वा सप्तधातुर्न वा पञ्चकोशः ।  
 न वाक्पाणिपादौ न चौपस्थपायु  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ २

Na Cha Prana Samjno Na Vai Pancha Vayu  
 Na Va Saptadhatur Na Va Pancha Koshah  
 Na Vak Pani Padau Na Chopastha Payu  
 Chidananda Rupa Shivoham Shivoham

I am not the state of being alive or the five type of Vayu. Neither I am the seven elements constituting the body (Dhatu) nor I am the five sheaths which invest the soul. Neither I am voice, hand, or leg nor I am the portion at the bottom of waist (anus or Linga). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||2||

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

Na Me Dvesha Ragau Na Me Lobha Mohau  
 Mado Naiva Me Naiva Matsarya Bhavah  
 Na Dharmo Na Chartho Na Kamo Na Mokshah  
 Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

## Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham  
Na Mantra Na Teertham Na Vedo Na Yajnaha  
Aham Bhojanam Naiva Bhojyam Na Bhokta  
Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhyam (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. || 4 ||

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

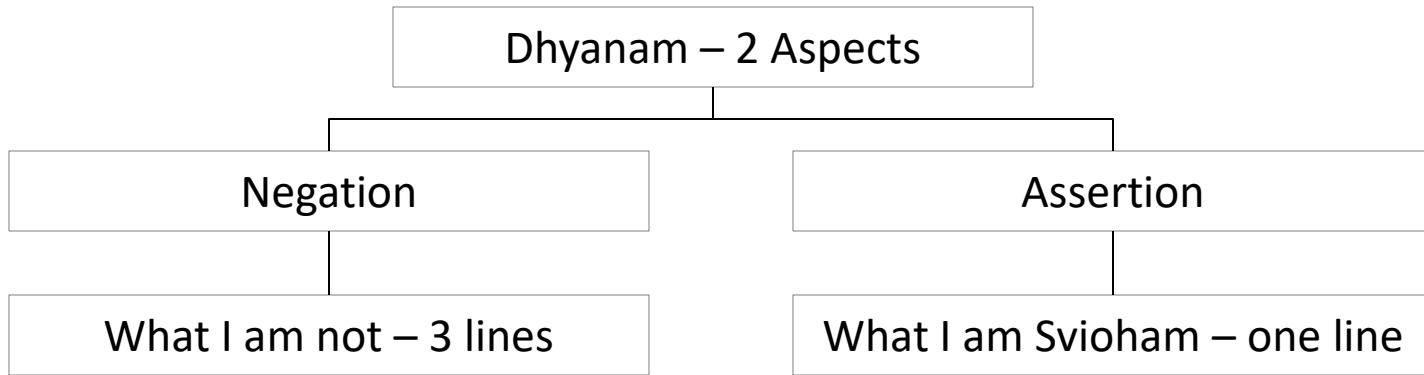
Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoham Shivoham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 5 ||

अहं निर्विकल्पो निराकाररूपो  
विभूत्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।  
सदा मे समत्वं न मुक्तिर्न बन्धः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ६

Aham Nirvikalpo Nirakara Roopaha  
Vibhur Vyapya Sarvatra Sarvendriyanam  
Sada Me Samatvam Na Mukti Na Bandhah  
Chidananda Rupa Shivoham Shivoham

I am free from changes, and lack all the qualities and form. I envelope all forms from all sides and am beyond the sense-organs. I am always in the state of equality — there is no liberation (Mukti) or captivity (Bandha). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 6 ||



- All worries connected with one of the Koshas.

**c) Aham Paripurna Chid Ananda Svarupa Asmi :**

- I don't lack anything in life, don't miss anything, no self inadequacy.
- I am nature of Ananda.
- Smiling face in Dhyanam should reflect Anandam.

**d) Avatishtati :**

- Abides.

Verse 41

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।  
चिदानन्दैकरूपत्वादीप्यते स्वयमेव तत् ॥ ४१ ॥

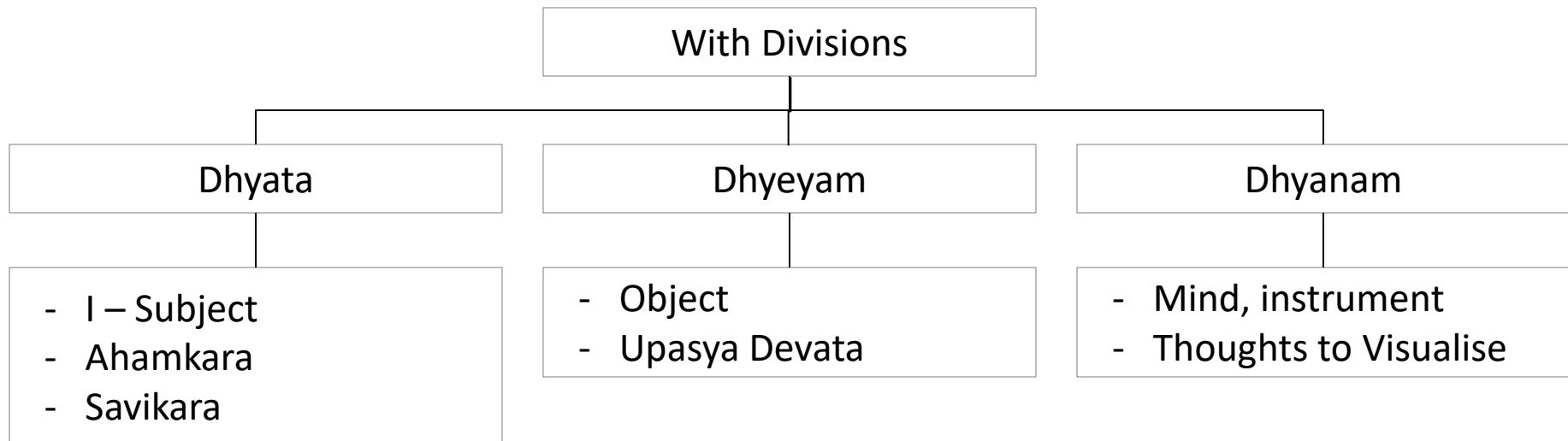
**jnatrjnajneyabhedah pare natmani vidyate,  
cidanandaikarupatvaddipyate svayameva hi ॥ 41 ॥**

There are no distinctions such as, ‘knower’, ‘knowledge’ and ‘the object of knowledge’ in the supreme Self. Since it is of the nature of homogenous Consciousness and Bliss, the Self has no such distinctions within Itself. It shines by Itself.

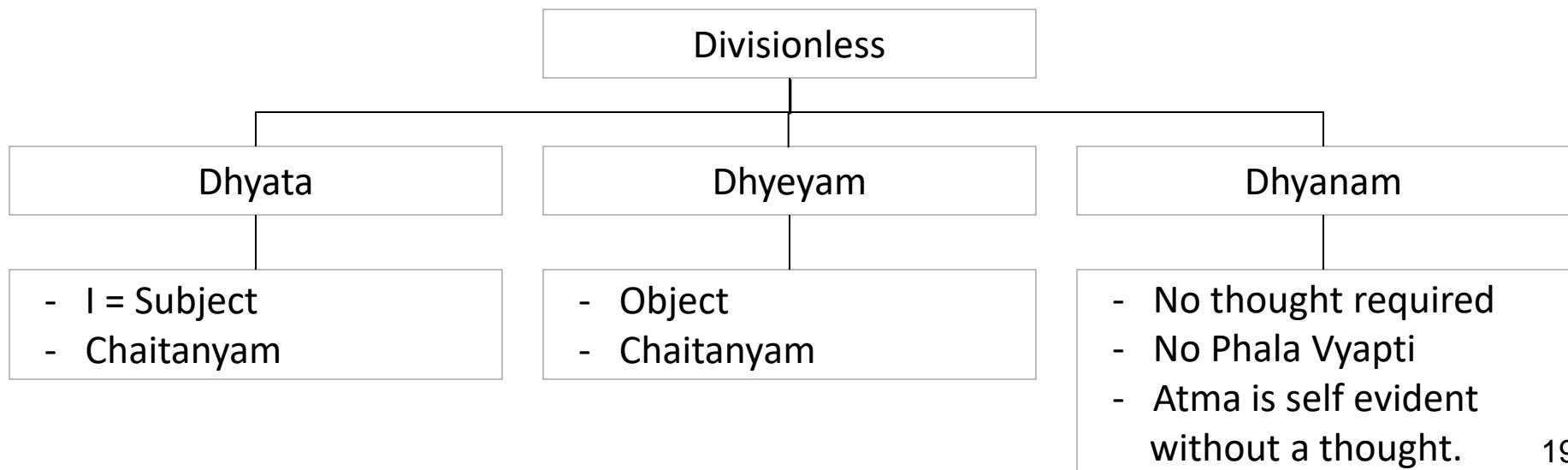
## Verse 41 :

### Important – Technical :

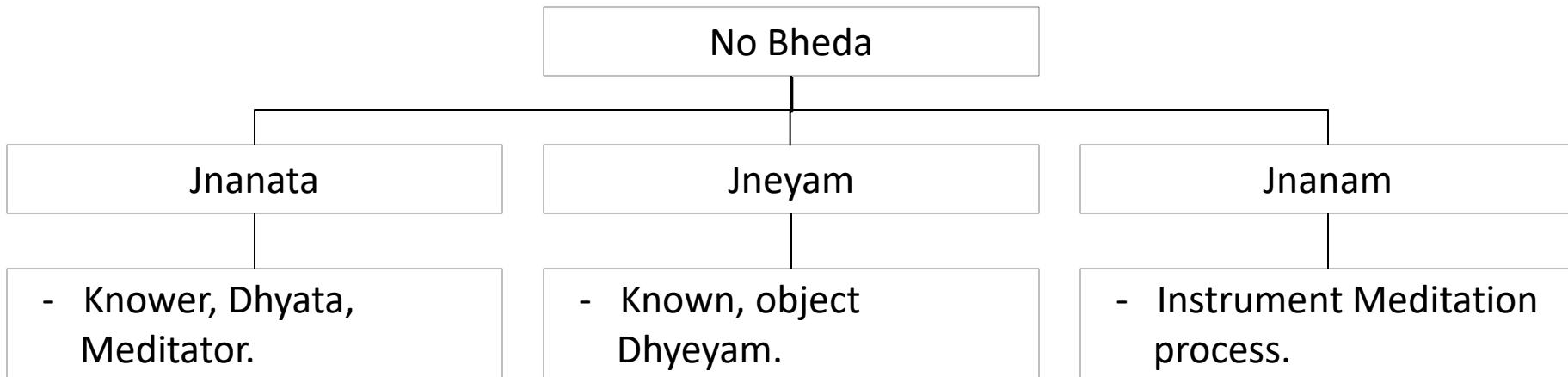
#### a) Upasana :



#### Nididhyasanam :



- Atma not evident because of a thought but thoughts evident because of Atma.
- In Atma Dhyanam, Triputi division is not there.
- No need to bring in a thought.
- Pure awareness exists without object, subject, process, instrument.
- No Bheda, no division, Nirvikalpa Atma, changeless Atma.



### a) Pare na Atmani Vidyate :

- This division is not there at Paramartika level.
- Division belongs to Vyavaharika level.
- Dhyata, Dhyeyam, Dhyanam all Chid Ananda Rupatvat.

### b) Svayam Eva Tishtati :

- This Atma is self – evident without requiring any thought to objectify it.

Verse 40	Verse 41
<ul style="list-style-type: none"> <li>- Involves thinking</li> <li>- Vritti Vyapti</li> </ul>	<ul style="list-style-type: none"> <li>- No thinking</li> <li>- No Phala Vyapti</li> </ul>

- Thoughts entertained to identify Anatma.

To see clip

Clip thought should take place

Awareness required to  
illumine thought

- To identify Anatma, thought required.
- Thoughts entertained to negate Anatma.
- Anatma negation thoughts are required in Vedantic meditation.

### Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं  
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।  
 न च व्योमभूमिः न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

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

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

- Mano Buddhi Chittani Naham are Anatma negating thoughts.

- What about “Aham Brahma Asmi” thought?
- Why entertain Aham Brahma Asmi thought?
- Not to objectify Atma but to negate idea of limitation.
- I have misconception, I am limited to body, localised, seated in Singapore.
- Aham Nitya is negation of sense of mortality.
- Thoughts required not for objectification but for negation of misconception.

### Upadesa Sahasri :

सिद्धादेवाहमित्यस्माद्युष्मद्भूमो निषिध्यते ।  
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the world I, on the evidence of the Srutis, Thou art That etc. and by reasoning. [Chapter 18 – Verse 4]

- All Vedantic teaching to negate and own up what's left out – I am Sat Chit Svarupa Atma.
- **Example :** Sculpturer of idol uses gross, medium, fine chistles to unveil Krishna.
- You are not worry, depression but what is behind, Brahman.

### c) Dipate Svayam Eva :

- That Jnani is worshipped as Bagawan.
- Nididhyasanam – Verses 32 – 41 – over.

Verse 42

एवमात्मारणौ ध्यानमथने सततं कृते ।  
उदितावगतिर्ज्वला सर्वज्ञानेन्धनं दहेत् ॥ ४२ ॥

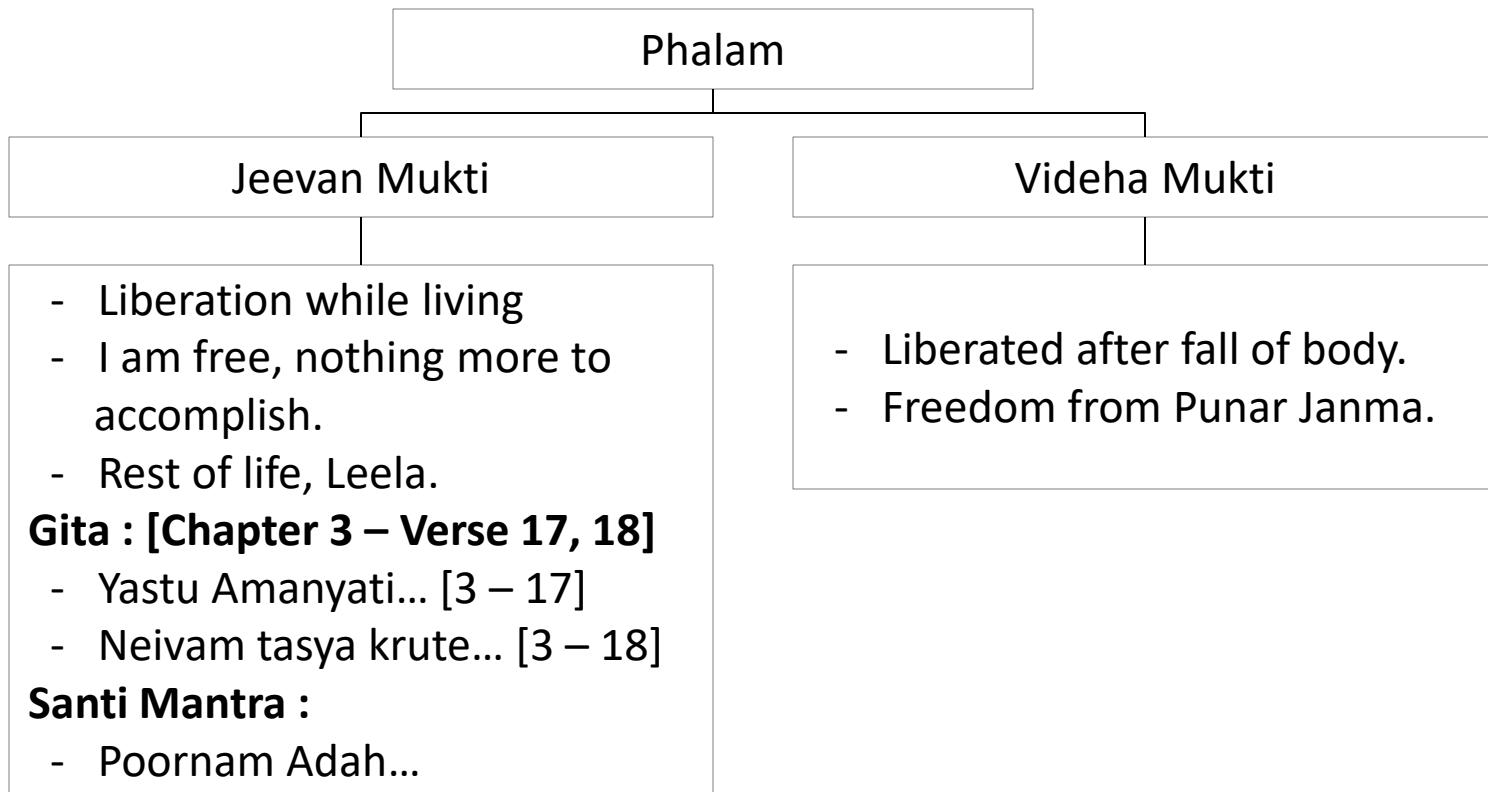
**evamatmaranau dhyananamathane satatam krte,  
uditavagatirjvala sarvajnanendhanam dahet ॥ 42 ॥**

Thus, when the lower and higher aspects of the Self are churned together, the fire of knowledge which is generated shall burn down all the fuel of ignorance.

## Verse 42 :

## Verse 42 – 68 :

- Benefit of Atma Jnanam (Phalam).



### Gita : [Chapter 3 – Verse 17, 18]

- Yastu Amanyati... [3 – 17]
- Neivam tasya krute... [3 – 18]

### Santi Mantra :

- Poornam Adah...

## Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ ३.१८ ॥

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]

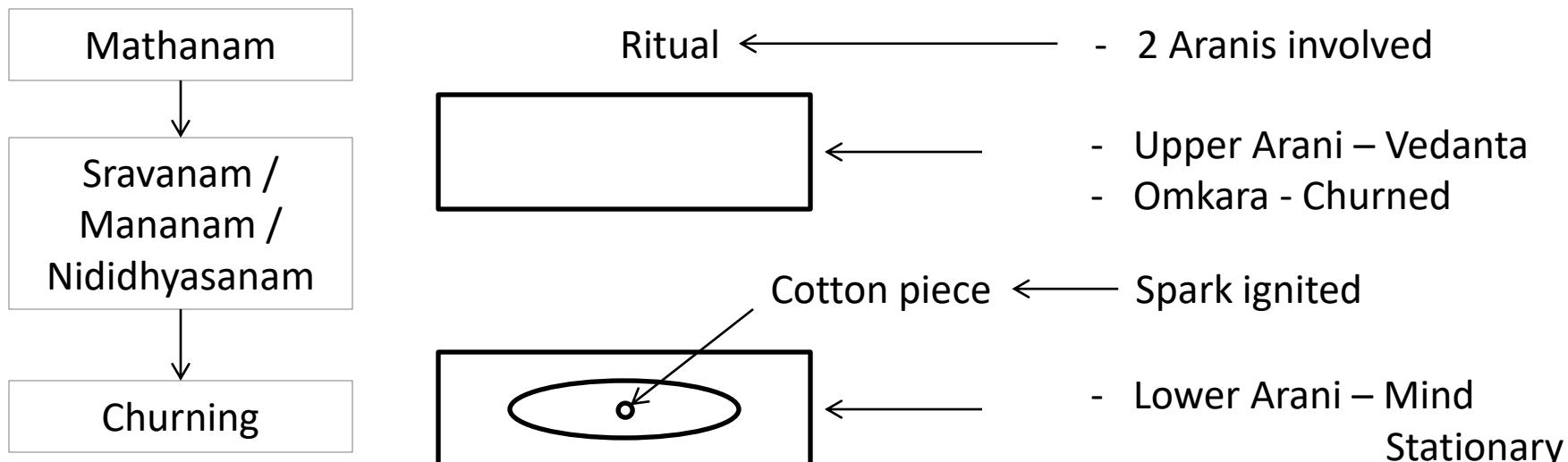
## Santi Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
 Purnasya purna-madaya purna-mevo-vasisyate  
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

- We should not connect our success with children's success, sorrow.
- Benefit of Jnana Yoga = Internal transformation.
- Do Samadhi Abhyasa Dhyanam.
- In Vedanta Sadhana, Jnana Agni generated.



## Kaivalya Upanishad :

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।  
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇim kṛtvā praṇavam cottarāraṇim |  
jñānananirmathanābhyaśātpāśam dahati paṇḍitah || 11||

Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage. [Verse 11]

### a) Udati Avagati Jvala :

- As a result of Churning by Sravanam, Mananam, Nididhyasanam, Aham Brahma Asmi Jnanam produced.
- New perspective of world rises.
- Jvala means spark.

What does flame do in rituals?

Dahati

Light

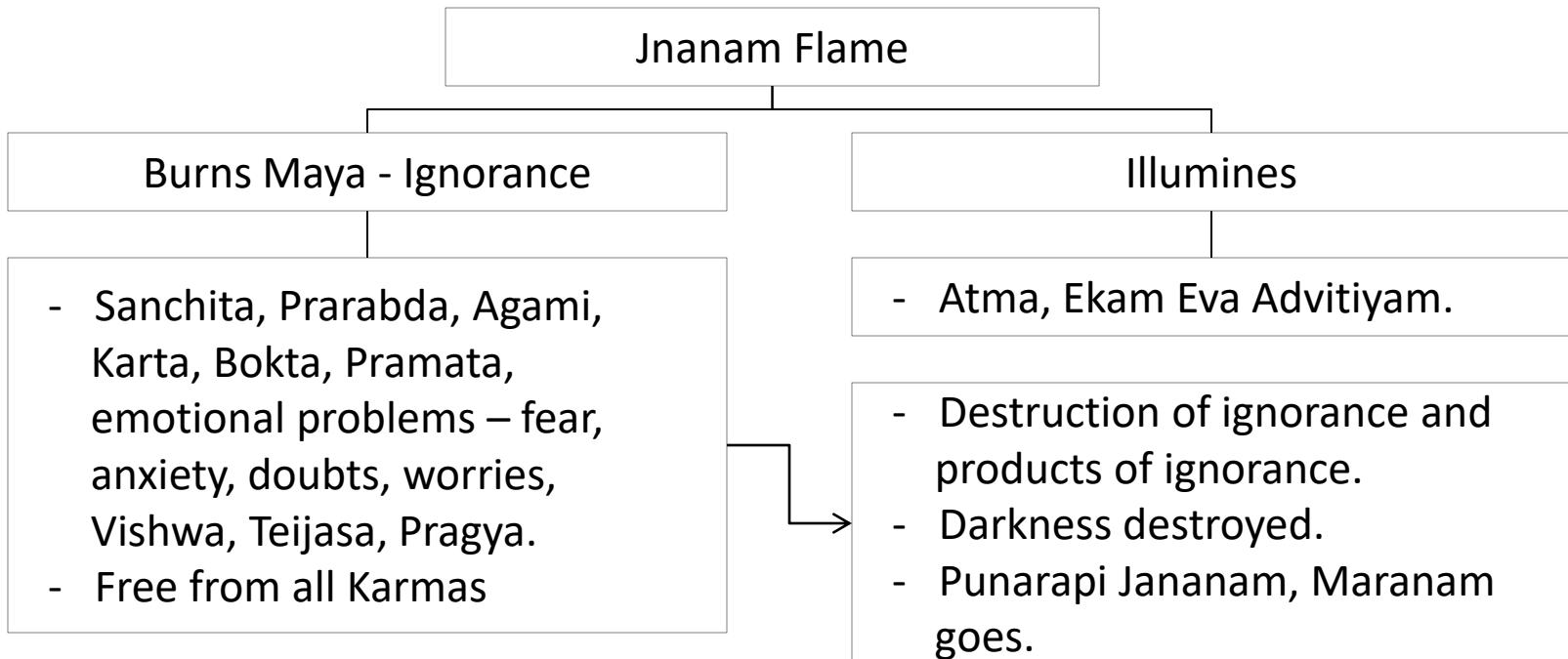
Oblations burnt in Homa Kunda

Illumines

## Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

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



#### b) Evam :

- As taught in Verse 41.

#### c) Atma Aranau :

- Here Atma is mind, Antahkaranam.
- Arani, in the form of mind, lower block used for churning.
- How long to Churn?
- Till butter of Jnanam comes.

#### d) Satatam Krte :

- Constantly day in + out, with sincerity, and focus.

#### e) Sarva Agyana Indanam :

- 1<sup>st</sup> primary benefit – Ignorance destroyed, Agyana Nasaha.

Verse 43

अरुणेनेव बोधेन पूर्वं सन्तमसे हते ।  
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

**aruneneva bodhena purvam santamase hrte,  
tata avirbhavedatma svayamevamsumaniva ॥ 43 ॥**

Just as the sun rises soon after lord of the early dawn (Aruna) has dispelled the thick darkness that existed before, so too, the Self manifests on Its own accord, once the right knowledge has dispelled ignorance.

## **Verse 43 :**

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

- Discovery of self evident Atma.
- “Atma Avi Bavaha”.

### **a) Bodhena :**

- Knowledge rising in the form of thoughts.
- Ghatakara Vritti, Atma Akara Vritti.

**b)**

<b>San</b>	<b>Tamase</b>
Thick, Powerful	Internal darkness, ignorance covers Atma

- How long ignorance survives?  
Anadi Kale...
- What is proof ignorance continues?  
Our Birth is due to crystalised ignorance.

### **c) Hrte Sati :**

- Destroyed, eliminated.

### **d) Tataha :**

- Therefore, only ignorance to be removed.

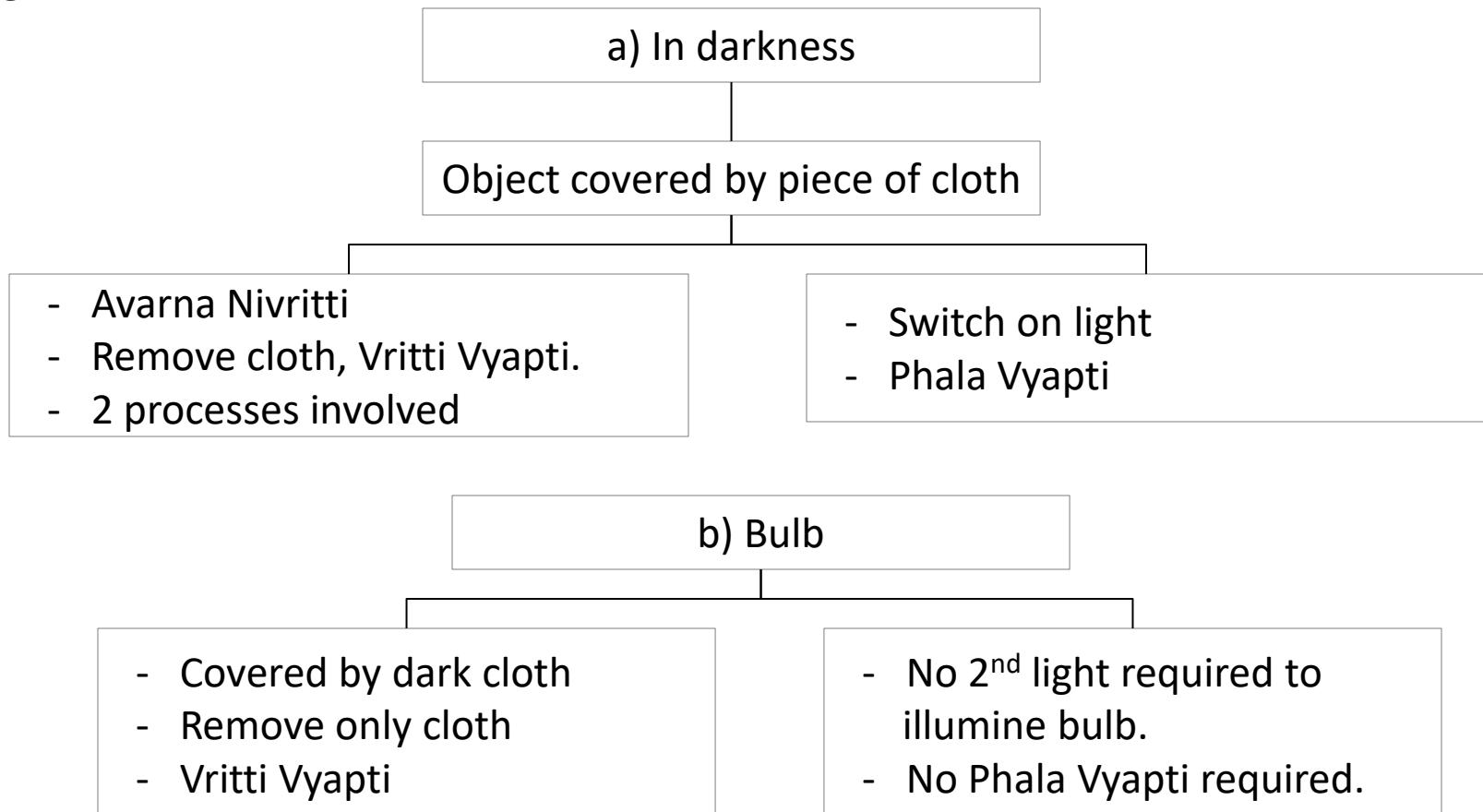
## e) Atma Avi Bhavet :

- Atma comes to light because it is self evident.

### Technical :

Vritti Vyapti	Phala Vyapti
Alone required	Not required

### Example :



c) Atma

- Vritti Vyapti
  - Remove ignorance
- No need for Phala Vyapti.
  - Svayam Prakashate

f) Aruna Neva, Svayam Eva Amshuvan Iva :

- When darkness goes, Sun comes to illumine by itself through its own rays during dawn.
- Sun's rays destroys darkness belonging to night.
- In the mind, there is darkness caused by ignorance of Atma.
- When Aruna – Rays – Jnana Vritti of Aham Brahma Asmi takes place, when Vritti Jnanam spreads over the mind, then darkness of ignorance is destroyed.
- Atma is discovered.
- Sun and Atma both self effulgent.
- Atma is ever experienced Chaitanyam.

Verse 44

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।  
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

**atma tu satatam prpto'pyapraptavadavidyaya,  
tannase praptavadbhati svakanthabharanam yatha II 44 II**

Atman is an ever existing Reality. Yet, because of ignorance It is not realised. Therefore, as soon as the ignorance is dispelled, the Atman is realised. It is like the missing ornament of one's neck.

## Verse 44 :

- Knowing Atma = Attaining Atma.
- Unique feature of Vedanta.
- Normally knowing not equal to getting.
- Atma never known as object standing in front of me because it is ever the subject.
- Atma Jnanam always in one form.
- “Aham Atma Asmi”, I am that Consciousness.
- What is that Atma?
- **5 points :**
  - a) Not part, product.
  - b) Not limited
  - c) Enlivens body
  - d) Survives death
  - e) Not available for transaction when medium not there.

No distance between me  
and Atma

Place wise

Time wise

Object wise

- When distance caused by ignorance, Jnanam only solution.

### **a) Atma Tu Satatam Praptaha :**

- Atma is already accomplished by us because it is our nature.
- That which is all the time there is called nature, all the time attained.
- What is the tragedy?

### **b) Aprapta Vatu :**

- Appears as though away, remote, distant destination, because of Avidya, Sheer ignorance.
- Like distance between dreamer and waker.
- Suffering dreamer ever free – he is waker.
- Suffering waker ever free – he is Atma.
- Remove sleep, dreamer reaches waker.
- Remove Agyanam, waker reaches Atma.
- Atma means Shanti, I feel peace is far away.
- When I feel Atma is away, I feel I am not secure, go on struggling to provide security by money, home, car, factory,....
- Security far away because of solid ignorance.
- Anatma is hollow, can't provide security.
- Seeker is sought.

### c) Tan – Nashe :

- By Avidya Nasha, not by waiting in meditation or travelling to Vaikunta, Kailasa.

### d) Anena Avidya Nashe Sati Praptavatu Bhati :

- Atma attained as it were.
- When dreamer wakes up, destroying ignorance of sleep, dreamer has attained waker. Similarly waker attains Atma.
- Dreamer is waker.
- Waker is Atma.

### e) Svakantha Abharanam Yatha :

- Like in my neck, when thin 10 grams chain goes behind and not seen, it is as though lost.
- Key inside Kurchief as though lost.
- When loss is caused by ignorance, gain only by knowledge.

### Sad Darshanam :

सिद्धस्य वित्तिः सत् एव सिद्धिः  
स्वप्नोपमानाः खलु सिद्धयोऽन्याः।  
स्वप्नः प्रबुद्धस्य कथं नु सत्यः  
सति स्थितः किं पुनरेति मायाम् ॥३७॥

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (*siddhis*) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [Verse 37]

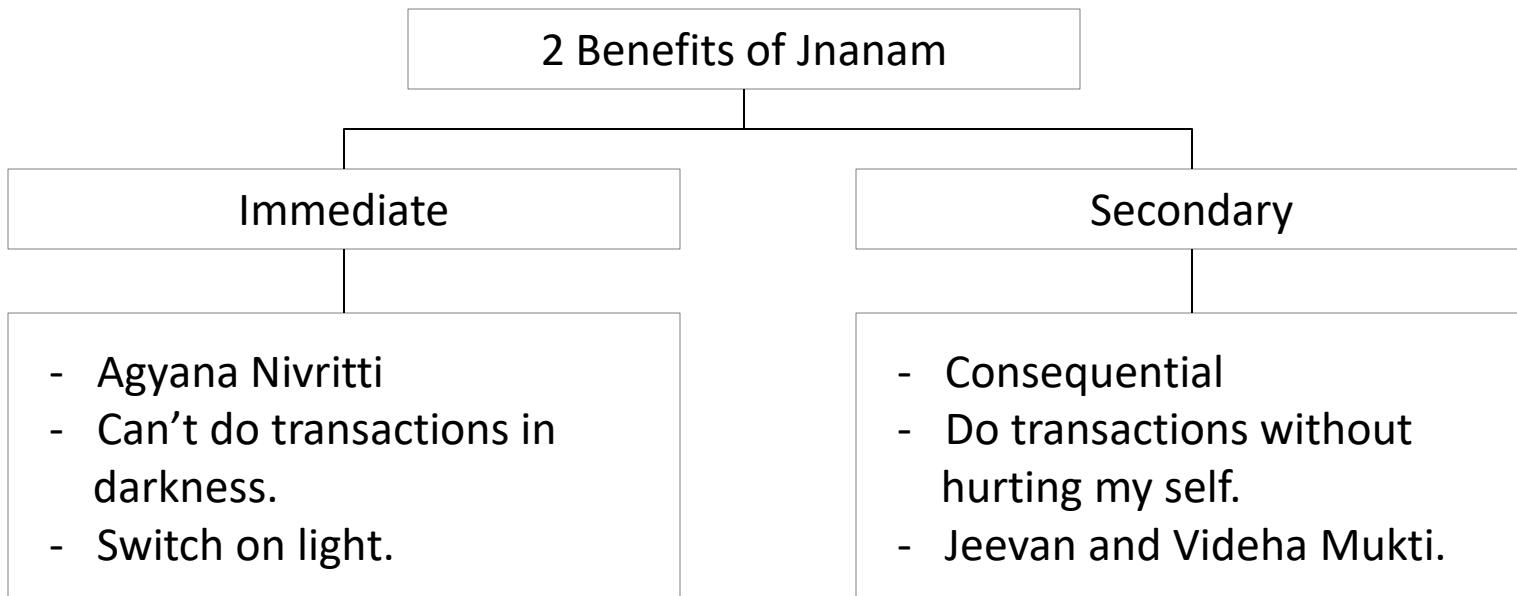
Verse 45

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।  
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥

**sthanau purusavadbhrantya krta brahmani jivata,  
jivasya tattvike rupe tasmindrste nivartate ॥ 45 ॥**

Just as a post appears to be a ghost, Brahman appears to be a Jiva because of ignorance. The egocentric individuality is destroyed when the real nature of the Jiva is realised as the Self.

## Verse 45 : Important



- Jiva, Jagat, Ishvara room is in darkness.
- It is not properly lit up, hence we are getting hurt in all our relationships.
- Whole life transacting in darkness. Entered world without lighting up.
- Samsara = Andam Tamaha world of blinding darkness.

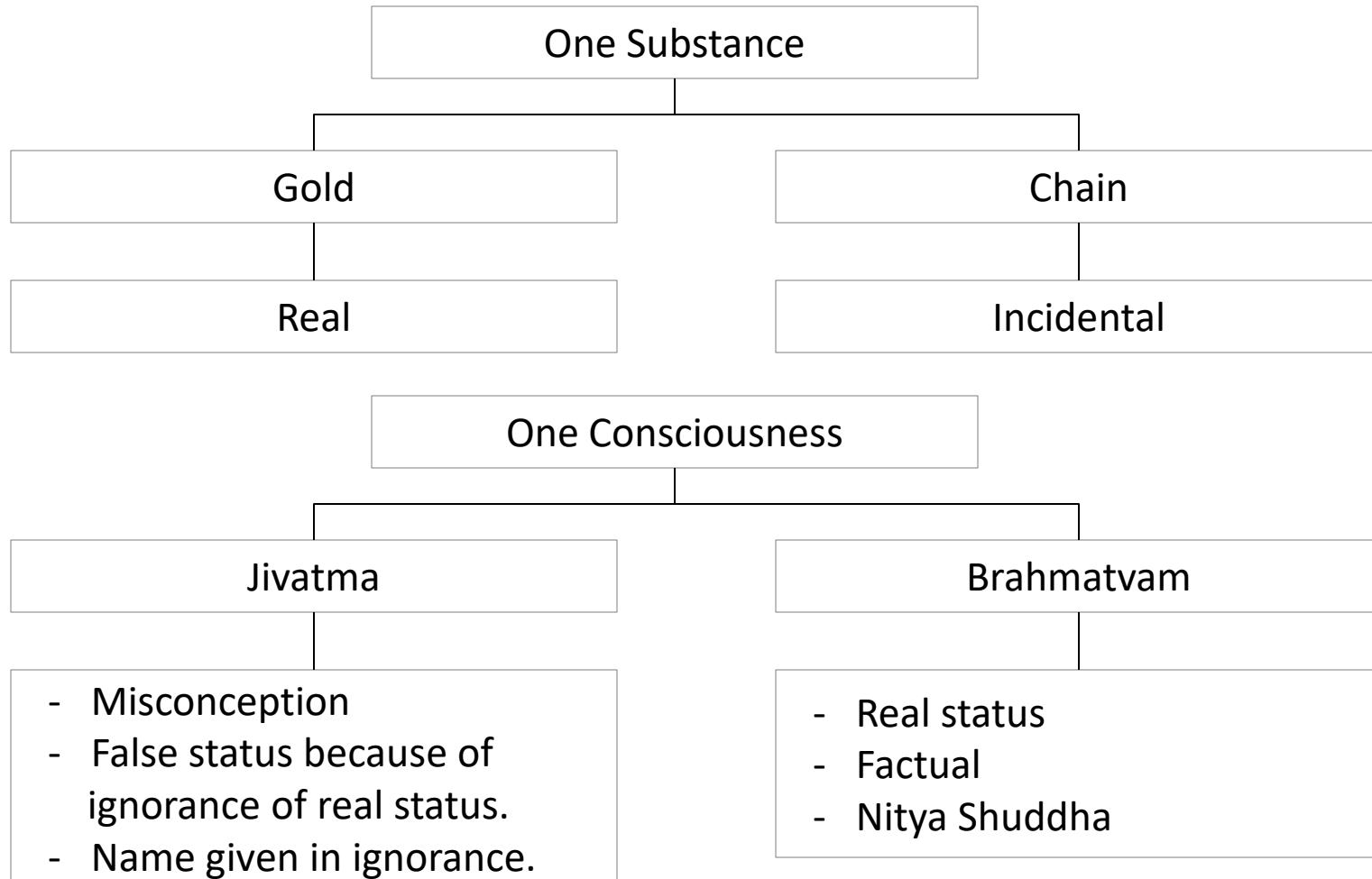
### Isavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

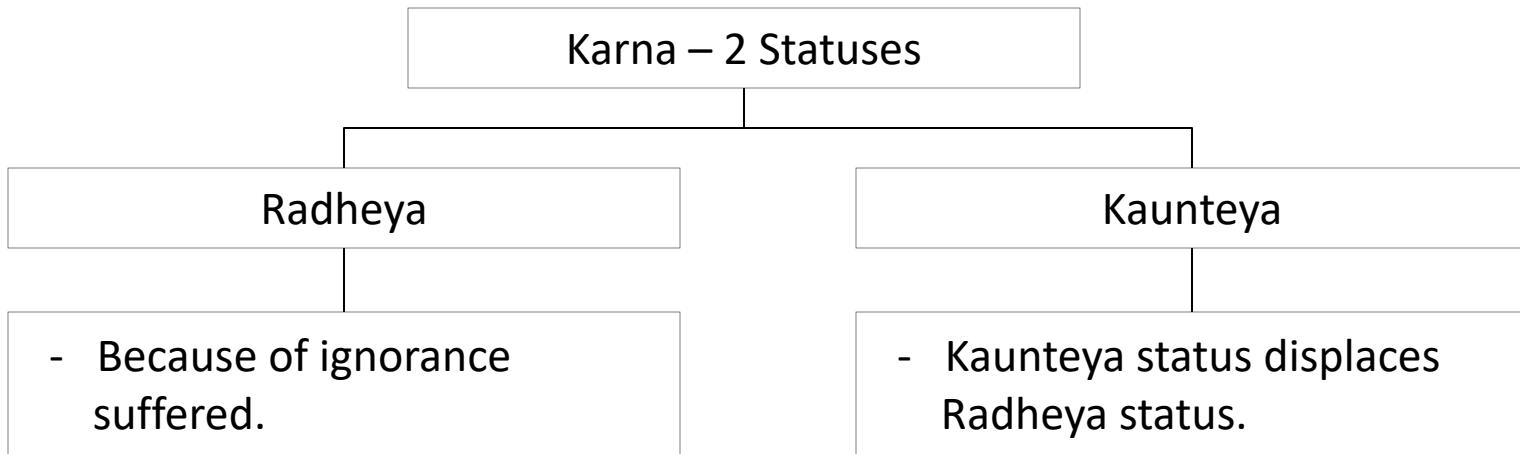
*Andham tamah pravisanti ye'vidyam-upasate,  
tato bhuya iva te tamo ya u vidyayagm ratah [9]*

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness. [Verse 9]

- Vedanta is the switch to light on Consciousness – first before transactions start.
- Jivatma and Brahmatvam are not 2 entities, not 2 substances, 2 persons, 2 things, only 2 words for one entity.
- Jivatma does not and can't make Paramatma as an object to see. Standing in front or reach Paramatma in Vaikunta.



- Both statuses do exist, but can't co-exist.



- Through Vedanta we are discovering our old status, we don't become Brahman.
- If Paramatma is new entity it will have Desha, Kala, Vastu limitations.
- What is Paramatma?
- I – Jiva alone am called paramatma.
- 2 different names given by Shastra for one entity.

### Question :

- If Jivatma and Paramatma are one substance, why give 2 Names?
- When Paramatma not understood, it is mistaken as Jivatma.
- My Intrinsic status is Paramatma status, free from space, time, objects or attributewise limitations.
- Upon this me, Brahman status, what have we done?

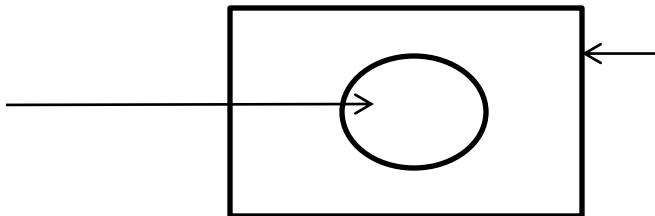
### a) Jivatva Krta :

- False status of Jivatma superimposed, Adhyaropita.

Jiva, Jagat, Ishvara



Superimposed



Consciousness - Pure Screen

## Dakshinamoorthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोदूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[U]dbhuutam Yathaa Nidrayaa ।  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]

- Why are we superimposing?

### b) Brantya :

- Due to delusion, ignorance, Agyanam.

### c) Sthanau – Purusha Vatu :

#### Example :

- Stump of tree cut upto 5 feet, grows with 2 Branches, and leaves.
- In semidarkness, looks like a thief / ghost hiding with 2 hands and fingers moving.
- Harmless stump becomes source of fear.

- Understood as pure Consciousness.
- Source of Joy
- I am ever secure Paramatma.

- Misunderstood
- Source of worry, pain anxiety.
- Driven by insecurity throughout life.
- False status given to Svarupa I.

### **What to do to drive away thief / ghost?**

- Gain Jnanam – understand that there is no thief, only stump.
- How to remove notion of Samsari “I”?
- By knowing that there is no Samsari I – It is only a mistaken “I”, appearance as Samsari I.

### **d) Tattvike Rupe Drishte :**

- See real nature of Jiva, as Asamsari Brahma Rupa.
- Then what happens? Fake Jivatvam is not there in us to drive.

### **e) Tasmin Drishte Nivartate :**

- 3<sup>rd</sup> Benefit of Jnanam.
- Jivatva Branti Nivritti.

Verse 46

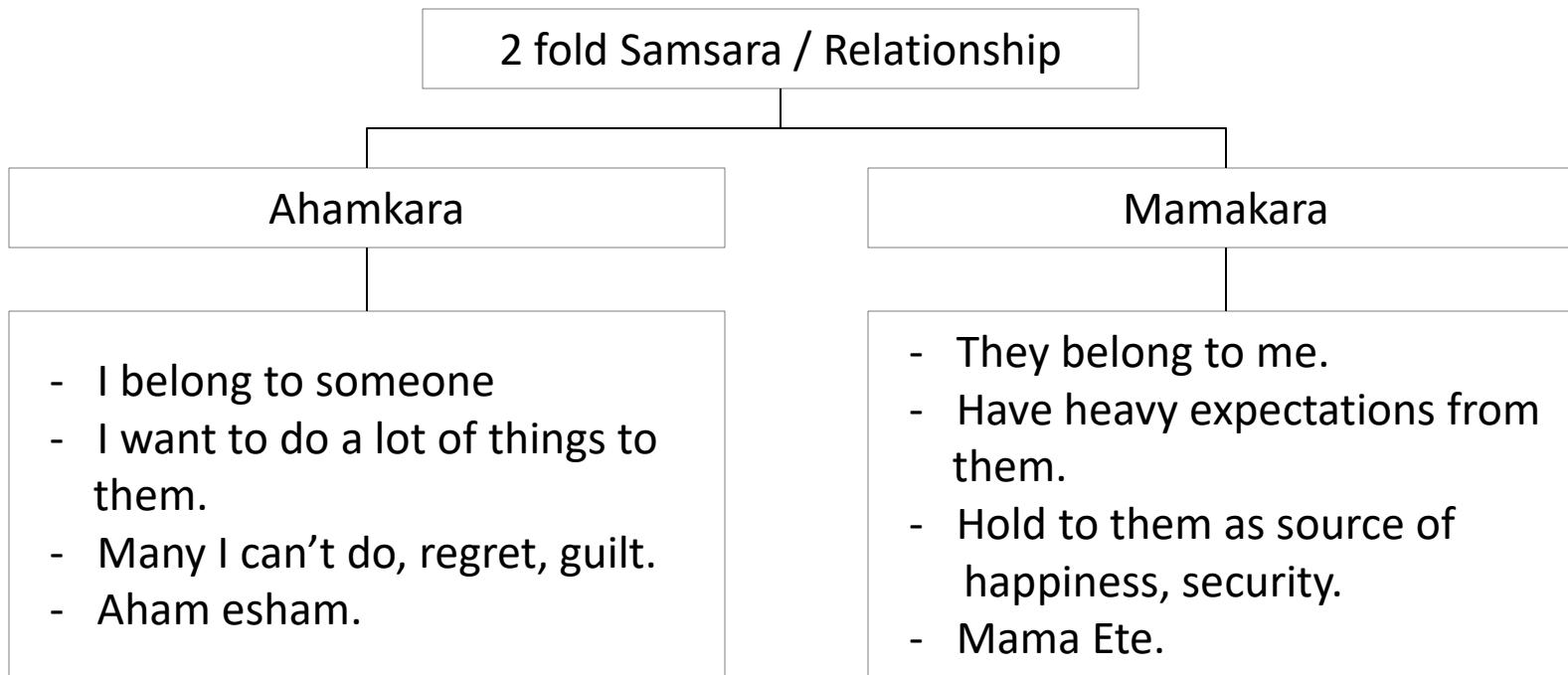
तत्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।  
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

**tattvasvarupanubhavadutpannam jnanamanjasa,  
aham mameti cajnanam badhate digbhramadivat II 46 II**

Just as right information removes the wrong notion about the directions, so too, the knowledge that is gained as a result of the experience of the Truth, destroys the ignorance that is characterised by the notions of ‘I-ness’ and ‘my-ness’.

## Verse 46 :

- Same idea of Branti repeated to get clarity, full impact.
- What is practical significance of Jivatva Nivritti?
- Jivatvam = Ahamkara + Mamakara.



## Uddava Gita :

कपोतःकश्चनारण्येकृतनीडोवनस्पतौ ।  
कपोत्याभार्ययासार्धमुवासकतिचित्समा: ॥५३॥

*kapotah kaścanāraṇye kṛta-nīḍo vanaspatau  
kapotyā bhāryayā sārdham uvāsa katicit samāḥ*

There once was a pigeon that lived in the forest, along with his wife. He built a suitable nest within a tree and lived there for several years in her association. [Chapter 1 – Verse 53]

- Nobody belongs to anyone.
- Due to Karma, people come together and get associated, dissociated.
- There is temporary association, dissociation.
- Everyone related to one Ishvara.

1 <sup>st</sup> Step	2 <sup>nd</sup> Step	Last Step
<ul style="list-style-type: none"> <li>- We are not related to each other but together related to God.</li> </ul>	<ul style="list-style-type: none"> <li>- We are not even related to God. If so, there will be division between Jiva and Ishvara.</li> </ul>	<ul style="list-style-type: none"> <li>- There is only Advaitam.</li> <li>- There is no Sambanda in Advaitam.</li> </ul>

### a) Tattva Svarupa Anubava :

- As I Dwell on my real nature by Sravanam, Mananam, Nididhyasanam, what happens?

### b) Utpannam Jnanam Anjasam :

- Knowledge arises instantly.

### Brahma Jnanavalee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |  
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I : I am That. That am I, which is the irreducible, immortal, endless factors. [Verse 1]

## Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः  
पिता नैव मे नैव माता न जन्म ।  
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah  
Pita Naiva Me Naiva Mata Na Janma  
Na Bandhur Na Mitram Gurur Naiva Shishyah  
Chidananda Rupa Shivoham Shivoham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||5||

- No duality, I am free from all relationships.
- Who am I?
- Sivoham... aloneness not boredom, but infinite Ananda.
- What does Jnanam do?
- Ajnanam Badate – Directly.
- Knocks off self ignorance and indirectly confusion called Ahamkara and Mamakara.

## Gita :

- Throughout insists on Nirmama, Nirahankara. Which is internal vision of Jnani.
- Other Ajnanis need relationships, and moral support.
- It is our duty to give security to others.
- Our security does not come from Sangha but from Asanga Atma.
- I am support for them.
- Security is my Svarupam.

## Taittriya Upanishad :

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

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

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

- Jnani enjoys direct security from Atma.

### c) Aham – mama iti ca Ajnanam :

- Indirectly it destroys Ahamkara and Mamakara elaborated in verse 56. (Verse 46 – Jivatva nasha).

### d) Badhate dig Brahmadi Vatu :

#### Example :

- Confusions regarding directions go when sun rises in the east.
- All problems go when Atma Jnanam comes like sunrise.

Verse 47

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।  
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

**samyagvijnanavanyogi svatmanyevakhilam jagat,  
ekam ca sarvamatmanamiksate jnanacaksusa II 47 II**

The perfect yogi of Realisation and Enlightenment sees, through his ‘ eye of wisdom’ (Jnana Chakshu), the entire universe in his own Self and regards everything else as his own Self and nothing else.

## Verse 47 : (Important – Best Verse in Atma Bodha)

- Dvaita Branti Nivritti.
- Difficult to Swallow.
- Delusion regarding existence of duality, plurality, goes.
- Vedanta reveals there is nothing other than me in Atma.
- Whole world born out of Atma, rests in Atma and resolves into Atma, pure Chaitanyam which is my real intrinsic nature.

Dream world	Waking world
- Rises, rests, resolves into waker.	<ul style="list-style-type: none"> <li>- Rises, rests, resolves into Atma.</li> </ul> <p><b>Dakshinamurthy Stotram :</b></p> <ul style="list-style-type: none"> <li>- Vishwam Darpana... [Verse 1]</li> </ul>

### Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद् व्यं  
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||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]

## Vedanta :

- Waking world seems to be outside because we are in Dream, asleep to our original status.

## Atma Definition :

- Sthula, Sukshma, Karana Vyatirikta Avasta Traya Sakshi, Aham Asmi.
- When I am asleep to my original status, I am in dream.

## Katha Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तल्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Spiritual awakening.
- Jnani knows this fact and does not give reality to waking world separate from himself, Atma.
- I appear in the form of this world is Advaita Darshanam.
- Advaita Darshanam is 4<sup>th</sup> benefit of Atma Jnanam.
- Total change in perspective of world and myself.
- When identified with body, because of ignorance, I am creature, supported by vast world.
- Perspective in Agyana Kala.

<b>World</b>	<b>I</b>
<ul style="list-style-type: none"> <li>- Supporter</li> <li>- Adhara</li> </ul>	<ul style="list-style-type: none"> <li>- Supported, identified with body.</li> <li>- Small creature, battered helplessly, struggling.</li> <li>- Adheyam.</li> </ul>

- Changed perspective in Jnana Kala.

<b>I</b>	<b>Jagrat World</b>
<ul style="list-style-type: none"> <li>- Am Chaitanyam, consciousness, pure awareness.</li> <li>- Infinitely bigger than universe.</li> <li>- Not in time and space.</li> <li>- Supporter</li> <li>- Sarva Adharam.</li> <li>- World rises in consciousness, rests in consciousness, dissolves into consciousness.</li> <li>- Replace consciousness by Aham.</li> </ul>	<ul style="list-style-type: none"> <li>- Supported</li> <li>- Adheyam</li> <li>- Comes and goes in time.</li> <li>- Mithya</li> </ul>

## Declare :

### Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ 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]

- I am not creature born and dying in the world but Sarva Adhara Chaitanyam in whom world rises and dissolves.

### Gita :

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥

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]

### Difference between :

- Ajnanis day is Jnanis night.
- Jnanis day is Ajnanis night.
- Both live in same world but there is radical change in vision.

Dream world	Individual in Dream
- Supporter	- Supported - Asleep to original waker status.

## On Waking :

- Dream world arises in me the waker, exists in me, resolves into me.
- Don't exist separate from waker, simple projection of mind.
- We comfortably say that in waking but in dream can't see this fact.
- Similarly, when we are awake to our original Atma status, and claim that as our real status.
- We can declare waking as 2<sup>nd</sup> long dream of 100 years.

## Taittriya Upanishad : Siksha Valli

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिवं ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥१॥

**aham vrksasya reriva, kirtih prsthamb gireriva,  
urdhvapavitro vajintva svamrtamasmi,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam II 1 II**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हाऽ चु हाऽ चु हाऽ चु ।  
 अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नदोऽहमन्नदोऽहमन्नादः ।  
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋताऽस्य ।  
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।  
 यो मा ददाति स इदेव माऽ वाः ।  
 अहमन्नमन्नमदन्तमाऽद्विः ।  
 अहं विश्वं भुवनमभ्यभवाऽम् ।  
 सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
 ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,  
 aham-asmi prathamajā ṛtā3-sya,  
 pūrvam̄ devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvam̄ bhuvanam-abhya-bhavā3m,  
 suvarna jyotīḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- **Upanishad full of declarations by realised Rishis :**
  - I am creator not creature in the world.
- Aham Jagat Karanam Brahman Asmi (Brahma Sutra).
- Important perspective change is benefit of Atma Jnanam which is indicated in Verse 47.

### **a) Samyak Vigyanavan : Yogi**

- Clear well assimilated, wise person with wisdom, doubtless, vaguelessness.
- Brahma Satyam, Jagan Mithya not mystic experience.
- Yogi – has Sadhana Chatushtaya Sampatti, qualified student.
- When qualifications taken care of, Jnanam will bring transformation.

### **b) Svatmani Akhilam Jagat Pashyati :**

- All galaxies, time, space seen, located in himself, Atma, Chaitanyam, awareness, Sakshi.
- These are all in me, is Jnanis inner vision, fact.
- For other Ajnanis it appears a joke.

### **c) Chid Ananda Atmani jagat Ikshate :**

- Big jump in 2<sup>nd</sup> line.

### **d) Sarvam Ekam Atmanam Cha Ikshate Jnana – Caksusa :**

- Next higher state seen by the eye of wisdom.

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

- World is supported by me.
- I am consciousness, world is matter.
- World includes my body, mind – matter.
- Whole world is resting in me Chaitanyam.

- World is Drishyam, Achetanam, object, supported by subject.
- Penultimate state.
- Remain in this state for sometime.

World	Me
Supported	Supporter

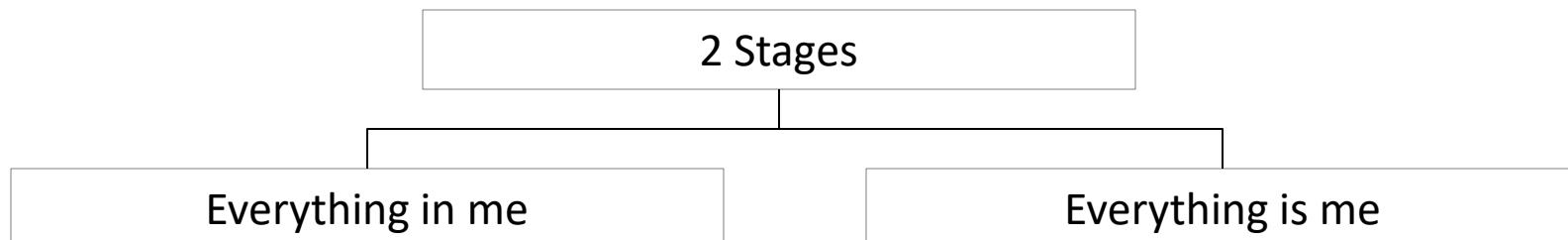
- I am accepting duality, Dvaitam.

## 2<sup>nd</sup> Stage :

- How Dvaitam is swallowed?
- Material universe resting in me is of lower order of reality like dream world.

Dream world	Waker world	Atma
<ul style="list-style-type: none"> <li>- Lower order</li> <li>- Experienced, disappears</li> <li>- Located in real me waker.</li> <li>- Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Lower world</li> <li>- Experienced disappears</li> <li>- Located in real me – Atma.</li> <li>- Mithya</li> </ul>	<ul style="list-style-type: none"> <li>- Ever exists</li> <li>- Satyam</li> </ul>

- Dream world and waking world both are Mithya Nama Rupa, have no separate existence of their own.
- Dream world can't exist separate from waker.
- Waking world can't exist separate from Atma.
- This is Viveka Shakti derived by Atma Jnanam.
- Universe is nothing but Atma itself appearing as a separate entity.
- Dream appears as though as separate entity.
- Dream world my own thought projection.
- I alone am appearing as separate world.
- This is height of Advaitam.
- I am the ultimate substance of creation.
- All divisions because of Nama Rupa.
- All names and forms supported by one substance called Brahman.
- Sarvam ekam Atmanam Ikshate / Pashyati - sees as one Atma.



- How does all this happen?

- Jnana Chakshu – by eye of wisdom, symbolised in Puranas as 3<sup>rd</sup> eye of lord shiva.
- Physical eyes see difference, Jnana Chakshu sees oneness.
- Scientist sees coal + diamond essentially as carbon.
- Empherically, differences respected, without forgetting ultimate truth, Chaitanyam.
- Science – world is atoms, electrons, neutrons, protons, one energy.

### Vedanta :

- Energy = Achetanam.
- Brahma = Chetanam, Consciousness, awareness.

Verse 48

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।  
मृदो यद्वद्घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

**atmaivedam jagatsarvamatmano'nyanna vidyate,  
mrdo yadvadghatadini svatmanam sarvamiksate ॥ 48 ॥**

The tangible universe is verily the Atman itself. Nothing whatsoever other than the Atman exists. Just as pots and jars are verily made of clay and cannot be said to be anything but clay, so too, for the enlightened person, all that is perceived is the Self.

## Verse 48 :

- I alone appear as everything, explained here.
- Waker alone can say, I was the dream world.

### a) Atma Eva Idam Sarvam Jagat :

#### Brihadaranyaka Upanishad : Meitreyi Brahmanam

- Shankara extracting here, Upanishadic juice.
- Idam loka, Imani Butani, Idagum Sarvam Yadayatma.
- Bramana, Kshatriya, Plants, Animals, all Lokas = I, Consciousness.
- Sarvam Jagat which appears to be different is really me – Atma eva.
- I am playing different roles.

### b) Atmanaha Anyatu Na Vidyate :

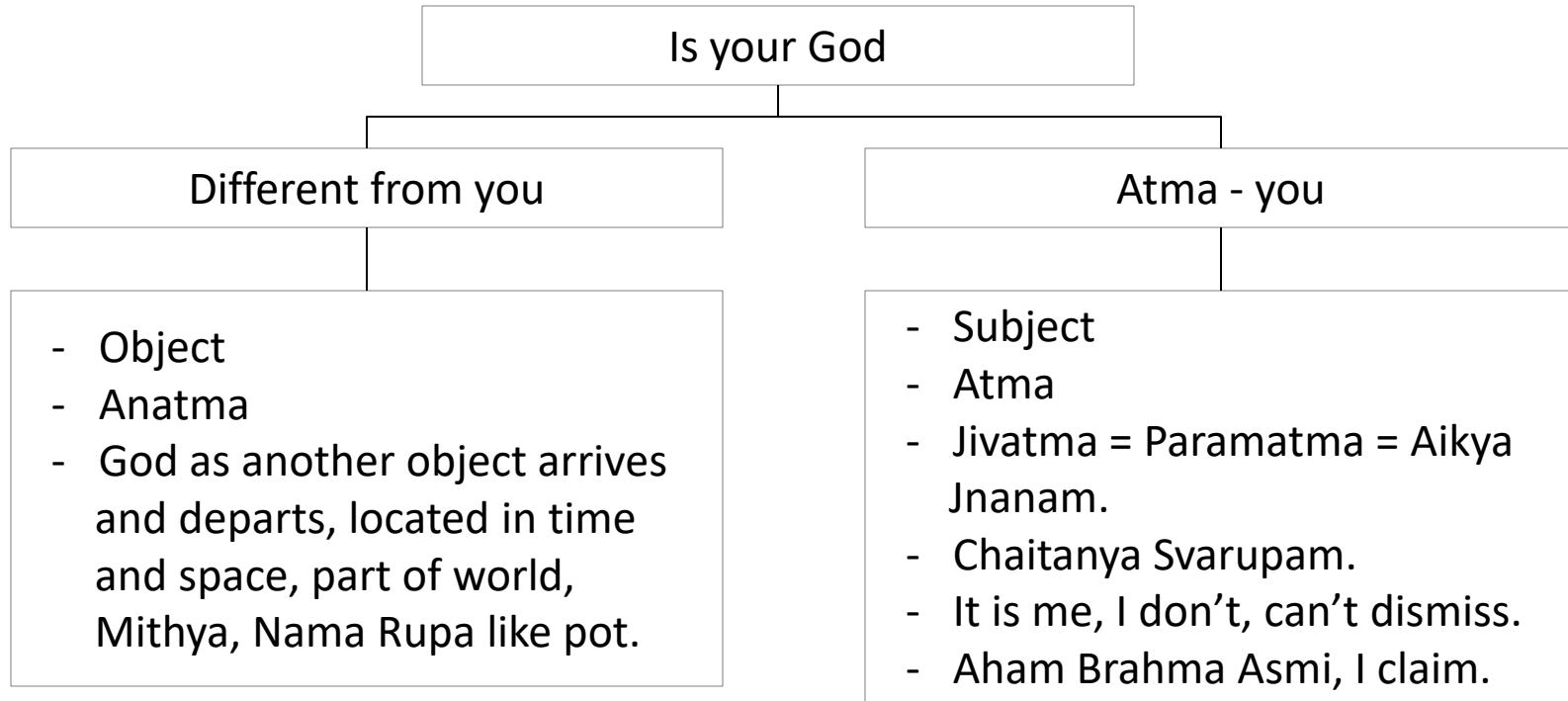
- There is nothing other than Atma.

Waking up from Dream	Waking up to Atma
<ul style="list-style-type: none"><li>- No one other than me the waker.</li></ul>	<ul style="list-style-type: none"><li>- No world other than me.</li><li>- World dropped.</li><li>- I alone exist as Atma.</li><li>- No 2<sup>nd</sup> thing.</li><li>- Advaitam.</li></ul>

# Is God there or not?

## Vedanta :

- Asks counter question.



- Svatmana Anyatu Na Vidyate means Anatma Ishvara Rupa Nasti.

## Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५ ॥

*Yan-manasā na manute yenāḥ̄ur mano matam;  
tadeva Brahma tvam viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Finite diety worship useful for Chitta Shuddhi, not ultimate, have to transcend for Atma Jnanam.

**c) Svatmanam Sarvam Ikshate :**

- Jnani looks upon everything as himself.
- Aham Eva Idagum Sarvam.
- Verse 47 and 48 to be read together, both refer to perspective change.

**d) Mridaha Anyatu Ghatadini Na Vidyate :**

- No pot separate from clay.
- Pot, jug, names and forms many, all one clay, substance one.
- As clay – useless.  
As Brahman – useless.
- When it comes to utility, clay or Brahman has to become manifold.
- One Advayam Brahman appears as Jiva – Jagat – Isvhara.
- Presence of Nama Rupa useful, but don't forget Atma the substance.
- All is in me, all is me.

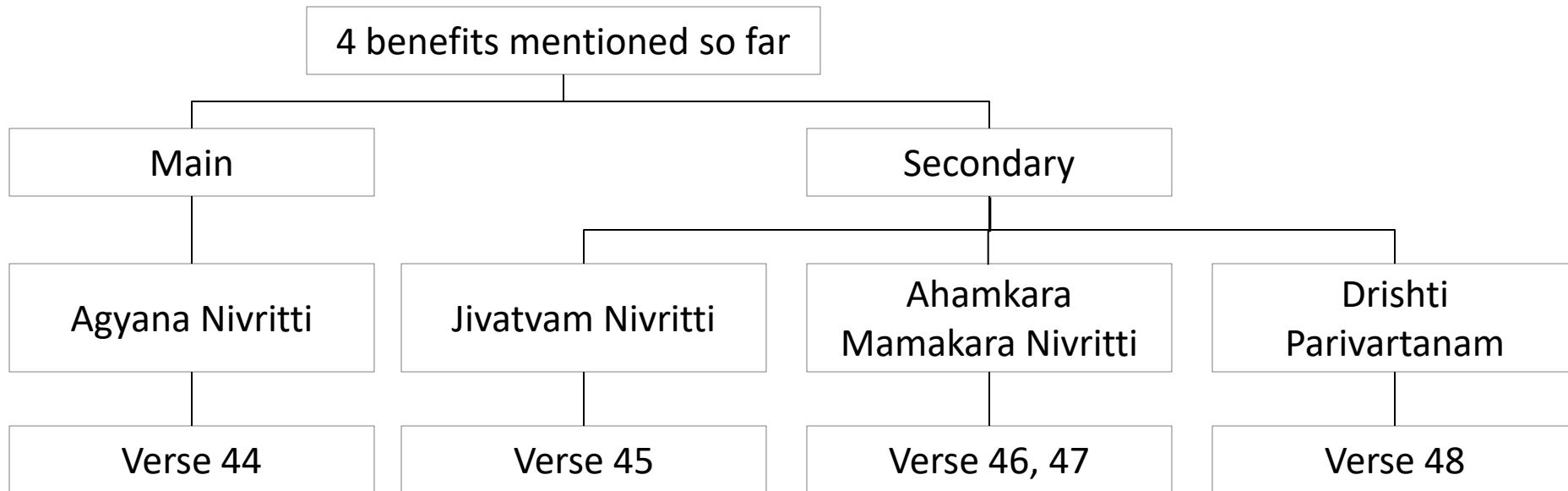
Verse 49

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत् ।  
सच्चिदानन्दरूपत्वात् भवेष्वभ्रमरकीटवत् ॥ ४९ ॥

jivanmuktastu tadvidvanpurvopadhidigunamstyajet,  
sa saccidanandaruapatvat bhavet bhramarakitavat ॥ 49 ॥

A liberated Soul, endowed with Self-knowledge, gives up the traits of his previously explained equipments (upadhis) , and because of his Sat-Cit-Ananda nature, he verily becomes Brahman, as the worm transforming into the wasp.

## Verse 49 :



- Verse 49 – Free while living – Jeevan Muktaha Bavati.

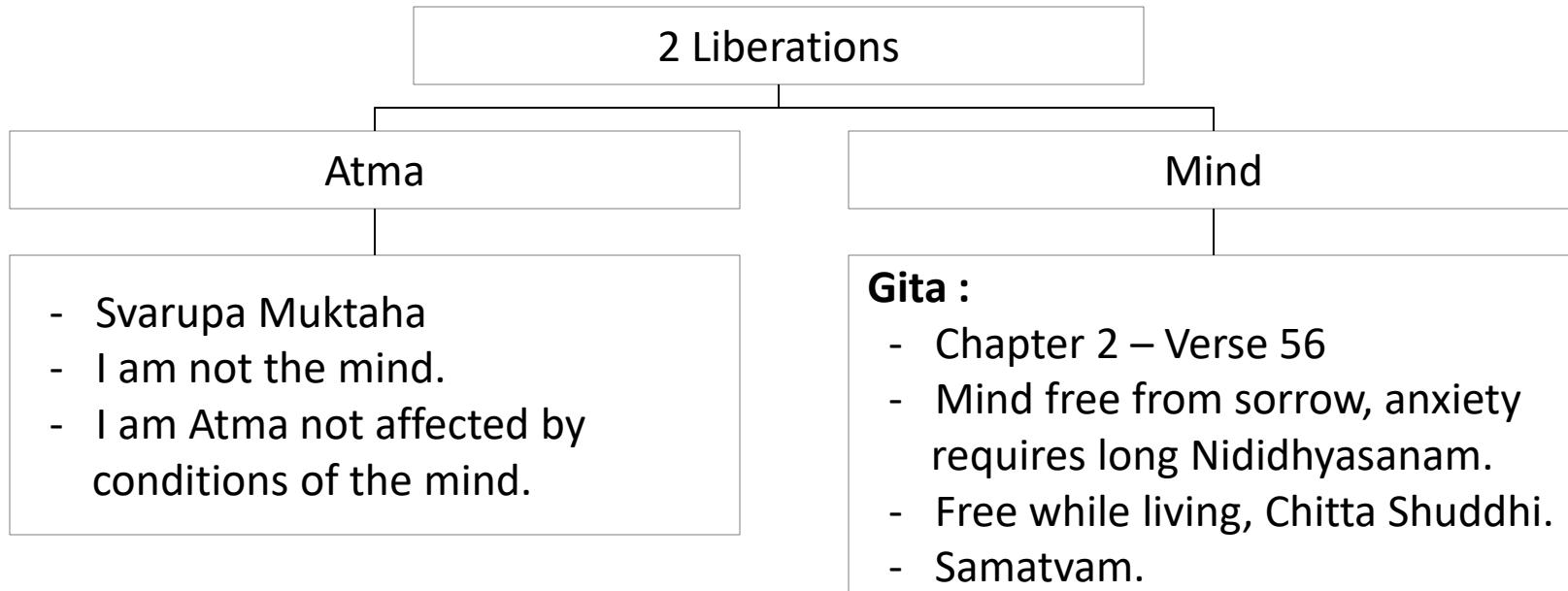
### a) Tad Vidwan Jivan Muktaha Bavati :

- One who knows – I am Atma, Sarva Adhara, higher order of reality, world is lower order of reality.

Dream World	Waking world
- Lower Order	- Higher Order - Asangaha

- **Atma :**  
Higher compared to waking and dream.
- Asangaha, I am free of time, space, objects.

- In me no time.
- Paramartika Atma Vigyanam Eva Jeeva Muktaha Bavati.
- Knowledge itself is freedom.
- Conditions of body determined by Prarabdam – Punya, Papam.
- Jnani will say I am free even when body is having pains.
- Jnanam does not stop events at body – mind level which are battered by Prarabda.
- Mind, Anatma, under the grip of 3 Gunas, subject to fluctuations – Sattva / Rajas / Tamas.
- Jnani says – I am free not w.r.t. body, mind but w.r.t. Atma alone.
- Atmas freedom is a consequence of clear understanding.
- To get benefit at Anatma, mind level, Nididhyasanam has to be practiced.



## Gita :

दुःखेष्वनुद्दिग्भमनाः सुखेषु विगतस्पृहः।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- When unfavourable situations come, mind remains calm.
- Mind influenced by Purva Vasanas and habits like worry, anxiety, tension, which can be changed.
- Dropped of unhealthy habits, thinking pattern is benefit of long Nididhyasanam.

### b) Purvo Upadhi gunan Tyajet :

- Give up all Gunas, habitual thinking patterns belonging to Upadhi – Mind.
- Once mind is healthy, disidentify with that mind.
- Identification with body and mind happens when they are unhealthy (Baram).

## Gita :

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ २.६६ ॥

There is no knowledge (of the Self) to the unsteady, and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

2 Stages

Improve mind through  
Nididhyasanam

Disidentify with the mind

### c) Satchit Ananda Rupatvat :

- Why disidentification from mind?
- Because your nature is Sat Chit Ananda Svarupa Atma, Sivoham, Claim that mind free, body free Atma.

### d) Bhramara Kitavat :

Example :

Wasp	Worm
<ul style="list-style-type: none"><li>- An insect brings worm from outside to the nest as food for the baby.</li><li>- Wasp stings the worm to make it immobile.</li></ul>	<ul style="list-style-type: none"><li>- Frightened</li><li>- Constantly looks at wasp, thinking of wasp.</li><li>- Gets converted into wasp.</li></ul>

Conclusion :

- As you think, so you become.
- Constantly claiming Aham Brahma Asmi, Jivatma gains Brahman status.

Verse 50

तीर्त्वा मोहर्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

**tirtva moharnavam hatva ragadvesadadiraksasan,  
yogi santisamayuktah atmaramo virajate ॥ 50 ॥**

After crossing the ocean of delusion and killing the monsters of likes and dislikes, the yogi who is united with peace becomes Atmarama , that is, he comes to revel in himself.

## Verse 50 :

- Journey of seeker compared to Ramayana Story.
- All of us are Rama, have lost Sita, Shanti, peace which naturally belongs to me.
- Cross over ocean of delusion by Karma Yoga and Upasana Yoga.
- Main Rakshasha called ignorance whose consequence is error and general misconception.
- I am body, mind, Pranas are all Rakshashas.
- Destroy Rakshashas and Shanti manifests as your very nature.

### a) Moharnavam Hatva :

- One has to cross ocean of Moha – delusion.
- What is Moha?
- Shanti comes from setup outside, hence need to buy house, car.
- Impossible roars Vedanta.

### Mundak Upanishad :

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

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-ar�am sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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

- Drop this delusion by Karma Yoga and Upasana Yoga.

**b) Raaga Dvesha Adi Rakshasha Hatva :**

- Destroy Kama, Krodha, Raaga, Dvesha Rakshashas.
- In Ramayana Rama kept cutting Ravan's heads but they kept coming back.
- Asanga Shastram was Aditya Hridayam, with which he killed.
- All heads are misconceptions root is Agyanam at the heart.
- "Aham Brahma Asmi" - powerful Shastram has to be Practiced for long time, attacks the root.
- Adhyatma Ramayana, 4000 verses philosophically interpreted essence is this fact.

**c) Yogi – Jnani :**

- Spiritual seeker destroys Rakshashas.

**d) Shanti Samayukta :**

- Reunited with Shanti, his own intrinsic nature.

**e) Atma Ramaha :**

- Ramante Asmin iti Ramaha.
- Ram – root.
- One who reveals in his own true nature.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done.  
[Chapter 3 – Verse 17]

- External world gives some happiness, Jnani not dependent on that.
- Jnani has Atma – UPS.
- If external supply of pleasure stops, automatically Jnani is connected to Atma.
- If supply of pleasure from world is there ok, if not also ok.
- This is called freedom – Atma and Aaramaha.

f) Virajate :

- Jnani shines as greatest person in the world, free person, stands out.
- How he stands out?
- When things not going well, his mind not scattered like Ajnanis, but is like rock of Gibraltar, equanimous.

Verse 51

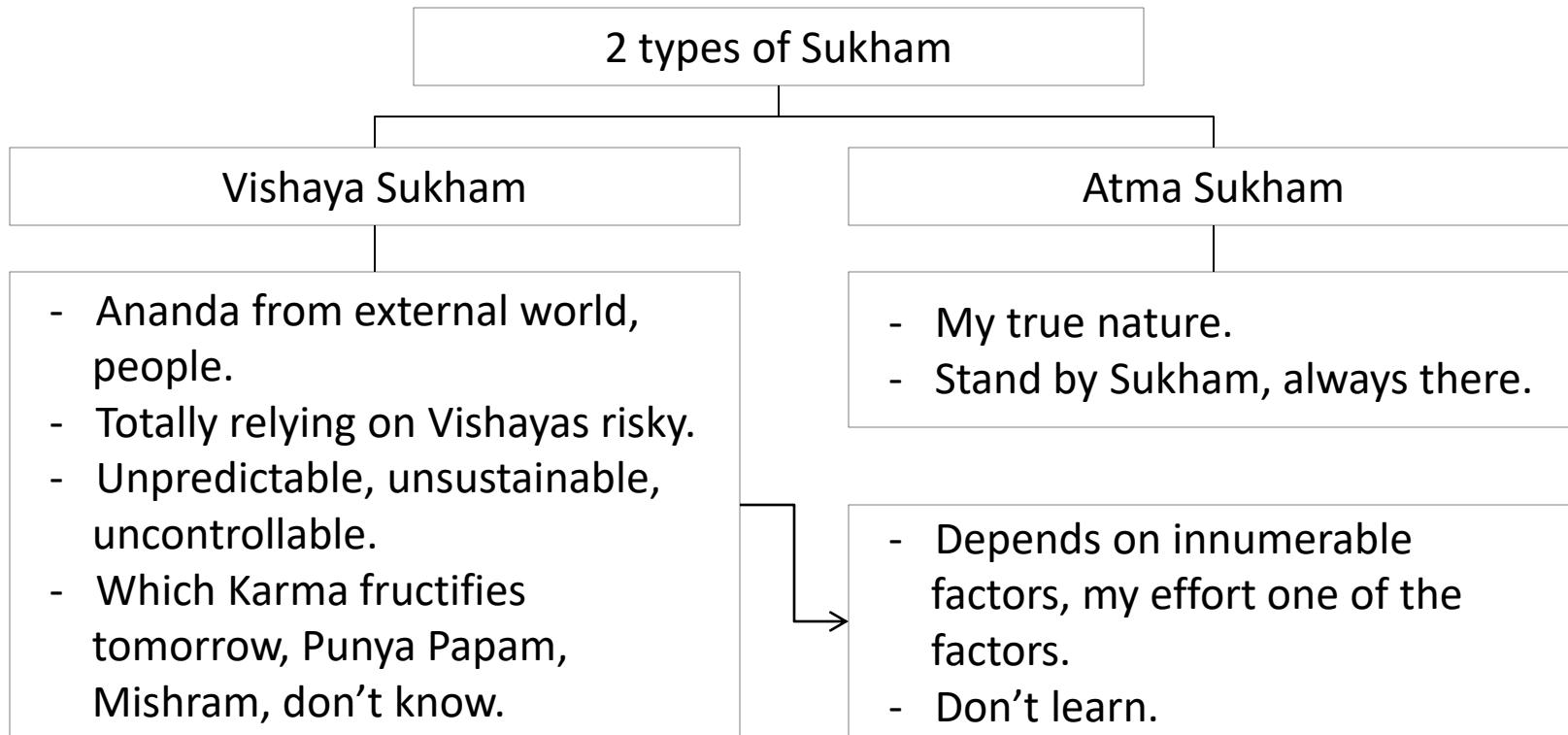
बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।  
घटस्थदीपवत्स्वर्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

**bahyanityasukhasaktim hitvatmasukhanirvrtah,  
ghatasthadipavatsvasthah svantareva prakasate II 51 II**

The Self-abiding Jivanmukta, relinquishing all his attachments to the fleeting joys of the world and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.

## Verse 51 :

- Explanation of Atma – Rama.



### a) Bahya Anitya Sukham Asaktim Hatva :

- Jnani refuses to be obsessed with external happiness.
- Aasakti = Addiction, dependence, reliance, can't imagine life without that.
- Total emotional investment on one thing.
- Sukha Aasaktim – Attachment to pleasures, peace, security from world is Anityam, temporary source.

## **Hitva :**

- Jnani gives up that source, doesn't lean on them, if available wonderful, if not does not run away from pleasures.

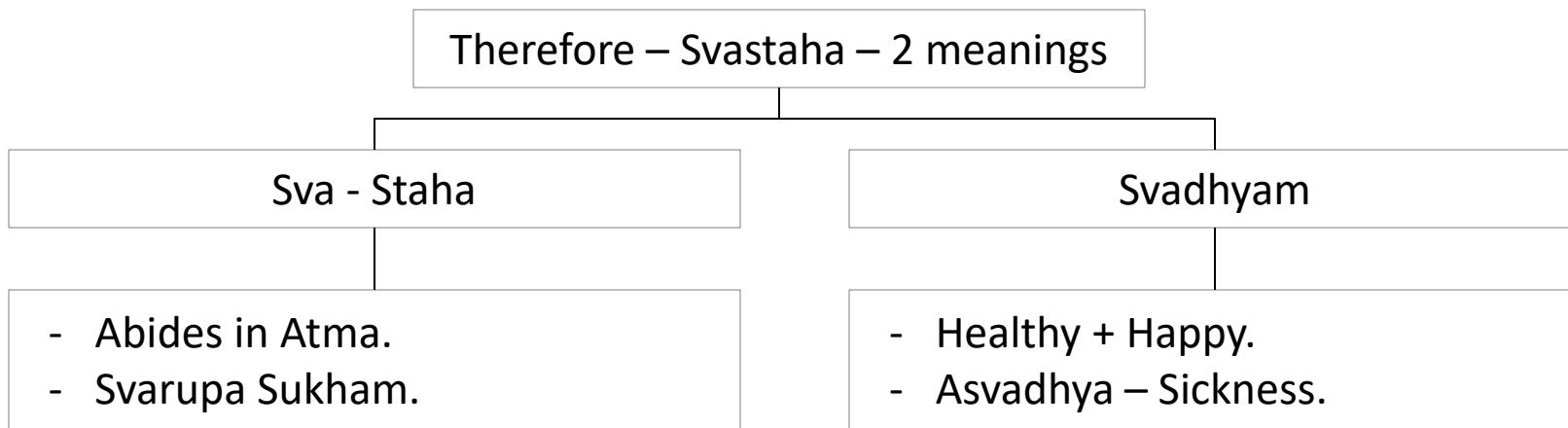
## **Example :**

- Lean on Tamarind Branch ok, not on Mango Branch – will break.
- External world seems to be strong.
- Atma alone reliable.

## **b) Atma sukham Nirvritaha :**

- Satisfied, contented, fulfilled, at home with Atma Sukham, natural status.

## **c) Svastaha :**



- Jnani abides in himself or Psychologically healthy.

**d) Sva Antar Eva Prakashate :**

- Jnani shines from within himself.
- Consciousness does not seek comfort from outside, not extrovert.

**e) Ghatastha Dipavat :**

- Like lamp kept within the pot.
- Confined to pot, does not come outside.
- Jnanis mind held within, himself, does not seek outside anything.

**f) Prakashate :**

- Shines within himself.

Verse 52

उपाधिस्थोऽपि तद्वर्मैरलिप्तो व्योमवन्मुनिः ।  
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

**upadhistho'pi taddharmairalipto vyomavanmunih,  
sarvavinmudhavattisthedasakto vayuvaccaret II 52 II**

Though he lives in the conditionings, just as the space, the contemplative one may remain like a fool, ever unconcerned with anything or he may move about like the wind, totally unattached.

## **Verse 52 :**

- As long as Prarabda is there, association with body will continue both for Jnani and Ajnani.
- Law of Karma is impartial.
- Diseases in body, caused by Prarabda.
- From Vyavaharika Angle, Jnanis Ahamkara will have Prarabda Punya, Papam.
- Vedanta does not change Prarabda but changes attitude towards Prarabda. After assimilation, what happens?
- Mind with assimilated knowledge learns to enjoy Ananda and strength from knowledge itself.
- Jnanis strength and happiness will not be derived from Prarabda but from Jnanam.
- “Aham Brahma Asmi” - knowledge remains same and does not change with conditions of body and mind.

## **Vedanta :**

- Peace, security, happiness is cognition based, knowledge based.
- Knowledge unchangeable, in-destructible.
- Vidya Ananda is safest Ananda.
- Jnani trains his mind in Vidya Ananda.
- When unfavourable Dukham comes, presence of Vidya Ananda overshadows Prarabda Dukham.

## Example :

- Sunlight overshadows Starlight in daytime.

Vidya Ananda	Vishaya Ananda
- Svarupa Sukham ever experienced fact.	- Prarabda Dukham comes + goes.

### a) Munih Aliptaha :

- Jnana Nishta Muni, untainted, unshaken because of benefit of Jnanam.

### b) Tad Dharmaih :

- Anatma conditions will be changing always.

### c) Upadhi Aliptaha :

- No one can escape from body, surroundings, people.
- All have to go through workings of Prarabda based life style.
- Upadishtaha – decide to fully go through.
- **Sthaha** : Remaining Amidst the body – mind's conditions as a result of Prarabda, Jnani is not affected.

## Example : One

### d) Vyomavatu Munihi :

- Like space accommodates all events but is not affected by the events.

## Understand at 2 levels

### Atma Drishtya

- Atma calm by nature.

### Mano Drishtya

- Mind calm because of Assimilated Jnananam from Sravanam, Mananam, Nididhyasanam.

#### Gita :

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ ६.२२ ॥

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]

- Even worst tragedy does not shake him, may cause slight tremour, disturbance.
- How does Jnani conduct himself in front of world?

#### e) Sarvavitu :

- Jnani is omniscient, has clear knowledge of Jiva, Jagat, Ishvara and its workings, relationships.

#### f) Mudhavat Tishthet :

- Does not show off.
- He is in Rome like a Roman.

- Lives and moves like Agyani.

**Gita :**

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।  
स्थितधीः किं प्रभाषेत् किमासीत् ब्रजेत् किम्॥ २.५४ ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the super conscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- Jnanam is internal condition.
- Never talk Vedanta in over enthusiasm to Layman.
  - a) Who does not value Shastra.
  - b) Who will avoid you.
- Krishna, Arjunas friend for years, teaches when he surrenders.

**Gita :**

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम्॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

**g) Asaktaḥ :**

- Not attached to anyone, anything.
- Jnani uses everything, not hooked.
- Mind has Gunas, gets stuck in all places it goes.
- Remove guna of Raaga Dvesha caused by Agyanam.

- Learn to avoid attachment, physically need not go away.
- No difference between ice cream and Vedanta addictions.
- Be detached like space.

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

### **h) Vayu Charet :**

- Wind moves from one place to another, never stuck.
- Sanyasi Parivroyaka, constantly moves.
- Principle of movement – Charet, avoid getting hooked.

Verse 53

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।  
जले जलं वियद्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

**upadhivilayadvisnau nirvisesam visenmunih,  
jale jalam viyadvyomni tejastejasi va yatha II 53 II**

Upon the dissolution of the upadhis, the contemplative one is totally absorbed in 'Vishnu', the all-pervading Attributeless Spirit, like water into water, space into space or light into light.

**Verse 53 :**

**Videha Mukti :**

**Jeevan Mukta :**

- Means not affected by Prarabda Karma.
- Freedom from Slavery to Prarabda, affliction of Prarabda is called Jeevan Mukti.
- It is benefit of assimilated knowledge.
- When Prarabda exhausted, Physical body can't survive, Prarabda is full for life to go on.

<b>Body</b>	<b>Prarabda</b>
Flame	Oil

- Every moment, oil is used up.
- When last drop of Prarabda is exhausted, life is extinguished, body falls.
- Paranta Kala – death of Jnani and Ajnani different.
- **Exhaustion of Prarabda Karma :**  
Removes Sthula Shariram for Jnani and Ajnani.
- Sanchita, karana continues for Ajnani, Punarapi Jananam, Maranam.

**Jnani :**

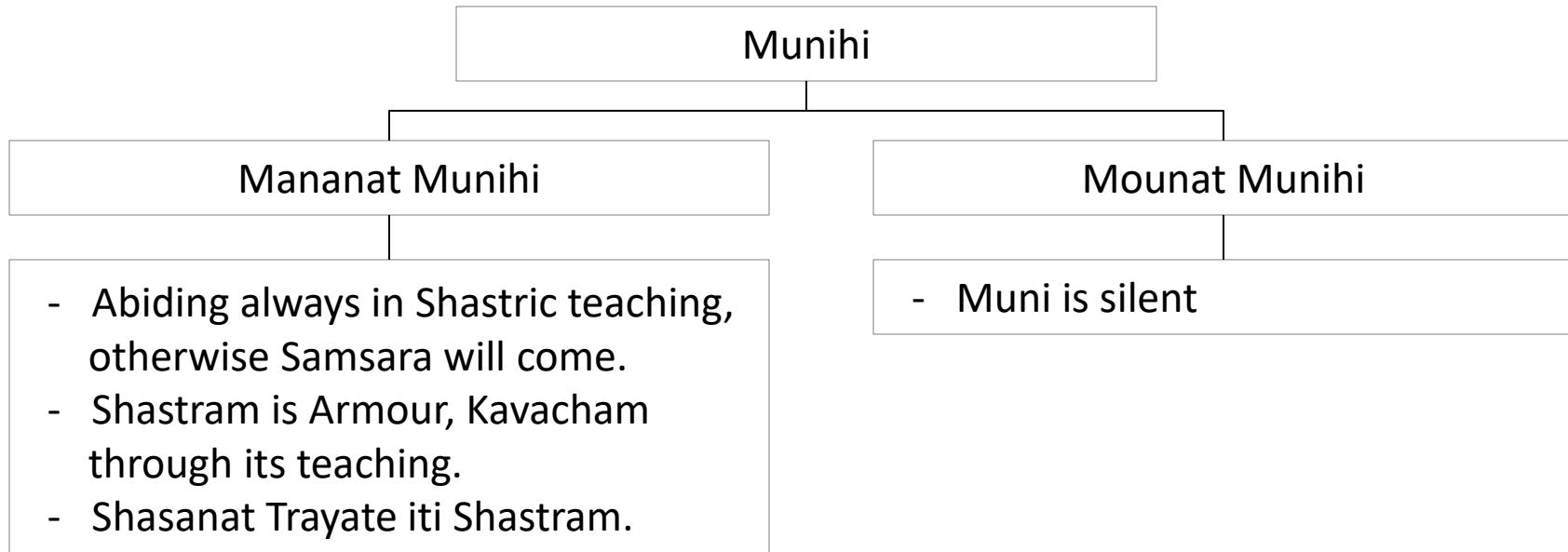
- Destroys Sanchita, Agami avoided Prarabda exhausted.
- No fuel of Karma left.

- 3 Sharirams enclosing Atma gone.
- Pot destruction is merger of Pot. Space with total space (without Change, Motion).
- When Sharira Trayam gone, no difference between Jnani and Brahman.
- There is only one Chaitanyam, Videha Mukti, freedom from Punar Janma.
- Jnani no more called Jivatma but Paramatma.

### a) Upadhi vilayat :

- Sharirams dissolve.
- Sthula Shariram – Dissolves in Sthula Prapancha.
- Sukshma Shariram – Dissolves in Hiranyagarbha.
- Karana Shariram – into Antaryami, Ishvara.

### b) Nirvisesam Vishen Munih :



- Atma always calm, mind goes through ups + downs.

### c) Vishnau :

- Here is merger of Jnani with Nirguna Brahman, all pervading Vishnu, infinite Brahman, without form, limb, location.

<b>Yogi Artha</b>	<b>Rudhi Arthaha</b>
<ul style="list-style-type: none"> <li>- Derivative meaning</li> <li>- Here Nirguna Brahman</li> <li>- Without attributes.</li> </ul>	<ul style="list-style-type: none"> <li>- Popular Meaning</li> <li>- With attributes, finite.</li> </ul>

- Nirvisesha Jnani being attributeless – without 3 Sharirams merges with Nirvisesha Paramatma.

### 3 Examples :

### d) Jale Jalam :

- River water merges with ocean water.

### Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

*Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya I*

*tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam II 8 II*

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

## Prasno Upanishad :

स यथेमा नध्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं  
गच्छन्ति भिध्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।  
एवमेवास्य परिद्रष्टुरिमाः पोडशकलाः पुरुषायणाः पुरुषं  
प्राप्यास्तं गच्छन्ति भिध्येते चासां नामरूपे पुरुष इत्येवं  
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५॥

Sa yathemaa nadyah syandamaanaah samudraayanaah samudram praapya-astam  
gachchanti, bhidyete taasaam naamaroope, samudra ityevam prochyate,  
evam-eva-asya paridrashtur-imaaah, shodasa-kalaah, purusha-ayanaah purusham  
praapya-astam gachchhanti bhidyete taasaam naamaroope purusha ityevam  
prochyate, sa esho-akalo-amrito bhavati, tadesha slokah ॥ 5 ॥

Just as these rivers, seaward bound, when they reach the sea disappear and get their names and forms liquidated into a oneness with the sea and all is called the ocean, so also these 16 kalas that go towards the purusa disappear and their names and forms get destroyed and all is thereafter experienced as purusa alone. He becomes without parts and immortal. On this there is a verse. [Chapter VI – Verse 5]

- Merges involves time, process, travel.

### e) Viyat – Vyomni :

- Pot space – Total space.
- Micro space – merging into total.
- Space – without motion, change, better example.

### f) Tejas – Tejasi :

- Light number one merging with light number two.
- Inseparable, can't differentiate.
- Heat one and heat two merging.

Verse 54

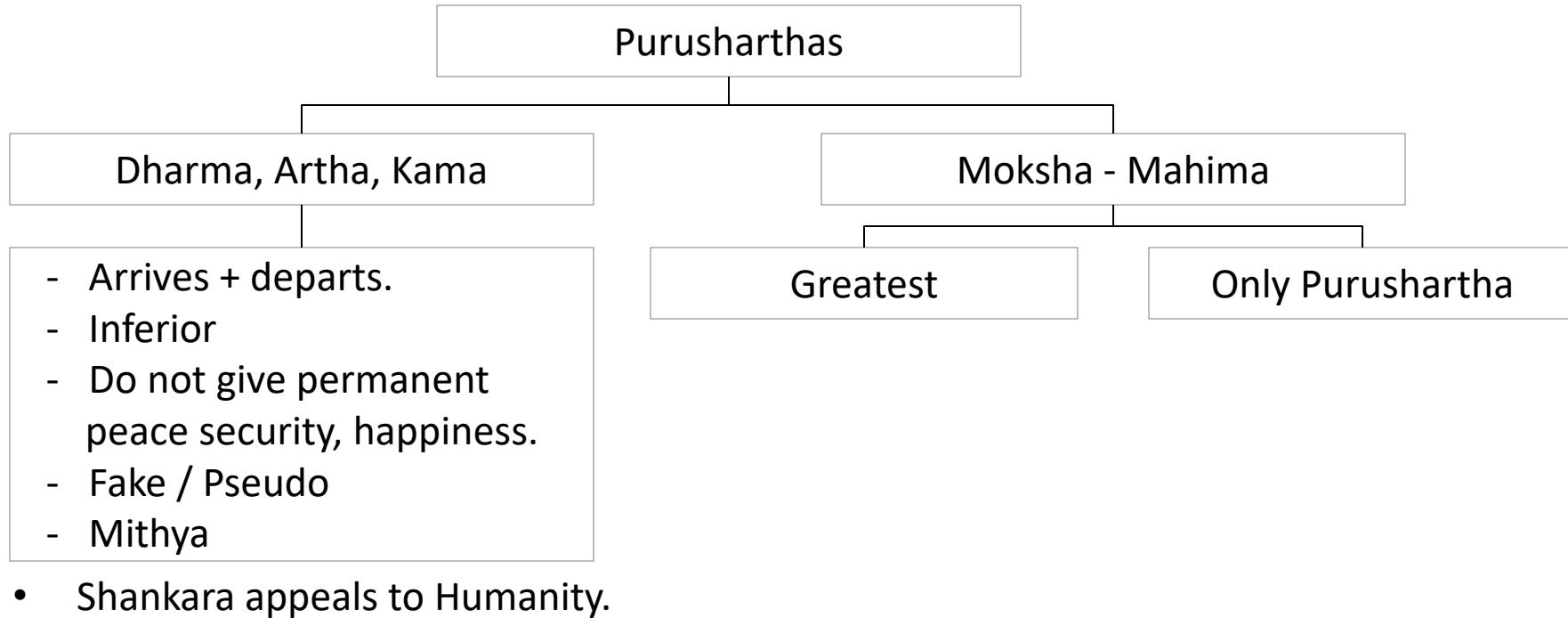
यह्लाभान्नापरो लभो यत्सुखान्नापरं सुखम् ।  
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

**yallabhannaparo labho yatsukhannaparam sukham,  
yajjnanannaparam jnanam tadbrahmetyavadharayet II 54 II**

Realise that to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

**Verse 54 :**

**Jnana Mahima :**



**a) Yat labhan – Na Aparo Labha :**

- No accomplishment greater than Moksha.
- Brahman only infinite thing.
- Everything else other than Brahman is finite, will never give satisfaction, or gives fake Pseudo happiness.
- After any world accomplishment, we ask – what next.
- Worldly activity for Poornatvam not with Poornatvam.
- After gaining Brahman, struggles end.

## b) Yat – Sukham – Na Aparam Sukham :

- Happiness called Atmananda, Brahma Ananda, is greatest.
- Vishayananda is inferior, appears wonderful, has novelty, no reality.
- Atma Sukham, ever lasting, real Moksha Ananda.

### Gita :

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।  
येन भूतान्यशेषाणि द्रष्ट्यस्यात्मन्यथो मयि॥ ४.३५ ॥

Knowing that, you shall not, O Pandava, again get deluded like this; and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

- No other knowledge greater than Para Vidya.

## c) Tad Brahmeti Avadharayet :

- Take Brahma Vidya as a trial and see... Shankaras appeal.
- No greater accomplishment than Moksha.
- Other than Moksha, all other gains are fake, internal Bankruptcy does not go away.

### Gita :

ते तं भूक्त्वा स्वर्गलोकं विशालं क्षीणे पृण्ये मर्त्यलोकं विशन्ति।  
एवं त्रयीधर्ममनुप्रपत्ना गतागतं कामकामा लभन्ते॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of ‘going and returning’ (Samsara). Chapter 9 – Verse 21]

- Indra, insecure, afraid of one doing 100<sup>th</sup> yaga.

## Taittriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।  
भीषाऽस्मादग्निश्चेन्द्रश्च ।  
मृत्युधर्वति पञ्चम इति ॥ १ ॥

**bhisasmadvatah pavate, bhisodeti suryah,**  
**bhisasmadagniscendrasca,**  
**mrtyurdhavati pancama iti ॥ 1 ॥**

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

### Logic :

- Rich man feels poor w.r.t. something higher.
- All pleasures like Child Sucking thumb, mistaking its saliva as real mothers milk. (Pratibimba Sukham – Mithya Ananda).
- **Shankara :**  
All other knowledge (like physics) is like Rope Snake knowledge, error, Avidya.
- Material knowledge is another version of self ignorance.
- Apara Vidya = Avidya, ramification of ignorance only.

Brahma Jnanam	Other Jnanam
Satya = Jnanam	Mithya = Ajnanam

- May you know that Brahman Jnanam (Avadharayet).

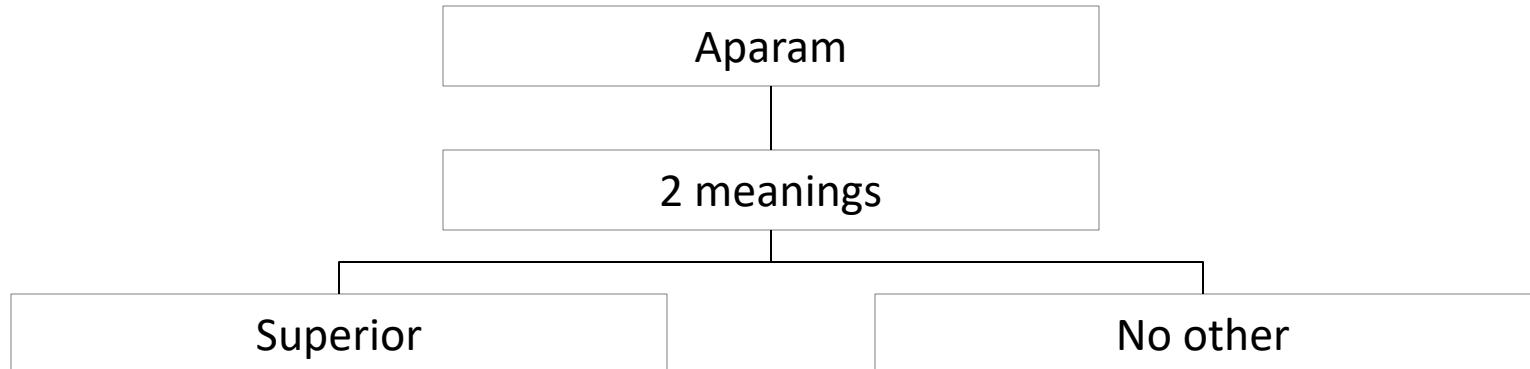
Verse 55

यद्वृष्टा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।  
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

**yaddrstva naparam drsyam yadbhutva na punarbhavah,  
yajjnativa naparam jneyam tadbrahmetyavadharayet ॥ 55 ॥**

Realise that to be Brahman, having seen which nothing more remains to be seen, having become which, one is not born again in this world, and having known which, nothing remains to be known.

## Verse 55 :



### a) Yat Drstva Na Aparam Drsyam :

- Having seen Brahman, there is no superior thing to be seen, Brahman is superior most, others inferior.
- Having seen Brahman, there is nothing else to be seen, no second thing at all, others seemingly existent.

Pot	Clay
<ul style="list-style-type: none"><li>- Seemingly existent</li><li>- Universe, Pancha Butas, Body's, Minds.</li><li>- Mithya, Nama Rupa.</li><li>- Nonsubstantial, not worth counting.</li></ul>	<ul style="list-style-type: none"><li>- Alone exists</li><li>- Brahman.</li><li>- Satyam.</li><li>- Only Substance.</li></ul>

### b) Yad Butva na Punar Bhavah :

- Every struggle is to become different from what I am now.

I Now	I want to become
<ul style="list-style-type: none"> <li>- Primary student</li> <li>- Graduate</li> <li>- Married</li> <li>- Father.</li> </ul>	<ul style="list-style-type: none"> <li>- Graduate</li> <li>- Married</li> <li>- Father</li> <li>- Father in law</li> </ul>

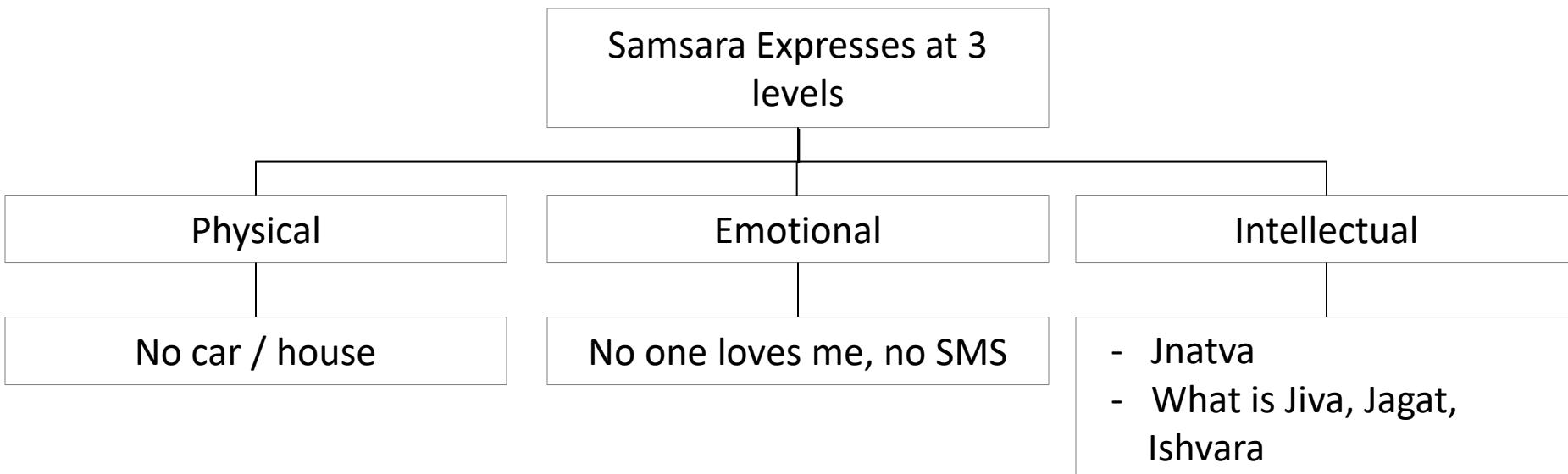
- Throughout life struggle to change my status.
- Do anything, will not get Satisfaction.

### How to come out?

- Know I am already full, complete Brahman.
- Human struggle ends in self – discovery.
- I was, I am, I will be Brahman.
- I am at home with myself.
- I am not at ease with myself is the disease called Samsara.
- Punar Bhavah is self struggle.
- Don't run after Poornatvam, but go as Poornaha (Full Puri is stable, stationary).
- Having become Brahman, nothing more in life to become, superior most.
- To become Brahman in the only goal in life.

### c) Yat – Jnatva Na – Aparam Jneyam :

- Having known Brahman, nothing else to be known.



- I am intellectually comfortable.
- I don't care if others care for me.
- Freedom from Physical inadequacy, emotional inadequacy and intellectual incompleteness is called Moksha.

### d) Tad Brahme iti Avadharayet :

- That is Brahman revealed in Shastra.
- May you clearly know nature of Brahman enumerated in verse 54 and 55.

Verse 56

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।  
अनन्तं नित्यमेकं यत्तद्ब्रह्मोत्यवधारयेत् ॥ ५६ ॥

tiryagurdhvamadhah purnam saccidanandamadvayam,  
anantam nityamekam yattadbrahmetyavadharayet ॥ 56 ॥

The one, eternal, non-dual, infinite which pervades all the quarters, above, below and all that which exists in between, which is of the nature of Existence-Consciousness-Bliss - realise that to be Brahman.

## **Verse 56 :**

- Brahman not one of things in creation, but my own Svarupam.

### **a) Triyak Urdhvam Adaha Purnam :**

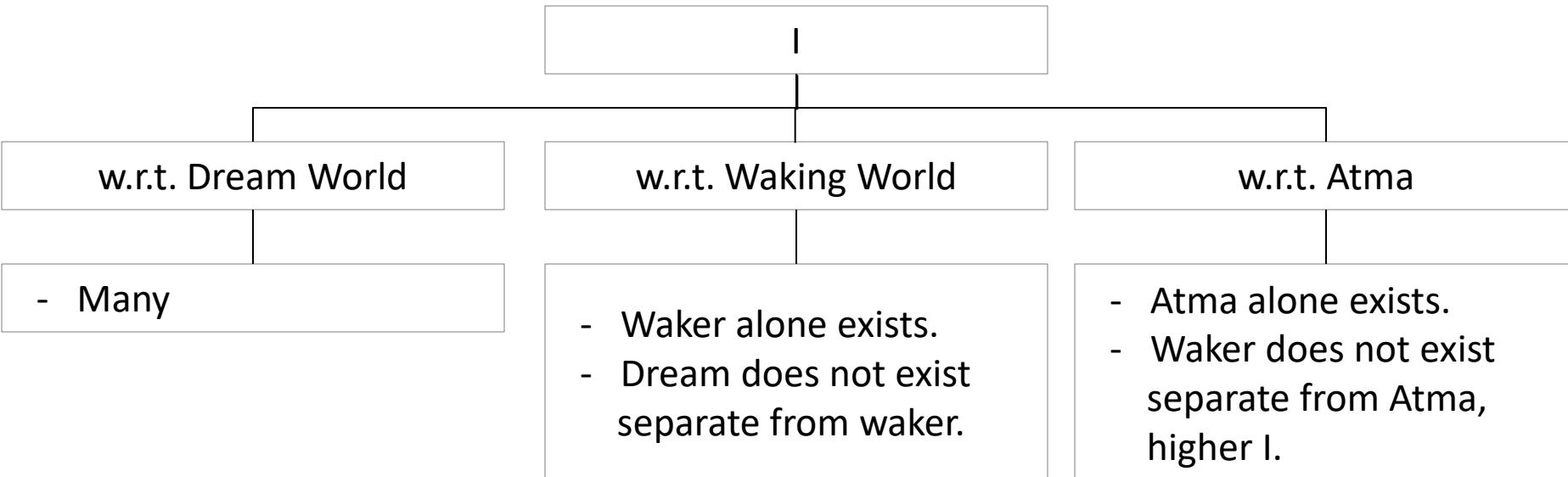
- Brahman – Real I, am Poornam from all directions (Limitless).
- I accept Body, mind, intellect as they are.
- In Atma, Apoornatvam is not there.
- Depending on Prarabda, one Apoornatvam will be there.
- Prarabdasya Samarpitam.
- I as Atma, pervade top, bottom, left, right, all sides, directions, Triyak.

### **b) Sat Chit Ananda Advayam :**

- I am the being in every object.
- I am the consciousness, Ananda in all.

### **Advayam :**

- Being infinite I am without a second.
- What about so many people?



- W.r.t. Atma waking is another Dream, hence Advayam, non-dual.

#### c) Anantham, Nityam, ekam Yat :

- Therefore Anantham, infinite, free from all limitations, Nityam.

#### d) Tad Brahme iti Avadharayet :

- Realise that Brahman as your self.

Verse 57

अतद्यावृत्तिरूपेण वेदान्तैर्लक्ष्यते ऽद्वयम् ।  
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७ ॥

**atadvyavrttirupena vedantairlaksyate'dvayam,  
akhandanandamekam yattadbrahmetyavadharayet ॥ 57 ॥**

Realise that to be Brahman which is non-dual, indivisible one and blissful, and which is indicated in Vedanta as the immutable Substratum, realised after the negation of all tangible objects.

## **Verse 57 :**

- Same idea of Verse 56 repeated.

### **a) Akhand – Anandam – Ekam – Yat :**

- Akhandam – Svagata Bheda Rahita.
  - Divisionless
- Repeated for reinforcement.
- Advayam – Nondual I.

### **b) Vedantair Lakshyate Advayam :**

- All Vedas deal with Para I – by consistently negating all other things.

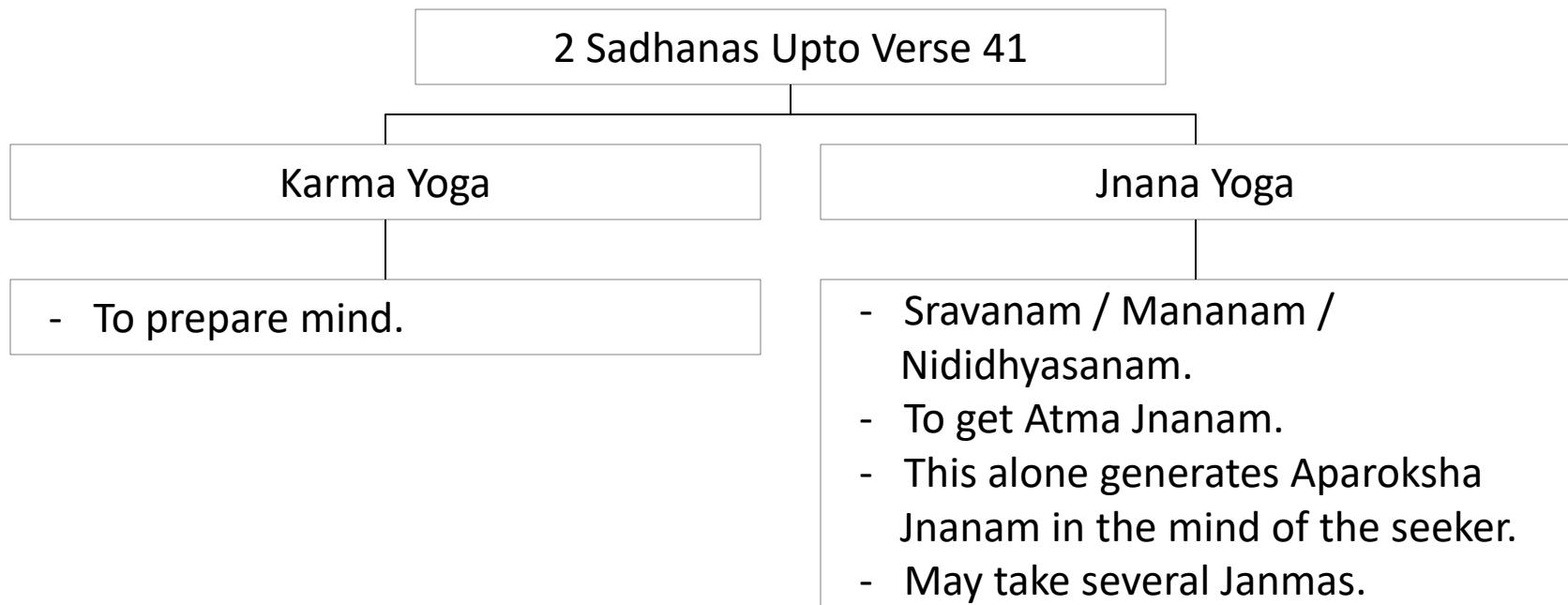
### **c) Atat Vyavritti Rupena :**

- Atat – everything else is Anatma, objects.
- Negated by Upanishads, Neti Neti.
- 1<sup>st</sup> – World negated then body, objects.
- When experiencable is negated, what is left is subject I, experiencer “I”.
- Atma is witness of nothingness. That I – is not limited I.
- I limited as long as there is 2<sup>nd</sup> thing.
- Pure I, subject without limitations.
- Lakshyate – not directly but indirectly hinted.
- Does not show it as “This Brahman” but Nisheda Vritti Dvara lakshyate.

<b>Ekam</b>	<b>Advayam</b>
<ul style="list-style-type: none"> <li>- One</li> <li>- Sajatiya Bheda Rahita</li> <li>- No 2<sup>nd</sup> consciousness.</li> <li>- Chetana Nisheda.</li> </ul>	<ul style="list-style-type: none"> <li>- Nondual</li> <li>- Vijatiya Bheda Rahita.</li> <li>- No other matter principle other than consciousness.</li> <li>- No pots, only clay exists.</li> <li>- No other Jada entity other than Brahman.</li> <li>- Achetana Nisheda.</li> </ul>

### Revision :

a)



- Nobody can avoid 2 fold Sadhanas for Moksha.

b)

42 onwards

Jnanam

Phalam

Sruti

- Jeevan Mukti.
- Not be affected by Prarabda.

- Videha Mukti.
- Freedom from Punar Janma.

- No other Achievement greater than Brahma Jnanam.

### Atma Bodha :

यह्लभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।  
यज्ज्ञानान्नापरं ज्ञानं तद्व्यत्यवधारयेत् ॥ ५४ ॥

yallabhannaparo labho yatsukhannaparam sukham,  
yajjnanannaparam jnanam tadbrahmetyavadharayet ॥ 54 ॥

Realise that to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known. [Verse 54]

### Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः  
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih  
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

c) Human life validated, purposeful, useful, meaningful if Atma Jnanam is gained.

- Verse 57 onwards – Shankara confirms that his teaching's are time tested, traditional as per Vedanta Sampradaya.

### **Yoga-sara Upanishad :**

**Om Yo Vai Brahmanam Vidadhati Purvam  
Yo Vai Vedamscha Prahinoti Tasmai;  
Tam Ha Devamatmabuddhiprakasam;  
Mumukshurvai Saranamaham Prapadye.  
Om Shantih Shantih Shantih!**

To Him who ordains Brahma in the beginning and who delivers to him the Vedas, to that God who is lighted by His own intelligence, do I, eager for liberation, resort for refuge. Om Peace Peace Peace!

- Lord gives teaching to Brahmaji 1<sup>st</sup> disciple.
- Valid teaching.
- Shankara connects teaching to Upanishads, Raja Marga.

### **d) Problem in Teaching :**

#### **Technical Issues**

(1)

- No second thing to reveal Brahman.
- Brahman is Advayam.

(2)

- No relationship possible between revealer Shabda Pramana and revealed Brahman.
- Absolute Brahman is Asanga, free from all relationships.
- No Pramana, Prameya Sambanda.

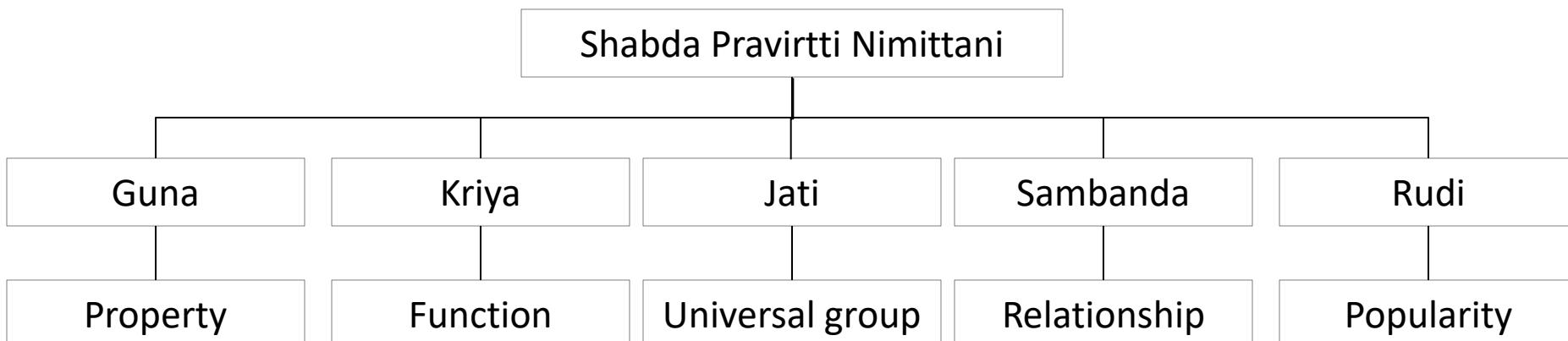
(3)

- Words reveal under certain conditions.

- Revelation of Brahman can be discussed only in relative plane, empherical plane with divisions.
- In absolute plane no second thing to reveal.
- In empherical plane Brahman revealed is not absolute.
- Being nondual, Brahman can't be revealed.
- What reveals?

<b>Words</b>	<b>Brahman</b>
<ul style="list-style-type: none"> <li>- Pramanam</li> <li>- Revealer</li> </ul>	<ul style="list-style-type: none"> <li>- Prameyam</li> <li>- revealed</li> </ul>

- Sambanda comes.
- Conditions for words to reveal a thing.



e) Brahman is free from 5 conditions hence can't reveal.

- Vedanta has got only words at its disposal to reveal Brahman.

Gita :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः।  
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित्॥ २.२९ ॥

One sees This as a wonder; another speaks of this as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 – Verse 29]

- Vedanta uses Neti neti method to reveal Brahman.
- Negate all experienced.
- What is left?
- Not Shunyam, nothingness, emptiness.
- Shunyam can't support false creation.
- Waker supports false dream.
- Brahman supports false unreal waking universe, body, mind.
- Brahman is real truth.
- Truth is called existence, consciousness which is witness, Sakshi of presence and absence of false creation after its negation.

Vakya Vritti :

tvamarthamevam nishchitya tadartham chintayet punah  
atadvyaavrittiruupena saakshaadvidhimukhena cha .. 28..

When the meaning of the word “Thou” is thus ascertained one should think over what is meant by the word “That” by negating what is other than Brahman and also according to the direct positive method. [Verse 28]

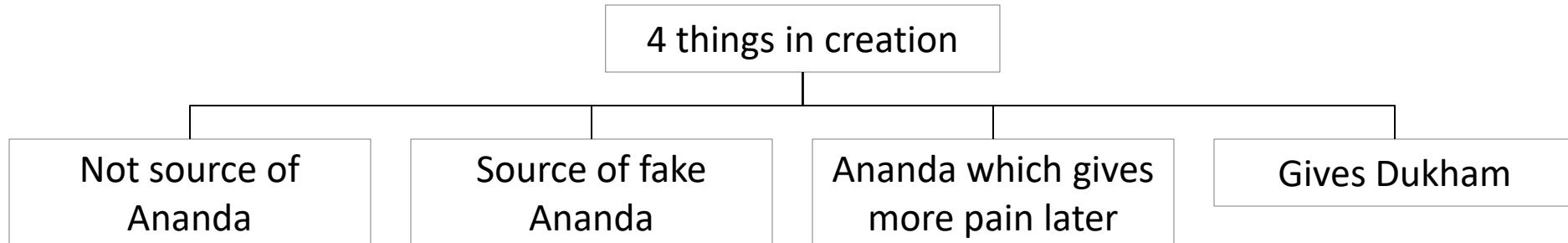
- Negation of all non-brahman, nontruth, Mithya Vastu.

Experienced World	Experiencer
<ul style="list-style-type: none"> <li>- Mithya</li> <li>- Negated</li> <li>- Drishyam</li> </ul>	<ul style="list-style-type: none"> <li>- Satyam</li> <li>- I, Sakshi, left behind.</li> <li>- Revealed by negating Anatma.</li> </ul>

### f) Verse 57 :

**Vedantair hi Lakshyate :**

- Indirectly revealed because Brahman not available for direct revelation.
- Advayam is a crucial world.
- Brahman is nondual, there is no duality in Brahman and hence can't be directly revealed.
- Can't drop it also because it is the only source of Ananda which the entire humanity is searching for.

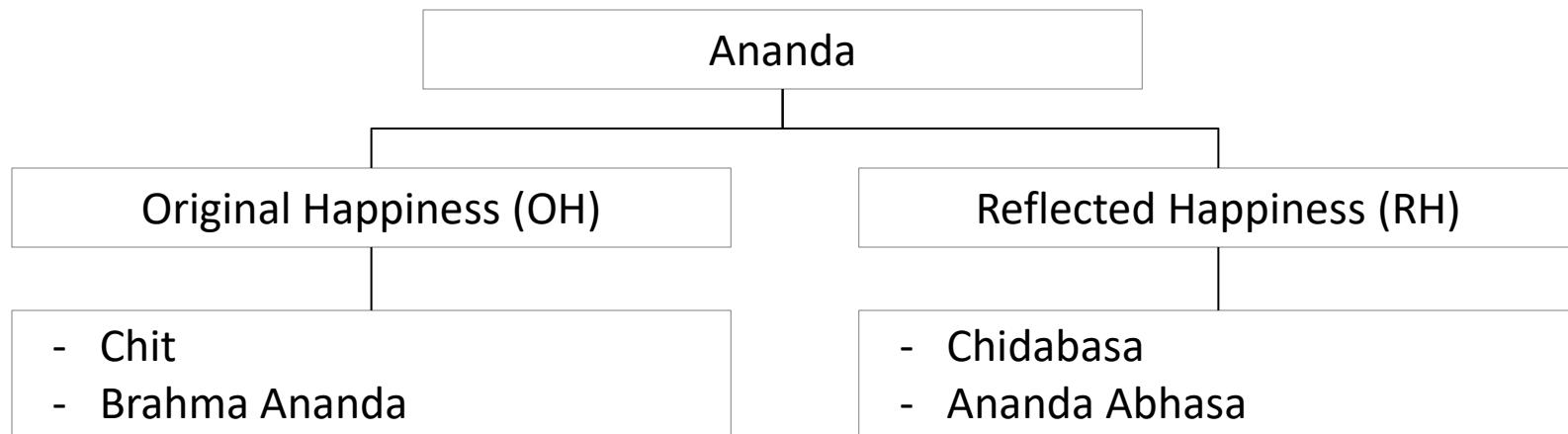


- Akhanda Ananda – undivided pure Ananda = Pure Consciousness = Pure Existence.

## 5 Factors :

- Pure happiness not part, product property of any sense object or mind.
- Pure happiness is independent entity, pervades, manifests in calm mind.
- Not limited by boundaries of the mind.
- Pure happiness will survive after fall or resolution of mind.
- After fall of mind, it is not accessible to us not because it is absent but because no medium by which it can manifest.
- Pure happiness = Atma = Brahma Akhandandam Ekam Yatu.

## Taittriya Upanishad :



- Tat Brahmet iti Avadharayet.

Verse 58

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।  
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥ ५८ ॥

**akhandanandarupasya tasyanandalavasritah,  
brahmadyastarata myena bhavantyanandino'khilah II 58 II**

Deities like Brahma and others taste only a particle of the unlimited bliss of Brahman and proportionately enjoy their share of that particle.

## Verse 58 :

### a) Akhandananda Rupasya :

- Happiness gets reflected in the mind when it is in ideal, happy condition.

Bimba Ananda	Pratibimba Ananda
<ul style="list-style-type: none"> <li>- Not available for experience like original face.</li> <li>- No gradation.</li> <li>- Unfluctuating, steady.</li> <li>- Nitya Ananda.</li> <li>- Jnani claims Nitya Ananda Svarupa, rejects worldly pleasures.</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Chapter 3 – Verse 17</li> <li>- Be dependent on Bimba Ananda, Akhanda Ananda Svarupa.</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection in quiet mind.</li> <li>- Has gradation in terms of clarity.</li> <li>- Tamasic – impure Rajasic – Unstable mind.</li> <li>- Remove mind mirror, original survives.</li> <li>- Fake Ananda, Nakali.</li> <li>- Subject to loss.</li> <li>- Don't rely on this.</li> </ul>

### Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Ananda Mimamsa – Taittriya Upanishad, Brahmananda Valli – 8<sup>th</sup> Anuvaka condensed in Verse 57 + 58.

## Taittriya Upanishad :

सैषाऽनन्दस्य मीमा सा भवति ।  
युवा स्यात्साधुयुवाऽध्यायकः ।  
आशिष्ठो दृढिष्ठो बलिष्ठः ।  
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।  
स एको मानुष आनन्दः ।  
ते ये शतं मानुषा आनन्दाः ।  
स एको मनुष्यगन्धर्वाणामानन्दः ।  
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimamsa bhavati ।  
yuva syatsadhu-yuva-dhyayakah  
asistho drdhistro balisthah  
tasyeyam prthivi sarva vittasya purna syat ।  
sa eko manusa anandah ।  
te ye satam manusa anandah ।  
sa eko manusyagandharvanamanandah ।  
srotriyasya cakamahatasya ॥ 2 ॥

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

### b) Brahma Adaya Taratamyena Bhavanti Anandini Akhilah :

- All beings from Brahmaji to Jiva are ecstatic of reflected Pratibimba Ananda which depends on condition of the mind.
- Samadhi also reflected Ananda.

### c) Ananda Lava Ashritaha :

- All depend on portion of Bimba Ananda.
- 11 reflecting mediums in different Lokas compared and all are gradation of Satvic mind.
- Indra – Very bright Satva; bright Ananda.

## Chandogya Upanishad : 7<sup>th</sup> Chapter – Buma Vidya

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव  
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं  
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva  
sukham bhūmā tveva vijijñāsitavya iti bhūmānam  
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Other than Atma, everything in creation is finite, its intrinsic nature will be pain.
- Objects can make mind quiet, can't give Ananda.
- I have wrong notion – Music, Dance, gives me Ananda.
- Example :  
Bone arrival for Bloods arrival in a dog.
- Objects manifest my ananda, does not generate fresh Ananda.
- Only source of Ananda – Me, Bimba Ananda, Sat Chit Ananda.
- Akhanda Ananda rupasya, Tasya Ananda lava Asritah.
- Indra gets Ananda by heavenly objects.
- We get Ananda by earthly sense objects.
- All are manifestations of one Sat Chit Ananda.

Verse 59

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः ।  
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

**tadyuktamakhilam vastu vyavaharastadanvitah,  
tasmat sarvagatam brahma ksire sarpirivakhile II 59 II**

All objects are pervaded by Brahman. Also, all actions are possible because of Brahman alone. Therefore Brahman permeates everything as butter permeates milk.

## Verse 59 :

### a) Akhilam Vastu Tat Yuktam :

- Every object in creation is pervaded by Brahman only.
- Initially we say, recognise Brahman within ourselves as consciousness, Chit.
- Ultimately, we should remember, Brahman is also pervading as Sat outside.

### Drk Drishya Viveka – Swami Vidyaranya Verse :

अस्ति भाति प्रियं रूपं नामं चेत्यंशपञ्चकम्।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम्॥२०॥

*asti bhāti priyam rūpam nāma cetyamśa-pañcakam,  
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Every object and being, living and nonliving has 5 components.

#### Components of Universe

Asti

Bhati

Priyam

Nama

Rupam

- Sat  
- Existence

- Chit  
- Consciousness  
- Awareness

- Ananda  
- Dearness

- Name keeping  
with Property.

- Form  
- Individual  
property

- Every object in creation has existence first.
- Can't talk of existence without Awareness.
- Unknown can't be talked about.
- Every object is potential source of Ananda when the object is around or when it is gone.
- When disliked object goes away, get Ananda.
- Wise not carried away by Nama Rupa, recognise Asti, Bhati, Priyam available in all of them.
- Everything in creation is pervaded by Sat Chit Ananda.

**b) Vyavaharah Tad Anvitah :**

- Every transaction is associated with Brahman who is Nityaha.
- No movie on Tv without screen.
- No pot without clay.
- Wise aware of Brahman all the time.

**c) Tasmat Sarvagyatvam Brahma :**

- Therefore Brahman is everywhere and all the time.
- Recognise Brahman with open eyes or closed eyes meditation (6 in Drk – Drishya Viveka).
- Asti Bhati Priyam in thoughts also, they exist, known, happy with them, when they are there, or not there.

#### **d) Kshire Sarpri Eva Akhile :**

- Brahman is inherrent in the world like Butter in Milk.
- Through appropriate process can separate them.
- Similarly through Vichara process separate Sat Chit Ananda from the world, intellectually, ordinary eyes can't recognise.

Verse 60

अनप्वरस्थूलमहस्वमदीर्घमजमव्ययम् ।  
अरूपगुणवर्णारब्धं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥

**anavasthulamahrsvamadirghamajamavyayam,  
arupagunavarnakhyam tadbrahmetyavadharayet II 60 II**

Realise that to be Brahman which is neither subtle nor gross, neither short nor long, without birth or change, without form, attributes, colour and name.

## Verse 60 :

### Verses

#### Verse 58

- Ananda Svarupam.
- Taittriya Upanishad –  
Brahmananda Valli.
- **Chandogya Upanishad –  
Buma Vidya :**  
Yo Vai Buma... [7 – 23 – 1]

#### Verse 59

#### Mundak Upanishad :

- Chapter II – II – 11
- Butter in every drop of  
milk.
- Shaunaka – Angiras.
- Butter inherrent in milk.

#### Verse 60

#### Brihadaranyaka Upanishad :

- Chapter 3 – 8 – 8.
- Brahman has no property,  
can't recognise with  
sense organs.
- Brahman without  
properties Vichara  
required.

### Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव  
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं  
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva  
sukham bhūmā tveva vijijñāsitavya iti bhūmānam  
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

## Brihadaranyaka Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्डहस्त्वमदोर्घमलाहितमन्नेहमच्छायमतमोऽघात्य-  
नाकाशमसङ्कुरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमवाहाम्, न तदश्वाति किंचन,  
न तदश्वाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,  
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,  
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,  
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amāṭram, anantaram,  
abāhyam; na tad aśnāti kīrm̄ cana, na tad aśnāti kaś̄ cana ॥ 8 ॥

He said : O Gargi, 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]

### Attributeless Brahman

Ananu

Asthulam

Ahrasvam

Adirgham

Ajam

Not Small

Not Big

Not Short

Not long

Free from Origin

<b>Avyayam</b>	<b>Arupam</b>	<b>Guna</b>	<b>Varna</b>	<b>Nama</b>
- Free from destruction	- Formless	- Qualities	- Colour	- Name

- Even though Brahman is inherrent, we are not able to recognise through any instrument of knowledge.
- Available for only Shastra Pramanam.

### **Chandoya Upanishad :**

- Disciple asked by Guru to pour a lump of salt in a bowl of water.
- Next day asked to located the salt with eyes, hand.
- Can't be felt, seen – inappropriate Pramanam.
- Asked to Taste, top, middle, bottom water.
- Used appropriate Rasana Pramanam.
- Where is Salt not?

<b>Creation</b>	<b>Permeating Salt – Brahman</b>
<ul style="list-style-type: none"> <li>- Salt water</li> <li>- Nama Rupa Prapancha</li> </ul>	<ul style="list-style-type: none"> <li>- Dissolved in creation</li> <li>- Known only through Shastra Shabda Pramanam</li> </ul>

Verse 61

यद्भासा भास्यतेऽकर्दि भास्यैर्यत्तु न भास्यते ।  
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥

**yadbhasa bhasyate'rkadi bhasyairyattu na bhasyate,  
yena sarvamidam bhati tadbrahmetyavadharayet ॥ 61 ॥**

That by the light of which, the luminous orbs like the sun and the moon are illuminated, but that which is not illumined by their light – realise that to be Brahman.

## Verse 61 :

- Deep significant verse.
- Condenses Mundak Upanishad + Katho Upanishad Mantra :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10 & II – II – 15]

- Brahman, Atman – compared to Jyoti light in all religions and cultures.
- Therefore, we light lamp on getting up, making house a temple of consciousness – Bagawan.

## Vedantic definition :

### Light :

- Is that principle in whose presence things are recognised, known and in whose absence things are not known.



Surya

Chandra

Agni

Vidyut

- Sense Organs  
- Mind

- In their presence universe of 5 sense objects known, illumined and in their absence, world is unmanifest, in ignorance, darkness, Tamas.

## Dakshinamurthy Stotram :

नानाच्छ्रद्धघटोदरस्थितमहादीपप्रभा भास्वरं  
 जानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
 जानामीति तमेव आन्तमनुभात्येतत्समस्तं जगत्  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipta-Prabhaa Bhaasvaram  
 Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |  
 Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat  
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtae ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- **Brihadaranyaka Upanishad :**

Svayam Jyoti Bramanah – Words called “Jyoti”, Vak Jyoti.

- **Example :**

In dark room, with words can locate switch for light if some one guides by words.

- In absence of mind, we can't recognise where we have kept the pen.

- You are here but don't hear.

- Atma Chaitanyam is ultimate light, in whose presence mind is illumined.

## a) Arka Adhi Bhasyate :

- Sun, moon, sense organs, mind, world illumined by powerful light of consciousness alone.
- When mind is not lit by consciousness, world goes to unmanifest state.
- For blind man, sun not a light.

## Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

## Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

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

## b) Yad Bhasa :

- Every light is light because of consciousness, that Consciousness you are.
- Don't take light lightly.

### **c) Bhasyair Yattu na Bhasyate :**

- Consciousness illuminates everything but itself not illumined by anything.
- How do you know Consciousness is there?
- Are you conscious being or not?
- No need to think....
- Consciousness not proved by sense organs or by thinking it is ever evident, changeless principle.
- No one doubts their existence. Therefore no proof required.

### **d) Yena Sarvam Idam Bhati :**

- Because of which consciousness, first mind is ignited, then sense organs, then the entire universe.

### **e) Tatvam Brahma iti Avadharayet :**

- May you remember this fact in your mind day after day.
- What is knowledge?
- Being conscious of things.

Sunlight	Moonlight
<ul style="list-style-type: none"> <li>- Has original light</li> <li>- Illumines day time.</li> <li>- Independent light.</li> <li>- Comparable to Atma.</li> <li>- Jyotisham Jyotihi.</li> </ul>	<ul style="list-style-type: none"> <li>- Has borrowed light</li> <li>- Illumines night time</li> <li>- Dependent light</li> <li>- Comparable to mind, sense organs.</li> <li>- In presence of Atma, mind and sense organs become Jyoti.</li> </ul>

- Atma can illumine everything, but Atma can't be illumined by anything.
- Mind can illumine world but can't illumine Atma, mind need not illumine Atma.
- Sense organs can illumine sense objects, not Atma.

### Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate  
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Atma lends light to the mind, with borrowed light, mind illuminates world.
- Credit goes to consciousness which make eyes – seen, ear – hear, mind – think.
- That consciousness I am, may you ascertain it through Sravanam, Mananam, Nididhyasanam.

Verse 62

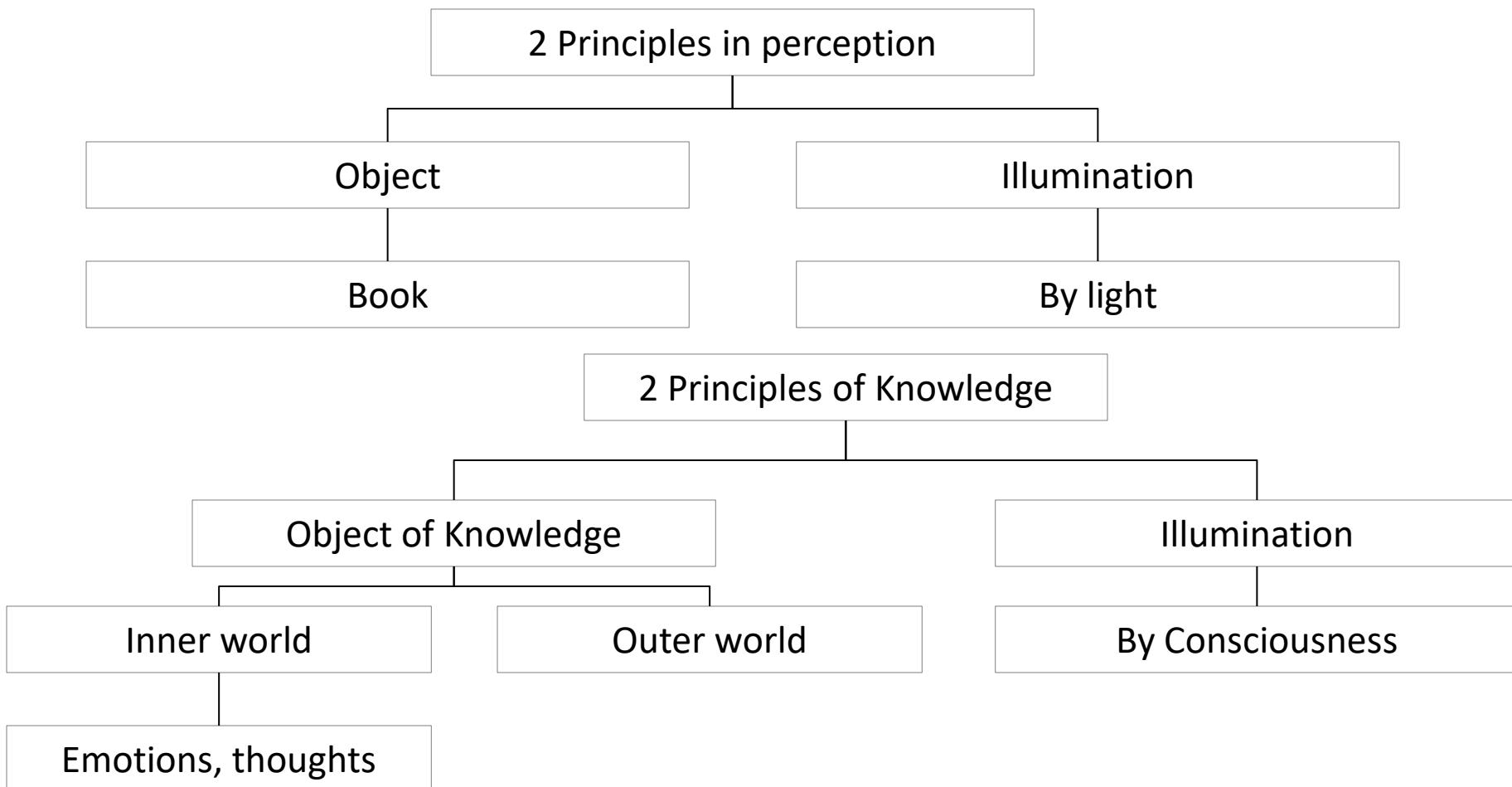
स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।  
ब्रह्म प्रकाशते वह्निप्रतप्रायसपिण्डवत् ॥ ६२ ॥

**svayamantarbahirvyapya bhasayannakhilam jagat,  
brahma prakasate vahniprataptayasapindavat ॥ 62 ॥**

Pervading the entire Universe within and without , the supreme Brahman shines by  
Itself like the fire that permeates a red-hot iron ball and glows by itself.

## Verse 62 :

- Extention of Verse 61.



- Every knowledge presupposes illumination by consciousness where is that Consciousness?

## Narayana Suktam :

यच्च किंचिज्जगत्सर्वं दश्यते श्रूयतेऽपि वा ।  
अन्तर्बोहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kiṁcijjagatsarvam dr̄syate śrūyate'pi vā ।  
antarbahisca tatsarvam vyāpya nārāyaṇah sthitah ॥

Whatever in this Universe is, -seen or heard of, -pervading all this from inside and outside alike, stands supreme the Eternal Divine Being -Narayana.

- Consciousness is there even in a pillar.

## Dakshinamurthi Stotram :

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ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Maha-Diipa-Prabhaa Bhaasvaram  
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |  
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat  
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- Every known object falls within 5 beams of consciousness, coming out through 5 sense organs.

### a) Antaha Vyapya :

- Consciousness pervades within body – mind complex, Pancha Koshas.

**b) Bhasayann :**

- Illumines.
- Makes internal conditions known to me, Hunger, thoughts, anger.
- Body does not have consciousness. Consciousness pervades all of them.
- Book has no light of its own, light pervades book.

**c) Bahihi Vyapya :**

- Consciousness pervades external world also.
- 5 beams of light go through to the universe illuminating 5 sense objects.

**d) Akhilam Jagat Bhasyati :**

- Whole universe falls within consciousness.
- How do we know Consciousness is there?

**e) Brahma Prakasate :**

- Shines self – effulgently.

**Example :**

**f) Vahni Pratapt – Ayasa Pindavat :**

**Discern fact :**

- Iron pervaded by Invinsible Agni, hence hot.
- Invisible butter pervades milk.
- Invisible consciousness pervades internal and external world.

Verse 63

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यत्र किंचन ।  
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

**jagadvilaksanam brahma brahmano'nyanna kincana,  
brahmanyadbhati cenmithya yatha marumaricika II 63 II**

Brahman is other than the Universe. There exists nothing whatsoever that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

## Verse 63 :

- Advaitam established here.

## In Vedanta start with :

### i) Atma – Anatma duality :

Atma	Anatma
<ul style="list-style-type: none"><li>- Chetana</li><li>- Consciousness</li><li>- Dehi</li><li>- Drk</li><li>- Nirvikara</li></ul>	<ul style="list-style-type: none"><li>- Achetanam</li><li>- Matter</li><li>- Deha</li><li>- Drishyam</li><li>- Savikara</li></ul>

- Consciousness deliberately separated from body.
- 5 factors of consciousness... not part... separate entity.
- 1<sup>st</sup> struggle – world + consciousness.

### ii) Negation of world :

- Retain Consciousness as ultimate reality.

### a) Jagat Vilakshanam Brahma :

- Separating consciousness from world is toughest part of Vedanta as it is never experienced separately.
- Jnanam is Independent Tatvam, Brahman is consciousness principle distinct from matter – non material principle, 5 factors takes years to assimilate.

## Fundamental Problem :

- All instruments of knowledge can study only material entity not Chaitanyam.
- Brahman is spirit, non-material consciousness distinct from the world.

### 2 Stages

- Separate Consciousness from matter.
- Jagat Vilakshanam Brahma.
- Deha Vilakshana Dehi
- Anatma Vilakshana Atma.
- Still in Duality.
- Nyaya Veiseshika failed to reach consciousness, got stuck in matter, Vedanta Criticises.
- Sankhya and Yoga reached Consciousness, congratulated by Vedanta.

- Chaitanyam alone exists, no matter at all is the ultimate stage.
- Brahmano Anyan Na Kinchana Asti.
- Advaitam established.
- No Plurality.
- Only seer is there, no seen.

### Kaivalya Upanishad :

- Na bumi rapo... [Verse 23 & 24]
- Unseen Brahma is there, seen world not there.
- Never seen Brahman is ever there, ever seen world is never there.
- All experiences, unreal.

## Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति  
न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं  
गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥  
समस्तसाक्षिं सदसद्विहीनं  
प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti  
na cānilo me'sti na cāmbaram ca ।  
evam viditvā paramātmarūpam  
guhāśayam niṣkalamadvitīyam ॥ 23 ॥  
samastasākṣim sadasadvihīnam  
prayāti śuddham paramātmarūpam ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Experience does not prove reality, not proof of reality.
- **Example :** Dream, blue sky, sunrise.

### b) Brahma Anyat Bhati Chet :

- Anything experienced other than Chaitanyam is Mithya, unreal.

### Example :

### c) Maru Marichika :

- Mirage water.
- First separate matter and consciousness. Later negate matter, spirit alone is there.

### Vedanta :

- Science from which we come to gain the knowledge that other than spirit nothing else exists.

Verse 64

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यत्र तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

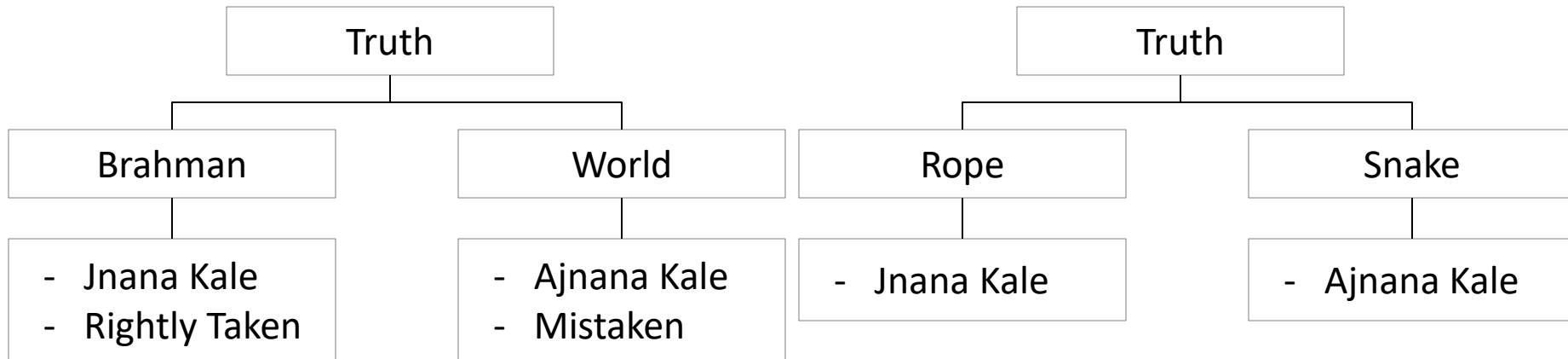
**drsyate sruyate yadyadbrahmano'nyanna tadbhavet,  
tattvajnanacca tadbrahma saccidanandamadvayam ॥ 64 ॥**

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.

## Verse 64 :

### Deep Verse :

- According to Vedanta only one thing in creation, recognised by 2 groups.



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

- One made to two.

### 2<sup>nd</sup> Mistake :

- Establishing relationship.
- Snake is born out of Rope, resolves into rope, cause – effect relationship being established.
- 25 years study only to negate world, rope snake.

### a) Yad yatu Sruyate Shooye :

- Whatever is seen, heard, smelt, tasted, felt are experiences in Ajnana Kala.

### b) Tad Brahmanaha Anyana Bavati :

- World not other than Brahman, it ceases to exist separate from Brahman whereas. 309

### c) Tat Vat Jnanat :

- After one gains right vision.

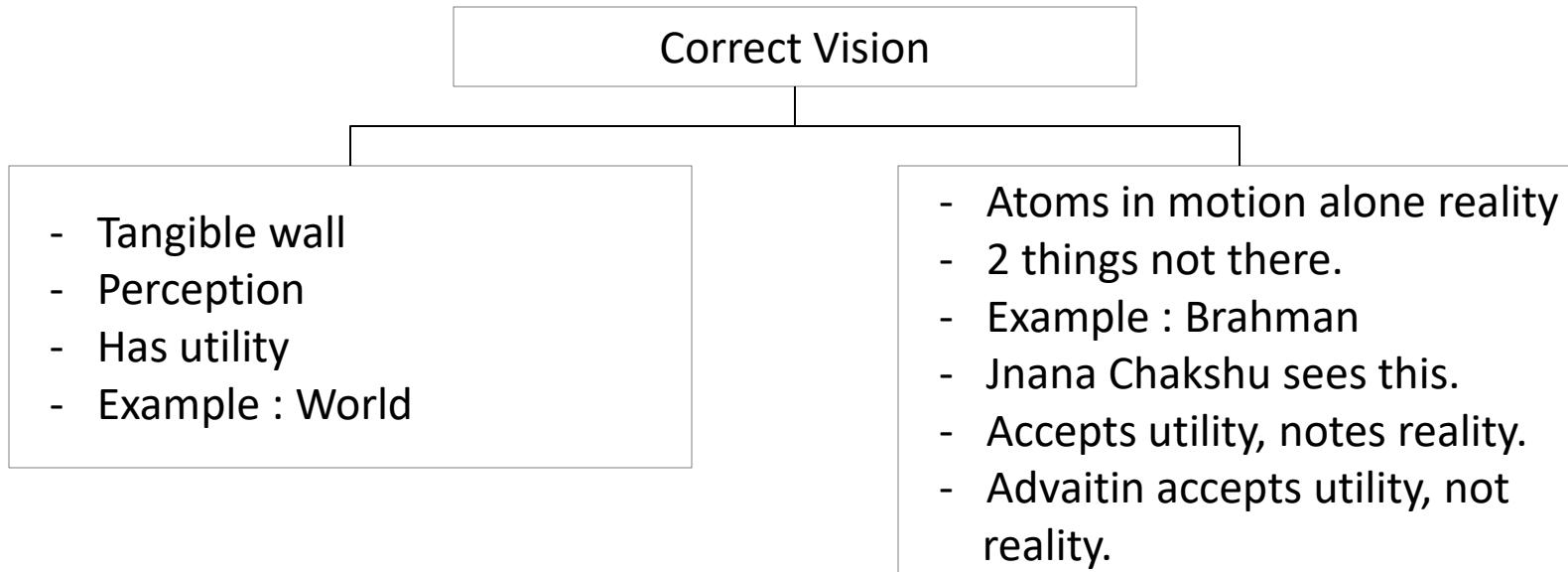
### d) Tad Eva Brahma :

- Same mistaken world is understood as Brahman.
- What was seen as snake is seen as same rope which was always there.
- World is nothing but Brahman.
- Never say Brahman and world.

### e) Tadu Jagat Eva Bavati :

- Brahman alone exists.
- What type of Brahman?

### f) Satchid Ananda Advayam Brahman :



Verse 65

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।  
अज्ञानचक्षुर्नैक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

**Sarvagam saccidatmanam jnanacaksurniriksate,  
ajnanacaksurnekseta bhasvantam bhanumandhavat II 65 II**

Though Atman is of the nature of pure Consciousness and ever present everywhere, yet It can only be perceived by eye of wisdom, just as the blind do not see the resplendent sun, so too, one whose vision is obscured by ignorance does not see the self.

## **Verse 65 :**

- Vedanta goes one step further.
- Nontangible consciousness Atma alone real.

## **Gauda pada :**

- Nontangible consciousness in motion is the world.
- Chitta Spandanam.
- Motion creates illusion of the world.

World	Brahman
<ul style="list-style-type: none"><li>- Useful, functioning not truth, Mithya.</li></ul>	<ul style="list-style-type: none"><li>- Truth</li><li>- Consciousness.</li><li>- Jnana Chakshu, man with eyes of wisdom alone sees.</li></ul>

### **a) Atmanam Nirikshate :**

- Fleshy eyes sees only wall, world.
- Jnana Chakshu, Shastra Chakshu reveals Chaitanyam.
- What type of Atma revealed?

### **b) Sarvagatam Sat Chit Ananda Atmanam :**

- Atma – which is of nature of pure existence, Consciousness, all pervading.
- Require Shastrically refined eye.

- Well informed intellect sees sunrise as illusion, not truth.
- Ignorant Ajnani Naikshate – doesn't recognise.

**Example :**

**c) Bhaswantam Bhanum Andavatu :**

- Like blind person does not recognise bright Sun, it is very much there.
- He does not have appropriate instrument of perception for Advaitam.
- Shastram is appropriate Pramanam.
- I am looser if I refuse to study Shastra.
- Atma Agyanam is Samsara Karanam, Jnanam is Moksha Karanam.
- Vedanta condensation over.

Verse 66

श्रवणादिभिरुद्धीतज्ञानान्निपरितापितः ।  
जीवः सर्वमलान्मुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

**sravanadibhiruddipta jnanagniparitapitah,  
jivah sarvamalanmuktah svarnavaddyotate svayam ॥ 66 ॥**

The Jiva, on being heated in the fire of knowledge kindled by listening to the scriptures and so on, becomes free from impurities and shines by itself like gold.

## **Verse 66 :**

### **Jnana Phalam :**

- Gold, dull, when with impurities.
- After cleansing process, gains its original shine.
- Nothing new received.
- After Vedanta, we gain our original nature – Freedom from Body / Mind / Intellect and Universe.
- Convert gloomy face to Bloomy face.
- Regular fire for gold, Jiva uses Jnana Agni, purified in fire of knowledge.

### **a) Jivaha Sarva Malat Muktaha :**

- Jiva free from all impurities, gains original Shanti, Sukham unobstructed.
- Sarva malat Muktaha Bavati – how?

### **b) Jnana Agni Paritapitah :**

- When Jiva's intellect is heated in fire of knowledge, like metal it gets purified.
- How is that Jnana fire lit?

### **c) Sravan – Adhibhih Uddipta :**

- By practice of Sravanam, Mananam, Nididhyasanam, Jnana fire is lighted, kindled made intense hot.
- Jnana Agni Pratipitah.

#### d) Jiva Sara Malat Muktha :

##### 3 fold Impurities

###### Agyanam

- Ignorance
- Removed by Sravanam
- I am Chaitanya Svarupam,  
Jagat Adhishtanam not  
Body / Mind Complex.

###### Samshayam

- Doubts, lack of conviction
- Removed by Mananam.
- **Vedanta :**  
Not Hypothesis, theory  
but a fact for me,  
conviction.

###### Viparyaya – Viparita Bavana

- Mistaken notions,  
habitual responses.
- Removed by  
Nididhyasanam.

- When Jiva is free from 3 fold obstacles, he does not gain new Ananda from outside but gets back his original Ananda.
- Always Cheerful, pleasant, contented, happy, never missing anything in life.

#### e) Dhyotate :

- Shines out, stands out in any crowd.
- Process of Moksha clarified here.
- Moksha is attempt of getting our own shine back again by Sravanam, Mananam, Nididhyasanam.

Verse 67

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।  
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥

**hrdakasodito hyatma bodhabhanustamopahrt,  
sarvavyapi sarvadhari bhati bhasayate'khilam II 67 II**

The Atman, the sun of Knowledge that rises in the heart, destroys the darkness of ignorance, pervades and sustains all, shines by Itself and also makes everything shine.

## Verse 67 :

### Technical Verse :

- What is the relationship between Brahman and the world?

Supporter – Brahman	Supported – World
<b>Like :</b> <ul style="list-style-type: none"><li>- Rope</li><li>- Sand</li><li>- Waker</li></ul>	<ul style="list-style-type: none"><li>- Snake</li><li>- Mirage</li><li>- Dreamer</li></ul>

- Sarva Adhara, Adhishtana Sambanda, Advayam.

#### a) Sarva Vyapi, Sarva Adhari :

- Atma is all pervading, all supporting, supporter of all.
- Not duality.
- Not waker and Dreamer.  
Not Brahman and World.

#### b) Bhati :

- Atma is self evident in form of Consciousness.
- Does not require another proof of existence.
- Self proving.

### c) Akhilam Bhasayate :

- Atma Chaitanyam reveals existence of everything.

- I see you.

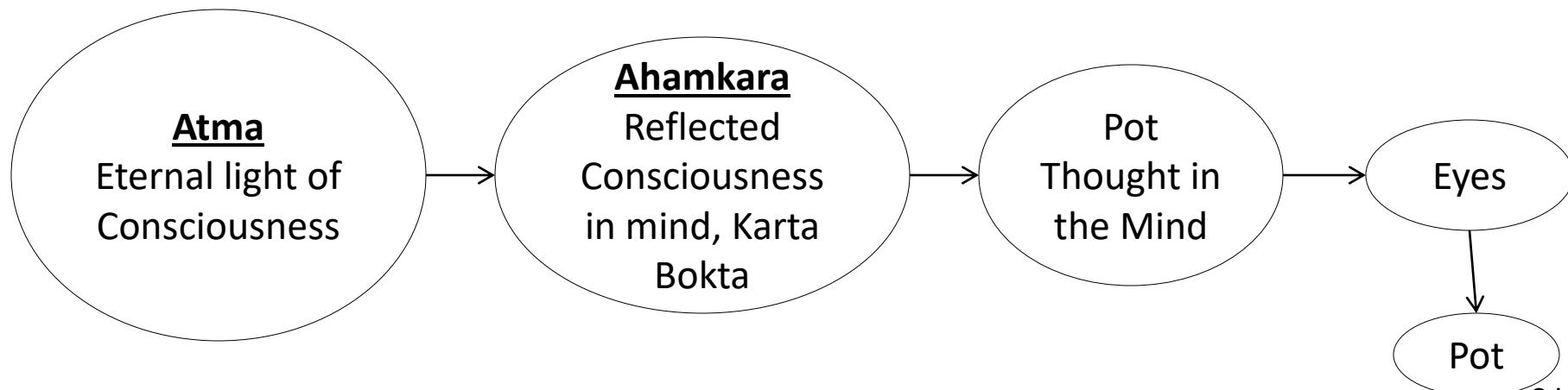
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Not by eye, but by consciousness.

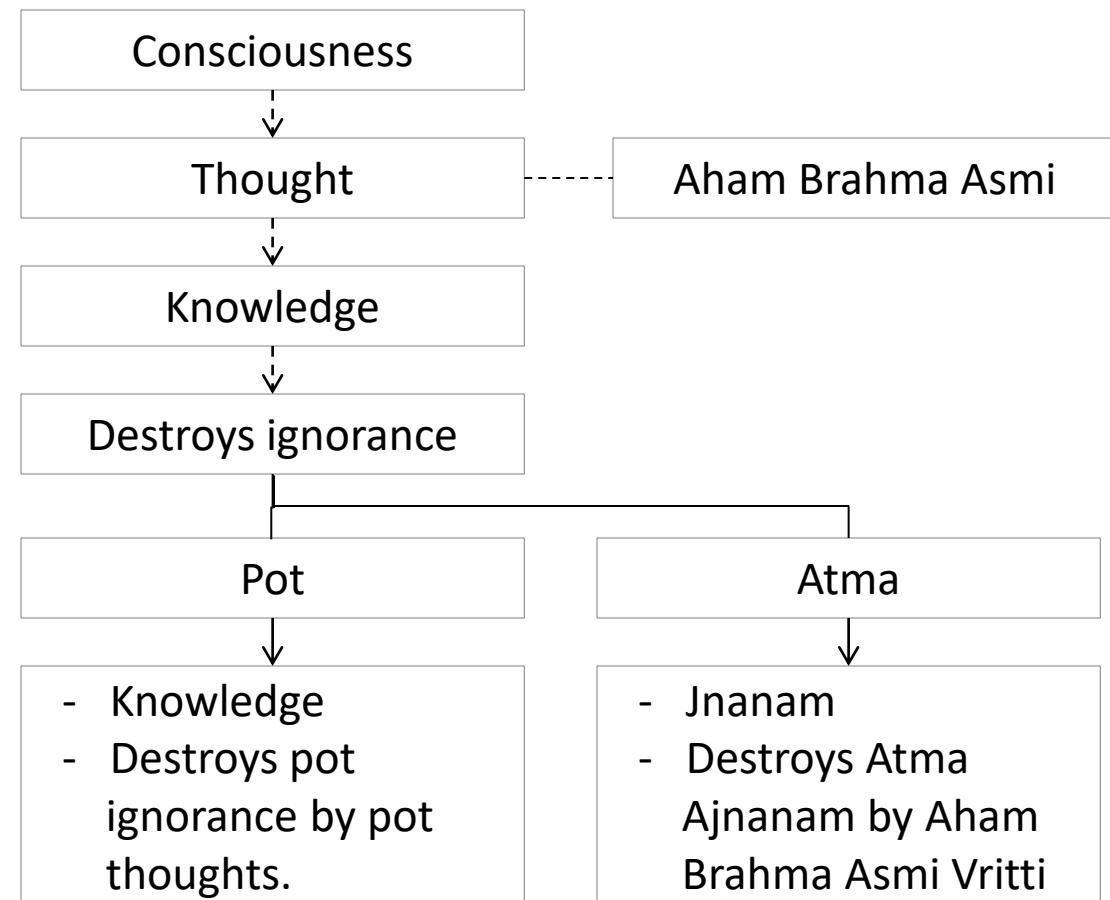
- Consciousness reveals your presence and everything else revealed by consciousness.
- What is process of knowledge?

### Definition of Knowledge :

- Knowledge is consciousness reflected in a thought.
- How knowledge is generated?
- I (Ahamkara – Reflected Consciousness) generate thoughts of objects and eternal consciousness get reflected in the thoughts.



- Consciousness reflected in a thought of Pot becomes Pot knowledge.
- Pot thought is generated, consciousness is eternally there.
- Pot knowledge destroys pot ignorance.
- Sunlight can't burn anything directly.
- Use lens.
- Sunlight going through lens can burn Paper.



#### d) Hridakaso Urita Bodha Bhanuhu :

- Consciousness arises in the mind during Sravanam, Mananam, Nididhyasanam when we generate a thought “Aham Brahma Asmi”.
- Reflected Consciousness is called Bodha (Self knowledge).
- It arises in my mind.

#### e) Tamo Apahrtu :

- Destroys darkness around that mind with Aham Brahma Asmi thought.
- Once the darkness is destroyed, mind becomes bright, which is called Moksha.
- Only in Aham Brahma Asmi lens Atma Pratibimba rises and ignorance is destroyed.
- Destruction of internal darkness is called Moksha, Jnana Phalam.

#### Gita :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ १०.१० ॥

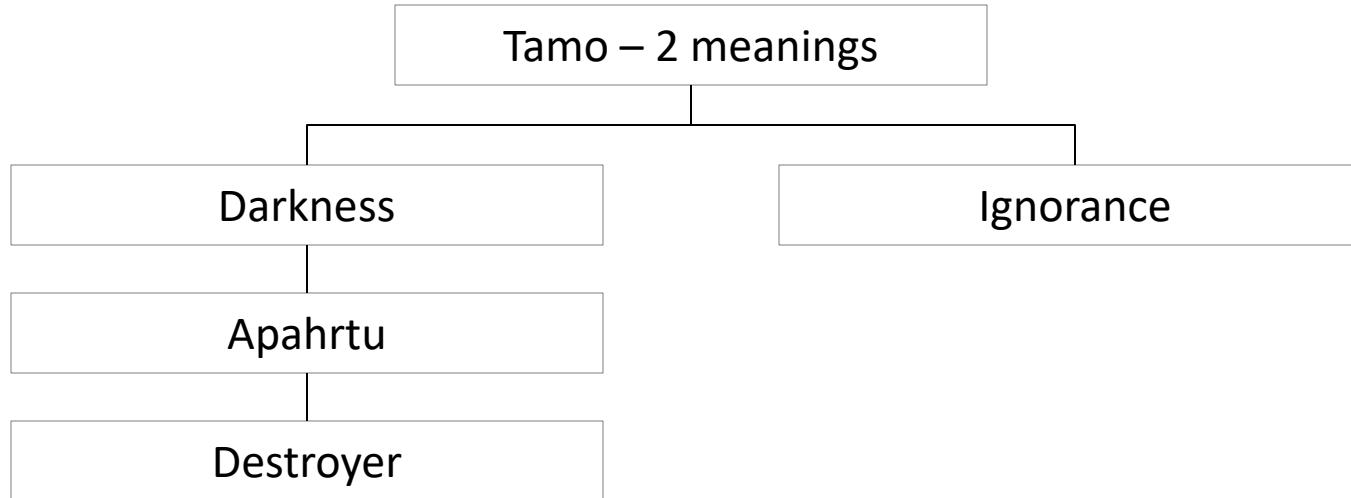
Lord says, “For those who are always committed to Me, seeking Me without love, I give that vision (Yoga of discrimination) whereby they reach me”. [Chapter 10 – Verse 10]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ १०.११ ॥

Lord says, “Out of mere compassion for them, I dwelling within their heart (mind), destroy the delusion born out of ignorance by the shining lamp of knowledge”. [Chapter 10 – Verse 11]

- Whoever is my Devotee, in their minds, I will generate Aham Brahma Asmi Vritti and in that thought, Pratibimba Chaitanyam will come.
- Pratibimba Chaitanyam is called Atma Jnanam.

- That place is like the sunlight coming through the lens, that knowledge will destroy internal darkness.



### Essence of this Verse :

- Jnanam destroys darkness of ignorance.

## Verse 68

दिग्देशकालाद्यनपेक्ष्य सर्वगं शीतादिहन्नित्यसुखं निरंजनम् ।  
यःस्वात्मतीर्थं भजते विनिष्क्रियः स सर्ववित्सर्वगतोऽमृतो भवेत् ॥६८॥

digdesakaladyanapeksya sarvagam sitadihrnnityasukham niranjanam,  
yassvatmatirtham bhajate viniskriyah sa sarvavitsarvagato'mrto bhavet ॥ 68 ॥

One who renounces all activities, who is free of all the limitations of time, space and direction, who worships his own Atman- which is present everywhere, which is the destroyer of heat and cold, which is stainless and eternal Bliss –becomes all knowing and all – pervading and thereafter, attains immortality.

## **Verse 68 :**

### **Conclusion :**

- Spiritual journey compared to a Journey across the desert of Samsara.
- Jiva is tired of the journey of Samsaric life with travel from one body to another (Asti, Jayate...)
- Jiva is also thirsty and looking for cool water.
- Atma Jnanam is compared to Teertha, sacred water.
- A small drop of it is Amrutam to quench the thirst and remove tiredness.
- Atma Jnanam wipes out Papam.
- Who is intelligent seeker?

#### **a) Vinishkriyah Yaha :**

- One who has given up Anatma material pursuit and comes to Atma Teertha.

#### **b) Svatma Tirtham Bhajate :**

- Pursues Atma Teertha through Jnana Yoga, drops karma.

#### **c) Saha Sarvavit Bavati :**

- Becomes Omniscient.

#### **d) Sarvagataha Bavati :**

- Becomes one with all pervading Atma.

#### **e) Amrutaha Bavati :**

- Becomes immortal.
- What is the glory of Atma Teertha?

**f) Dik, Desha, Kala Adhi Ateeta :**

- Beyond limitations of direction, place, time.
- No conditioning.
- All pervading eternal Atma ever available.

**g) Anapeksha :**

- Without conditions, therefore Sarvagatam, all pervading.

**h) Shita – Adhi Hrte :**

- Destroys Dukham, caused by pairs of opposite experiences in life.
- Heat – Cold, victory – Defeat, Loss – Gain, Birth – Death.
- Prarabda brings unknown experiences everyday.
- Atma Jnanam is remover of all pains caused by pairs of opposites.

**i) Nitya Sukham :**

- Atma Sukham is permanent, compared to temporary Anatma Sukham.
- We go to Atma for security, peace, happiness and fulfillment (SPHF).

**j) Niranjanam :**

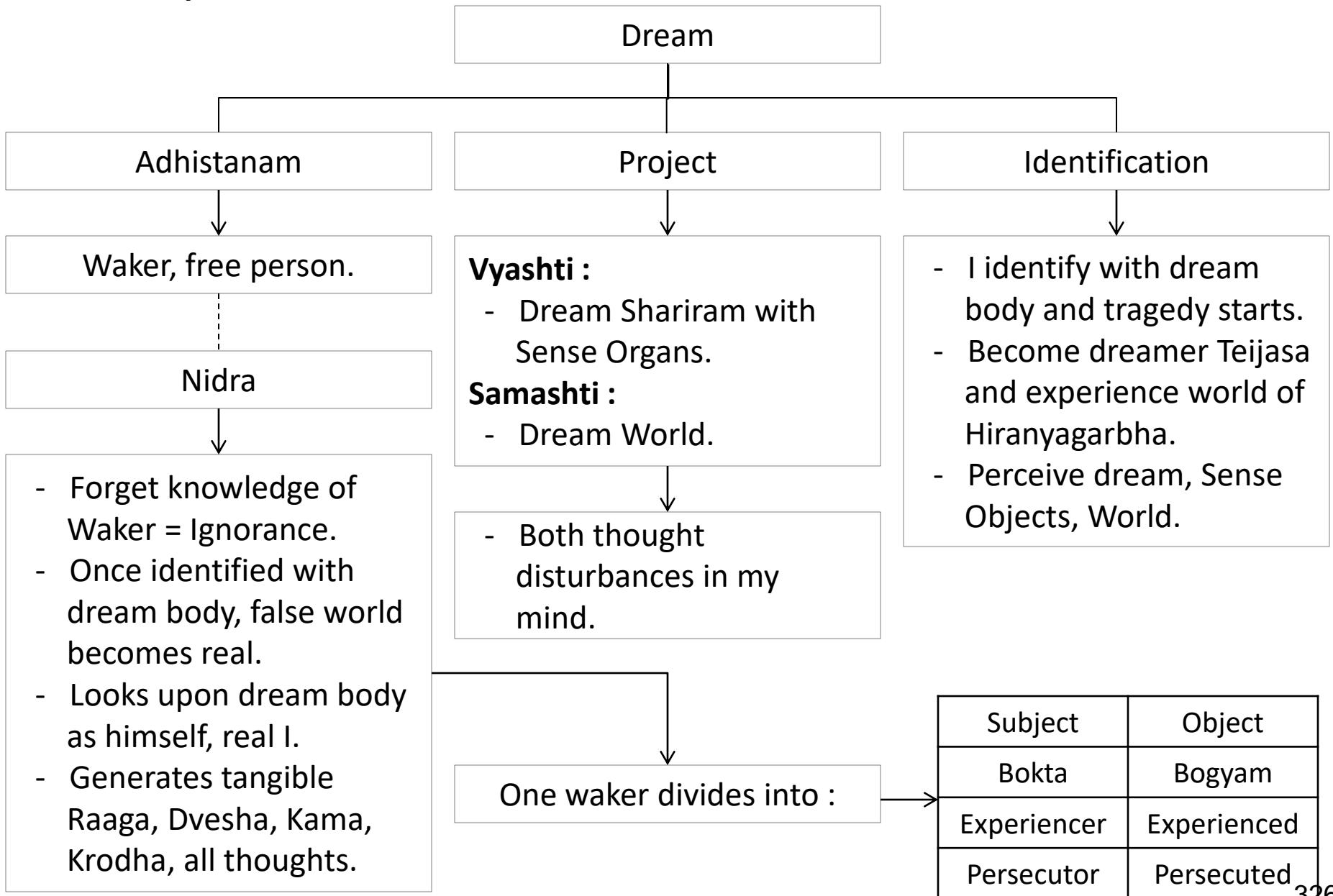
- Atma water is pure, take a drop to quench the thirst by study of Atma bodha again and again.

**Conclusion :**

- Immortality is gained by study of Atma bodha.

## Conclusion :

### What is Adhyasa?



## Waking

Adhistanam

Project

Identification

- I am Free, Secure, Comfortable Atma, Brahman.
- Awareness, Chaitanyam Principle.
- From Brahman Angle, waking world unreal.

Anadhi Maya

- Ignorance of Atma = Cosmic Nidra, Big Cosmic Sushupti.

**Vyashti :**

- Shariram

**Samashti :**

- Prapancha

- Superimposition on Advaita Brahman.
- Pancha Bautika Prapancha and Shariram.

- Separate consciousness and matter by Viveka Shakti like Hamsa separates milk and water.
- Own up Brahman after Vedantic Vicahra.

- I Atma identify wrongly with the physical body.
- Become Vishwa – experiencer of world of Virat.
- Because I am individual, I look upon waking world as real.
- Refuse to accept, I am superior Adhishtanam of whole universe.
- Become Karta, Bokta, Pramata. Constantly generate Satvic, Agami, Prarabda Karma, Victimised by planets.
- Cause of all problems is macro cosmic and Micro Adhyasa, Deha Abhimana.
- All my own projections, I identify and suffer, which is called Adhyasa.

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# ATMA BODHA

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**Index for  
Class Notes**



## Index for Class Notes

S. No.	Topic	From Verse	To Verse
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2.	Adhyasa is Samsara Karanam	6	14
3.	<b>Jnana Yoga :</b> - Sravanam + Mananam	15	31
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5.	<b>Benefit of Atma :</b>		
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S. No.	Topic	From Verse	To Verse
6.	<b>Jnana Mahima :</b> <ul style="list-style-type: none"> <li>- Connected to Upanishads.</li> <li>- Aham Brahmeti Avadharayet.</li> <li>- Nididhyasanam</li> </ul>	54	62
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**Topic – One :**

**Spiritual Journey : Verse 1 – 5**

**Verse 1 :**

**Qualifications required for Student :**

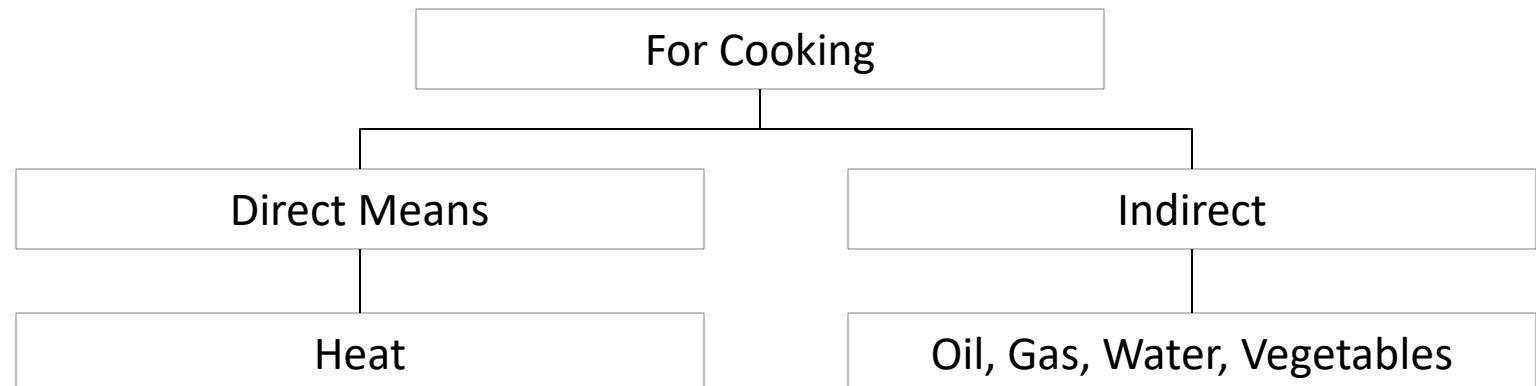
- Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam.
- Developed by Tapas, intelligent Karta, Bokta.

**Verse 2 :**

**Anubanda Chatushtayam :**

- Adhikari, Vishaya, Prayojanam, Sambanda.
- Direct means – Jnanam.
- Indirect means – Karma Yoga, Upasana Yoga, Japa, Parayanam.

**Example :**



### **Verse 3 :**

- Karma can't destroy ignorance.
- Only Jnanam is neutraliser of ignorance.

### **Example :**

- To remove Darkness only one way – Bring light.

### **Verse 4 :**

- In duality I am in samsara, limitation, finitude physical, mental, intellectual limitations.
- Remove ignorance, Atma self effulgent, reveals itself.
- Higher nature.
- Advaitam.
- Does not admit any multiplicity.
- In duality is 3 bodies, 5 Koshas, 3 Avasthas.

### **Verse 5 :**

- By Jnana Abhyasa, remove impurities in mind, refine the mind.
- Practice I am Sat Chit Ananda Svarupa Atma.
- Jnanam removes Agyanam and itself disappears.
- Dvaitam goes.
- I am Brahman, ever free from all roles, dawns instantaneously.
- Apoor bavana destroyed by Jnanam.
- Self ignorance is the main Malam – impurity.

## Example :

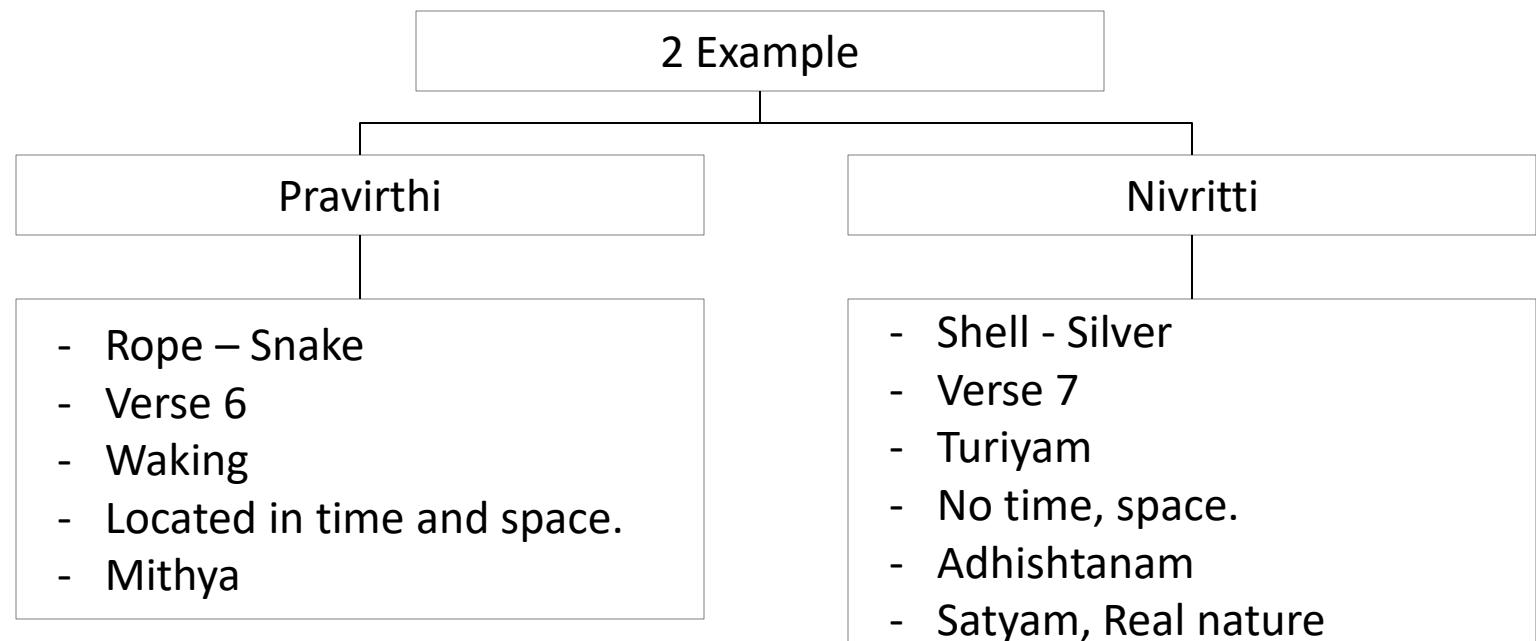
- Kataka Nut powder in dirty water, absorbs dirt and goes down as sediment.

## Topic Two : Verse 6 – 14

- Adhyasa is Samsara Karanam.
- Verse 6 – 14 topic : Upadhi Traya Vilakshana Atma.

## Verse 6 :

- **2 Mischief's of Agyanam :**
  - Projection of false thing.
  - Snake, silver, mirage water, dream.
  - Falsehood mistaken as real.



## Dream :

- Projected because of forgetfulness of waking – by Nidra – self ignorance.
- Disowning waker status causes dream.
- Look at dream as real.

Atma	Waking
<ul style="list-style-type: none"><li>- Fact</li><li>- Real</li><li>- Nothing in the universe other than self.</li></ul>	<ul style="list-style-type: none"><li>- Ignorance of Atma projects waking, makes it appear real.</li><li>- Every object forces me to respond – Raaga – Dvesha struggle whole life.</li></ul>

## Solution :

- Throw Vedanta light.

## Verse 7 :

### What is my higher Nature?

- Sarva Adhishtanam – including time, space, Pancha Butas.
- Exists Independently.
- Advaitam Turiyam, Nondual.

## Example :

- Shell – Silver.

## Steps :

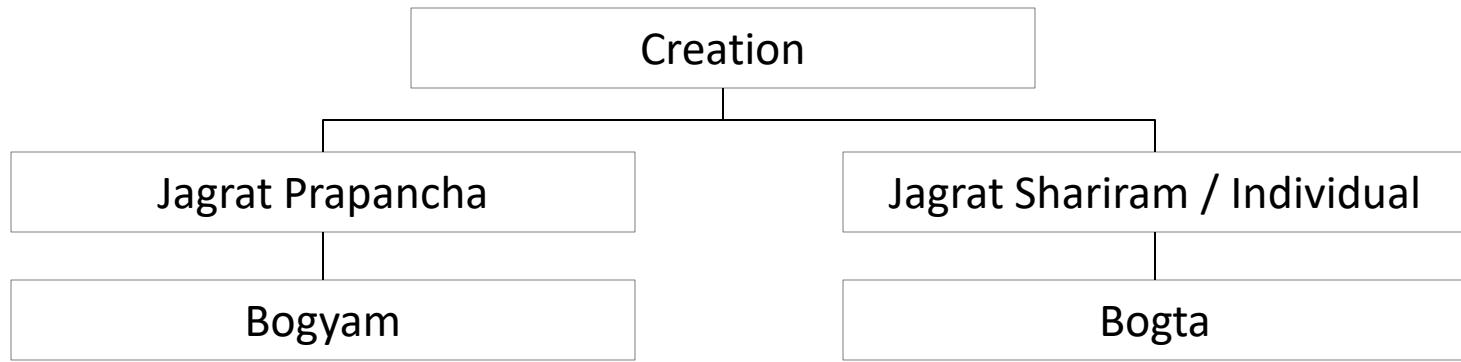


## Verse 8 :

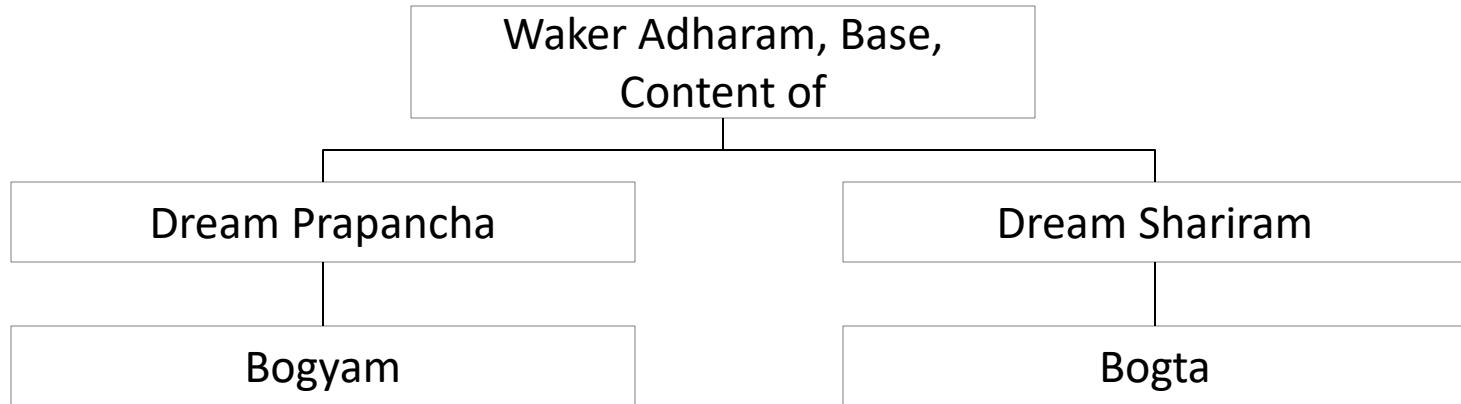
- I am Sarva Adharam of entire creation – Parameshvara.

## Example :

- Bubbles like universe formed in consciousness Turiyam.
- Bud Budani.



Like :



- Galaxies, milkyway, stars, planets originate, exist, resolve in me. Turiyam Chaitanyam.

**Kaivalya Upanishad :**

मध्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ 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]

- This verse deals with Macro Prapancha.

## Verse 9 :

- Micro Prapancha – Vyashti Shariram.

Turiyam	Waking
<ul style="list-style-type: none"><li>- Substance</li><li>- Real</li><li>- Embodiment of Sat Chit Svarupa, All pervading</li><li>- Lends Sat, Chit to Universe, Samashti and Vyashti.</li><li>- Nondual Truth.</li><li>- Vishnu</li></ul>	<ul style="list-style-type: none"><li>- Prapancha Samashti.</li><li>- Shariram Vyashti.</li><li>- Nama Rupa</li><li>- Unreal, projection, non-substantial.</li><li>- Vishwam.</li></ul>

## Example :

- Hataka – Kataka.

Gold	Bangle
Substance	Nama Rupa

## Prabodha Samaye :

- I am unaffected Tv Screen.
- World continues as a movie, shadow play on screen of Atma my higher nature.

## **Verse 10 :**

- Before superimposition of Macro and Micro, Paramatma is one nondual indivisible whole.
- Because of Upadhi – Container of Shariram and Prapancha, one Atma Appears as Jivatma, and Paramatma.
- **Example :**  
Like nondual waker falls into dream world and suffers.
- Similarly ever free Atma is enveloped in the universe and falls as waker Jiva seemingly suffering.

## **Example :**

- Total space – indivisible, can't cut.
- Seems to be divided as Hall, Room, pot space and merge into total space when containers destroyed.
- Because of plurality in container body consciousness is seemingly, divided.

## **Mandukya Upanishad : Chapter 3 – Verse 1 to 10**

- Negate all superimposed container bodies, what is left out.
- I am Atma present in every body, Aham Brahma Asmi.
- Advaita Jnanam liberates person.

## **Verse 11 :**

### **Vyashti Adhyasa Details :**

- Jati, Varna, Ashrama Adhyasa.

## **Example :**

- Saltish water, Sweet Water, Blue Water (On Pure water colour, particles superimposed).

## **Verse 12 :**

### **Sthula Sharira Attirbutes :**

- Abode for Jiva.
- Sukha Dukha Bhoga Ayatanam.
- Rented from Ishvara pay by Punya Papam.
- Panchikruta, objectively available.

## **Verse 13 :**

### **Sukshma Shariram :**

- Apanchikruta.
- Travels to next body.
- Sadhanam – instrument to contact world.
- Subjectively available.
- 5 Jnana Indriya + 5 Karma Indriya + 5 Pranas – Manaha 4.
- Maintenance kit.
- Ignorance of Atma projects waking world.
- Ignorance of waker projects dream world.

## **Verse 14 :**

### **Karana Shariram :**

- Seed form, not available for me to recognise, potential condition.
- Ultimate causal matter.
- Store house during Pralayam.
- Life : Millions of Srishti.
- Ends at time of Jnanam.

### **Conclusion :**

- Atma Jnanam cure for Adhyasa Nivritti.

## **Topic 3 : Jnana Yoga**

### **Sravanam + Mananam : Verse 15 – 30**

## **Verse 15 :**

- Nature of Atma – free from time, space limitations.
- Identify with body and false world appears real.
- I am Atma, ever changeless, deathless – superficially acquire properties of 3 Sharirams.

## **Example :**

- Blue cloth kept in proximity of crystal appears blue.

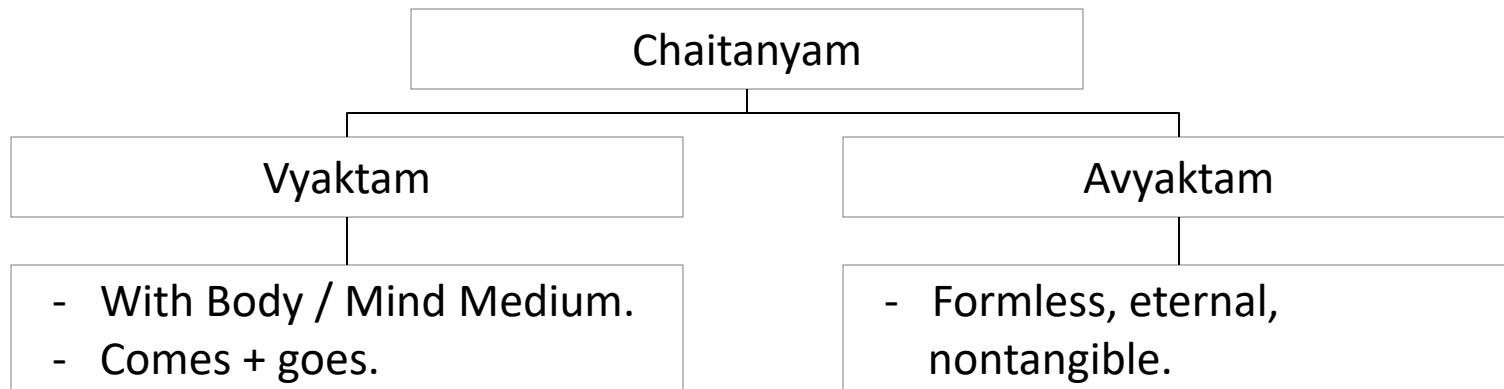
## **Verse 16 :**

### **Acquisition of Atma Jnanam :**

- I consist of Atma (spirit) and Anatma (Matter).

### **Example :**

- Rice separated from Husk.
- Separate consciousness from matter.
- By Tat Tvam Asi – Mahavakyam.



- Atma Chaitanya Svarupam.

## **Verse 17 :**

- Atma not limited by boundary of Body – Sarvagataha.
- Moon gets sunlight – Manifested in it – Arrives + Departs.
- Sunlight – Always exists, consciousness – Recognised only in mind medium.

### **Example :**

- Face reflected only on Mirror not on Book.

## **Verse 18 :**

- Consciousness is S�atantram – Independent entity.
- Different than Body mind – and Universe matter.
- Experiencer not experienced.
- Mind serves as object and instrument.
- Sakshi I – Subject to be claimed as I.

## **Example :**

- In presence of king, who exists independently, others dependent.
- In presence of Atma, Body / Mind / Universe dependent.

## **Verse 19 :**

- Mind travels to Svarga, other Lokas.
- Consciousness – doesn't travel.

## **Example :**

- Motion of cloud superimposed on Moon and we see moon moving fast in the Sky.

## **Verse 20 :**

- Consciousness, like screen, changeless.
- Deha, Indriya, Operate in their respective fields.
- Existence, consciousness borrowed from Atma.
- Wise transcend Micro + Macro reflected Consciousness, claim Original Consciousness.

### **Example :**

- People depend on Sunlight for Vyavahara.
- All Jivas depend on Atma.

### **Verse 21 :**

- Atma free from Punya Papam.
- Atma Nitya Akarta.
- Practice Nirvika Shatkam in Meditation.

### **Example :**

- Colour of dust particles transferred to sky and it appears blue / black.
- Elephant throws mud on itself.
- We throw Anatma properties on Atma.

### **Verse 22 :**

- Superimposition of Kartrutvam on Atma.
- Karta has omissions + commissions.
- Doership, enjoyship superimposed on Atma.
- Actions belong to matter – Body / Mind complex, instrument.

### **Example :**

- Reflected moon seen in bucket, moving.
- Motion of water transferred to moon.

## **Verse 23 :**

- Atma free from Raaga, Dvesha, emotions.
- Ignorance entraps me.
- Raaga – Attachment (To What I possess).
- Ichha – Desire (To What I don't possess).
- Power of Maya.
- Develop Abhimana with Sakshi I, drop Ahamkara I – 3 Avastas.
- Drop identification with Mind.
- All problems belong to mind not Atma.

## **Verse 24 :**

- Atma is Nirguna.
- Sat Chit Ananda, Nitya, Nirmala.
- **5 Points :**
  1. Not part, product, property of body.
  2. Pervades body and makes it existent.
  3. Goes beyond boundaries of body.
  4. Exists after body goes.
  5. Not available for recognition without medium.
- World serves as Medium to manifest Ananda Svarupa Atma.

## **Example :**

- Coolness, nature of water.
- Luminosity, nature of Sun.
- Heat, nature of fire.
- Sat Chit Ananda, Nirmala, Nitya Nature of Atma.

## **Verse 25 :**

### **Verse 25 + 26 : Atma is Avyavaharyam.**

- When Buddhi and Atma in proximity, reflection formed like in mirror.
- Knower Chidabasa (Reflected Consciousness) generated by combination of Original Consciousness + Reflected Medium.
- I am required but not involved in any transaction, hence called Sakshi.
- Cognitive Jnana Vyavahara, and karma Vyavahara.
- Chidabasa Reflected Consciousness – involved.

Mind	Thought
Big Reflected Medium	Small Reflected Medium
Chidabasa 2	Chidabasa 1

- Original Consciousness for ever, Nitya.
- Reflected Consciousness comes + goes, travels.
- Pure Consciousness transcends all transactions.

## **Verse 26 :**

- Reflection – 3<sup>rd</sup> entity (Reflected Medium [2] / Original Consciousness [1])
  - Mysterious
  - Mithya
  - Ahamkara
  - Karta, Bokta.
- Disclaim Ahamkara, claim Atma, Sakshi.
- Buddhi deludes itself as a knower.
- End of transaction not my end.
- Reflected Consciousness 1 – Ahamkara + Reflected Consciousness 2 – World always together.

## **Verse 27 :**

- One should know Atma to get freedom.
- We mistakenly take ourselves as ego, rope snake, not Atma – rope.
- There is constant fear as Chidabasa is Karta, Bokta subject to Sanchita, Agami, Prarabda.
- Claim Paramatma Chit, disclaim Chidabasa as real nature.
- Look at problem of Chidabasa from higher plane.
- I am not part of empirical world of time and space.

- Avyavaharyam.
- Waker not part of Dream.
- Atma not part of waker.
- Moksha only as Atma, never as Ahamkara, Chidabasa.

**Verse 28 :**

**Who knows Atma?**

- Body, mind, universe, Jadam, can't know Atma.
- Atma, ever knower, never known object.
- Atma never object of knowledge.

**Example :**

- Luminous lamp illuminates all objects.

**Verse 29 :**

- Atma need not be known.
- Proves existence of all objects – body, mind, universe.
- Self evident principle.
- Objects come + go, when medium available.
- Atma experiencer, always there with or without universe.
- No special process required to know Atma.

### **Example :**

- Lamp can't be illumined and need not be illumined by another lamp.
- Light – Hand.
- Atma – Anatma mixed.

### **Verse 30 :**

#### **Important : Sravanam**

- Why study scripture if Atma self evident?
- Aham experienced as mixture of Atma and Reflected Consciousness, located, 3 Sharirams.
- Sorting out and retransferring attribute to Anatma is job of Vedantic study.

### **Example :**

- Sorted by Mahavakya Vivchara and Neti neti process.

### **Verse 31 :**

#### **Mananam :**

- Adhishtana for cosmos is Atma, Chaitanyam.
- Aham Brahma iti Avadharayeti.
- I am without Malam, impurities.

### **Example :**

- Cosmos like bubble, perishable.

## **Verse 32 :**

### **Nididhyasanam : Verse 32 – 42 (learn by heart)**

- Transforms personality.
- Frequency / Intensity / Response reduced.
- Remind “Ego I” Vesham, temporary dress.
- To remind I am Nitya, Shudha, Nirvikara, Asangoham.
- Meditation on meditator.
- Body and Mind slave of Prarabdha, never free.
- I am witness consciousness in whose presence Body + Mind go through inevitable consequences of Prarabdha.
- Say in Nididhyasanam – I am different than the mind, have no Sambanda with Anatma.
- Every verse says I am free.
- I bless body with consciousness.
- Shad Vikaras are properties of Body.
- Annamaya Kosha rejected.
- Sense organs belong to Sukshma Shariram.
- Don't receive insulting words.

## Verse 33 :

### Mundak Upanishad :

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

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

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

- I am free from Pancha Prana 4 fold mind.
- I am pure.
- Raaga, Dvesha, Sukham, Kama, Krodha, Kukham, attributes of mind, not me.
- Become weaker, when I objectify them as Sakshi.
- Sakshi Bhava is non-cooperation movement.
- In Nididhyasanam, appreciate this fact.

## Verse 34 (a) :

- Not in Chinmaya book.
- I am Jagat Karanam.
- Supporter of the universe, 5 elements rise from me.
- Similar to Mei Eva Sakalam Jatam.

## Kaivalya Upanishad :

मध्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्ब्रह्यमस्म्यहम् ॥ 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 34 (b) :

- Chinmaya book.
- In Nididhyasanam, see all features belonging to me, seen as my features.
  - Practice saying, I am free in Meditation.
    1. Nirgunaha
    2. Nishkriyaha
    3. Nityaha
    4. Nirvikalpaha
    5. Niranjana
    6. Nirmalaha
    7. Nirvikara
    8. Nirakara
    9. Nitya Muktah
  - Facts of mine.

### **Verse 35 :**

11. Sarvagataha
12. Achyutha
13. Sada Sarva Samaha
14. Siddah
15. Nissangaha
16. Nirmala
17. Achalaha

### **Verse 36 :**

18. Nitya Shuddah
19. Nitya Muktaha
20. Akhandaha
21. Anandaha
22. Advayaha
23. Satyam, Jnanam, Anantaha.

### **Verse 37 :**

#### **What is Benefit of Nididhyasanam?**

- Aham Jivosmi Vasana Replaced by Aham Brahma Asmi Vasana.
- I am master of universe, world depends on me for its existence, I am free from the mind.

- Nnidhyasanam changes our reactions to all situations.
- Pushes Jnanam to subconscious mind.
- Our thought pattern should be as per Verse 32 – 36.
- Practice Nididhyasanam for a long time.
- Braheiva Aham Asmi.
- I am ever free Consciousness.
- Brahma Vasana takes away Avidya Janya Vasana of ignorance and Agitations born of individuality.
- Prescription for Samsara Roga.

### **Verse 38 :**

#### **Process of Nididhyasanam :**

- Invoke 23 factors.
- Be absorbed, dwell on 23 factors in exclusion of other thoughts.
- Be seated, Vijit Indriyah, Viraga.
- Raaga because of wrong notion, world source of Sukham.
- Ignorant I, source of sorrow (Ahamkara).
- Jnanata I, source of Joy (Sakshi).
- Dwell on Anantam Atma, beyond Desha, Kala.
- World within Desha, Kala.

- Dream world events can't touch waker.
- Waker world events can't touch Atma.

### **Verse 39 : Important Verse**

- What is relationship between me and the world?

I – Atma	World Anatma
<ul style="list-style-type: none"> <li>- Drk</li> <li>- Absolute</li> <li>- Satyam</li> </ul>	<ul style="list-style-type: none"> <li>- Drishyam</li> <li>- Relative</li> <li>- Mithya</li> </ul>

- Pravilapya = See whole world is name and form resting on me the consciousness.
- Wave rests on water.
- World – rests on Chaitanyam.
- I – Chaitanyam + Nama Rupa = Akasha, Vayu, Vishwa, Tejasa, Pragya, Virat, Hiranyagarbha, Ishvara.
- All Lokas resolves into myself.
- Dissolve world into observer.
- World does not exist separate from the observer.
- I observer, am not located anywhere, all observed objects are located in me.

## Verse 40 :

- I am absolute, ultimate reality – Param Artha.
- Substantiality belongs to Chaitanyam and not to the universe.
- 5 Koshas and their properties rest on Atma.
- They constitute all personalities, individualities.

### 2 Aspects of Dhyanam

- Negate what I am not

- Assert what I am.  
- Sivoham.

- All worries connected with one of the Koshas.
- Aham pari Purna Chid Ananda Svarupa Asmi.

## Verse 41 :

### Technical :

- Upasana with Dhyata, Dhyeyam, Dhyanam.
- Nididhyasanam – I – Chaitanyam – Dhyata – subject, objects – Chaitanyam – Dhyeyam, no thought – Dhyanam process required – no Phala Vyapti.
- Atma not evident because of a thought.
- Triputi division is not there.
- Pure awareness exists without object, subject, process instrument.

- No division / bheda in Jnanata, Jneyam, Jnam.

### Pare Atmani Na Vidyate :

- Division belongs to Vyavaharika level.
- Vrittis entertained – verse 40.
- No Vritti – Verse 41.
- Thoughts entertained to negate Anatma.
- Mano, Buddhi, Chittani Naham thought required.

### Nirvana Shatkam :

मनोबुद्ध्यहङ्कारचित्तानि नाहं  
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।  
 न च व्योमभूमिः न तेजो न वायुः  
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

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

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

- Aham Brahma Asmi thought to negate limitation of space, unlocated, negate sense of mortality.

### Upadesha Sahasri :

सिद्धादेवाहमित्यस्माद्युष्मद्भौ निषिध्यते ।  
 रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the world I, on the evidence of the Srutis, Thou art That etc. and by reasoning. [Chapter 18 – Verse 4]

## Topics 5 :

### Verse 42 – 68 : Benefit of Atma Jnanam

#### Verse 42 :

- As a result of meditation, spark arises – which burns Ajnanam and illuminates Atma.

#### Kaivalya Upanishad :

आत्मानमरणि॑ कृत्वा प्रणवं चोत्तरारणिम् ।  
ज्ञाननिर्मथनाभ्यासात्पाशं दहति पण्डितः ॥ ११ ॥

ātmānamaraṇim kṛtvā prañavam cottarāraṇim |  
jñānananirmathanaṁbhyaśātpāśam dahati paṇḍitah || 11||

Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage. [Verse 11]

- Mind is lower block, Mahavyakya upper block churned.
- 1<sup>st</sup> Primary Benefit = Agyana Nashaha.

#### Verse 43 :

#### 2<sup>nd</sup> Benefit :

- Discovery of self evident Atma.
- Vritti Vyapti alone required. (Removing cover alone required).
- Switch on light – called Phala vyapti not required as Atma like candle light self evident.
- When darkness goes, sun illuminates itself.

#### Example :

- Aruna Rays – Self evident when dark clouds go away.

## **Verse 44 :**

- Knowing Atma is attaining Atma.
- Aham Brahma Asmi.
- 5 points of Consciousness.
- No distance time wise, placewise, objectwise.
- Already accomplished.
- Appears as though away because of ignorance.
- Like distance between waker and dreamer.
- Suffering dreamer, ever free waker.
- Suffering waker, ever free Atma.
- Remove Agyanam, waker reaches Atma.

## **Example :**

- Key lost in Kurchief.
- Chain lost in the neck.
- Specks on forehead as though lost.

## **Verse 45 :**

### **3<sup>rd</sup> benefit :**

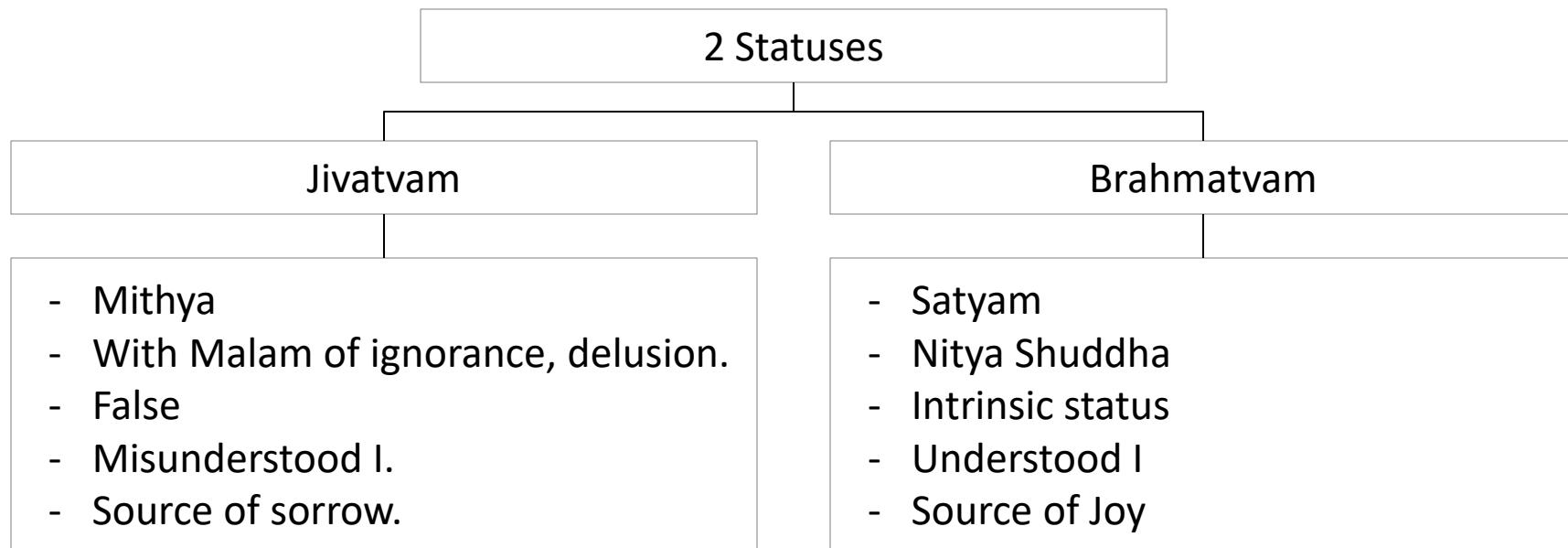
- Important – Jivatva Nasha.
- 2<sup>nd</sup> Benefit of Jnanam.

## **Primary Benefit :**

- Agyana Nivritti.

## **Secondary Benefit :**

- Do transactions without hurting myself.
- Jiva, Jagat, Ishvara Room is in darkness.
- Vedanta is switch to light on consciousness.
- Jivatvam and Brahmatvam are 2 Names of one substance.



- Know there is no Samsari I, it is only mistaken Brahman I.

## **Example :**

- Stump of tree – Mistaken as thief.

## Verse 46 :

- Branti repeated.
- Jivatva Nasha = Ahamkara + Mamakara Nasha.
- I belong to them, Aham Esham, Mama Ete – They belong to me.

## Uddava Gita :

कपोतःकश्चनारण्येकृतनीडोवनस्पतौ ।  
कपोत्याभार्ययासार्धमुवासकतिचित्समा: ॥५३॥

*kapotah kaścanāraṇye kṛta-nīdo vanaspatau  
kapotyā bhāryayā sārdham uvāsa katicit samāḥ*

There once was a pigeon that lived in the forest, along with his wife. He built a suitable nest within a tree and lived there for several years in her association. [Chapter 1 – Verse 53]

- We are not related to each other.
- Together related to God.
- There is only Advaitam in which there is no Sambanda.
- Dwell on My real Svarupam, Asangoham.
- Gita insists Nirmama, Nirahamkara, Which is internal Vision of Jnani.
- Our security comes from Asanga Atma.

## Example :

- When we see Sun, confusions regarding direction go.
- When Atma Jnanam comes all confusions go.

## Verse 47 :

### 4<sup>th</sup> Benefit : Very Important

#### Advaita Darshanam or Drishti Parivartanam : Read 47 & 48 together.

- Dvaita Branti Nivritti. No plurality.
- There is nothing other than me, Atma.
- World born out of Atma, rests in Atma, resolves into Atma Chaitanyam.

Dream World	Waking World
- Rests on Waker	<ul style="list-style-type: none"> <li>- Rests on Atma.</li> </ul> <p><b>Dakshinamurthi Stotram :</b></p> <ul style="list-style-type: none"> <li>- Verse 1</li> </ul>

#### Dakshinamurthi Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं 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||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) 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]

- Waking world appears to be outside because we are in dream, asleep to our original nature.
- Jnani does not give reality to waking world separate from Atma.
- I appear in the form of the world is Advaita Darshanam.
- Total change in perspective of world and myself.
- Identified with body.

<b>World</b>	<b>I</b>
<ul style="list-style-type: none"> <li>- Supporter</li> <li>- Adhara</li> </ul>	<ul style="list-style-type: none"> <li>- Supported</li> <li>- Adheya</li> </ul>

### **After Jnanam :**

<b>I</b>	<b>World</b>
<ul style="list-style-type: none"> <li>- Chaitanyam, Pure Awareness</li> <li>- Supporter, Adharam</li> <li>- I am timeless, infinite, bigger than universe.</li> </ul>	<ul style="list-style-type: none"> <li>- Comes and goes in time.</li> <li>- Supported, Adheyam</li> </ul>

- Replace consciousness, by Aham = Nididhyasanam.

## Kaivalya Upanishad :

**मर्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ 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]

## Gita :

**या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥**

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]

Dream World	Dreamer Individual
- Supporter	- Supported - Asleep to waker Nature.

- On waking, realises, dream existed in me, resolved into me.
- Similarly on waking to Atma, Jagrat Jagat appears like a long dream.

## Taittriya Upanishad :

**अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ ? ॥**

**aham vrksasya reriva, kirtih prsthamb gireriva,  
urdhvapavitro vajintva svamrtamasmi,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam II 1 II**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हाऽ वु हाऽ वु हाऽ वु ।  
 अहमन्नमन्नमन्नमन्नम् ।  
 अहमन्नदोऽहमन्नदोऽहमन्नादः ।  
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋताऽस्य ।  
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।  
 यो मा ददाति स इदेव माऽ वाः ।  
 अहमन्नमन्नमदन्तमाऽद्धि ।  
 अहं विश्वं भुवनमभ्यभवाऽम् ।  
 सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-anñādo3-'ham-anñādo3-'ham-anñādaḥ,  
 ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,  
 aham-asmi prathamajā ṛtā3-sya,  
 pūrvam̄ devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvam̄ bhuvanam-abhya-bhavā3m,  
 suvarna jyotih, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Aham Jagat Karanam Brahma Asmi.
- Clear, well assimilated Jnanam.
- Brahma Satyam, Jagan Mithya, reality, not Mystic experience.
- When Sadhana Chatustaya Sampatti attained, Jnanam brings transformation.

- Galaxies in me is Jnanis inner vision.
- Chid Ananda Atmani jagat Ikshate.
- By eye of wisdom, which sees oneness.
- Everything in me to everything is me.
- Universe is Atma itself appearing as separate entity.
- Clay – Pot.
- Brahman – World.

### **Science :**

- World is electrons, proton.

### **Vedanta :**

- One step further.
- World is Chaitanyam in motion, awareness in motion....

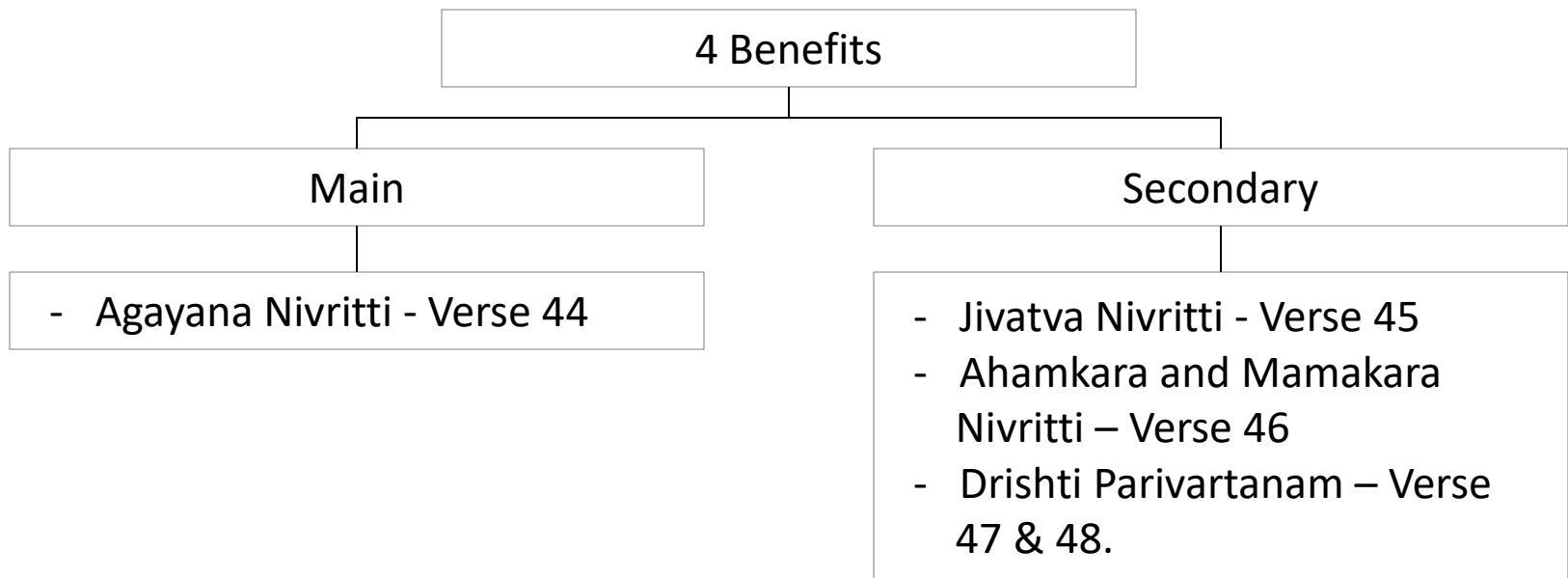
### **Verse 48 :**

- I alone appear as everything, explained here.
- 14 Lokas in me Atma.
- Nothing other than Atma.
- No. 2<sup>nd</sup> thing.
- God, same as me, the subject, Atma.
- Jnani looks everything as himself, Atma Chaitanyam.

- All is in me, all is me.

### Example :

- No pot separate from clay.
- Clay – substance.
- Pot – Nama / Rupa.
- Brahman – Advayam appears as Jiva, Jagat, Ishvara – Nama Rupa.



### Verse 49 :

#### Nididhyasanam :

- Jeevan Mukti – Verse 49 – 52.
- Jeevan Mukta – Free while living.

Dream world / Waking World	Atma
- Mithya	<ul style="list-style-type: none"> <li>- Asanga</li> <li>- Higher world</li> <li>- Satyam</li> <li>- Free of time, space, objects.</li> <li>- Paramartikam</li> </ul>

- Knowledge itself is Mukti, freedom.
- Conditions of body determined by Prarabdham.
- Jnani will say I am free even while suffering body pains.
- Jnanam does not stop events battered by Prarabda.
- Mind Atma under grip of 3 gunas – Sattva / Rajas / Tamas.
- Can claim Atmas freedom as a consequence of clear understanding of Shastra.

2 liberations



- Mind calm in uncomfortable situations.
- Mind influenced by Purva Vasanas, habits, Anxiety, worry, tension which can be changed by Nididhyasanam.
- Give up habitual thinking patterns.
- Once mind becomes healthy, can disidentify, drop the mind.
- Identification with body and mind happens when they are unhealthy (Baram).

### Gita :

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ २.६६॥

There is no knowledge (of the Self) to the unsteady, and to the unsteady no meditation; and to the unmeditative no peace; to the peaceful, how can there be happiness?  
[Chapter 2 – Verse 66]

- Why disidentify with mind?
- Because your nature is Satchit Ananda Svarupa, Shivoham.
- As you think so you become.
- By constantly claiming Aham Brahma Asmi, Jivatma gains Brahman status.

### Example :

- Brahmara Kitavatu.
- Worm converted to wasp as wasp stings the worm continuously.

## Verse 50 :

- Journey of seeker compared to Ramayana.
- We are like Rama.
- Main Rakshasha : Ignorance.
- Error : I am body, mind, Pranas, delusions other Rakshashas.
- Destroy Rakshashas, Shanti manifests as my very nature.
- One has to cross ocean of Moha.
- What is Moha = Shanti / Sukham comes from world of objects.
- Impossible, Parikshya Lokan, roars Vedanta.
- Destroy Kama, Krodha Rakshashas by claiming Atma Rama.
- Asanga Shastram, Aditya Hridayam, Aham Brahma Asmi Shastram has to be practiced for some years.

## Gita :

यस्त्वात्मरतिरेव स्यादात्मतृपश्च मानवः।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ ३.१७ ॥

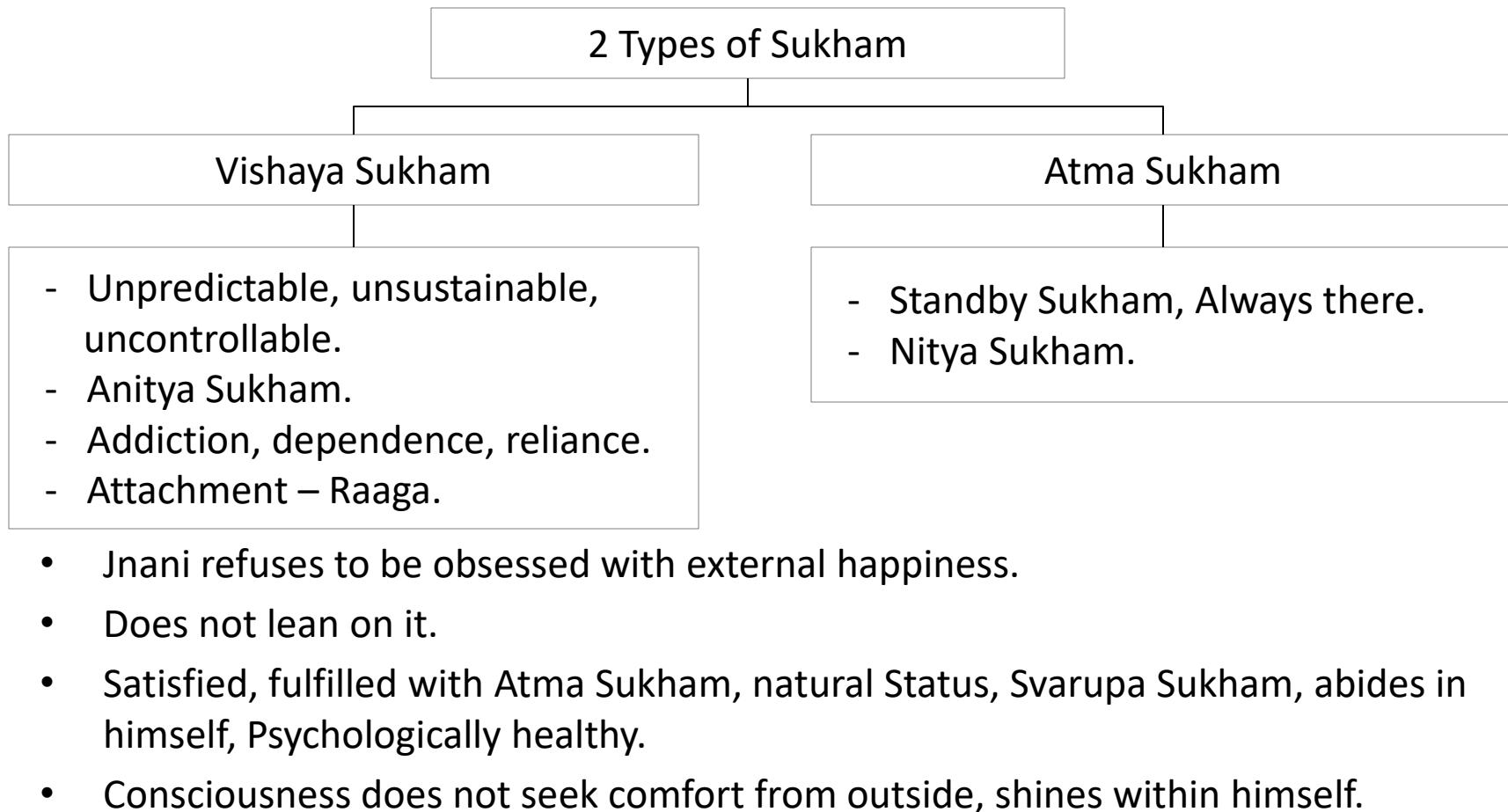
But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done.  
[Chapter 3 – Verse 17]

- Jnani has Atma UPS, not dependent on Sukham from world, which is temporary. Jnani shines as greatest person on earth.
- When things not going well outside, he is like gibraltar rock, not scattered, equanimous.

## Verse 51 :

- What is Atma – Rama?
- **Example :**

lean on Tamrin tree (Strong) not Mango Branch.



## Example :

- Rays of Lamp kept within Pot, does not come outside.
- Jnani's mind held within himself.

## Verse 52 :

- As long as Prarabda is there, association with body will continue for Jnani + Ajnani, as per impartial law of Karma.
- Diseases caused by Prarabda.
- Ahamkara has Punya – Papam.
- Mind with assimilated knowledge learns to enjoy strength from Jnanam itself.
- Jnanis strength comes from Jnanam not Prarabdam.
- Aham Brahma Asmi knowledge does not change conditions of body and mind.

## Vedanta :

- Security, peace, happiness (SPH) is cognition based, knowledge based.
- Knowledge unchangeable, indestructible.
- Vidya Ananda is safest Ananda.

Vidya Ananda	Vishaya Ananda
<ul style="list-style-type: none"><li>- Svarupa Sukham</li><li>- Ever experienced fact.</li><li>- Overshadows Prarabda Dukham.</li><li>- Jnana Nishta</li><li>- Muni Unshaken because of benefit of Jnanam.</li></ul>	<ul style="list-style-type: none"><li>- Prarabda based.</li><li>- Comes and goes.</li><li>- Anatma conditions change always.</li></ul>

## Example :

- Space accommodates all events but is not affected by any event.

- Jnani not affected remaining amidst body – minds conditions.

### Understanding

#### Atma Drishtya

#### Mano Drishtya

- Atma calm by nature

- Mind calm because of Assimilated Jnanam from Sravanam, Mananam, Nididhyasanam.

### Gita :

यं लब्ध्वा धापरं लाभं मन्यते नाधिकं ततः।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ ६.२२ ॥

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]

- Jnnani has clear knowledge of Jiva / Jagat / Ishvara.

### Gita :

#### अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्॥ २.५४ ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the super conscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- Jnanam is internal condition.

- Mind has gunas, gets stuck in all places it goes.
- Remove gum of Raaga Dvesha caused by Agyanam.
- Jeevan Mukta means not affected by Prarabda karma.

### **Example :**

- a) Be detached like space.
- b) Be like wind which moves from place to place.
  - Never stuck.
  - Avoid getting hooked.

### **Verse 53 :**

#### **Videha Mukti :**

- When Prarabda is exhausted, physical body can't survive, it is fuel for life to go on.

<b>Body</b>	<b>Prarabda</b>
Flame	Oil

- Every moment oil is used up, when last drop of Prarabda is exhausted, life is exhaustion of Prarabda.
- Removes Sthula Shariram for both Jnani and Ajnani.
- Sanchita, Karana continues for Ajnani, takes rebirth.
- Jnani destroys Sanchita, avoids Agami, exhausts Prarabda.

- No fuel of Karma left.
- 3 Sharirams enclosing Atma are gone.
- When Sharira Trayam gone, no difference between Jnani and Brahman.
- Videha Mukti – Freedom from Punar Janma.
- Sthula Shariram – dissolves in virat.
- Sukshma – Hiranyagarbha.
- Karana – Antaryami, Ishvara.
- Jnani merges with Nirvisesha Paramatma.

### **Example :**

- a) Pot space merges with total space when pot breaks.
  - Merging is without motion, change.
- b) River water merges with ocean.
- c) One light merges with another light or one heat merging with another heat.

## **Topic 6 : Jnana Mahima**

### **Verse 54 :**

- Atma Sukham (Moksha Sukham) great Vishaya Ananda has novelty, no reality.
- No greater achievement than Moksha.
- Brahma Jnanam – Satyam.
- Other Mithya.
- Aham Brahma iti Avadharayet.

### **Verse 55 :**

- Brahman is superior most, nondual, no second thing.
- World seemingly existent like dream.
- Clay alone exists.
- Pot = Nama / Rupa, nonsubstantial.
- Throughout life, I struggle to change my image, different from what I am now.
- Student I, son I, married I, father I, guru I.
- How to come out?
- Know I am already full and complete as Atma.
- I was, am, will be Brahman, am at home with myself.
- No Punar Bavah.
- To become Brahman is the only goal of life.

- Having known Brahman, nothing else to be known.
- Samsara expresses as physical, emotional, intellectual inadequacy.
- Freedom from 3 inadequacy's is called Moksha.
- Clearly know Brahman enumerated in Verse 54 + 55.

### Verse 56 :

- Brahman not one of things in creation but my own Svarupam.
- Poornam from all directions, limitless.
- Accept body, mind, intellect as they are.
- In Atma, no Apoornatvam.
- Depending on Prarabda one or other Apoornatvam will be there.
- I surrender to Prarabda and surrender body and mind to Ishvara.
- I am Sat Chit Ananda Advayam.
- I am the being in every object. I am Ananda in all, being infinite I am without a second.



## **Verse 57 : (Important Verse)**

- Akhandam – Svagata Bheda Rahitaha.
- Divisionless, nondual – I.
- Everything else Anatma, negated by Upanishads, Neti Neti.
- World, Body, mind – experiencable – Negated.
- Experiencer Atma – Subject I – Real, witness, not limited, no 2<sup>nd</sup> thing in it.
- Pure I – Subject I without limitations.
- Indirectly hinted, Nisheda Vritti Dvara, not by showing this is Brahman.

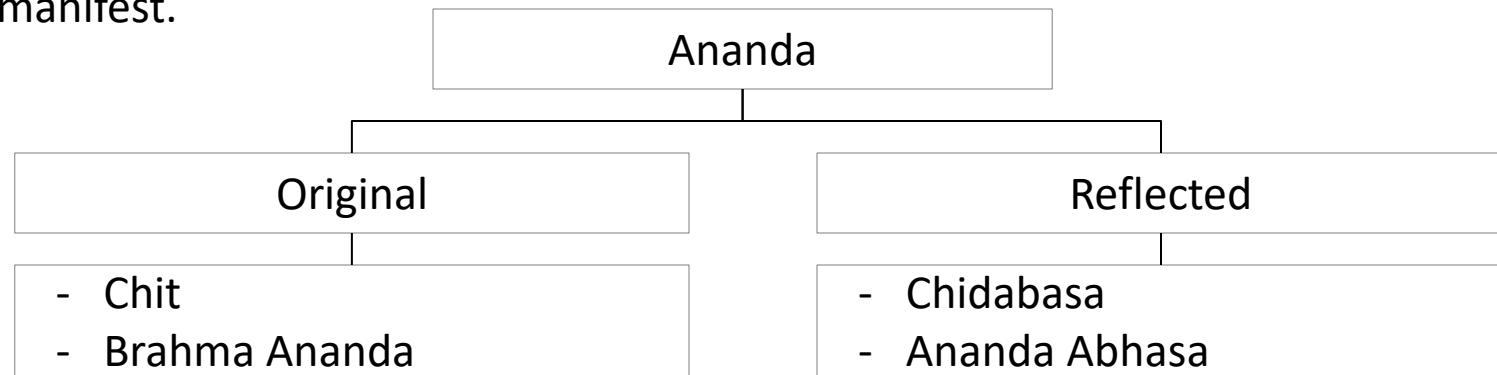
<b>Ekam</b>	<b>Advayam</b>
- Sajatiya Bheda Rahita	- Vijatiya and Svagata Bheda Rahitaha. - No other Jada Entity other than Chetana Brahman.

- Brahman free from Guna, Kriya, Jati, Sambanda, Rudi (Popularity) hence can't be conveyed through words, not available for sense organs, mind.
- Revelation of Brahman can be discussed only in relative plane.

## **3 Problems :**

- a) No second thing – to reveal Brahman.
- b) No relationship possible between revealer – Revealed Brahman is Asanga, no relationship.
- c) Words reveal only under certain conditions. Hence neti neti used.

- Brahman not Shunyam, can't support false creation.
- Waker supports false dream.
- Atma supports false waking universe, body, mind.
- Brahman is real truth.
- Truth is called Existence, Consciousness which is witness of presence and absence of false creation.
- Advayam is crucial word – no duality in Brahman.
- Can't drop Brahman as it is only source of Ananda which humanity is searching for.
- Akhanda Ananda = Undivided Pure Ananda, pure consciousness, pure existence.
- Pure happiness not part, of any object.
- Independent entity, manifests in calm mind.
- Not limited by boundaries of mind.
- Survives after resolution of mind.
- After fall of mind, not accessible to us, because of lack of medium – by which it can manifest.



- Tat Brahma iti Avadharayet.

## Verse 58 :

- Happiness gets reflected in the mind, When mind is in ideal condition.

Bimba Ananda	Pratibimba Ananda
<ul style="list-style-type: none"> <li>- Not available for experience.</li> <li>- Steady unfluctuating</li> <li>- Nitya Ananda.</li> <li>- Jnani claims Svarupa Ananda, rejects worldly pleasures.</li> </ul> <p><b>Chandogya Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Yo Vai buma... [7 – 23 – 1]</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection in quiet mind.</li> <li>- Has gradation.</li> <li>- Remove mind mirror, original survives.</li> <li>- Fake Ananda, don't rely on this.</li> </ul> <p><b>Taittriya Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Brahmananda Valli – 8<sup>th</sup> Anuvaka</li> <li>- 11 medium in different Lokas.</li> <li>- Samadhi also reflected Ananda.</li> </ul>

## Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव  
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं  
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva  
sukham bhūmā tveva vijijñāsitavya iti bhūmānam  
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Objects make mind quiet, not give Ananda.
- I have wrong notion – movie, money, house, relations, work, charity gives Ananda.
- All are manifestations of one Sat Chit Ananda.

### Verse 59 :

- Every object pervaded by Brahman only as Sat outside and Inside us as Chit.

### Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नामं चेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

*asti bhāti priyam rūpam nāma cetyamśa-pañcakam,  
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Asti, Bhati, Priyam belongs to Atma.
- Nama Rupam to Anatma.
- Can't talk of existence without awareness or awareness without existence.
- Every object is potential source of Ananda by its presence or absence.
- Wise recognise Asti, Bhati, Priyam, not carried away by Nama Rupam.
- Every transaction associated with Brahman.
- Brahman is Nityaha, like screen in Tv.

- Wise aware of Brahman, all the time, Sarvagatam Brahma, recognise Brahman with open eyes or closed eyes, in every thought and absence of thoughts.
- Through Vichara process separate Sat Chit Ananda Brahman from the world, ordinary eyes can't recognise, require Shastriya Chakshuhu.

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अथश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

## Example :

- Brahman inherrent in the world like butter in milk.

## Verse 60 :

- Brahman is attributeless.

## Brihadaranyaka Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्ठहस्वमदीर्घमलोहितमन्त्रेहमच्छायमतमोऽधाय्व-  
नाकाशमसङ्ख्यरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमवाह्यम्, न तदश्वाति किञ्चन,  
न तदश्वाति कञ्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,  
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamah,  
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,  
avāk, amanah, atejaskam, aprāṇam, amukham, amātram, anantaram,  
abāhyam; na tad aśnāti kim cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, 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]

- Can't recognise with sense organs.
- Vichara required.
- Ananu (Not Small), Asthulam (Not Big), Ahrasvam (Not Short), Adiragam (Not Long), Ajam (free of origin), Avyayam (free of Destruction), Arupam (formless), Nirguna (No qualities), Nama, Varna (No colour, jati).
- Not recognised through any instrument of knowledge.
- Available for Shastra Pramanam.

### Example :

- Salt in water not known through eyes, hand.
- Needs Rasana Pramanam.

### Verse 61 :

- Important deep significant verse – condenses Katho Upanishad + Mundak Upanishad mantra.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10 & II – II – 15] 381

- Brahman compared to spiritual light (not Bautikam).
- We light lamp in the house early morning to make house a temple of consciousness – Bagawan.

### Vedantic Definition :

- Light is that principle in whose presence things are recognised, known and in whose absence things are not known.

### Bautika Lights :

- Surya, Chandra, Vidyut, Agni, Indriyas, Manaha.
- In their absence universe of 5 sense objects become unknown, unmanifest and in their presence, manifest, known.
- When not known, we call it Tamas, darkness of ignorance.

### Dakshinamurthi Stotram :

नानाच्छ्रद्धघटोदरस्थितमहादीपप्रभा भास्वरं  
 ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
 जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram  
 Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |  
 Jaanaam-Iti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat  
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

## Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmanaha.
- Words called Vak Jyoti.
- In absence of mind, you are here but don't hear.
- Atma Chaitanyam is ultimate light in whose presence mind is illumined.
- Chaitanyam is Jagat Karanam Brahman, principle is easily understood.
- When mind is not lit. by consciousness, world goes to unmanifest.

## Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

## Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

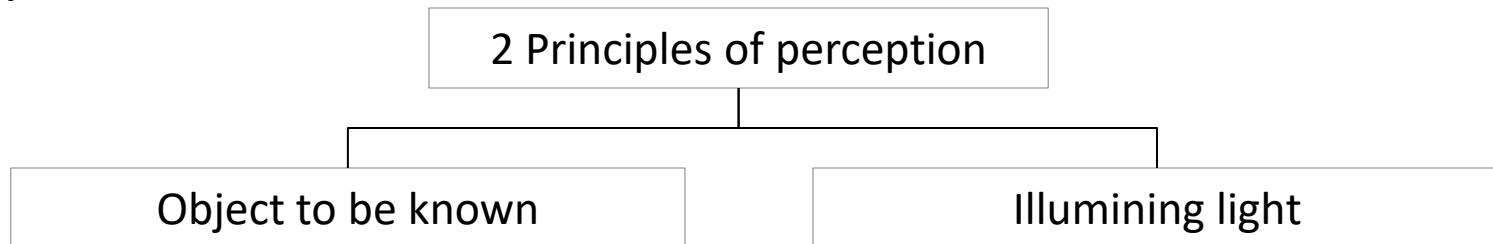
That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

- Consciousness illuminates everything, but itself not illumined by anything.

- How do you know Consciousness is there?
- Are you a conscious being or Jada Vastu?
- Consciousness is ever evident changeless principle in which mind becomes active, passive.
- Sense organs are ignited by the light of consciousness in the mind.
- Tat Brahma Avadharayet.

<b>Sun light</b>	<b>Moon light</b>
<ul style="list-style-type: none"> <li>- Independent</li> <li>- Original light</li> <li>- Chaitanyam can illumine mind directly and the world indirectly but not itself.</li> </ul>	<ul style="list-style-type: none"> <li>- Dependent</li> <li>- Borrowed light</li> <li>- Mind can illumine world but not Atma.</li> <li>- Eyes, ears, nose, skin, tongue function with light of consciousness.</li> </ul>

**Verse 62 :**



## 2 Principles of Knowledge

### Object of knowledge

- Illumined, inner world of emotions, ignorance, and outer world of objects.

### Subject

- Consciousness
- Illuminator
- Presupposed in every knowledge.

- Every known object falls within 5 beams of Consciousness.

### Dakshinamurthi Stotram :

नानाच्छ्रिद्रघटोदरस्थितमहादीपप्रभा भास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Maha-Diipta-Prabhaa Bhaasvaram  
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |  
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Consciousness pervades body – mind complex, Pancha Koshas.

- Consciousness illuminates whole universe.
- Consciousness nature is shining, self effulgence.
- Duality accepted in 1<sup>st</sup> stage.
- World + Atma.

### **Example :**

- Fire principles pervades Iron ball and it appears red + hot.
- Red colour + heat belongs to fire, not to Iron.

### **Verse 63 :**

- 2nd Stage : Negation of world, establishing Advaitam.

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

<b>Atma</b>	<b>Anatma</b>
Consciousness	Matter
Dehi	Deha
Drk	Drishya

- Consciousness deliberately separated from body, Jagat Vilakshanam Brahman.

## 2<sup>nd</sup> Stage :

- Negate world, retain consciousness as ultimate reality.
- Other than Chaitanya Tatvam no matter at all, no plurality.

## Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति  
न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं  
गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥  
समस्तसाक्षिं सदसद्विहीनं  
प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti  
na cānilo me'sti na cāmbaram ca ।  
evam viditvā paramātmarūpam  
guhāśayam niṣkalamadvitīyam ॥ 23 ॥  
samastasākṣim sadasadvihīnam  
prayāti śuddham paramātmarūpam ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

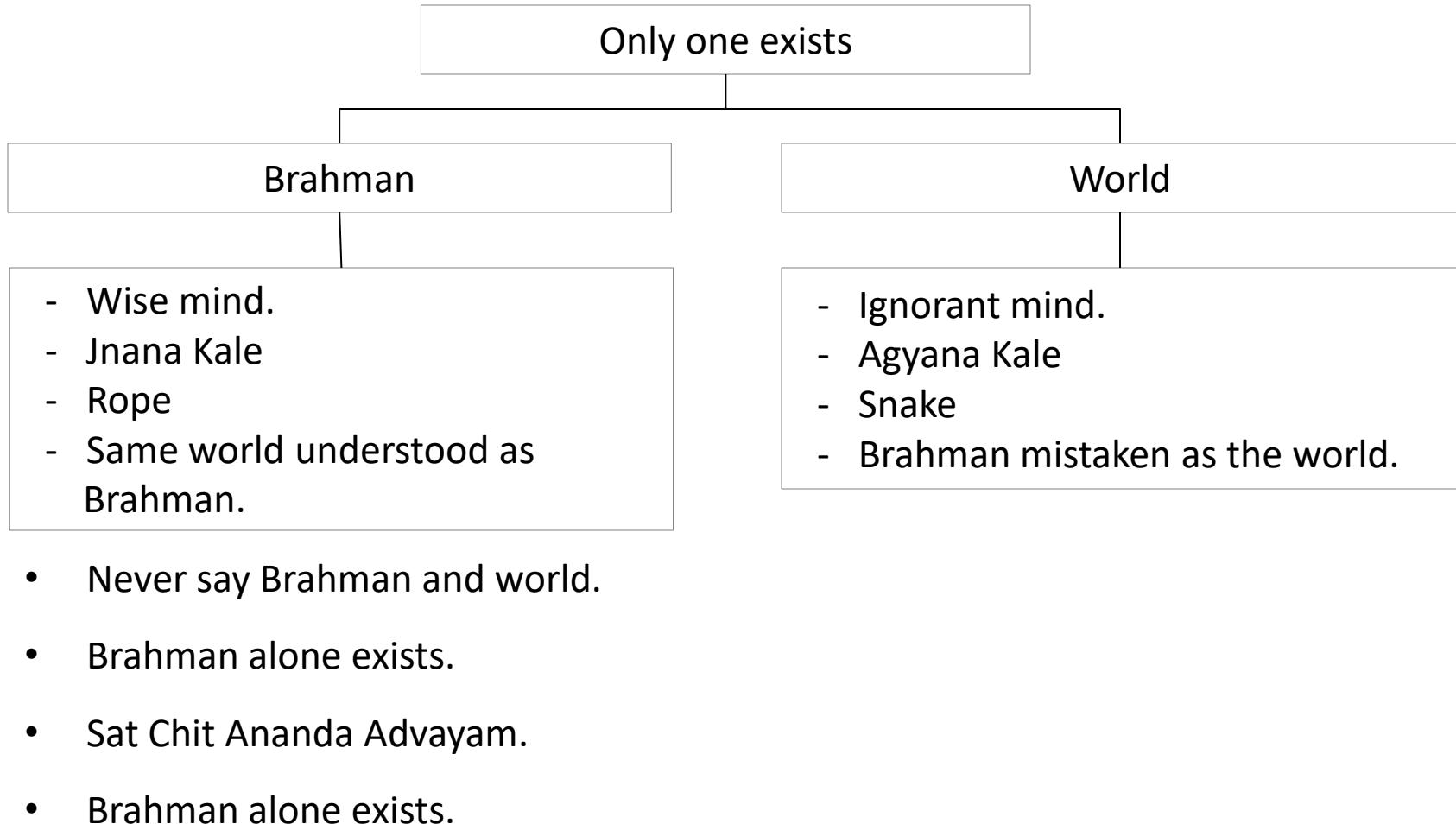
- Never seen Brahman, ever there, ever seen world, never there.
- All seen – unreal.
- Seer – alone real, seer alone exists.
- Experience not proof of reality.

## Example :

- Mirage water unreal.

**Verse 64 :**

**Deep Verse :**



**Scientist's :**

- Atoms in motion is the world.

## **Verse 65 :**

### **Vedanta :**

- Nontangible, consciousness, awareness in motion is the world.
- Chitta Spandanam gives illusion of world (Mandukya Upanishad).
- World useful, functioning but not the truth.
- Refined Shastra Chakshu recognises Chaitanya Atma, which is of nature of pure existence, Consciousness, all pervading, infinite.
- Ajnana Chakshu sees wall.
- Need Appropriate Shastric Instrument.
- Atma Ajnanam is cause of Samsara, loss of freedom.

### **Example :**

- Sunrise, sunset, superficial experience, illusion.

## **Verse 66 :**

### **Jnana Phalam :**

- After purification of gold, it shines, its original nature.
- Nothing new added.
- Ananda should shine in bright smiling face after Vedanta Study.
- Bloomy face obstructed, seeing gloomy face now.

### 3 fold impurities

Agyanam

- I am Atma not known.
- Sravanam removes Ajnanam.

Samshayam

- Doubts
- Mananam removes confusions.

Viparyaya

- Viparita Bavana
- Habitual responses, habits, removed by Nididhyasanam.

- When obstacles removed, one gets original Ananda back.
- Reaches his original house.
- Never lacks anything, fulfilled in life, stands out in the crowd.

### Moksha :

- Attempt at getting our original shine back.

### Process :

- Sravanam, Mananam, Nididhyasanam.

## What is relationship?

Atma	World
<ul style="list-style-type: none"><li>- Supporter</li><li>- Rope supports snake</li><li>- Waker supporting dream world.</li><li>- Adharam</li><li>- Clay</li><li>- Wood</li><li>- Sarvaadhabra</li></ul>	<ul style="list-style-type: none"><li>- Includes my body + mind</li><li>- Supported</li><li>- Adheyam</li><li>- Mirage water</li><li>- Pot</li><li>- Furniture</li></ul>

- Self evident inform of Consciousness.
- Atma Chaitanyam reveals existence of universe and itself.
- Consciousness reveals presence and absence of world.
- Who reveals consciousness?
- Knowledge is consciousness reflected in a thought.
- Eternal Consciousness is reflected in a thought and knowledge generated.
- Consciousness reflected in a thought becomes knowledge.
- Pot thought, chair thought, world thought generated.
- Reflected Consciousness is called knowledge..

- Pot knowledge destroys pot ignorance.
- Atma Jnanam destroys Atma Ajnanam.
- Knowledge destroys ignorance by spreading its spiritual light.
- Normal sunlight can't burn paper.
- Lens required.
- Here Aham Brahma Asmi Vritti is the lens.
- During Sravanam, Mananam, Nididhyasanam, Aham Brahma Asmi thought generated.
- Where knowledge rises, ignorance goes.
- Aham Brahma Asmi thought is in the form of Pratibimba Chaitanyam.
- This Brahma Jnanam, Vritti, destroys darkness in the intellect.
- Then persons mind, becomes bright, destroys ignorance, internal darkness and is called Moksha / freedom.

**Gita :**

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ १०.१० ॥

Lord says, "For those who are always committed to Me, seeking Me without love, I give that vision (Yoga of discrimination) whereby they reach me". [Chapter 10 – Verse 10]

**Krishnas promise :**

- I will generate Aham Brahma Asmi Vritti in my devotees.
- In that thought, Pratibimba Chaitanyam will come.
- Highly technical verse.

## **Verse 68 :**

### **Conclusion :**

- Atma compared to Teertham, Sacred water in a river.
- Tired pilgrim in world of desert, thirsty, looks for water – Atma Jnanam.
- Drinks Amrutam and gets liberated from tiredness of Birth – Death cycle.
- One who turns away from Anatma, material pursuit, discovers Atma, recognises Atma Sukham, becomes immortal.
- Teertha can be found in your heart, unconditioned by time, place, objects.
- Removes pain of opposite experiences in life.
- Body goes through ups + downs of Prarabda.
- Atma Sukham gives permanent pleasure, Nitya Sukham, Nirajanam.
- Study Atma Bodha Again and again.